



John Senex, A New Map of Caspian Sea,, Detail, 1742

# ARMENIA, AZERBAIJAN and TURKEY

Addressing Paradoxes of Culture  
Geography and History

## Author's other book published in English

- *Historic Maps of Armenia. The cartographic Heritage*, I.B. Tauris London and New York, 2004.
- *Countries South of the Caucasus in Medieval Maps; Armenia, Georgia and Azerbaijan*, Gomidas Institute, London, 2007.
- *The Invention of History: Azerbaijan, Armenia and the showcasing of Imagination*, Gomidas Institute, London, 2009 and 2010.
- *Clash of Histories in the South Caucasus: Redrawing the Maps of Armenia, Azerbaijan and Iran*, Bennett & Bloom, London, 2012.
- *Historic Maps of Armenia, Abridged and updated*, Bennett & Bloom, London, 2014.
- *Armenia in the World Cartography*, tri-lingual luxury volume, published by special order, 2015.
- *Glance into the History of Armenia through Cartographic Records*, Bennett & Bloom, London, 2015.
- *History of the Armenian Cartography up to year 1918*, Bennett & Bloom, London, 2017.

Inside front cover - part of Western Asia from  
Ptolemy's World Map of 1482.

Inside rear cover - part of Kiepert's Map of the  
Middle east, 1880s.

For other details see author's website  
[www.roubengalichian.com](http://www.roubengalichian.com)



Schytia intra inquam montis Araxes Montes

Asia  
Abdes meo  
fides

Hyrcanum sine  
Caspium pelagus

Saratum  
Regio ASIA

Asia minor  
Armenia

Sogdiana

EV  
Marmaria  
liber et tota  
Egyp  
tus

Sinus persicus

Catti

MARE INDICVM

Acthi  
opia  
Sub  
typ

Arabia

Arabia  
Felix  
Chingetmons

Taprobana  
insula  
Maler. m.

Mare rubrum

Sinus arabicus

Anna  
omena  
myrsiaca

ammina

ARMENIA, AZERBAIJAN  
and TURKEY

Addressing Paradoxes of Culture,  
Geography and History

Rouben Galichian

Bennett & Bloom, London – Zangak, Yerevan

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**ARMENIA, AZERBAIJAN AND TURKEY: Addressing Paradoxes of Culture, Geography and History**  
By Rouben Galichian – 2019

Classified under History, Geography, Armenia, Azerbaijan, Iran, Turkey, Linguistics and Culture

The present volume sets out to clarify some of the historical, cultural and geographic questions arising between Armenia's eastern and western neighbours. These answers have in the past been discussed by the author in his various works, but in this volume they appear as a work dedicated purely to certain of the most important questions raised. Similarities may be found in the author's other works which are clearly marked.

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# INTRODUCTION

Armenia as a country, together with China, India, Iran and Greece, is one of the ten oldest surviving countries of the world, while the Armenian civilization is also considered one of the oldest. This fact may not be widely known, since the present-day Republic of Armenia is amongst the smallest countries of the world and its territory over the millennia has shrunk to ten per cent of its original average size.

For countries of the South Caucasus the twentieth century has been full of unexpected developments. During the Great War of 1915 the Armenians living in their historic homeland of Eastern and Central Turkey suffered the first genocide of the 20th century at the hands of the Ottoman Empire, who reasoned that this act was a necessary step for removing the Armenian population from the theatres of war for their own safety, while the Armenians living hundreds of miles from the frontlines were also indiscriminately and cruelly deported and annihilated.<sup>1</sup>

The post war Treaty of Sevres, which had provided for the return of the Armenians to their long-lost lands, was thrown out by Mustafa Kemal Pasha – better known as Atatürk (father of the Turks) – without honouring and adhering to the internationally accepted standards and practices. New treaties were signed by unqualified and unrecognised officials replacing the previous officials.

The present-day three Caucasian republics of Armenia, Azerbaijan and Georgia, having been rid of the Czarist Russian yoke, became independent in 1918. In the case of Armenia and Georgia, the names of the countries were known to the historians and geographers. However, in the case of Azerbaijan it was a different matter. For the first time a new country was established in the territory by taking up, copying and appropriating the name of its southern neighbour, the Iranian Province of Azerbaijan.

After about a year and half of independence, the Russian Bolshevik Revolution extended its control over the South Caucasus. By March 1922 the three independent Caucasian countries were incorporated in the Federative Union of Socialist Soviet Republics of Transcaucasia. After an interval of about eight months, in December of the same year, the federation was renamed the Trans-Caucasian Socialist Federative Soviet Republic and became a founding member of the Soviet Union. In 1936, this Federative Republic was dissolved and the three republics in the south of the Caucasus became individual members of the Union of the Soviet Socialist Republics, the USSR. Other members of the Union were the Russian RSFSR, Ukrainian and Belorussian SSRs.

It is important to note that even up to the 1930s the Turkic population living in the region of the south-east Caucasus as were called “Muslim Tatars” or simply “Muslims” by the Russians, a name which, after 1936, the Azerbaijani authorities as well as the politicians of the Kremlin simply replaced with the incorrect name of “Azerbaijani” or “Azeri”.<sup>2</sup> This is a name rightfully belonging to the ethnically Indo-European people of the Iranian province of Azerbaijan, south of the Arax River, constituting the border between Iran and the newly established country to its north.

Extreme nationalistic propaganda coming from politicians and journalists of the Republic of Azerbaijan may be understood, but the scientific community and the academy of Sciences of Azerbaijan may not be excused from putting forward false and dangerous misnomers and propaganda. However, there still are some true scientists who dare to speak the truth. The Azeri historian and archaeologist A. K. Alekparov is one such person, who, regarding the ethnic origin of the local population, in his *Researches into the History and Ethnography of Azerbaijan* states:

*The term “Azerbaijani” began to be used since the year 1936. Prior to this date the population of our land called itself “Turk”, a name which now is applied to the members of the anti-revolutionary pan-Turkist party.<sup>3</sup>*

The above was published in 1960, but the current political climate of the Republic of Azerbaijan would never allow such statements to be made public.

The Turkish academic İlber Ortaylı of Galatasaray University of Istanbul, in an interview, explained the roots of the Azerbaijanis and the distinction in the Azerbaijani and Azeri language in the *Time Lost* programme published by Bloomberg HT on April 27, 2013. To the moderator’s question “Where is the homeland of the Azeris, where do they come from? Did Turkey Turks and Azeris come from the same root?”, he answered:

*“Yes, they both come from Central Asia, through Khorasan, they are not autochthonous people of the Caucasus, but contrary to this we have friends who defend the abovementioned theories ... But these all are [Turkic] Oghuz peoples.*

*The Azerbaijani dialect is our language, during the youth of our civilization. The use of Persian in their dialect is much more widespread and established than in ours. In addition, our language has evolved, while theirs has not<sup>4</sup>*

The same historian in another interview published by *Hurriyet* answering the questions of “who are the Azerbaijani or Azeri people?”, answered:

*Azerbaijani is one thing, Azeri is another. Among the Turks, there is no nation called Azeri, even the communist named them Turks. The name Azeri was invented by Stalin, who was an ignorant Georgian, uninformed about nationalities. He was a catastrophe.<sup>5</sup>*

Whenever the Turkish language factor is useful for political rhetoric and claims, the authorities and many scientists of the Republic of Azerbaijan refer and rely on the Turkish root of their language to assist them in their exaggerated claims. This particularly is applicable as far as the Azerbaijani claims for the “re-unification” of the Iranian Province, which they name “Southern Azerbaijan”, with their country, re-named “Northern Azerbaijan”. This alleged claim to unity is preached in spite of the plethora of historical and geographical evidence accepted by all European and most Russian and Iranian authorities up to the twentieth century, which prove the contrary. The authorities of the fledgling Republic of Azerbaijan, as well as the politicians of the Kremlin, were intent in presenting the Iranian province of Azerbaijan and the newly established Republic of Azerbaijan as a unified country, forcefully separated by the conquering Russian and Iranian empires. The main basis used for this “unified country” theory is that both the population of the Iranian Azerbaijan and the Muslim Tatars living in the Republic of Azerbaijan speak the same dialect of Turkish (see the last paragraph of Professor Ortaylı’s

comments mentioned above, subject of endnote 4). A number of historians and politicians of the Republic of Azerbaijan have gone so far as to claim that “they [Turks] are the members of the same club”,<sup>6</sup> even going so further to claim that “we are one nation divided between two countries”.<sup>7</sup>

If language were to be the decisive factor of pinpointing the origin of peoples of a country, then German-speaking Austria and Germany should be one country and so should French-speaking France and Wallonia of Belgium. In South America, the problem would be much more complex, as there could be basically two major countries: Portuguese-speaking Brazil on the one hand, and most of the rest of the Spanish-speaking continent, on the other.

Yet, whenever the need arises or the self-proclaimed Azeris wish to prove and claim having an old culture and heritage that existed in the region, they claim to be the heirs apparent of the Caucasian Albanian peoples, who themselves, according to Strabo, consisted of 26 tribes speaking various languages. In the mid-fourth century, most of these tribes converted to Christianity, only to be converted by the Arabs to Islam a few centuries later, and so Caucasian Albania gradually disappeared from the maps and books during the early part of the second millennium.

\* \* \*

During the whole period of Communist rule much of the territory in the South Caucasus which was inhabited by a majority of Armenians was unilaterally redistributed by, or even given away to the neighbours without the agreement and sometimes even the knowledge of the Armenian authorities. The result of this intentional political action has led to the ethnic and territorial problems which can be seen in the South Caucasus as well as many regions of the former USSR today.<sup>8</sup>

These problems artificially created by the Communist regime were ignored by the Soviet authorities until the time of perestroika and glasnost, when these hidden, but potentially simmering problems gradually began to surface and the Soviet citizens dared to express their protestations against the inhuman and irrational politics and the ills and suffering they had endured during the period of some seventy years of Communist rule. Of course, the authorities of the Russian Federation did not consider these manifestations kindly, and certain problems arose in some of the regions which led to further repression and the application of direct control and rule of Moscow. Every so often in some of these autonomous republics there are manifestations of the wish for independence, but these again are contained, and so far unsuccessful.

As mentioned in my previous works, I have reflected on many of the salient points discussed in this volume in my books and articles listed in my website [www.roubengalichian.com](http://www.roubengalichian.com), where the same problems are discussed in various other contexts. Hence there may be some repetitions, however, it is important that some of these serious anomalies, falsifications and misrepresentations are collected and retold in one volume which could provide the answers and serve as a reference for the interested readers. Some of the key features may be repeated in the various chapters of the book. Each of these, however, is presented here in a different context. The repetitions have been deemed necessary for the clarification of points discussed in the text of the relevant chapter.

Thus the present volume includes most of the important topics relating to the problems in the south Caucasus, made easily accessible by all and aiming at the clarification of these points. These are important,

particularly in view of the reversals of the truth by many scholars and politicians of the Republic of Azerbaijan, who spare no effort and expend huge sums disseminating their own pseudo-theories presented as “facts”.

The subjects under scrutiny are the following:

1. A Brief Glance into the History of the South Caucasus
2. The “Azerbaijan” Misnomer
3. Greater and Lesser Armenia or Armenia Maior and Armenia Minor
4. The Name, Language and Script of Azerbaijan
5. Armenian Highlands or Armenian Plateau
6. What and Where is Anatolia?
7. The Terminology “Northern”, “Southern” and “Western” Azerbaijan
8. The Presence of Armenians in the South Caucasus

## NOTES on INTRODUCTION

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- <sup>1</sup> Almost the whole of the Armenian population of the Ottoman Empire was driven out of their towns and villages located near the eastern and western fronts of World War I, as well as the central areas of the country, which were hundreds of miles away from the areas affected by the war. Over 60 per cent of the Armenians living in these territories perished. They were massacred, imprisoned and killed or suffered death by thirst, starvation, diseases and other inflicted hardships. Stories of hundreds of these atrocities were recorded by the survivors during the years following the events, which are available in the National Archives of Armenia. Some of these are included in a three-volume set of archives entitled *The Armenian Genocide by Ottoman Turkey, 1915: Testimony of Survivors*, published by the National Archives of Armenia in 2012. A selection from these documents, translated to English was published in 2015 by Zangak Publishers, Yerevan. Russian and Turkish translations of the same work were also published by Uni-Press in Moscow (2015, in Russian) and Belge Yayinlari, Istanbul (2014, in Turkish). Many other volumes have been published regarding similar memoirs but this set has more importance as it was written down by survivors almost immediately after the actual events.
- <sup>2</sup> Galichian, Rouben. *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012, p.52.
- <sup>3</sup> Alekparov, Alesker Kyazim. *Issledovanie po arkheologii i etnografii Azerbaidjana [Researches into the History and Ethnography of Azerbaijan]*, Baku: 1960, p.71.
- <sup>4</sup> Ortayli, İlber. “İşin Asli”, programme aired April 27, 2013, <http://www.isinasli.org/2013/04/azeriler-turk-mu-azerilerin-kokeni-nedir.html>. Moderator Serfiraz Ergun asked: “Where is the homeland of the Azeris, where do they come from? Turkey, Turks and Azeris did they come from the same root?” Dr İlber Ortayli replied: “Yes, they both come from Central Asia, through Khorasan, they are not autochthonous people of the Caucasus, but contrary to this we have friends who defend the abovementioned theories ... But these are the Oghuz peoples. The Azerbaijani dialect is our language as it was during the youth of our civilization. The use of Persian in their dialect is much more widespread and established than in ours. In addition, our language has evolved, while theirs has not.”
- <sup>5</sup> Ortayli, İlber. Interview on YouTube, <https://www.youtube.com/watch?v=ggjaPLbJ8C8>, and *Hurriyet* article, August 18, 2017, <http://www.hurriyet.com.tr/gundem/ilber-ortayli-azeri-diye-bir-millet-yok-stalin-hiyari-uydurdu-40554701>.
- <sup>6</sup> Landau, Jacob. *Pan Turkism: From Irredentism to Cooperation*, London: Hurst & Co, 1995, pp 7, pp.14-18.
- <sup>7</sup> Gökalp, Ziya. *Türk Medeniyeti Tarihi*, Istanbul: 1925 (in Turkish).
- <sup>8</sup> The present-day autonomous republics of the Russian Federation include Chechnya, Ingushetia, Daghestan, Karelia, Tatarstan and 17 others.

# 1 – A BRIEF GLANCE into the HISTORY of the SOUTH CAUCASUS

Looking back at the early history and geography of the region located south of the Caucasus Range and that of north-western Iran, specifically during the period before our era, we note the presence of the countries of Media, Armenia and Albania (Caucasian Albania, Armenians call it Aghuanq). Regarding the country of Media, the northern part of which was later renamed Atropaten or Azerbaijan, Strabo in his *Geography* says the following:

*Media is divided into two parts. One part of it is called Greater Media, of which the metropolis is Ecbatana [Hamadan], a large city containing the royal residence of the Median empire (the Parthians continue to use this as a royal residence even now, and their kings spend at least their summers there, for Media is a cold country; but their winter residence is at Seleucia, on the Tigris near Babylon). The other part is Atropatian Media, which got its name from the commander Atropates, who prevented also this country [during the battle of Arbela, 331 BCE], which was a part of Greater Media, from becoming subjects to the Macedonians.*<sup>1</sup>

Early during our era the region south of the Arax River was renamed with a new name, Atropatene, which in Armenian is “Atrpatakan”. When referring to the north-western provinces of Iran, the Armenians still use this name today. After the Arab invasion the name of this Iranian province gradually evolved to adapt with the language of the new rulers, becoming Adherbigan, Adherbijan, Azerbijan and eventually Azerbaijan.

According to Strabo most of the region today named as the Republic of Azerbaijan was called Albania, about which he writes the following:

*[T]hey live between the Iberians [Georgians] and the Caspian Sea, their country bordering on the sea towards the east and the Iberians towards the west. Of the remaining sides the northern is protected by the Caucasian Mountains, whereas the southern side is formed by Armenia, which stretches alongside it.*<sup>2</sup>

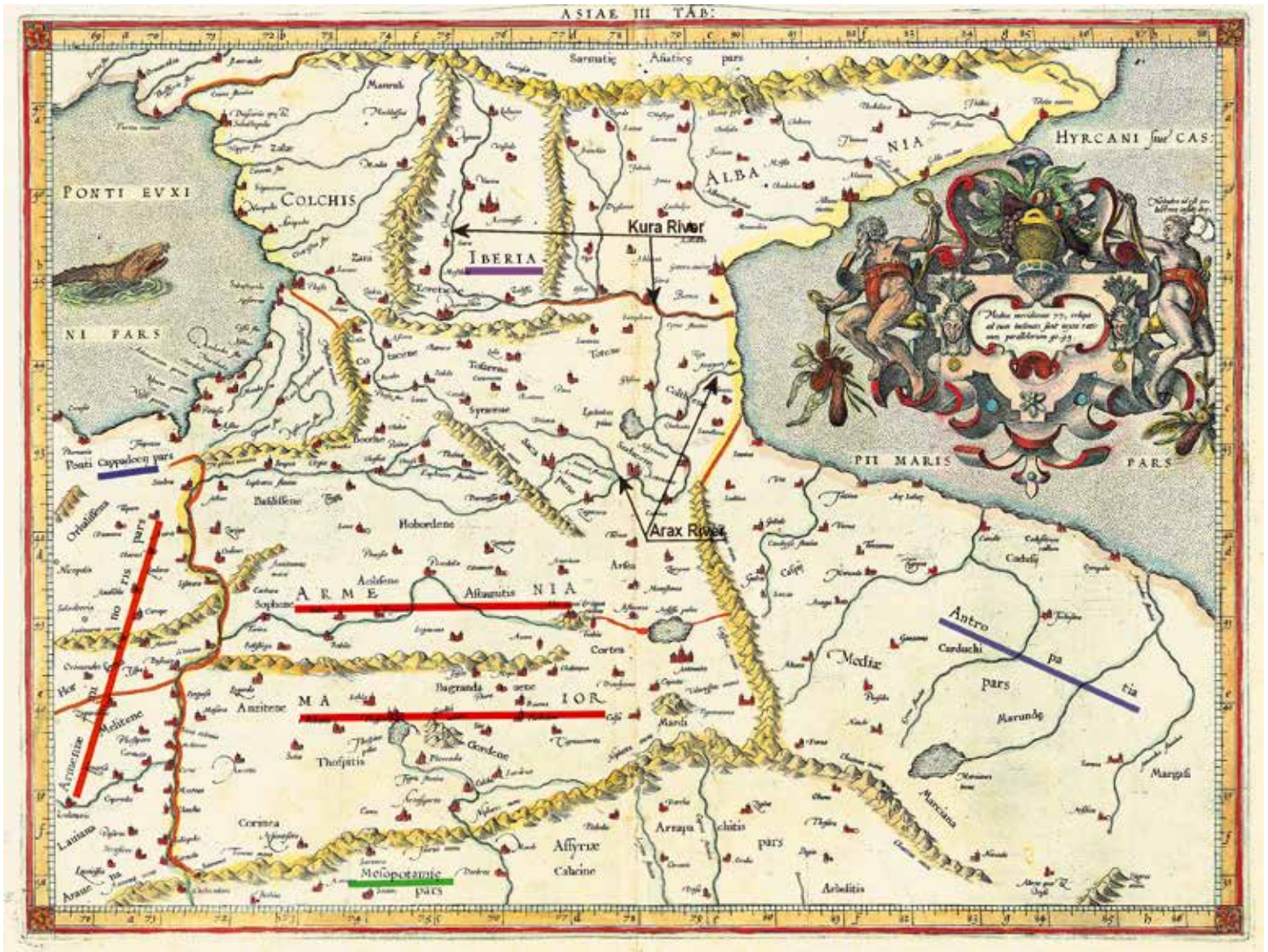
Regarding the location of Armenia, Strabo states the following:

*As for Armenia, the southern part of it has the Taurus situated on front of them, which separates it from the whole of the country between the Euphrates and the Tigris, the country of Mesopotamia, and the north are the mountains of Parachoatres [Caucasus] that lie above the Caspian Sea, Albania and Iberia...; and to its west are the mountains in the extent of Lesser Armenia and the river lands of the Euphrates, which separates Armenia from Cappadocia and Comagene.*<sup>3</sup>

*This fortress [Vera] is distant from the Araxes, which forms the boundary between Armenia and Atropatene.*<sup>4</sup>

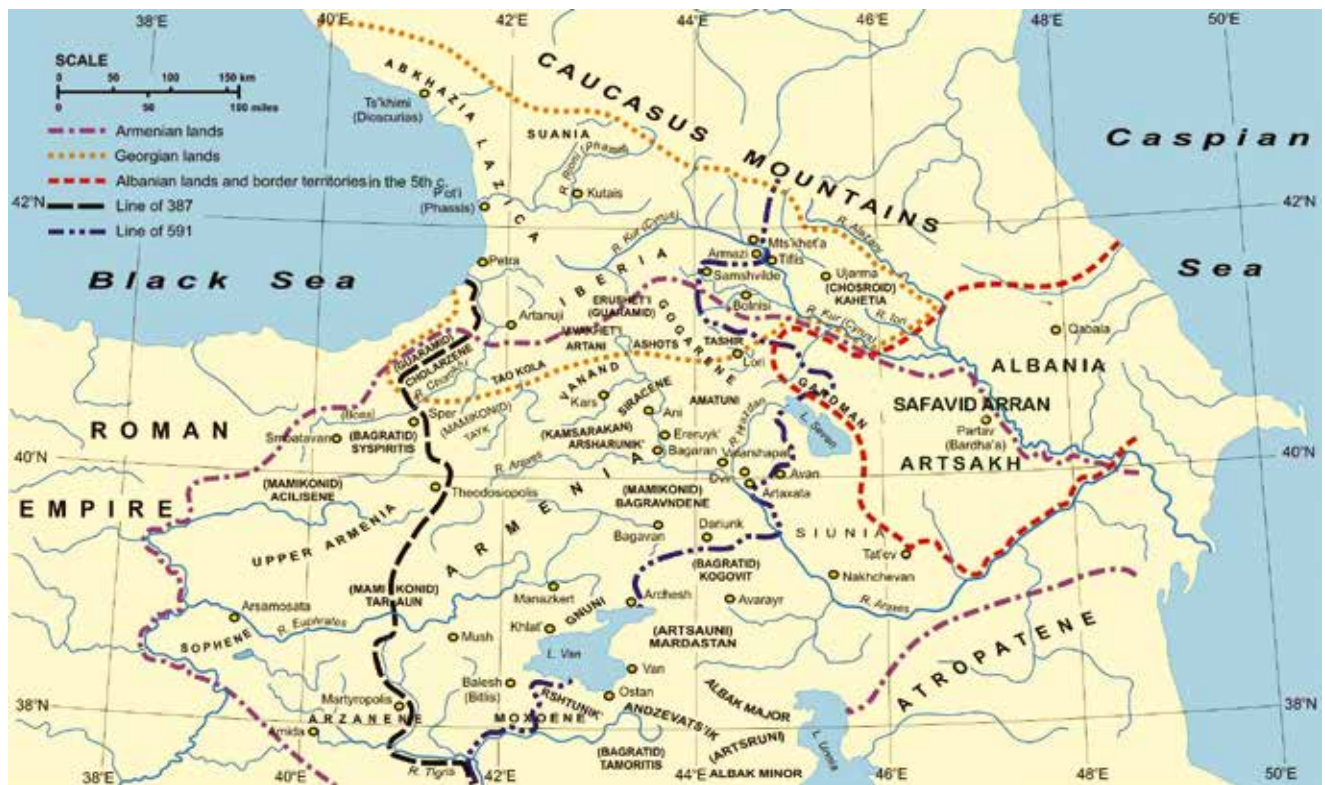
By all accounts, including Strabo and Anania Shirakatsi, the eastern Armenian province of Syunik extended from south-east of Lake Sevan to the north of the Arax River, while its easternmost province, Artsakh or Karabagh, extended from Syunik eastwards to the confluence of the Arax and Kura Rivers.<sup>5</sup> To the south-east of Armenia lies the Iranian province of Media-Atropatene, to the south is Mesopotamia and the Taurus range, and to its west lay Lesser Armenia and Cappadocia. The above is further confirmed by the maps drawn as per

the details provided by the second-century Greek geographer Claudius Ptolemaeus (ca. 100-170 CE,) better known as Ptolemy. In his major work *Geographia* and as seen on his map in Image 1.1, Ptolemy shows these regions in detail as they stood during the second century CE.



1.1 – Third Map of Asia from Mercator’s 1578 map, based on Ptolemy’s *Geography*. Armenia is underlined red, Atropatene, on the right - blue, Iberia - violet and Albania, at the top - green.

As we saw, the region on the southern shore of Arax has for two millennia been known by the name of “Azerbaijan”, which has since time immemorial been the north-western province of Iran. However, the fate of this region, i.e. historic Albania, located north of the Arax and Kura rivers, was rather complicated. A glance into the developments occurred in the territory of Albania reveals the following.



1.2 – South Caucasus during the sixth century.

The tribes inhabiting the region of Albania accepted Christianity during the middle of the fourth century and a century later the area was overrun by Sassanid Iran. Subsequent to the onslaught of the Arab tribes during the seventh and eighth centuries, the majority of the Albanian races, with the exception of the Udis, converted to Islam, while the Armenian population of the same region remained Christian. The ninth century saw the beginning of the invasion of the area by Turkic tribes arriving from Central Asia, followed by the Seljuks and the Mongols, who, arriving at the northern and southern Caucasus, gradually established small and large fiefdoms and feudal principalities.

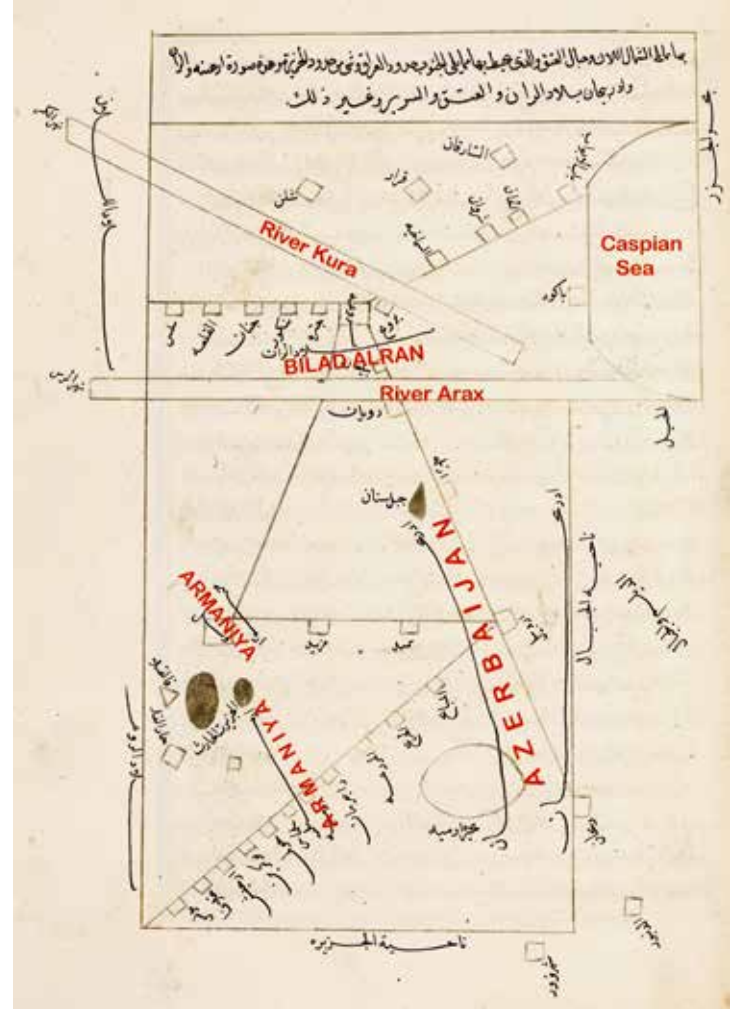
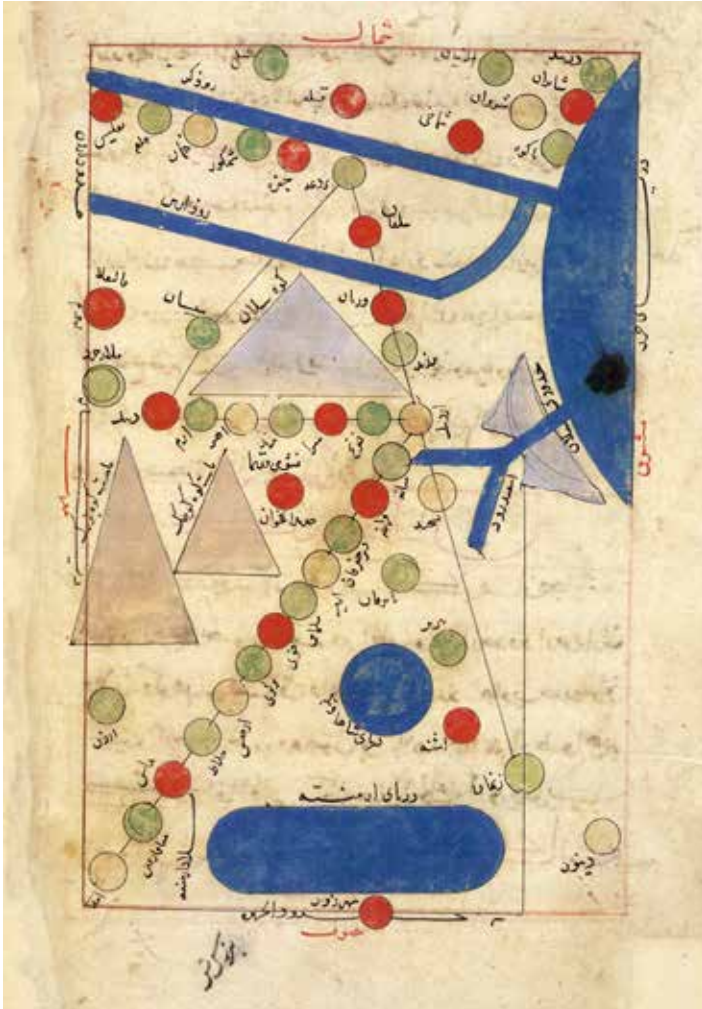
After the eleventh and twelfth centuries the name of Albania as a country or the Albanian people as a nation or group of tribes disappeared from Christian and Islamic historic and cartographic literature.<sup>6</sup> The exception is its mention in some of the Armenian historiography, where it generally refers to the northern parts of Artsakh (Karabagh) and Utik. During the Sassanid rule these provinces, which were located south of the Kura and north of the Araxes, were administratively considered as part of the Iranian ruled Albania, located north of the Kura.<sup>7</sup> Image 1.2 shows the Sassanid division of the Albania-Syuniq-Artsakh region.

These administrative divisions could be seen in Islamic maps produced well into the tenth century CE, drawn by Islamic and/or Persian geographers such as Istakhri, al-Mas'udi, Muqaddasi, Ibn Hawqal and others. Since this period the Iranian name given to this territory was Aran or Arran. The next two maps reproduced are from Balkhi School of Islamic geography books, written in Arabic and Persian. These cover the geographic region of the South Caucasus. These Islamic geography books generally contain a world map followed by 18-20 regional maps of the Islamic regions of the world, but exclude detailed maps of almost all non-Islamic regions. Only the map of the southern Caucasus includes a Christian country, Armenia, which is included because the country had many commercial ties with the neighbouring, mainly Islamic, countries and regions. For details see



R. Galichian – Clash of Histories in the South Caucasus, 2012.

On these maps, which could be seen in the reproductions of images 1.3 and 1.4, the land south of the river Arax is named Azerbaijan, as an Iranian province, while the region north of the Arax and Kura is named Arran. Armenia is placed north and west of Azerbaijan and Arran, straddling the Arax River.



1.3 – Istakhrī’s “Map of Armenia, Aran and Azerbaijan”, from *Kitab ul-Masalik va Mamalik*. Iran Bastan Museum, Tehran. Tenth century.

1.4 – Al-Muqaddasi’s “Map of Armenia, Aran and Azerbaijan”, from *Ahsan ul-Taqasim*. British Library, London. Tenth century

The text of Istakhrī’s book *Kitab ul-Masalik va Mamalik* where the above regional maps are described, indicate the names of main towns of each country in the following manner:

- Armenia – Dabil (Dvin), Arjesh, Berkri, Khlāt, Qalikla (Erzroum), Arzan, Bitlis, Miafarqin (Diarbekir) etc.
- Aran – Bab-ul-Abwab (Derbend), Shamakhi, Shaki, Shirvan, Tiflis, Barda’a, Ganja, etc.
- Azerbaijan – Marand, Mianeh, Tabriz, Ardabil, Zanjan, Maragha, Khoy, Urmiah, etc.

The same applies to the map of al-Muqaddasi.

It is quite clear that the towns and cities of Azerbaijan are only those of the Iranian province of the same name. Arran is shown as a separate country lying on the northern shore of the River Arax.

By the middle of the sixteenth century, the majority of this region including most of Eastern Armenia, parts of Georgia and Albania, now named “Shirvan”, became part of the Iranian kingdom, intermittently occupied by the Ottoman Turks.



Mainly Persian Muslim khans and begs gradually became local overlords, paying their dues to their current masters, the shahs of Iran, while some of the powerful Armenian landlords, called “meliks” of Artsakh, who lived in the, remote and inaccessible mountainous regions, were able to keep their relative independence. Image 1.5 shows the areas of the South Caucasus under Iranian occupation, none of which is named “Azerbaijan”. In the region of present-day Azerbaijan, the maps shows “Cherwan” [Shirvan].

1.5 - Areas of the South Caucasus under Iranian control in 1740 by the Dutch cartographer Ottens.

As a result of the Russo-Iranian wars of the early nineteenth century the territories north of the Arax River were overtaken by Russia, as their Transcaucasian provinces. After the two treaties of Gulistan (1813) and Turkmenchay (1828), these territories were annexed to Russia, who went ahead and split them into new administrative divisions with no understanding or due consideration to their demography. Parts of Eastern Armenia were left inside Erivan Province, while south-eastern parts of Armenia and Karabagh were incorporated into Elizavetpol Province, and some northern parts into Tiflis Province (image 1.6).



1.6 - Part of the south Caucasus from the *Map of Russia*, 1883, by Johnston, Edinburgh.

In 1918 after the end of World War I, the political conditions were rife for the provinces of the Russian South Caucasus to become independent countries. After the establishment of independence, two of the new countries kept their historic names and became the “Republic of Georgia” and “Republic of Armenia”. The population of the third, mainly Muslim populated south-eastern region until then had called themselves “Turks” and “Tatars” or simply the generic name of “Muslim”. The ultra-nationalist leader in this fledgling country, Mamed Emin Rasulzadeh, managed to convince its leaders to borrow the name of the neighbouring Iranian province to its south and call itself the “Republic of Azerbaijan”.<sup>9</sup>

The British Foreign Office publishes official reports on countries and regions. In 1918 a series of reports were compiled by G. W. Prothero, which were published by H.M. Stationary office in London. Of these reports the one entitled *Caucasia* includes the following ethnicity table, indicating which groups did live in the Russian Provinces of the Southern Caucasus.

The official census of 1897 gave statistics of the various peoples in Transcaucasia. Though with regard to the more remote tribes these figures are only approximate, they are the best available and have served as a basis for all subsequent estimates. The distribution of the various peoples is shown in the following table:

GOVERNMENTS AND PROVINCES <sup>1</sup>								
	Baku.	Daghestan.	Eliavetopol.	Kars.	Kutais.	Tiflis.	Chernomoris.	Erivan.
Abkhazians	2	28	—	7	59,469	46	2	—
Armenians	52,233	1,639	292,188	73,406	24,043	196,189	6,285	441,000
Chechens	10	757	13	63	46	2,207	5	3
Cherkess	18	37	10	71	165	—	1,939	1
Czechs	149	19	25	11	167	245	1,290	36
Georgians	1,616	375	1,230	526	343,929	465,637	976	568
Germans	3,430	261	3,194	430	1,065	8,340	748	210
Greeks	278	38	558	32,593	14,482	27,118	5,069	1,323
Imeretians	23	20	119	7	270,513	1,546	158	9
Jews	8,172	7,361	185	1,138	7,006	5,188	990	850
Kabards	23	31	—	19	7	14	—	—
Karachais	—	4	29	6	16	67	—	3
Kumyks	26	51,209	2	21	24	25	3	5
Kurds	8	22	3,042	42,968	1,824	2,538	22	49,389
Lezgians	62,972	450,912	22,001	524	446	43,094	72	124
Lithuanians	272	529	116	892	460	1,263	47	394
Mingrelians	39	10	37	10	238,655	498	304	13
Moldavians	48	66	105	46	197	198	923	29
Nogai	—	1,909	—	1	—	18	—	12
Osmanli	1,255	18	9	63,547	46,965	24,722	650	245
Ossetes	113	113	96	520	4,240	67,268	12	112
Persians	5,973	1,729	338	568	1,022	1,991	210	235
Poles	1,439	1,630	616	3,243	1,938	6,282	731	1,385
Russians	77,681	16,044	17,875	27,856	23,443	85,772	34,546	13,937
Tatars	485,146	32,143	534,086	2,347	790	107,383	291	313,176
Tates	89,519	2,968	1,753	6	34	16	2	709
Turcomans	74	9	4	8,442	8	12	—	1

<sup>1</sup> The Province of Batum and the District of Sukhum are included in the Government of Kutais. The District of Zakatali is included in the Government of Tiflis.

1.7 - Table of Ethnicity of the region. *Caucasia Report*, page 11.

1.8 - Page 35 of the abovementioned report *Caucasia*. →

In the same report there is a table of various ethnic groups that at the time lived in the region of South Caucasus. The report goes on to describe the establishment of the three new republics in the South Caucasus in 1918. As seen from the report a country and people named Azerbaijan or Azerbaijani simply did not exist and the region is named "Tatar Republic".<sup>11</sup>

The report also indicates the importance of the Baku oil fields for the United Kingdom, which could not be trusted to stay in the hands of the local Tatars (sic.)

As, per the table the largest ethnic groups of the people living in the south of the Caucasus Range, within the borders of the Russian lands to the Persian and Ottoman borders were as follows:<sup>10</sup>

Tatars	1,195,285
Armenians	996,965
Georgians	814,238
Lezgins	580,745
Russians	297,154
Imeretians	272,295
Mingrelians	239,566
Osmanlis	<u>137,111</u>
TOTAL	4,533,396

Over and above these there are 18 other minorities with populations from a few hundreds to a few tens of thousands. In the table there is no mention of ethnic groups of Azeris or even Turks. However, it mentions the 137,111 Osmanlis who live in the region.

Since May 26, 1918, when the Transcaucasian Diet proclaimed its own dissolution, there have existed three independent republics in what used to be Russian Caucasia—the Armenian Republic, the Georgian Republic, and a Tatar Republic in the eastern Caucasus. Of these the eastern republic presents by far the most formidable problem. It is manifestly impossible to leave the Tatars of the eastern Caucasus, with the wild hill-tribes of Daghestan, to their own devices. The vital importance to Europe of the oil-fields in this region makes the problem here exceptionally pressing.

In the early years of the century prominent public figures of the region such as the political journalist Ahmed bey Aghaoghlu (aka Agayev, 1869-1939) and the nationalist political activist Mamed Emin Rasulzadeh (1884-1955) and Ali bek Husseynzadeh (1864-1940, one of the founders of the Turkish Ittihad ve Terekki party),<sup>12</sup> escaping tsarist rule, arrived in Ankara and fell under the influence of the pan-Turkic politician and writer Mehmet Zia Gökalp (1876-1924) and the practices of the ultra-nationalist Committee of Union and Progress. Gökalp preached that the Turkmens of Iran, Azerbaijan, Khwarazm (east of the Caspian Sea) and Turkey were from Oguz Turkic stock which unifies these peoples.<sup>13</sup> In the Ottoman Empire these visitors became familiar with the basics of the political direction taken by the CUP leaders of the empire.

The Ottomans ruled over a large territory and a plethora of nationalities, languages and cultures whose variety of characteristics could not be integrated inside one “Ottoman” identity. Following the troubles in the Balkans and loss of territories in 1911, the Young Turks began to follow the line indicated by Gökalp, who sought a nation whose population was relatively homogeneous. Even after losing the Balkans, the Ottoman population was not ethnically and religiously homogeneous, which was the pre-requisite when striving to establish a nation-state. The largest mass of population that did not fit into the mould were the Armenians, followed by the Greeks, Assyrians, Alevis and others. Hence, in order to prove the ethnic/religious unity for the establishment of a Turkic nation, where the slogan of “Turkey for the Turks” could be applied, it was necessary to ethnically cleanse the country of such minorities. The Kurdish problem and presence could be resolved by calling them “Mountain Turks”, a term, which was duly adopted. But the problems were the Christian minorities, for which more drastic and extreme solutions were soon to be implemented.

At the beginning of the twentieth century, Islam was the basic form of identity for the wider masses of people and the intelligentsia in the region of Shirvan (present day Republic of Azerbaijan).<sup>14</sup> Thus, “those who propagated pan-Turkic ideas contributed to the separation of Turkic self-consciousness from the general Muslim context, establishing the groundwork of the appearance of an Azerbaijani national identity”.<sup>15</sup>

A. Huseynzadeh and A. Aghaoghlu played a great role in the affirmation of Turkism in the public and political life of the people of Shirvan, subsequently, the Republic of Azerbaijan. This pan-Turkic identity was a transitional stage from a religious national identity to an Azerbaijani one.<sup>16</sup> Under Rasulzadeh’s guidance this ideology led to the achievement of national identity for Azerbaijani Turks and the term became ethnonym for the peoples of the Republic of Azerbaijan – an idea which was accepted and kept by the Communists as well. Thus Rasulzadeh’s political teachings confirmed by his experiences in Ankara led to the establishment of the national liberation for Azerbaijani Turks (as opposed to Iranian Azeris) and the establishment of the Azerbaijani nation-state and the ethnonym Azeri in 1918.<sup>17</sup> Subsequently the term “Azerbaijani Turks” became an ethnonym for Azerbaijan’s Turkic population, established in 1918, but in spite of this decision, these same people continued calling themselves Turks or Tatars, until the new ethnonym was officially and finally implemented in 1936.<sup>18</sup>

Regarding the difference between the terms Turk and Azeri see the notes and lectures of İlber Ortaylı of Galatasaray University of Istanbul, which appear on page 7 of the Introduction chapter of this volume.

Unlike the Turkey of Atatürk, although in the South Caucasus the name of the country was Azerbaijan, its population was not a homogeneous one and the implementation of a nation-state fitting the slogan “Azerbaijan for the Azerbaijanis” was made impossible. In 1920, the independent republics of Azerbaijan, Georgia and Armenia were overrun by the Communists and later joined the USSR, where all nations were supposed to be equals and brothers. Thus, the ultra-nationalist ideas of Rasulzadeh and Aghaoghlu were shelved for the time being, only to be fully and aggressively adopted after independence and especially during President İlham Aliyev’s rule.



1.9 - Map of the Soviet Armenia until 1990.

## NOTES on CHAPTER 1

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- <sup>1</sup> Strabo, *Geography*, Books 10-12, translated by Horace L Jones. Cambridge & London: Harvard University Press, Loeb Classical Library series, 1928. Book 11.13.1 & 2.
- <sup>2</sup> Ibid., Book 11.4.1
- <sup>3</sup> Ibid., Book 11.14.1
- <sup>4</sup> Ibid., Book 11.13.3
- <sup>5</sup> The earliest Armenian geographical work is the seventh-century manuscript entitled *Ashkharhatsuyts* (*Mirror of the World*), penned most probably by the Armenian mathematician, scientist and geographer Anania Shirakatsi (Anania of Shirak). This work was originally attributed to the fifth-century Armenian historian Movses Khorenatsi, but research has shown that it most probably belongs to the pen of Shirakatsi. See Anania Shirakatsi, *Ashkharhatsuyts*, transcribed into modern Armenian by G. Petrosyan, Yerevan: Sovetakan Grogh, 1979 (in Armenian).
- <sup>6</sup> *The Cambridge History of Iran*, vol 4. Cambridge: 1975.
- <sup>7</sup> Pavel Chobanian refers to this on p14 of the Introduction of his edited volume by Makar Archbishop Barkhudariants, entitled *Albania and its Neighbours*, Yerevan: 1999. In the same volume (page 280) Barkhudariants mentions that Gandzasar's Catholicos Simeon, in an inscription dated 1691, calls himself "Catholicos of Albania". It is worthy of mention that Catholicos Esayi Hasan Jalaleants' of Gandzasar has entitled his important volume regarding the history of the region *A Brief History of the Aghuank' Region*. See also Bagrat Ulubabian's article entitled "The Toponymy of Albania, Aghuanq and Arran", *Historical Philological Journal*, Yerevan: 1971/3, pp 115-126.
- <sup>8</sup> For further details of the history of the region, see George Bournoutian, *The Khanate of Erevan under Qajar Rule 1795-1828*, Costa Mesa: Mazda, 1992, pp 1-29.
- <sup>9</sup> For further details see Rouben Galichian, *The Invention of History*, London: Gomidas Institute, 2010, pp 17-42. Also Rouben Galichian, *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012, pp 19-50.
- <sup>10</sup> The British Foreign Office publications *Caucasus*, edited by George William Prothero, prepared in 1918. London; HM Stationery Office, 1920. 35.
- <sup>11</sup> *Caucasus*, op cit, p11.
- <sup>12</sup> Swietochowski, Tadeusz. *Russian Azerbaijan, 1905-1920*, NY-London, Cambridge UP, 1985/2004, p70.
- <sup>13</sup> Gökalp, M. Z. *The Principles of Pan-Turkism*, Leiden: Brill, 1968, p17.
- <sup>14</sup> Balayev, Aydin. "Mamed Emin Rasulzadeh and the Establishment of the Azerbaijani State Nation in the Early Twentieth Century", *Caucasus Survey*, vol 3, no 2, 2015, p137.
- <sup>15</sup> Ibid, p139.
- <sup>16</sup> Ibid, p138.
- <sup>17</sup> Ibid, pp 139, 147.
- <sup>18</sup> Galichian, Rouben. *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012, pp 20, 37, 52.

## 2 – The “AZERBAIJAN” MISNOMER

As seen from the previous chapter, over the past 2,000 years until 1813-28 the region north of the Arax and Kura Rivers was initially known as Caucasian Albania, later divided into various Muslims khanates and later still known under the general name of Shirvan and the khanates.

After being incorporated into tsarist Russia under the all-encompassing name of Transcaucasia, the area was divided into various provinces and regions, constantly changing in names and boundaries. These changes were made in accordance with the decisions made by the Russian local administrative officers to suit their prevailing whims and aims. Parts of majority Armenian-populated regions such as Syuniq and Karabagh were incorporated into the mainly Muslim-populated Elisabethpol (or Elizavetpol) and Baku provinces. As far as the ethnic or historic divisions are concerned these divisions did not follow any logic. So long as the whole of Transcaucasia was under the Russian flag, the population lived under the supreme rule of the empire and had no major participation in ruling their region. They obeyed the overlords and the general population had no voice in electing the leaders, which were duly appointed by the Tsar. All major policies and directives were passed directly down from Saint Petersburg.

At the end of World War I, in 1918, everyone in the region was surprised to see that one of the newly independent regions of Transcaucasia had chosen to name itself with the name of its southern neighbour, the Iranian province of Azerbaijan. Many independent Iranian politicians such as Sheikh Mohammad Khiabani, Ismail Amirkhizi and Ahmad Kasravi protested and even suggested that in order to prevent any future problems, the name of their own country, the historic “Azerbaijan”, should be changed to “Azadistan”- “Land of the free.”<sup>1</sup>

The leading Russian orientalist and academician Vasily Vladimirovich Barthold, a specialist in the Caucasus and Eastern Europe, also weighed in on this geographical misnomer. In one of his series of lectures given at the Oriental Faculty of Azerbaijan State University in Baku, during November and December of 1924, he stated:

*[T]he territory that is now known as the Republic of Azerbaijan, which in the past was named Arran [Caucasian Albania], was given the name “Azerbaijan”, thinking that when this country is established, the Persian [territory] and this new Azerbaijan will become a united country.*<sup>2</sup>

Regarding the reason for the appropriation of the name of another country by a newly established one, Anthony Smith of the University of London, a sociologist and specialist in nationalism, in his book *Ethnic Origins of Nations* writes:

*We may therefore usefully distinguish between those “ethnic” with full and well-preserved pasts and those whose pasts are either lacking or hidden from view by subsequent accretions. In the first case, it is more a case of selective memory “rediscovering” the past, in the second, a more conjectural “reconstruction” of the past from such motifs and myths as can be unearthed.*<sup>3</sup>



The historian Shireen Hunter of Washington's Georgetown University, who is ethnic Iranian and a specialist in the countries of the former USSR, as well as a member of Oxford Centre of Islamic Studies, and the author of many articles and books on the subject, in one of her studies states the following:

*A myth about the origins and history of Azerbaijan was developed during the Soviet era and has been perfected in recent years by the Azerbaijani nationalists. Yet this mythological view of Azerbaijan's origins has little basis in history. Moreover, its various components are internally inconsistent.*<sup>4</sup>

However the country on the northern shores of the Arax River declared itself as the "Republic of Azerbaijan", notwithstanding that its population until then had called themselves "Tatars", "Turks" or with the generic and simple and all-encompassing term of "Muslims". As mentioned previously, this continued until 1936, when according to the reforms of Stalin the name of the peoples of the Republic of Azerbaijan was changed to "Azeri" and everyone was forced to use the new name.

The new ruling did not give any consideration to the ethnic composition of the people living in the republic, which included Turks, Tatars, Kurds, Yezidis, Azerbaijanis (from the Iranian province), Persians, Armenians, Jews, Georgians, Russians, Assyrians, as well as local tribes of Lezgins, Talishes, Tsakhurs, Udis, Daghestanis, Avars, Tats, Ingilois and others who were forcefully assimilated and since 1936 were officially re-named inclusively as "Azerbaijanis".<sup>5</sup>

After this fledgling Republic of Azerbaijan became part of the Soviet Union, Stalin decreed that each constituent republic of the union must have its own and individual peoples, history and culture. Therefore, the only way for a country with multi-ethnic and mixed a population and cultures to abide by this ruling, was to appropriate the history and culture of its constituent population groups, amending, renaming and giving them the adopted label of the newly established country, in this case "Azerbaijani".

The first step to be taken on this misleading path was to find "proofs" in old and medieval history and geography books showing that the land north of the Arax River was called "Azerbaijan". This was easy to claim but impossible to prove, as all historic and cartographic evidence was completely against it.

In this chapter parts of the articles regarding the name "Azerbaijan" from some eight Russian, Islamic, Turkish, American and British encyclopaedias have been presented and discussed.

The following text is from the *Russian Encyclopaedic Dictionary*, published between the years of 1890 to 1907. The reproduction in image 2.1 is part of page 212 of volume 1 of the encyclopaedia published by Brokhaus & Efron in Saint Petersburg in 1890, with its English translation in the adjacent column.

**Азербейджанъ**, или Адербейджанъ — огненная земля; на пельвийскомъ Атропатканъ, на армянскомъ Адербадеканъ), самая сѣверозападная провинція и самая богатая торговая и промышленная область Персїи, граничить на югъ персидскимъ Курдистаномъ (пров. Ардиланъ) и Иракъ-Аджми (Мидїя), на западъ турецкимъ Курдистаномъ и турецкою Арменїею, на сѣверъ русскою Арменїею (южное Закавказье), отъ которой она отдѣлена Арасомъ, на востокъ русскою областью Ташилъ и персидскою пров. Гиланъ у Каспійскаго моря

2.1 - Russian Encyclopaedia, 1890.

*Azerbaijan* – or *Adherbaijan* – land of fire; (in Pahlavi *Aturpatkan*, in Armenian *Aderpadekan*), the most north-western province and the richest trading and manufacturing province of Persia, bordering to the south by Persian Kurdistan (*Ardalan*) and *Irak-Adjemi* (*Media*), in the west by Turkish Kurdistan and Turkish Armenia, in the north by Russian Armenia (*South Caucasus*) from which it is separated by the [River] *Arax* and to the east by the Russian region of *Talish* and the Persian Province of *Gilan* by the *Caspian Sea*.

Translation of the text in 2.1

The above excludes any mention of Azerbaijan north of the Arax and describes Azerbaijan as a povince of Iran-Persia. It is apparent that such a country was non-existent north of the Arax River.

The next text, below, is taken from page 80 of volume 3 of the set of *Encyclopaedia Britannica*'s 1910 edition.

**AZERBAÏJĀN** (also spelt **ADERBIJAN**; the *Azerbādegān* of medieval writers, the *Athropatakan* and *Atropatene* of the ancients), the north-western and most important province of Persia. It is separated from Russian territory on the N. by the river *Aras* (*Araxes*), while it has the *Caspian Sea*, *Gilan* and *Khamseh* (*Zenjān*) on the E., *Kurdistan* on the S., and *Asiatic Turkey* on the W. Its area is estimated at 32,000 sq. m.; its population at 1½ to 2 millions, comprising various races, as Persians proper, Turks, Kurds, Syrians, Armenians, &c. The country is superior in fertility to most provinces of Persia, and consists of a regular succession of undulating eminences, partially cultivated and opening into extensive plains. Near the centre of the province the mountains of *Sahand* rise in an accumulated mass to the height of 12,000 ft. above the sea. The highest mountain of the province is in its eastern part, *Mount Savelan*, with an elevation of 15,792 ft., and the *Talish Mountains*, which run from north to south, parallel to and at no great distance from the *Caspian*, have an altitude of 9000 ft. The principal rivers are the *Aras* and *Kizil Uzain*, both receiving numerous tributaries and flowing into the *Caspian*, and the *Jaghatu*, *Tatava*, *Murdi*, *Aji* and others, which

2.2 - Encyclopaedia Britannica, 1910.

Here again, the name of Azerbaijan is given to the Persian province, with no mention of such a country north of the Arax River.

The next example is from the first edition of the Encyclopaedia of Islam, which is published by Brill academic publishers in Holland; its full title is *Encyclopaedia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Muhammedan People, Prepared by a Number of Leading Orientalists*. The detail is from page 134 of volume 1, 1913.

**ĀDHARBAIDJĀN**, a province in the empire of the caliphs, bounded on the S. E. by al-Djibāl (the ancient Media), on the S. W. by the eastern part of the province of Djazīra (the ancient Assyria), on the W. by Armenia, on the N. by the province of Arrān (the countries of the Caucasus), and on the E. by both shore-lands of the Caspian Sea, Mūghān and Gīlān. Nowadays under Ādharbaidjān is understood the northwestern province of Persia which borders on Turkey and on the Russian Caucasus and which mainly comprises the former 'Abbāsīde province. In ancient times this district formed at first a part of the great Median province of the Achaemenian empire; it is only since

2.3 - Encyclopaedia of Islam, 1913.

The description is in line with all the other encyclopaedias, books of history and geography of the period prior to 1918, when the Republic of Azerbaijan was not yet born.

The following detail is from the 1942 version of the *İslam Ansiklopedisi*, the Turkish translation of the *Encyclopaedia of Islam*. It should be mentioned that at this period of history the Republic of Azerbaijan was already established and part of the Soviet Union. The translation of the text appears on the next column.

#### **AZERBAYCAN. ĀZARBĀYCĀN.**

I. Bugünkü coğrafya ve etnografya vaziyeti. Önce İran'ın şimâl-i garbî vilâyetlerine ve nâdiren Arrân ile Şirvan'a ve 28 Mayıs 1918'den itibaren, Kafkasya Azerbaycanı'na da resmen Azerbaycan denilmiş ise de, Azerbaycan umumî adı, etnografya bakımından, „âzerî lehcesi ile konuşan türklerin ülkesi“ mânasını hâizdir. İran'a tâbi kısmının (cenubî A.) mesahası 104.000 km<sup>2</sup>. olup, nüfusu 2.000.000'dan bir az fazla tahmin edilmektedir (bk. Mas'ud Kayhân, *Coğrafiyâ-i mufaşşal-i İrân*, Tahran, 1311=1932, III, 151). Kafkasya (şimâlî) Azerbaycanı'nın mesahası ise, Azerbaycan cumhuriyetinin 1919'da verdiği resmî istatistiğe göre, 94.137 km<sup>2</sup>. olup, nüfusu 4.617.671 idi (bk.

2.4 - Extract from page 91 of the Turkish *İslam Ansiklopedisi*, book 12 of the 1942 set.

The loose translation of the text is as follows:

The name Azerbaijan has been used referring to the Iranian north-western provinces and on rare occasions also referring to Arran and Shirvan. Since May 28, 1918 the Caucasian state also has officially been named Azerbaijan.

The next example is from the second edition of the Islamic encyclopaedia entitled *Encyclopaedia of Islam, New Edition, Prepared by a Number of Leading Orientalists*, published by Brill, 1960. The text refers to two countries: (i) Azerbaijan and (ii) Republic of Azerbaijan, distinguishing them as follows:

**ĀDHARBAJDJĀN (AZARBĀYDJĀN)** (i) province of Persia; (ii) Soviet Socialist Republic.

(i) The great province of Persia, called in Middle Persian *Āturpātākān*, older new-Persian *Ādharbādhagān*, *Ādharbāyagān*, at present *Āzarbāydjān*, Greek *Ἀτροπατήνη*, Byzantine Greek *Ἀδραβιγάνων*, Armenian *Atrapatakan*, Syriac *Adhorbāyghān*. The province was called after the general Atropates (“protected by fire”), who at the time of Alexander’s invasion proclaimed his independence (328 B.C.) and thus preserved his kingdom (Media Minor, Strabo, xi, 13, 1) in the north-western corner of later Persia (cf. Ibn al-Muḳaffa<sup>c</sup>, in *Yāqūt*, i, 172, and al-Maḳdisī, 375: *Ādharbādh* b. *Bīwarasf*). The dynasty of Atropates flourished under the *Arshakids* and married into the royal house.

↑ 2-5 – Description of Azerbaijan, p 188 of the *Encyclopaedia of Islam*, Brill, 1960, regarding the Province of Azerbaijan as confirmed by various historical sources.

2-6 – Description of Azerbaijan on page 191 of the *Encyclopaedia of Islam*, regarding the Soviet Republic of Azerbaijan and its founding. →

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(ii) *Azerbaydjān*, Soviet Socialist Republic (Az. SSR) in the eastern part of Transcaucasia, between the south-eastern branches of the Caucasus, the Caspian coast and the Araxes (which separates it from the Persian province of the same name). In the north-east it borders on the *Dāghestān* Autonomous republic (part of the Russian Socialist Federal Soviet Republic, RSFSR). In the north-west it borders on the Georgian S.S. Republic (along the *Alazan*) and in the west on the Armenian S.S. Republic (along the line running east of Lake *Sewan* = *Gökçe*). In the south-west the autonomous republic (ASSR) of *Naḳhčewan*, locked within the Armenian territories, is part of the *Azerbaydjān* republic, whereas the highlands of *Ḳara-baḳh* (with a considerable Armenian population) form an autonomous territory (*oblast*) within *Azerbaydjān*.

Historically the territory of the republic corresponds to the *Albania* of the classical authors (Strabo, xi, 4; Ptolemy, v, 11), or in Armenian *Alvan-k<sup>c</sup>*, and in Arabic *Arrān* [*q.v.*]. The part of the republic lying north of the *Kur* (*Kura*) formed the kingdom of *Sharwān* (later *Shirwān* [*q.v.*]).

After the collapse of the Imperial Russian army *Bākū* was protectively occupied by the Allies (General *Dunsterville*, 17 August-14 Sept. 1918) on behalf of Russia. The Turkish troops under *Nūrī Paṣha* occupied *Bākū* on 15 Sept. 1918 and reorganized the former province under the name of *Azerbaydjān*—as it was explained, in view of the similarity of its Turkish-speaking population with the Turkish-speaking population of the Persian province of *Ādharbaydjān*. When after the *Mudros* armistice the Allies reoccupied *Bākū* (17 Oct. 1918), General *Thomson* (28 Dec. 1918) recognized the existing *Azerbaydjān* government of the *Musāwāt* party as the only local authority.

According to this new edition of the encyclopaedia, written almost 47 years after the original edition of 1913, the text on page 188 on the left makes it quite clear that: (i) Azerbaijan has been a province of Persia-Iran for a long time; further adding that (ii) the Soviet Republic of Azerbaijan, as can be seen on the third paragraph of the text on page 191, was established by the joint efforts of Turkey and Rasulzadeh’s *Musavat* party, which was legitimised by the British General *Thompson*. Thus, the Republic of Azerbaijan was created in 1918.

The latest edition of *Islam Ansiklopedisi*, printed in 1991, is somewhat “modernised” and “updated”, thus altering the history of the same country. On the article that appears on page 317 of volume 4, the text now follows the policy of denial and invention by Azerbaijani historians. They say that in 1828 Azerbaijan was divided into two parts by tsarist Russia, which occupied Northern Azerbaijan, while Iran occupied Southern Azerbaijan, completely overlooking the fact that according to all Islamic and non-Islamic encyclopaedias quoted and shown above, prior to 1918, there had never been an Azerbaijan north of the Arax River.

The above description suggests that both the Iranian Province and the Soviet Republic of Azerbaijan should be considered as a unified country, while treating Iran as only a neighbouring country, notwithstanding the fact that Azerbaijan, for over two millennia has always been located south of the Arax River as a province of Iran.

When the Republic of Azerbaijan intentionally expands its territories, as well as extending its 100 years of history to as far back as the Early and the Middle Ages, it has the full support of many Turkish pseudo-academics, who spare no effort in providing distorted historical facts in order to “prove” the veracity of Azerbaijani historians claims. One such historian is Professor Suha Bolukbashi of the Middle East Technical University of Ankara. In his book *Azerbaijan: A Political History*, from the onset of the work he uses the terms Northern and Southern Azerbaijan, in order to condition the reader into accepting these recent inventions as factual territories (see chapter 7). When writing about the country, the name “Azerbaijan” is used, but when writing about its borders suddenly the name of the country becomes “Soviet Azerbaijan”. Thus the writer is trying to create precedence in the readers mind that the two names Azerbaijan and the Republic of Azerbaijan are in fact synonymous.<sup>6</sup> This basis of thought could augment the conditioning of the readers’ minds towards subconsciously accepting that the two entities presently found on the northern and southern shores of the River Arax are the same country split into two by foreign powers.

Further on, when writing about the ancient and medieval history, he extends the life of the century-old country named Republic of Azerbaijan by about a millennium saying:

*[T]he Ilkhanid and Timurid empires expanded their rules to the region between the thirteenth and fifteenth centuries, which further contributed to the population acquiring Turkic traits. During the Ilkhanid area Azerbaijan became the centre of the empire extending from Amu-Darya to Syria, with khanates residing in Tabriz.<sup>7</sup>*

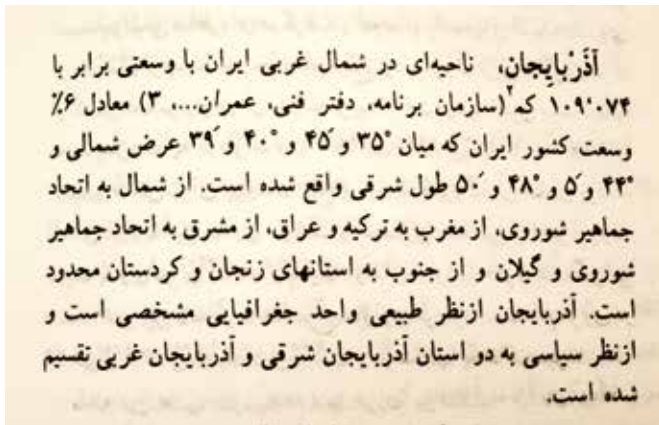
Thus, the writer indirectly implies that Azerbaijan was a separate country during the Middle Ages, whereas in all maps of the time, including Islamic ones prepared in Arabic or Persian, the name Azerbaijan is given to one of the provinces of Iran, located south of the Arax River.

In order to assert the suggested and oft-falsified unity of the republic with the province of Azerbaijan the same author writes:

*After the Russo-Iranian wars of 1813 to 1828, and the subsequent Treaties of Gulistan and Turkmenchay ... one third of the Azerbaijani lands came under Russian rule, while the rest, until the present time remained in Iran.<sup>8</sup>*

Thus, this Turkish professor and historian asserts and implies that prior to 1813 the “two parts of Azerbaijan” mentioned in the text were jointly controlled by a unified Azerbaijani government, which, however has been non-existent.

The Iranian *Greater Islamic Encyclopaedia* (*Da'erat ol-Mo'arefe Bozorge Eslami*) began to be published in Tehran since 1374 of the solar calendar (Iranian calendar, ca. 1995). The preamble of the entry for Azerbaijan, presented in this Persian reference work is reproduced in image 2.7.



←2.7 – Text from the Greater Islamic Encyclopaedia, 1995. For the translation of the text in the image see below.

**Azerbaijan** – an area of in north-west of Iran with an area of 109,074 sq km (according to Plan Organization data 3), i.e. 6% of the total area of Iran. It is lies between 35°45' and 39°40' N and 44°5' and 48°50' E. It borders the USSR to the north, Iraq and Turkey to the west, the USSR and Gilan to the east and Zanzan and Kurdistan provinces of Iran to the south. Azerbaijan is a distinct geographic unit, and politically is divided into two provinces of Eastern and Western Azerbaijan.<sup>9</sup>

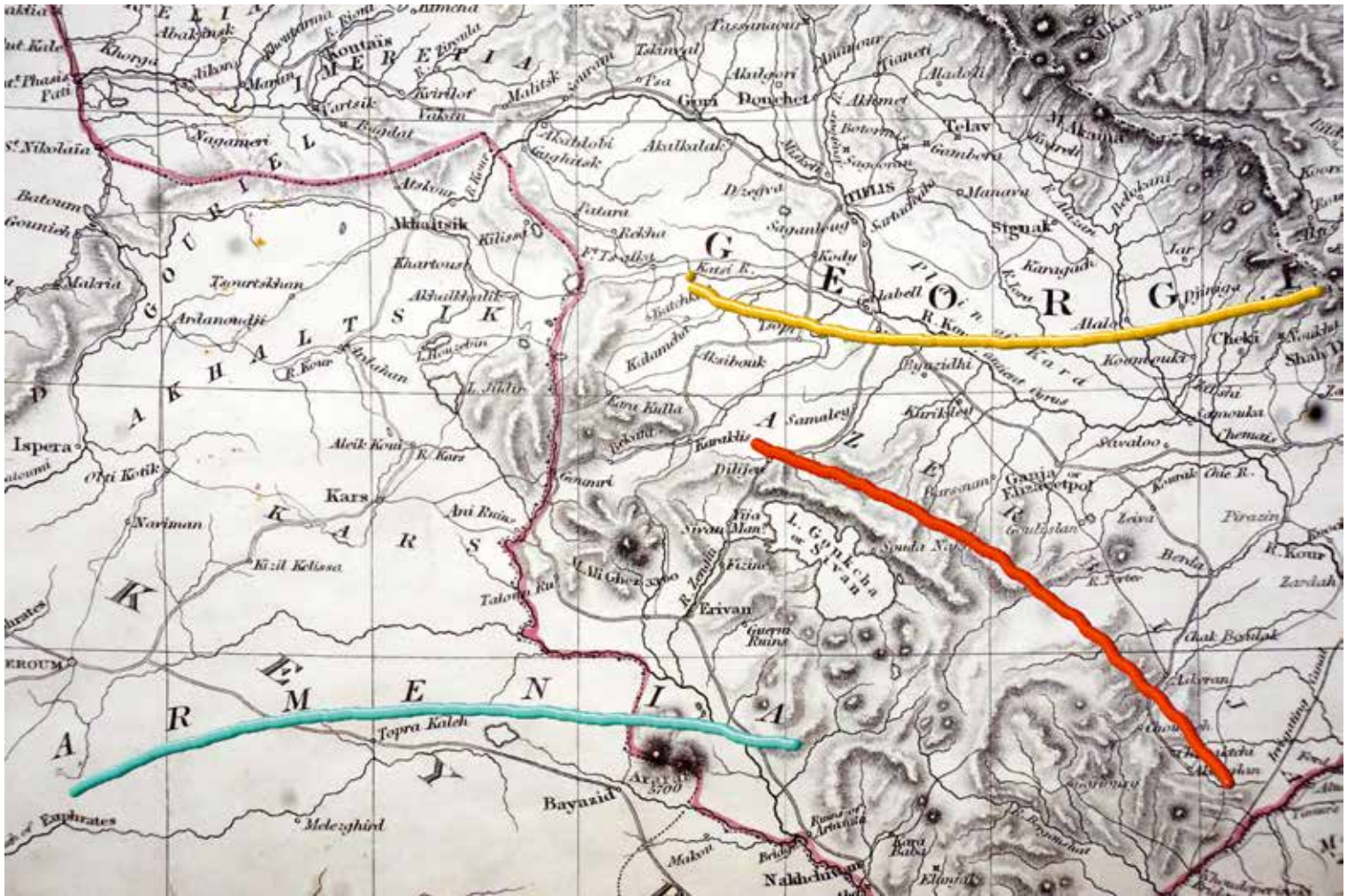
From this entry it is abundantly clear that Azerbaijan is the north-western Province of Iran and is located south of the River Arax, surrounded by the USSR (Soviet republics of Azerbaijan and Armenia), the Iranian provinces of Gilan, Zanzan and Kurdistan, Iraq and Turkey.

For 25 years after their independence the authorities and pseudo-specialists of the Republic of Azerbaijan have been trying to locate a map or history book where prior to 1918 the name of Azerbaijan appears north of the Arax. Searches in the thousands of maps of this region drawn by the Islamic, Graeco-Roman, Middle-Age European and other mapmakers have drawn a blank, for the simple reason that in this region the countries shown on those maps, which still exist today, are Iran, with its north-western province of Azerbaijan on the southern shores of the Arax (the old Lesser Media), as well as Georgia and Armenia.

The world libraries and museums are full of old and medieval maps showing this fact, which also can be seen on the maps of part 1 of this book. See also the hundreds of maps reproduced in the books of various cartographers.<sup>10</sup>

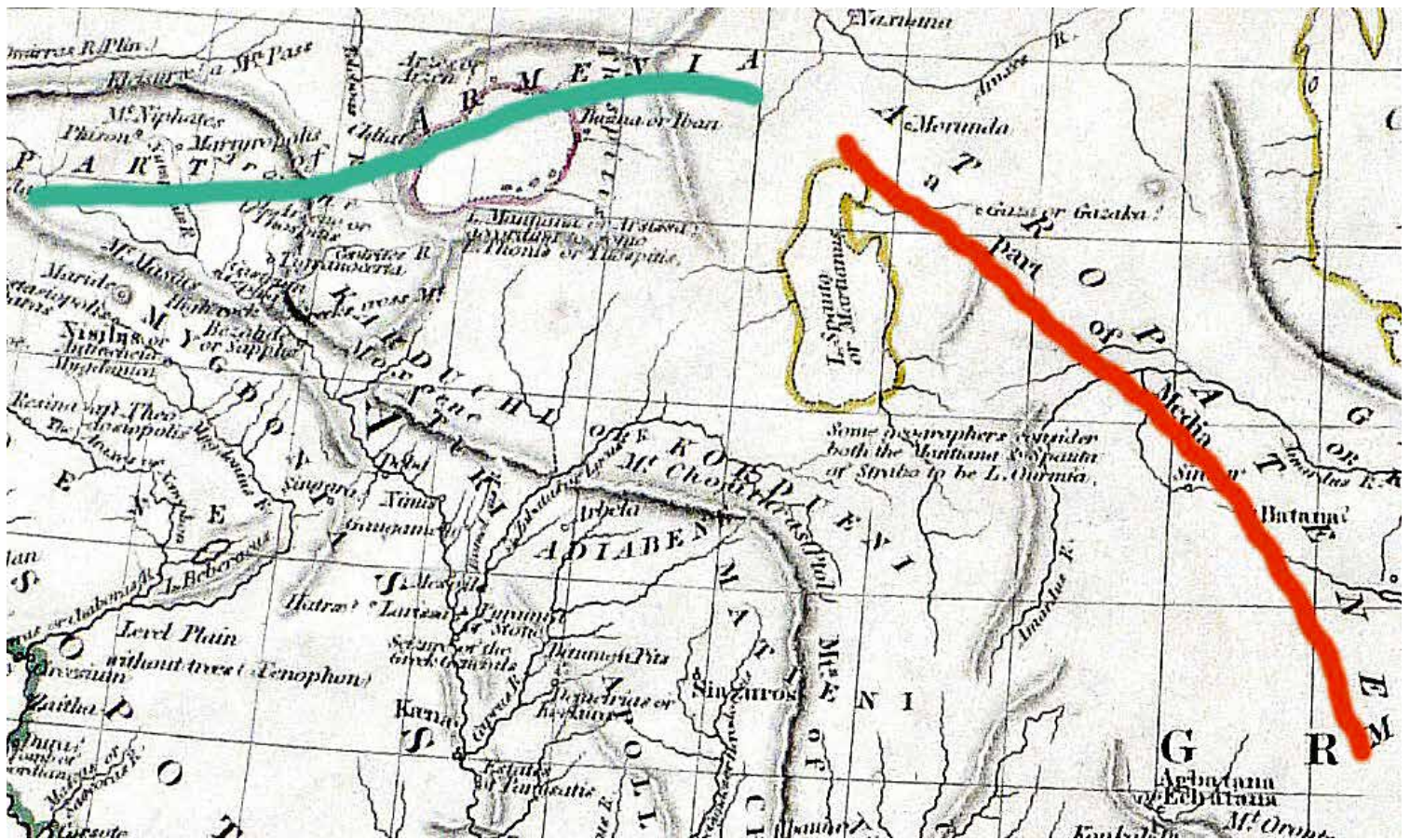
In 2016 the Azerbaijani authorities, through the Centre for the History of Caucasus and Azer-Globe Media Company, aired a propaganda video produced by the president's Administrative Centre director, Fuad Akhundov, entitled “The Forbidden history of Armenia and Azerbaijan”. In the video they announced with much fanfare ONE British map that shows “Azerbaijan” on the territory north of the Arax River. The map in question is on page 72 of the Collection of Maps published in 1844 by the Society for the Diffusion of Useful Knowledge (SDUK) in London, reprinted below as image 2.8. Entitled “Russia in Europe”, the map shows Georgia and the region of the South Caucasus during the eighteenth-nineteenth centuries, where the mapmaker has shown Armenia (underlined blue in the map below) south of Mt Ararat and the River Arax and has inserted Azerbaijan (underlined orange) between Georgia and Armenia, albeit in smaller lettering. Here “Georgia” and “Armenia” are in larger letters as

countries, while “Azerbaijan” has merited smaller letters, confirming that it was a region or province, in this case of Iran which previously had occupied the said region. This seems to be the only map that has been found to contain such an erroneous presentation; hence, it has served a useful tool for anti-Armenian propaganda.<sup>11</sup>



2.8 - South of the Caucasus during the 18th-19th centuries. SDUK Atlas, 1844, page 72.

This error appears to have been corrected on the map of page 90 of the same atlas, shown in image 2.9 below. Here the same region is shown as it stood during medieval times. In this map Armenia is shown extending to the south of Mt Ararat and the Arax, while Azerbaijan is indicated by its medieval name “Atropatene”, further explaining it as “a part of Media”, which lies to the east and south of Lake Urmia.



2.9 - Map of the South Caucasus during Medieval times, SDUK Map Collection of 1844, page 90.

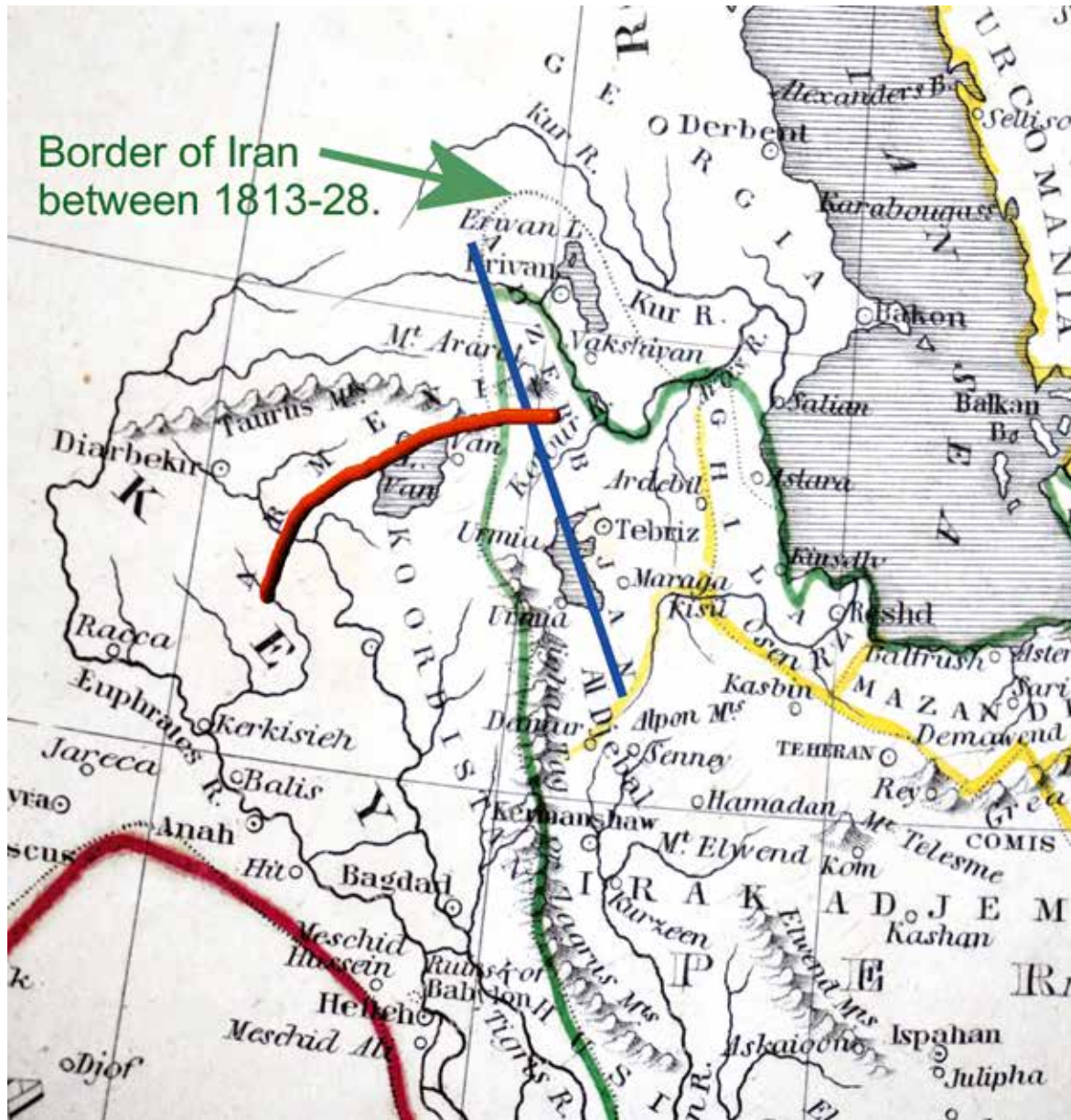
In the video there is reference made to another British map, taken from *A Comprehensive Atlas, Geographical, Historical, Commercial*, published by T. G. Bradford of London in 1835. It is claimed that on the map of page 120, entitled “Persia, Arabia, Tartary, Afghanistan”, Azerbaijan is clearly shown on the territory of Armenia. However, close examination shows the following:

- The map was drawn during the period of 1813-1828, when Russia had driven Persia out of the eastern regions but the region of Armenia-Yerevan was still under Persian rule. This is shown by the dotted line of the border.
- The map was printed between 1813 and 1828 when the border was the one shown with dotted lines, but it was bound and painted in 1835, when the border was also changed to the one shown with later added green line. Therefore the dotted line of the map was drawn when part of Armenia and Yerevan were still inside Iran and hence falsely considered as part of the Iranian province of Azerbaijan, while the green line represent the border after 1828, when the region north of Arax River, demarcated by the dotted line had been taken over by Russia.
- The toponym “Azerbaijan” has one letter “A” near Erivan (Yerevan) in Russia of the time, since at that time it was annexed to the Persian province of Azerbaijan. The other letters of the toponym are well inside the Persian province of Azerbaijan. The erroneous colouration of the border has led the Azerbaijani specialists to conveniently assume that the region of Armenia is named Azerbaijan.



- By the same token, in the same map the toponym “Armenia” appears over the region of the east of Lake Van to the town of Khoy in Iranian Azerbaijan. Thus the small area of the region around Mount Ararat has been overprinted by both the names of “Armenia” and “Azerbaijan”, which at the time were part of Iran.

All these can be seen in the map of image 2.10 reproduced on the image below, which is the detail of the region discussed, now taken from the 1835 map of page 120.



2.10 - Borders of Persia according to the map of p 120 from Bradford Atlas, before 1835.



2.11 - Region of the Middle East according to the map on p 176 in from Bradford Atlas, 1835.

Furthermore, in the same atlas there is another map entitled *The World Known to the Ancients*. On the detail of this map shown in image 2.11, the ancient countries are shown as being Armenia, Albania, Media (later, Atropatene), Mesopotamia and Syria, without any mention of Azerbaijan.

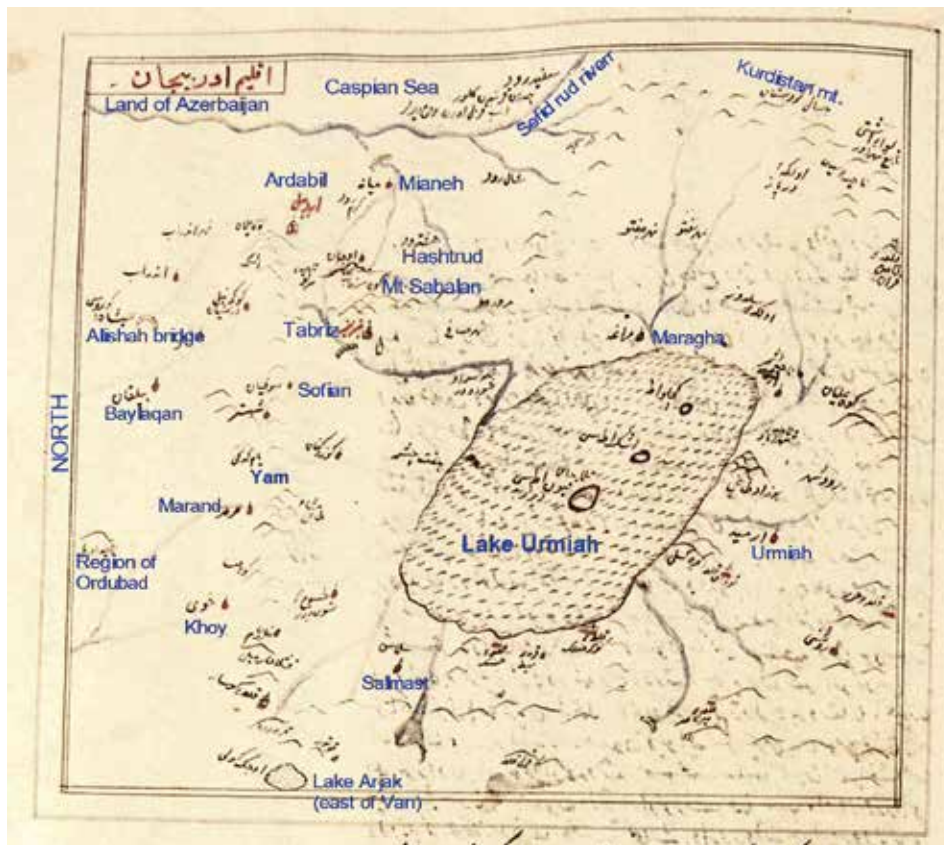
In a recent and well-researched and detailed study published by the Iranian historian Masoud Erfanian, the author discusses the political situation of the region of Azerbaijan during the early years of the twentieth century. He delves into the details of the lives of the founder of the Musavat nationalist party, which actively participated in the political life of the time and had established very close political ties with the rulers of the Ottoman Empire. He asserts that for the realisation of the pan-Turkic belt of countries, the Ottomans could not conquer the region of historic, or Iranian Azerbaijan located south of the Arax. As an alternative, the Ottomans as far back as 1908-1909 began planning alternative methods in order to achieve the same end. First they befriended the leadership of the Muslims living north of the Arax, in the regions of Shirvan and Daghestan and gradually lured them away from their Iranian cultural and political ties and spheres of friendship and cooperation. Later, when this region

was in the throes of planning to become independent, through their new friends, the Ottomans convinced and advised politicians of the newly founded country to name their recently established republic by the name of their southern neighbour, i.e. “Azerbaijan”. The latter stages would be to finally convince them to assert and claim that Iranian Azerbaijan was, in fact, part and parcel of their own newly founded country of Azerbaijan.<sup>12</sup> Thus with proper planning and indirect approach the Ottomans could achieve the goal of drawing Iranian Azerbaijan into their circle of influence.

In this book Erfanian notes a number of times the fact that the region has never been called Azerbaijan.<sup>13</sup> Regarding this misnomer, he goes on to say:

*Thus, under the banner of the Ottoman Turks, the Democratic Republic of Azerbaijan was formed and declared its independence by naming itself “Azerbaijan”. This name refers to a part of the Caucasus, including the khanates of Shirvan, Ganje and Baku etc, which up to that time had never been named Azerbaijan.<sup>14</sup>*

Below, reference is made to the map entitled “Region of Azerbaijan” by the Ottoman geographer Katib Chelebi, who has described various countries of the world in his book *Jihan Numa*, written in the early 1650s. The following is a map reproduced from the reprint of his book in Istanbul, in 2013.



2.12 - The map of “Azerbaijan” from Chehebi’s *Jihan Numa*, early 1650s.

In this map of Azerbaijan, north is at the left, with the undulating line at the top of the page indicating the shore of the Caspian Sea. Lake Urmia is depicted in the centre of Azerbaijan, drawn full of waves. The country at the north almost reaches the shores of the Arax. The main towns shown are Ardabil, Tabriz, Khoy, Mianeh, Maragha and others, which without exception are the towns of the Iranian province of Azerbaijan.<sup>15</sup>

To conclude, I refer to the work by the Iranian scholar Enayatollah Reza (1920-2010), who dedicated most of his life studying the region of the south-east Caucasus. He spent part of his life in Soviet Azerbaijan and Russia before returning to Iran, spending time in China and France.<sup>16</sup> Back home he resolved to write his main work *Azerbaijan and Aran*, where he tries to clarify and discusses in detail the misnomer of Azerbaijan applied to the country north of the River Arax. The reader is invited to pay particular attention to the last chapter of his book, entitled “How Aran came to be named Azerbaijan”.<sup>17</sup>

## NOTES on CHAPTER 2

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- <sup>1</sup> Galichian, Rouben. *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012, pp.25-28.
- <sup>2</sup> Barthold, Vassily V. *Studies on the History of the Caucasus and Eastern Europe*. Moscow, 1963, vol. 2, p.703.
- <sup>3</sup> Smith, Anthony D., *The Ethnic Origins of Nations*, Oxford: Basil Blackwell, 1986, p178.
- <sup>4</sup> Hunter, Shireen T. *The Trans-Caucasus in Transition: Nation-building and Conflict*, Washington DC: Centre for Strategic and International Studies, 1994, p.59.
- <sup>5</sup> Wixman, Ronald. *The Peoples of the USSR: An Ethnographic Handbook*, New York: Macmillan, 1984, p.17.
- <sup>6</sup> Bolukbasi, Suha. *Azerbaijan: A Political History*, London: IB Tauris, 2014, p.19.
- <sup>7</sup> Ibid, p.20.
- <sup>8</sup> Ibid, p.22.
- <sup>9</sup> This description is based on the status during the Soviet era. In 1937 the Iranian historical province of Azerbaijan was divided into two parts, namely Eastern and Western Azerbaijan. In 1993 these two provinces were further reorganised into three: the provinces of West Azerbaijan and East Azerbaijan and the province of Ardabil.
- <sup>10</sup> Some of these may be found in the following works by Rouben Galichian, *Historic Maps of Armenia: The Cartographic Heritage*. London & NY: IB Tauris, 2004. And also by the same author: *The Invention of History*, London: Gomidas Institute, 2010; *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012; *Armenia in World Cartography*, Yerevan: Tigran Metz, 2015; *A Glance into the History of Armenia through Cartographic Records*, London: Bennett & Bloom, 2015.
- <sup>11</sup> The map was originally published as a separate map in London by Baldwin and Cradock in 1835.
- <sup>12</sup> Erfanian, Masoud. *The Appearance of the Republic of Azerbaijan*, Tabriz: Iran Shenakht Publications, 2016, p.101.
- <sup>13</sup> Ibid, pp.11, 13, 44, 64, 78.
- <sup>14</sup> Ibid, p.79.
- <sup>15</sup> Katib Chelebi. *Kitab-i Cihannuma [Jahan Numa]*, facsimile produced & edited by Fuad Sezgin, Istanbul: Boyut Publishers, 2013, p.153.
- <sup>16</sup> Reza, Enayatollah, *Azerbaijan and Aran*, translated & annotated by Ara Ghazarians, London: Bennett & Bloom, 2014, pp.136-143.
- <sup>17</sup> Some other books in Persian relevant to this matter are: Ahmad Kh. Moghaddam. *Azerbaijani vagheii kojast?*, Germany: Aseman Publishers, 2008; Jamil Hasanly. *Faraz va forude ferghehe demokrate Azerbaijan*, Tehran: Ney Publishers, 2005; Kaveh Bayat. *Azerbaijan dar moje khize tarikh*, Tehran: Shiraze Publications, 2000; Ahmad Kasravi, *Azeri, zabane bastaniye Azerbaijan*, Tehran: Hazar Publications, 2008; Hamid Ahmadi. *Ghomiiyyat va ghowm-gerayi dar Iran*, Tehran: Nashre Ney, 2014; Roghiye Behzadi. *Ghowmhaye kohan dar Qafqaz, Mavereye Qafqaz, Beyn-ol-Nahreyn va Halae haselkhiz*, Tehran: Ney, 2005.

### 3 – GREATER and LESSER ARMENIA or ARMENIA MAIOR and ARMENIA MINOR

All the ancient Graeco-Roman historians and geographers in their literature mention the name of Armenia, and in many cases refer to the lands of Greater Armenia and Lesser Armenia, whose Latin translations are Armenia Maior and Armenia Minor.

Even before Ptolemy's descriptions of the lands of Greater and Lesser Armenia, the Greek historian and geographer Strabo (ca. 64 BCE-25 CE) in his detailed 17-volume study of the known world writes chapters about Armenia and in book XI, section 12, chapter 3 he mentions the following:

*From the south flow both rivers, the Euphrates and the Tigris, which encircle Mesopotamia, and approach close to each other at Babylonia, and then discharge themselves into the sea on the coast of Persia. The Euphrates is the larger river, and traverses a greater tract of country with a tortuous course, it rises in the northern part of Taurus, and flows toward the west through Armenia the Greater, as it is called, to Armenia the Lesser.<sup>1</sup>*

In other sections of book XI, such as 11.12.4 and 12.3.1, Strabo also mentions the names of the Greater Armenia and Lesser Armenia in more than 50 places, where he describes various features of Armenia in general.

The Roman natural historian Plinius Gaius Secundus, or Pliny the Elder (23-79 CE), in his best known 37-chapter encyclopedic work entitled *Naturalis Historiae* (*Natural History*) writes about the two lands of Armenia and book VI chapter 9 is actually entitled *The Lesser and the Greater Armenia*, with the following text:

*Greater Armenia, beginning at the mountains known as the Paryadres, is separated, as we have already stated, from Cappadocia by the river Euphrates, and, where that river turns off in its course, from Mesopotamia, by the no less famous river Tigris. Both of these rivers take their rise in Armenia, which also forms the commencement of Mesopotamia ... It thus extends its frontier as far as Adiabene, at which point it is stopped short by a chain of mountains which takes a cross direction; whereupon the province extends in width to the left, crossing the course of the Araxes, as far as the river Cyrus; while in length it reaches as far as the Lesser Armenia, from which it is separated by the river Absarus, which flows into the Euxine...*

*Greater Armenia, now known as Erzeroum, Kars, Van, and Erivan, was bounded on the north-east and north by the river Cyrus, or Kur of the present day; on the north-west and west by the Moschian mountains, the prolongation of the chain of the Anti-Taurus, and the Euphrates, or Frat of the present day; and on the south and south-east by the mountains called Masius, Niphates, and Gordiaei (the prolongation of the Taurus), and the lower course of the Araxes. On the east the country comes to a point at the confluence of the Cyrus and Araxes.<sup>2</sup>*

Pliny's work does not refer to any country or territory named Azerbaijan. The region of north-western Iran, south of the River Arax is named with its ancient name of "Media", earlier it was renamed Atropaten, in honour of the military leader who defended his country from Alexander's invading forces. As mentioned earlier, after the conquest of the Arabs this name had gradually evolved and became Aderbigan, Adharbijan, Azerbigan,

and finally Azerbaijan. The name, however, always referred to the province located south of the Arax, which the Armenians still address with its old version - Atrpatakan.<sup>3</sup>

For centuries all the geographers and cartographers wrote about two main lands of Armenia, named Greater Armenia and Lesser Armenia. Greater Armenia (Armenia Maior) is generally referred to the territory including the present-day Republic of Armenia, Nakhijevan and the territory of historical Armenia now found inside the territory of eastern part of Turkey. In the north it is bordered by the Pontic Mountain ranges, just south of the Black Sea, in the west it is bordered by the Euphrates River, the southern borders are the Taurus Mountains and the Mesopotamian plains, and in the east it borders roughly Iran and a small portion of its north-western province, Lesser Media. Lesser Armenia (Armenia Minor) extends westwards from the River Euphrates and covers a much smaller territory reaching up to the borders of Cappadocia.

The best presentation of these two ancient lands of Armenia are by the second-century Alexandrian cartographer and geographer Claudius Ptolemaeus, known as Ptolemy, who is the author of the *Geographia* or *Cosmographia*.



3.1 - Ptolemy's map of Armenia Maior and Armenia Minor, dating from the second century, printed in 1482, Rome.

Ptolemy is considered to be the father of cartography as we know it, and his suggested methods for mapmaking presented in his volume were used from the second up to the sixteenth century. In image 3.1 these two lands of Armenia Maior and Armenia Minor are shown in white. The map is taken from the *Geographia* as printed in Rome on vellum, dating from 1482. A copy of this particular atlas is kept in the British Library map collection. Here the two lands of Armenia are presented as a whole.

Ptolemy collected 8,000 geographical toponyms of the known world and presented them in his *Geographia*, dividing them among chapters dedicated to various countries. One of these country chapters is entitled Armenia Minor and the other Armenia Maior. Therein he lists the names of the important mountains, rivers, lakes and towns of each country. Out of these toponyms he places 85 in the chapter dedicated to Armenia Minor and 79 in the chapter for Armenia Maior.<sup>4</sup>

In the same book, Ptolemy never mentions the name Azerbaijan. Instead, part of the geographical region today occupied by the Republic of Azerbaijan is entitled [Caucasian] Albania. In the chapter related to Albania, which is placed north of the Arax and its confluence with the River Cyrus [Kura] he only mentions 37 toponyms.

In many of the western European maps of the early Middle Ages, Armenia is shown as a geographical entity and in some of them the names of Lesser and Greater Armenia are also mentioned. As both the Lesser and Greater Armenia bear the name of Armenia, in most maps dating from the Middle Ages these two are brought together and jointly named Armenia. This name can be seen in the medieval maps of Paulus Orosius (ca. 385-420), Bishop Isidore of Seville (ca. 560-636), Venerable Bede (c. 672-735) and others.

It must be said that in the Middle Ages maps generally did not include any political borders, as these were very fluid and subject to constant change. Instead, the regions and countries were named after the peoples who populated the particular region.

One of the important World Maps is included in Isidore's copy of *Etymologiae* kept in the library of Aix-en-Provence. On this map countries are placed in positions relative to each other without marking any borders, and the region of Asia having the oldest history also includes the highest number of toponyms (image 3.2).

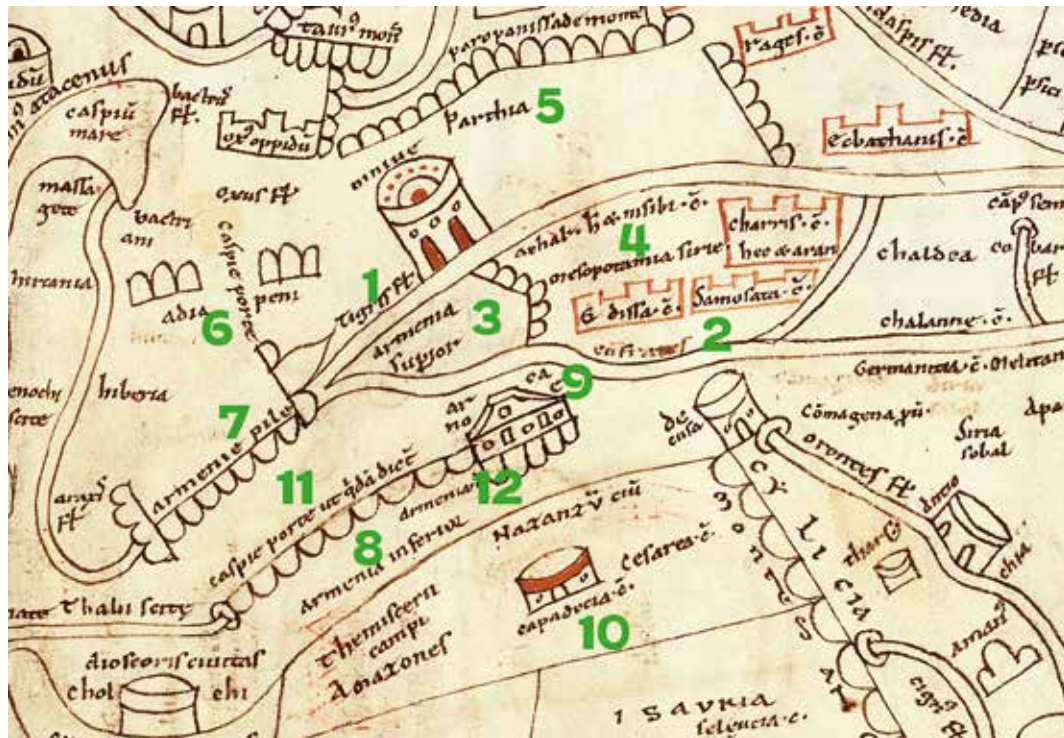


3.2 - The region of Asia from Isidore's 12th century World Map, kept in Aix-en-Provence,.



On image 3.2 north is at the left and the countries listed and placed in Asia include Armenia (marked 1, red) placed north of Mesopotamia (2), and another Armenia (3) [Armenia Minor] placed north of Cappadocia and Cilicia (4), in Asia Minor (5). This shows the presence of two countries named Armenia north of Mesopotamia and Cilicia, which correspond to the countries of Greater and Lesser Armenia, but no Azerbaijan.

Another of these ancient maps can be found in *Liber locorum* or *Book of Places*. This book contains the names of the most important geographical features as well as the names of most important cities and countries. The author of this work is St Jerome or Hieronimus (born in Dalmatia about 340 CE, died in Bethlehem in 420). He dedicated his life to the study and translation of religious texts and the Old Testament and was also an interpreter of the Bible. His work contains two maps, one of the Holy Land and the other is a map of the known world, a detail from which has been reprinted below in image 3.3.



3.3 - Detail from the map of St Jerome, fifth century.

The map has north at the left and east at the top. It contains the main geographical features and cities of the world. The row of hills denotes mountain ranges and the twin parallel lines are the rivers, while cities are shown in the shapes of variously sized castles. In the middle of this map, between the rivers Tigris (1) and Euphrates (2), one can see Armenia Superior (3, or Greater Armenia) which is located north of Mesopotamia (4) and west of Parthia (5) and Adiabene (6, Adiapeni), next to the extension of the Armenian Highlands (7, Armenie Pile). Armenia Inferior (8, Lesser Armenia) is located west of Mount Ararat and Arca Noe (9, Noah's Ark) and placed next to Armenia (12) and Cappadocia (10). Mount Ararat (9) and Armenia (12) are placed south of the Caspian Gates (11, Caspie Porte), referring to the Alan Gates or the Gorge of Daryal, in the Caucasus Range, the only way of passage at that point between its south and north.

All the above historical and geographical texts and images from ancient and medieval times come to prove that Greater Armenia and Lesser Armenia, under the names of Armenia Maior and Armenia Minor, or Armenia Superior and Armenia Inferior, existed from ancient times to the late medieval ages. From the fall of the Cilician Kingdom of Armenia in 1375 onwards, Armenia was overrun by the Mamluks, Byzantines, Persians, Arabs and later by Turkic tribes from Central Asia, and for centuries lost its independence. Even during this period, in the maps prepared by Islamic and western cartographers and geographers, the region is still named Armenia, simply because the Armenians lived there – in their ancestral homeland.

The Syriac bishop, scientist and writer Bar Hebraeus (1226-1286) was born in Greater Armenia and his only surviving map prepared in Syriac can be found in his book *Menareth Qudsheh (Light of the Sanctuary)*, depicting a semicircle of the habitable world, divided into seven climatic zones. Each climatic zone includes various countries, towns, lakes and other important features that are located in it. The toponyms shown in Zone V of this map include Greater Armenia and Lesser Armenia as well as some of its cities and lakes.<sup>5</sup>

Muhammad bin Abdullah bin Idris al-Sharif al-Idrisi, known as al-Idrisi (1099-1166) was one of the most important Islamic geographer-cartographers of the twelfth century, who travelled all over the world and was invited by King Roger II to be his geographer and work in Sicily. In 1154 he produced a work known as *The Book of Roger*, which includes a small World Map and 70 regional maps, where he divided the world into seven climatic zones, and for each zone he drew ten maps. Two of his maps of the fourth and fifth climates contain the depiction of the region of the South Caucasus, where, like the other maps of the Islamic geographers, he has shown the countries of Armenia, the Iranian province of Azerbaijan and Aran (Caucasian Albania).<sup>6</sup>



3.4 – Detail of the part showing the region of the South Caucasus from Idrisi's map, transliterated by Konrad Miller during the 19th century. In line with Islamic cartography, south is at the top of the map.

The region north of the rivers Kura and Arax is named Aran, which is the Arabic for Caucasian Albania. Here too we can see the two Armenias on one Islamic map.<sup>7</sup> Armenia Major (1) is shown south of the River Arax, and its continuation (2) extending northward. Another Armenia (3) is placed to its west; while Azerbaijan and Deylam, the two provinces of Persia, are shown south of the Arax, next to the Caspian Sea on the left.

During the fourteenth century, when the Armenian Kingdom of Cilicia was active, many Armenian merchants based there (located in the north-eastern corner of the Mediterranean Sea) had commercial contacts as well as presence in Catalonia, Genoa, Venice and other trading ports of Europe, where they acted as unofficial ambassadors whose presence instigated the mention of the names of Armenia Maior and Armenia Minor on a multitude of portolans. Most sea charts produced at the time bear testimony to this fact.

Angelino Dulcert was a Majorcan chart-maker whose portolan, prepared in 1339 is kept at the Bibliothèque Nationale of France. Like many other portolan charts of the twelfth-sixteenth centuries, it depicts the two Armenias. The image below is part of the complete portolan with two sections from the chart shown on the following page.



3.5 - Part of the East Mediterranean from the chart by Angelino Dulcert, 1339. For details of Armenia see the next two images.

These portolan charts have a rather unusual treat. As can be seen clearly from Dulcert's chart in image 3.5, normally these charts show towns and villages lying on the seashore only, as well as indicating all the rivers, islands and other features important for the seagoing vessels and their pilots. They rarely show details depicting inland features of the countries such as towns and villages, etc. Thus, names of the countries with no access to the sea are usually excluded from these charts. The Cilician Kingdom of Armenia as a maritime power and located on the shores of the Mediterranean, is included on the charts, with its major ports indicated in red (3.6). However, since Armenia Maior has no access to the seas and by chartmakers rules, its details normally should not be shown on the charts, yet most of the time Armenia, with its rivers and towns appears on those portolan charts which include the region where Armenia and Cilician Armenia are located.

In north-eastern corner of the Mediterranean lay the Cilician Kingdom of Armenia, which was a Christian country, friendly to the Crusaders. This region is shown under a green arch denoting it as a safe area. The two Cilician flags, one with crosses and the other with a lion, are also depicted on the portolan, together with the inscription "Armenia Minor". The detail 3.6 shows the area of Cilicia, taken from Dulcert's portolan chart of image 3.5.

Armenia Maior can be found at the top right of the map, next to the dark green mountains and the larger twin peaked Mount Ararat, lying on its side and drawn in light green. This region bears the inscription "Armenia Maior" as well as "Archa Noe" and "Mons Ararat". The same names of Armenia Minor, Armenia Maior, Mount Ararat and Noah's Ark can be seen on many other Catalan portolan charts, such as those prepared by Abraham Cresque in 1375 and Mecia de Viladestes in 1413.<sup>8</sup> Part of the portolan chart related to Armenia Maior and reproduced in image 3.5, could be seen on image 3.7.



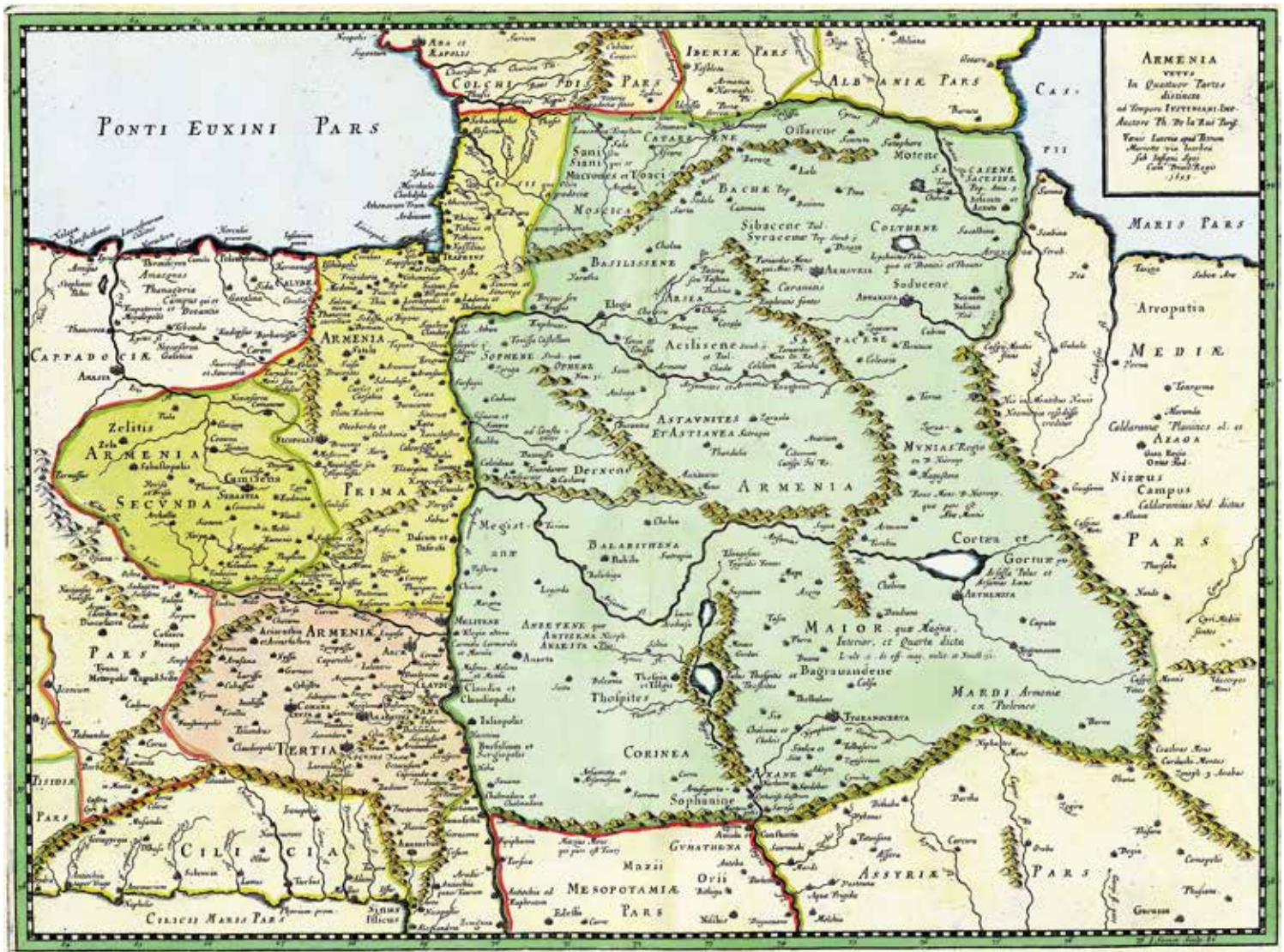
3.6 - Armenia Minor or Cilician Kingdom of Armenia by Dulcert, 1339.



3.7 - Armenia Maior from Dulcert's portolan chart of 1339.

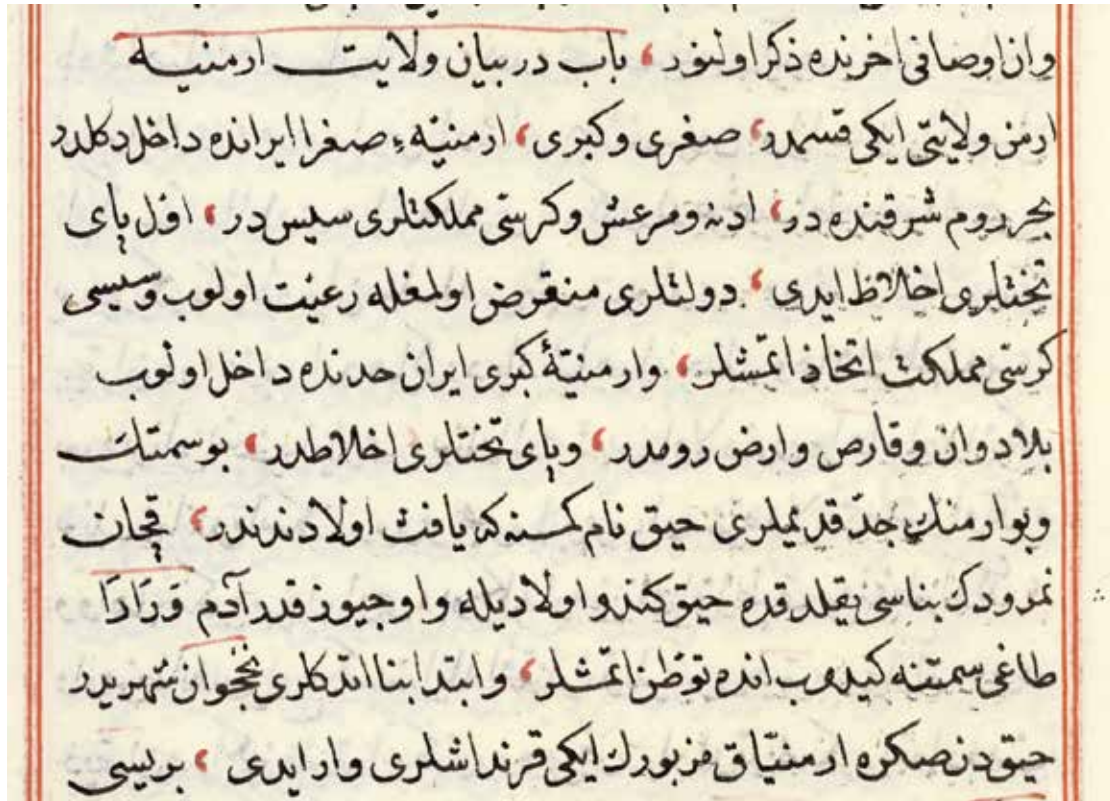
In 1653 the French cartographer Philip de la Rue prepared a map of Armenia as it stood during the rule of Emperor Justinian (485-565). The main part of Armenia located in farther east, Greater Armenia, was under the Persian suzerainty and hence was left as one province. Lesser Armenia, Armenia Minor, and the westernmost region of Armenia, nearer to the ruling capital Constantinople, at the time was occupied by the Byzantines. For the ease of their administration the rulers of the day divided this part of Armenia Minor into three administrative zones entitled First, Second and Third Armenia.

De la Rue's map of image 3.8 shows these divisions, further proving the existence of Greater Armenia and the other, Lesser Armenia, here with new administrative sub-divisions.



3.8 – Armenia during the time of Justinian, with Byzantine administrative divisions. Prepared in 1653.

Mustafa Ibn-Abdullah (1609–57), known as Katib Chelebi or Hadji Khalfah, was the first and foremost Turkish geographer. His most important oeuvre is *Jehan Numa* (Mirror of the World), a book of geography compiled and written around 1654-1657 CE. The present page is folio 121a is from the manuscript kept in the British Library, describing the eastern part of the world. The book was written in Ottoman Turkish in the Arabic script.



3.9 - Part of the text from Katib Chelebi's *Jahan Numa*, dating from 1653. The manuscript describing Armenia is in Ottoman Turkish in Arabic script.

This page is about Armenia and its first six lines translate as follows:

*Chapter on the Vilayet of Armenia.* Armenia consists of two parts, Maior and Minor. Armenia Minor is not within Persia. It is located at the east of the Sea of Roum [the Mediterranean]. Its cities are Adana and Marash and the capital is Sis. Previously their capital was Akhlat but after the fall of the government they [the Armenians] became "raya" [landless peasants] and chose Sis as their capital. Armenia Maior was within Persian borders, its towns are Van, Kars and Erzurum, the capital being Akhlat.<sup>9</sup>

It is important to note that like in many other transliterations, necessitated by the change of the Turkish script, names related to "Armenia" or "Armenians" were simply omitted. In the partial translation of Chelebi's book, the name of "Armenia" has been replaced by "Eastern Turkey", thus eliminating any reference to the Armenians living in the region, which was politically unacceptable.

Notwithstanding all the above documentation, part of which comes from the Graeco-Roman, Islamic, Turkish, Persian, Medieval and later European and Ottoman sources of geography and history, during the recent decades the authorities in the Republic of Azerbaijan have claimed that the Armenians are new arrivals in the South Caucasus region, who were brought there by the Russian army, while the Azerbaijanis themselves, or more correctly, the population of the Republic of Azerbaijan, are indigenous to the area who have had their independent statehood for more than 3,000 years...?<sup>10</sup>

Furthermore, they claim that the Armenians have recently invented the terminology of Greater Armenia or Armenia Maior, while Azerbaijan has been the true GREAT country, in spite of the non-existence of Azerbaijan, except as the Iranian province of that name, in any of the various written documents or maps prepared earlier than the year 1918.

## NOTES on CHAPTER 3

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<sup>1</sup> Strabo. *Geographia*, Book XI, translated from Greek by W. Falconer, London: 1903.

<sup>2</sup> Pliny the Elder. *Natural History*, translated by Philemon Holland, London: Wernerian Club, 1847-48, p108.

<sup>3</sup> For further detailed information refer to chapter 1 of R. Galichian, *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012.

<sup>4</sup> Hewsen, Robert & Khachaturian, Mkrtych. *Armenian Place Names in Ptolemy's Geography*, Paris: 1982.

<sup>5</sup> Galichian, Rouben. *Countries South of the Caucasus in Medieval Maps*, London: Gomidas Institute, 2007, pp 178-180.

<sup>6</sup> See maps of images 1.3 & 1.4 in chapter 1 of the present work.

<sup>7</sup> Galichian, Rouben. 2007, op. cit., pp 114-117.

<sup>8</sup> Galichian, Rouben. *Historic Maps of Armenia, Abridged and Revised*, London: Bennett & Bloom, 2014, pp 56-59.

<sup>9</sup> Galichian, Rouben. *Historic Maps of Armenia: The Cartographic Heritage*, London: IB Tauris, 2004, pp 142-143.

<sup>10</sup> Galichian, Rouben. 2012, op cit., chapter 3, 70- 73.

## 4 – The NAME, LANGUAGE and the SCRIPT of AZERBAIJAN<sup>1</sup>

### Origin of the name Azerbaijan

When considering the ancient world around the South Caucasus and the Middle East, i.e. before the Christian Era (BCE), the region's major countries shown were Media, Parthia, Assyria, Babylon and Armenia. The north-western end of Media was known as Lesser Media, which together with Media proper and Parthia under the rule of Cyrus the Great established the Persian Achaemenid Empire around the sixth century BCE and ruled over much of the Middle East and the Caucasus. Some of the neighbouring countries were designated as satrapies, which were self-ruled but paid tax to the Persian Empire.<sup>2</sup>

During the campaign of Alexander the Great (356-323 BCE) the territory of Lesser Media was fiercely defended by its military leader Atropat. Some years after the events in order to honour this patriot, the territory was renamed Atropaten. Regarding these events, Strabo (64 BCE-25 CE), the founder of geography writes:

*The other part is Atropatian Media, which got its name from the commander Atropates, who prevented also this country, which was a part of Greater Media, from becoming subject to the Macedonians. Furthermore, after he was proclaimed king, he organised this country into a separate state by itself, and his succession of descendants is preserved to this day, and his successors have contracted marriages with the kings of the Armenians and Syrians and, in later times, with the kings of the Parthians.<sup>3</sup>*

The map of image 4.1 shows the extent of the territory covered by the Achaemenid Empire during the middle of the first millennium BCE.



4.1 - The extent of the newly established Achaemenid Empire. Source: University of Texas collection.



The Iranian historian and linguist Ahmad Kasravi (1890-1946) in his collection of articles writes the following:

*An event occurred here during the reign of Alexander the Great, the effects of which still linger on in our language. This was the naming of our land "Azerbaijan"... Until the conquests of Alexander the Great this land was called Lesser Media. Alexander conquered all the surrounding area but here a local military commander by the name of Atropat rose against him, and defended his land, and continued ruling there until the end of his life. Thus, the land of Lesser Media was named 'Atropatene' in his honour, which linguistically evolved to become the present-day Azerbaijan. It is said that for the subsequent centuries Atropat's heirs reigned in the land.<sup>4</sup>*

In the local language, which was known as Azeri, a derivative of the old Persian Pahlavi language, the toponyms Atropaten was gradually evolved by becoming Atorpatkan, and further, under the influence of widespread Arabic, the common Islamic language of the period, this name evolved into Adherbigan, Adherbijan, Adherbaijan and finally Azerbaijan. During all this period, Armenians referred to it by its original name "Atrpatakan". This name is still used by Armenians, when referring to the north-western province of Persia/Iran.

The Republic of Azerbaijan is rich in natural gas and crude oil resources and there have been many natural fires burning around the oilfields, fed by the gases seeping out of the earth. Based on the above natural phenomenon, as well as the fact that the Persian word "azar" means "fire", today's authorities of the Republic of Azerbaijan claim that their country's name Azerbaijan has its historic root in "azar", and translates as "country of fire". This is a completely false claim, which is both incorrect and misleading.

It is only a coincidence that the old Persian word "azar" appears in the much evolved and changed name of Azerbaijan, which, as we have explained earlier, in Medieval times was named "Lesser Media" and "Atropatene". In ancient times, before our Common Era (BCE), when the mysterious fires were burning near Baku, this region was named "Caucasian Albania" by the Greeks and the Europeans and "Aran" by the Arabs and Persians. In late medieval times crude oil was discovered and used, collected and scooped from the oils seeping from the oilfields near Baku. During this period, which was after the invasion of the Arabs and establishment of the khanates in the seventeenth to nineteenth centuries, the region was known by the general name "Shirvan". Furthermore, the name "land of fire" could hardly be attributed to the original Azerbaijan province of Iran, located south of the river Arax, since there were no occurrences of naturally burning fires in this region. The region where the old original oilfields are to be found, is located north of the rivers Arax and Kura, hundreds of miles from the original land of the Iranian "Azerbaijan", which, according to modern Azerbaijani historians, is supposed to have been called "the land of fire".

The interpretation of the name Azerbaijan to be a derivative of Persian "azar" only manifested itself in the early twentieth century, when the region became independent from Russia and the local authorities chose to be called by the borrowed name of "Azerbaijan".

The reader's attention is further drawn to the fact that since "azar" is a word of Persian origin, and does not appear in the Turkic languages spoken in the Republic of Azerbaijan. It would be very unlikely that the newly arrived Turkic-speaking tribes, living in the region around Baku where the oilfields are found, would call their recently occupied region by a name which is foreign to their language.

Regarding the naming of the territory north of the Arax and Kura rivers, further information and causes have been discussed and presented in chapter 2 of this volume, entitled *The "Azerbaijan" Misnomer*.

## The language of the Republic of Azerbaijan<sup>5</sup>

When speaking about the language of their country, the authorities of the Republic of Azerbaijan refer to its language as “Azeri”. This is completely incorrect. The language used in that country is a Turkic language belonging to the Oghuz subgroup, brought from Central Asia by nomadic tribes, who moved to the regions of Iran and the Caucasus from the eleventh century onwards. For further references to this fact, see the introduction of this volume, where the Turkish historian İlber Ortaylı is quoted as follows:

*The Azerbaijani dialect is our language, during the youth of our civilization. The use of Persian in their dialect is much more widespread and established than in ours. In addition, our language has evolved, while theirs has not.*<sup>6</sup>

According to Persian historians and linguists, until the fifteenth and sixteenth centuries the languages spoken in the north-western region of Persia, the real Azerbaijan, were not “Turkish” but were known under the general regional term “Azeri” or “Azerbaijani”, which, the linguist Walter Henning (1908-1967), a specialist in Iranian languages, confirms in his article *The Ancient Language of Azerbaijan*.<sup>7</sup> These languages were not Turkic but various dialects related to Middle Persian (Pahlavi), which today are either extinct or rarely used.

The historian and geographer Ibn Hawqal in his geographical work *Surat ul-Ard (The Face of the Earth)*, composed in 978 CE, concurs:

*In Azerbaijan and certain areas of Armenia the spoken language is Persian, but many are also conversant in Arabic. ... In diverse regions of Armenia, including Nakhichevan and Dabil [Dvin] they speak a dialect which is similar to Armenian. In Khlat [one of the cities of Armenia] they speak three languages: Arabic, Persian and Armenian.*<sup>8</sup>

Writing about the South Caucasus, this Arab geographer and chronicler makes no mention of the Turkish language in any of his works, since the language was yet to be introduced to the region.

The later Syrian historian Yaqut al-Hamawi (1179-1229) in his *Mu'jam al-Buldan (Dictionary of Countries)* describes a great many cities and regions of the world. Regarding the Iranian province of Azerbaijan and the language spoken there, he has the following to say:

*This land has an excellent climate; the men are fair and handsome, with rosy complexion and delicate skin. They have a language called Azari, which is understood by no one except themselves.*<sup>9</sup>

This claim is still true in some of the villages of Iranian Azerbaijan, where the old language has survived and is spoken only by some of the locals.

The Persian historian and geographer Hamdallah Mostowfi al-Qazvini (1341-1249) in his *Nuzhat ul-Qolub (Heart's Bliss)* provides distinct descriptions of the provinces and their peoples and customs. Of the city of Maragha in the Iranian province of Azerbaijan he says:

*The locals are fair-skinned, belong to an orthodox Islamic sect and speak in a dialect of the Pahlavi language.*<sup>10</sup>

The Iranian linguist Abdol Ali Karang in his study *Tati and Harzani: Two Ancient Dialects of Azerbaijan* states that in ancient times the languages spoken in the Iranian province of Azerbaijan were called Azari, which were gradually lost.<sup>11</sup> He then continues comparing them with the Armenians of New Julfa, near Isfahan, who have still preserved the Armenian language spoken by their ancestors, and comments:

*Armenian is a developed and written language and, due to its publications and literature, continues to remain a living language. On the other hand, the old dialects spoken in Azerbaijan, which were known under the collective name “Azari” and belonged to the Aryan [Indo-European] family of languages, not having a scientific and literary base and literature, like many similar dialects came under the influence of other languages and gradually disappeared, joining the numbers of dead languages.<sup>12</sup>*

This ancient language of Iranian Azerbaijan, which Western linguists term as “Azari”, is the dialect of a language whose roots lie in the early medieval language spoken by the Medes. Some dialects of this Azari language are still spoken in a few remote Iranian villages and regions. The Tati language is spoken in the villages of Karingan, Arzin, Kilasur, Margar and Dizmar in the Iranian province of Azerbaijan, located between the city of Tabriz and the River Arax. The Harzani language is spoken west of these villages, in the village of Gelin-Ghiye. Both of these languages are dialects of the old Azari.<sup>13</sup>

The Russian orientalist Vladimir Minorsky (1877-1966), in his *Studies in Caucasian History*, translated and analysed the section of Ottoman historian Munajjim-Bashi’s *History of Shirvan and Daghestan*, related to the tenth-eleventh century Shaddadi Turkic tribes settled in the region. Regarding their language Minorsky notes:

*The original sedentary population of Azerbaijan consisted of a mass of peasants and at the time of the Arab conquest was comprised under the semi-contemptuous term of uluj (“non-Arabs”) – somewhat similar to the ra’ya of the Ottoman Empire. The only arms of this peaceful rustic population were slings (see Tabari, III, 1379-89). They spoke a number of dialects (Adhari, Talishi) of which even now there remain some islets surviving amidst the Turkish-speaking population.<sup>14</sup>*

Richard Frye and Patrick Jackson, two American specialists in Iranian languages, confirm that Azari was one of the Iranian dialects.<sup>15</sup> More recently Garnik Asatryan, the director of the Centre of Iranology at Yerevan Slavonic University, has also studied the Iranian Azari language, today considered almost extinct.<sup>16</sup> On the ethnicity of the Azerbaijanis, the British Caucasian specialists Nicholas Awde and Fred James Hill have the following theory:

*Adding to the dynamism of Azerbaijan’s past are the countless nomadic peoples and warlike tribes that took advantage of the busy migratory route from the northern steppes that ran southwards along the western shores of the Caspian down into Iran. Such a past is reflected in the present-day inhabitants of the Republic of Azerbaijan, who are themselves descendants of the various Turkic, Iranian and Caucasian peoples that have inhabited the region.<sup>17</sup>*

Turaj Atabaki, an Iranian historian at the University of Leiden, referring to various sources, writes:

*The Turkic language entered the region of Azerbaijan as a result of the great migration of Turks into Asia Minor in the eleventh century. “The first group of Oghuz consisting of about 2,000 tents arrived in 1029 and they were well received by [the ruler] Vahsudan.” [Frye, 1975]<sup>18</sup>*

Regarding the language brought by these south-western Turkic tribes, Atabaki explains:

*The language which these newcomers brought with them was that of the south-western (Oghuz) group of Turkic languages. The new language, though strongly influenced by its close encounter with the indigenous Azeri [Azari] – the language spoken in Azerbaijan prior to the Turkish invasion – gradually replaced the latter and came to be the dominant language of Azerbaijan.<sup>19</sup>*

And, according to the Tabriz-born Iranian-Azerbaijani historian and linguist Ahmad Kasravi:

*Immediately prior to the reign of the Safavids in Iran, in the province of Azerbaijan, the Turkish language was replacing the local Azeri [Azari] dialect. The proof of this is the Safavids, who being Iranian Azerbaijanis had already begun to use the Turkish language as a replacement for the Azeri, and it was only the founding father of the family, Sheikh Sefi, who wrote poetry in Azeri, of which a few samples have reached us. When Shah Ismail established the Safavid dynasty, their official language already was Turkish.*<sup>20</sup>

In his latest study on Caucasian tribes and their history, the Iranian historian Roghiyye Behzadi also expresses the same opinion.<sup>21</sup> The sixth volume of *The Cambridge History of Iran*, in the section covering the language and culture of the Timurid and the Safavid periods of Iran (1335-1736), confirms the same theory.<sup>22</sup> The Iranian linguist Enayatollah Reza also wrote extensively on the language, history and religion of Arran (Caucasian Albania) and Azerbaijan. Having studied the local languages used in various villages and areas there, he again confirms the above hypothesis.<sup>23</sup>

The history of Arran and Azerbaijan has been very much at the centre of attention in recent years in the literature published in Iran. Majority of these, however are in Persian and not easily accessible to international specialists, libraries or the general readership. Some of these studies are listed in the endnotes.<sup>24</sup> It should be noted that in these publications the term “Azerbaijan” always refers to the Iranian Province of Azerbaijan and not the Republic of Azerbaijan.

The Turkic tribes arriving in the region in the wake of the Mongols became the conquering rulers of the provinces south of the Caucasus. It was during the rule of these newcomers that the indigenous languages gave way to the language of the rulers, the Turks. Additional confirmation comes in the shape of recent DNA research carried out on the indigenous population of Iranian Azerbaijanis which has revealed that only eight per cent have a genetic connection with the Turks of Central Asia, results that have led the authors of the study to conclude:

*Accordingly the imposition of the Turkish language in this region was realised predominantly by a limited number of invaders who left only a weak genetic signal in the modern populations of the region.*<sup>25</sup>

### **The changing script of Azerbaijan and its effect on literature**

For any ancient or even medieval culture that calls itself an individual and advanced form of civilization, having some sort of written language is a requirement, be it hieroglyphs, cuneiform scripts or some sort of alphabet. All the past civilizations such as Ancient Egypt, Babylon, Assyria, Urartu, Armenia, Parthia and Media have had their own form of written language, used for the transference of their culture, history and traditions to the next generations. The script need not be one dedicated to the particular peoples or their language, but could have been adopted and used borrowing from other cultures.

The present-day authorities of the Republic of Azerbaijan claim the following;

- The Azerbaijani state has almost 5,000 years of history in the present region.<sup>26</sup>
- Azerbaijan as an independent state that has existed for over 2,000 years.<sup>27</sup>

Thus we now have a country which claims to have 5,000 years of history as well as having existed for over 2,000 years as an independent state in the southern Caucasus, yet the language that its population speaks is a Turkic language that arrived in the region about 1,000 years after it is claimed to have existed. Furthermore, it has existed for over 2,000 years as an independent state without having a written language, which, to say the least, is

a basic requirement for the preservation of one's own history and culture.

From the sixteenth century onwards, the spoken language of the population of Shirvan and Daghestan, parts of which are constituent regions of the present-day Republic of Azerbaijan, has been Turkish, yet its official and written language was Persian, used by the ruling elite and the intelligentsia. Local historians such as Abbas Qoli Aqa Bakikhanov (Abbasqulu Aqa Bakikhanov, 1794-1847), who is claimed to be the founder of Azerbaijani historiography, Mirza Adigozal Bey (Adigeozal Beg) and Mirza Javanshir Qarabaghi, all wrote their history books in Persian. The Persian language had been widely used in the region since the eighteenth century, before which the country today known as the Republic of Azerbaijan, had no written language and literature. The following is Azerbaijani historian Rauf Karageozov's observations on the Turkish language:

*It is a well-known fact that Azerbaijani historiography language is relatively new and the earliest history books relating the people that are now called Azerbaijanis were written from the middle of the eighteenth century onwards.<sup>28</sup>*

Abbas Qoli Aqa Bakikhanov was the author of the early history of the region, written around the year 1844-1845, entitled *Gulestan-i Eram [The Heavenly Rose Garden]: A History of Shirvan and Daghestan from Antiquity until the Persian-Russian wars* was composed in Persian.<sup>29</sup> Majority of the limited number of works published in the Turkish language were composed only during the late nineteenth century.

In 1970 Bakikhanov's book was printed in Baku in the original Persian. During the early days of independent Azerbaijan, in 1991 Zia Buniatov (in Turkish: Ziya Bunyadov) made a translation into Russian and published it in Baku, which was fully doctored by omitting all references to Armenia and Armenians from the original text. Thus, the book was made "suitable" for the general public of the Russian-speaking world. The English translators of the same book, by Willem Floor and Hasan Javadi, who had the opportunity to study both the Persian original and Buniatov's Russian translation have criticised the shortcomings of Buniatov's translation:

*Not only he [Buniatov] has not translated any of the poems in the text, but he does not even mention that he has not done so, while he does not translate certain other prose parts of the text without indicating this and why. This is particularly disturbing because he suppresses, for example, the mention of the territory inhabited by Armenians, thus not only falsifying history, but also not respecting Bakikhanov's dictum that a historian should write without prejudice, whether religious, ethnic, political or otherwise.<sup>30</sup>*

Victor Shnirelman's views on the Azerbaijani historians are presented in his own works, where he observes that:

*Since these times until the Soviet era in Azerbaijan there has been no significant work written [in their local language.] Until 1917 Azerbaijan did not have any local historians.<sup>31</sup>*

From the earliest beginnings until the years of the first Republic of Azerbaijan in 1918-1920, almost any literature written down or published in the Turkish populated region north of the Caucasus, was done so by using the Persian alphabet. During the period of 1922-1929 the Persian script was gradually replaced by a Latin alphabet, adapted for the local Turkish language. Barely a decade later, in the years 1937-1939 of Stalin's rule and the imposition of the Cyrillic (Russian) alphabet in most of the Soviet republics, the Soviet authorities replaced the Latin script for this Azerbaijani-Turkish with a version of the Cyrillic alphabet, which was in use up to 1991.<sup>32</sup> After independence, in 1992 another version of the Latin alphabet was chosen for the newly independent Republic of Azerbaijan, which has many similarities with the alphabet presently used in Turkey, which itself was officially adopted on January, 1929.<sup>33</sup>

Thus, for ten years, between 1929 and 1939 the young generation of Soviet Azerbaijan was largely unfamiliar with the Persian script and was beginning to get to know the recently introduced Latin alphabet when it was changed to the Cyrillic, which was in use for over fifty years.

Here we encounter a curious anomaly in the claims of the authorities, literary figures and scholars of a country that claims to have an ancient civilization. The country, not having its original script, had, during the last two or three centuries been ruled mostly by Persian appointed khans, whose official language was Persian, thus making Persian the written language of the local ruling elite. Thus, the Persian script established itself as the locally used one. However, during the past century not once but three times was their alphabet changed, in accordance with the will and pressure exerted by its political leaders and scholars. As mentioned earlier, the written language generally is assumed to be the foundations of the literary culture, therefore, each time a new alphabet was adopted, all their written heritage and culture had to be transliterated into the new alphabet. This meant that all written material had to be re-written in the new script, a practice, which can hardly be considered as normal. However, in the Republic of Azerbaijan these activities were performed with greater ease, than they could have been accomplished in culturally richer countries, because the newly born Azerbaijan did not possess a large volume of old literature written in its earlier script, and, in any case, majority of the existing earlier written books and records were not in Turkish but in a foreign language, Persian.

After 1992 there was the need, once again, to transliterate the existing literature, generated mainly during the Soviet era, using the newly adopted alphabet. The authorities could use this opportunity once again making the necessary choices and selection of books and other written material to be transliterated, while leaving some of the “unsuitable” ones aside. The latter could also be transliterated, provided during the process they were suitably edited, doctored and “improved”, making them useful and suitable for the raging propaganda wars carried out against their neighbouring ancient countries of Armenia and Iran.

If one is intent on doctoring and altering history, a fundamental change of alphabet is a very useful and irreplaceable tool. For the historians of the recently established country calling itself the Republic of Azerbaijan, this tool was at their disposal in three different periods, each time to the cost of the literate population, which at the beginning of the century was very low but increased dramatically in Soviet times. However, the ability to read the nineteenth-century books, records, archives and other literature, had for the vast majority become impossible, since they were all written in the now disused Persian script, which is unfamiliar for over 95 per cent of the population of the republic.

After independence, the new republic’s historians and scholars had instructions to create suitable anti-Armenian tendencies and were persuaded to create a new history and cultural heritage for their homeland. The president of Azerbaijan, Ilham Aliyev did not even hide his encouragement of rewriting history when he instructed scholars to prepare history books “proving” that the Armenians are newcomers to the South Caucasus, promising and giving them rewards for their work.<sup>34</sup>

After the new works were written and published, Aliyev made the following announcement:

*I am pleased that our scientists positively responded to my appeal and created wonderful works on the history of this region based on real facts in a short period of time. Most importantly, works on the history of the Irevan Khanate are of special importance, because unfortunately, the world community was almost unaware that the present-day Armenian state had been established on historical Azerbaijani lands.<sup>35</sup>*

The rewriting and revision of the history of the South Caucasus, aiming at the elimination of the names of Armenia and Armenians from the historiography of the region, was now in full swing. Accordingly, the name of

“Albania” was presented as “Northern Azerbaijan” and “Ancient Iranian Azerbaijan” [south of the River Arax] was named “Southern Azerbaijan”. It was also fortunate for those who were the instigators of changing history that, save for a minority of scholars, few of the public at large could read the previously written historic literature originally written in Persian, and even those works transliterated during 1939-1991 into the now disused Cyrillic script, would not be accessible for the public. With nothing to compare, the public was given no alternative but to accept the transliterated books as being “true to the original”. This was a lesson well learned from the example of Turkey and the Soviet Union, where such rewriting was, and in some cases is still implemented to the fullest extent.

The main instigator of rewriting of history in the first instance was Buniatov. He trained a generation of historians who followed his own devious path, one of the most zealous and active students of whom was Farida Mamedova, whose book *The Political History and Historical Geography of Caucasian Albania* is a masterpiece of invention.<sup>36</sup> She claims that for her book her references were taken mainly from “Albanian sources”. A quick check of the reference list shows that, from the 466 listed sources 160 are from Armenian and 203 from unreliable, biased and doctored Soviet era sources, the rest being Georgian, European and other sources. In the reference list, not a single Albanian source could be seen.<sup>37</sup>

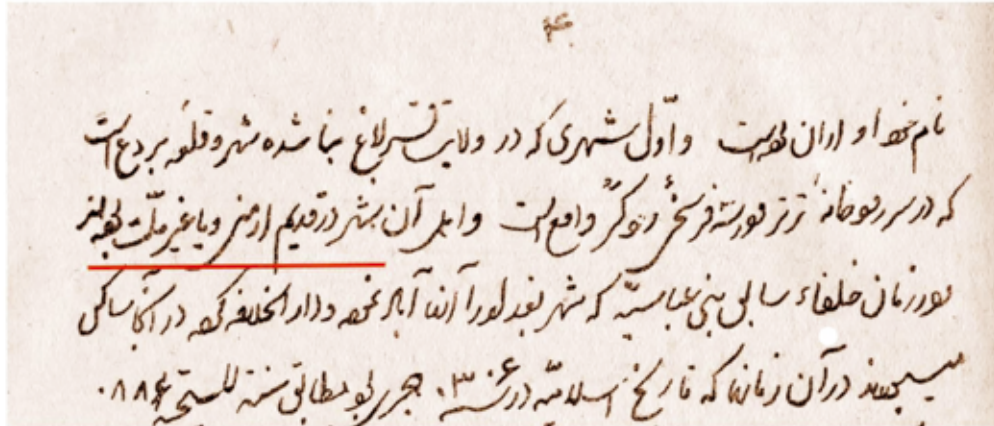
Since the early 1980s this school of intentional mis-translation or even elimination of parts of the texts are common occurrences in the recently transliterated literature of the Republic of Azerbaijan. A number of historians have extensively written on this subject. They include Kaveh Farrokh<sup>38</sup> of the University of British Columbia in Vancouver and George Bournoutian of Iona College and visiting professor at Columbia University.<sup>39</sup>

Two outspoken Iranian historians (writing in Persian) should also be mentioned. One is Hossein Ahmadi, author of *Republic of Azerbaijan, 23 Years of Struggle for Nation-State Building* (Tehran, 2015), and the other, Mas’oud Erfanian, the author of *Appearance of the Republic of Azerbaijan* (Tabriz, Iran, 2016) – see chapter 2 of this volume.

The extent of falsifications performed by Buniatov and his friends over the past forty years could be seen in some of the following examples, one of which is reproduction of the original text, while the others are its translations and translations:

- A. During the translation of the German traveler, Johann Schiltberger’s book entitled *Bondage and Travels* Buniatov has removed most of the lines mentioning the Armenians, and as a coup de grace, has completely eliminated the final four chapters (63-66), which deal exclusively with the Armenians, their traditions, religion and lifestyle.<sup>40</sup>
- B. The historic opus of Mirza Qarabaghi, *Tarikh-e Qarabagh [History of Karabagh]*, was also composed in Persian. On page four of the manuscript he writes: “The population of the old town of Barda’a were mainly Armenians and some other peoples.”<sup>41</sup>

In 1959 the complete manuscript was translated into Azerbaijani Turkish, written in Cyrillic, by F. Babayev. In 1989 Nazim Akhundov edited Babayev’s work for a new edition and as a scientific editor applied his censorship to the text by taking out most of the references to Armenians and Armenia. Here also, as in other translated or transliterated texts, the editor has failed to mention that he has “abridged” the text by eliminating the sentence which included the name “Armenian” from the text.<sup>42</sup> See images 4.2a, 4.2b and 4.2c on the following page.



4.2a– A section from Mirza Javanshir Qarabaghi's manuscript *History of Qarabagh*. The original is reprinted in Akhundov's translation of 1959 to Cyrillic-Turkish. The underlined sentence states:

**This old city's population consisted of Armenians as well as other nations.**

Гарабағ вилајәтиндә салынан биринчи шәһәр Тәртәр чајынын үстүндә вә Күр чајынын үч ағачлығында<sup>1</sup> олан Бәрдә шәһәри вә галасыдыр. Гәдимдә о шәһәрин әһалиси ермәни вә ја башга бир милләт имиш. Бағдады абад вә дарүлхүлафә едәрәк, орада сакин олан кечмиш Бәни Аббасијјә хәлифәләри заманында, ислам тарихи илә 306, христиан тарихи илә исә

4.2b – In the same book the Azerbaijani-Turkish translation of this sentence is executed fully and correctly (Underlined red).

Гарабағ вилајәтиндә салынан биринчи шәһәр Тәртәр чајынын үстүндә вә Күр чајынын үч ағачлығында<sup>1</sup> олан Бәрдә шәһәри вә галасыдыр. Бағдады абад вә дарүлхүлафә едәрәк, орада сакин олан кечмиш Бәни Аббасијјә хәлифәләри заманында, ислам тарихи илә 306, христиан тарихи илә исә 886-чы илдә,<sup>2</sup> бу шәһәрин әһалиси мүсәлман олду. Бундан сонра олан Бејләган шәһәри-дир ки, ону Иран вә Фарс шаһларындан бири олан Губад падшаһ

4.2c– In the 1989 edition of the same book Akhundov has made some "corrections", taking out the sentence about the Armenian population of Barda'a, underlined red in 4.2b as well as 4.2c. The author of the present volume has shown the location of this deletion by a question mark.

4.2 – Sample of "transliterated works" of Azerbaijani historians.



## NOTES on CHAPTER 4

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- <sup>1</sup> Most of the material of this chapter has been used by the author in *Clash of Histories in the South Caucasus*, published in London, by Bennett & Bloom, 2012.
- <sup>2</sup> Reza, Enayatollah. *Azerbaijan and Aran*, London: Bennett & Bloom, 2014, p99.
- <sup>3</sup> Strabo. *Geography*. Trans H. L. Jones. Loeb Classical Library series. London: Harvard University Press, 1928-2000. Book 11.13.1, p303.
- <sup>4</sup> Kasravi, Ahmad. "Azeri or the Ancient Language of Azerbaijan", *Collected Works: 78 Articles and Lectures*. Tehran: Ket-abhayeh Jibi, 1973), p322 (in Persian).
- <sup>5</sup> The following pages are revised extracts from the author's book *Clash of Histories in the South Caucasus*, published in London by Bennett & Bloom in 2012.
- <sup>6</sup> Ortayli, İlber. *İşin Asli*, programme broadcast 27.04.2013, seen on <http://www.isinasli.org/2013/04/azeriler-turk-mu-azerilerin-kokeni-nedir.html>. The moderator Serfiraz Ergun asked the question: "Where is the homeland of the Azeris, where do they come from? Turkey Turks and Azeris, did they come from the same root?" Dr İlber Ortayli replied: "Yes, they both come from Central Asia, through Khorasan, they are not autochthonous people of the Caucasus, but contrary to this we have friends who defend the abovementioned theories... But these are the Oghuz peoples. The Azerbaijani dialect is our language as it was during the youth of our civilization. The use of Persian in their dialect is much more widespread and established than in ours. In addition, our language has evolved, while theirs has not."
- <sup>7</sup> Henning, Walter Bruno. "The Ancient Language of Azerbaijan", *Transactions of the Philological Society*, 1954, Oxford: Basil Blackwell, 1955, pp 157-177.
- <sup>8</sup> Ibn Hawqal. *Surat ul-Ard*, translated by A. Sho'ar, Tehran: Boyade Farhang, 1966, p96 (in Persian).
- <sup>9</sup> Yaqut al-Hamawi. *Mu'jam al-Buldan*, translated by A. Monzawi, vol 1, Tehran: Mirase Farhang, 2001, p160 (in Persian).
- <sup>10</sup> Hamdallah Mostowfi. *Nozhat al-Qolub*, translated by Dabir-Siaghi, Tehran: 2002, p135 (in Persian).
- <sup>11</sup> Karang, Abdol Ali. *Tati and Harzani: Two Ancient Dialects of Azerbaijan*, Tabriz: Varz-Pour, pp 954, 10 (in Persian).
- <sup>12</sup> *Ibid.*, p24.
- <sup>13</sup> *Ibid.*, pp 25, 27-35.
- <sup>14</sup> Minorsky, Vladimir. *Studies in Caucasian History*, Cambridge: Cambridge University Press, 1957, p112.
- <sup>15</sup> *The Cambridge History of Iran*, vol 6, edited by Peter Jackson, Cambridge: Cambridge University Press, 1986, p950.
- <sup>16</sup> Asatryan, Garnik. "Zametki ob Azari, ischeznuhem yazikem Azerbaidjana" ['Article on Azari, the Extinct Language of Azerbaijan'], *K osveshcheniyu problem istorii kultury Albanii i Vostochnykh Provintsii Armenii [On the Clarification of the Problems of the Cultural History of Albania and Eastern Provinces of Armenia]*, Yerevan: University Press, 1991, vol. 1, pp 484-492.
- <sup>17</sup> Awde, Nicholas & Hill, Fred James (editors). *The Azerbaijanis: People, Culture and History*, London: Bennett & Bloom, 2009, p11.
- <sup>18</sup> Atabaki. *op cit*, p9; see also Richard Frye (editor). *The Cambridge History of Iran*, vol 4, Cambridge: Cambridge University Press, 1975, p238.
- <sup>19</sup> Atabaki. *op cit*, pp 9-10.
- <sup>20</sup> Kasravi, Ahmad. 'Azeri, or the Ancient Language of Iranian Azerbaijan', *Collected Works: 78 Articles and Speeches*, *op cit*, p333 (in Persian).
- <sup>21</sup> Behzadi, Roghiyye. *The Ancient Tribes in the Caucasus and Trans-Caucasus, Mesopotamia and the Region of the Fertile Crescent*. Tehran: Nashre Ney, 2005, pp 116-118 (in Persian).
- <sup>22</sup> *The Cambridge History of Iran*, vol 6, *op cit*, pp 951-954; Reza, Enayatollah. *Arran from Ancient Times until the Period of the Mongols*, Tehran: Research Archives, 2003, pp 179-274 (in Persian).
- <sup>23</sup> *Ibid.*, pp 179-274 (in Persian).

- <sup>24</sup> See also Varjavand, Parviz. *Iran and the Caucasus, Arran and Shirvan*, Tehran: 1999; Roghiyye Behzadi, *The Oldest Races in the Caucasus, Transcaucasia, Mesopotamia and the Fertile Crescent*, Tehran: Nashre Ney, 2005; Javadi, Abbasali. *Azerbaijan and Its Language: The Problem of Azeri-Turkish in Iran*, USA: Jahan Books, 1989; Khalilullahi, Ahmad. *Where is the Real Azerbaijan and What Are the Azeri Language and History?*, Bonn: Aseman Publishers, 2008; Reza, Enayatollah. *Arran and Azerbaijan: Caucasian Albania*, Tehran: Iran Zamin Publishing, 1982, reprinted many times and translated into Armenian & Russian, English annotated translation by Ghazarians, Ara. London, Bennett & Bloom, 2014; Zaka', Yahya. 'How the Turkish Language Found Its Way into Azerbaijan?', *Vatan Yoli*, no 13 (in Persian); Katebi, Hoseinqoli, *The Ancient Languages of Azerbaijan*, Tehran: Pajank Publishing, 1990 (in Persian); Eqbal, Abbas. 'The Turkish Language in Azerbaijan', *Yadegar*, 1945, no 3 (in Persian); Riyahi-Khoyi, Mohammad Amin. "Notes on the Old Azerbaijani Language", *Siaysi va Eqtisadi*, nos 181-182, pp 26-35 (in Persian); Reza, Enayatollah. "The Language of the people of Azerbaijan in the Past", *Aynandeh*, 10th year, issue 2/3, 1984, pp 126-136 (in Persian); Matini, Jalal. 'The Persian Language and the Rule of the Turks', *Iran Shenasi*, Issue 19, 1993, pp 596-626 (in Persian); Kia, Sadeq. *Azerigan: Information about the Azeri Language*, Tehran: 1975 (in Persian); Reza, Enayatollah. "Views on the Linguistic Problems in the Republic of Azerbaijan", *Central Asian and Caucasian Studies*, winter 1999, issue 28, pp 87-96 (in Persian); Reza-Zadeh Malek, Rahim. *The Azeri Language*, Tehran: Ancient Iran Publications, 1973 (in Persian).
- <sup>25</sup> Andonian, L., Rezaie S. et al, "Iranian Azeri Y-Chromosomal Diversity in the Context of Turkish-Speaking Population of the Middle East", *Iranian Journal of Public Health*, Tehran: 2011/1, pp 119-127.
- <sup>26</sup> Mahmudov, Yaqub. *Azerbaidjants'y (Vzglyad na etnopolicheskuyu istoriyu) [The Azerbaijanis (A Glance onto the Ethnopolitical History)]*, Baku: 2009, pp 4-10. For further details see also Rumyantsev, Sergei. "Nats'ionalizm i konstruirovaniye kart 'istoricheskikh territorij': Obuchenie nats'ional'nym istoriyam v stranakh Yujhnogo Kavkaza' ['Nationalism and the Construction of Maps of "Historic Territories": The Teaching of National History in the Countries of Southern Caucasus']', *Ab Imperio*, 2010/4, p419.
- <sup>27</sup> Heydarov, Tale & Bagiyev, Taleh (editors). *Azerbaijan: 100 Questions Answered*, Baku: 2008, p21.
- <sup>28</sup> Karageozov, Rauf. *Metamorfozy kollektivnoj pomyat'i v Rosii i na Ts'entral'nom Kavkaze [The Metamorphosis of Collective Memory in Russia and Central Caucasus]*, Baku: 2005, p148.
- <sup>29</sup> Bakikhanov's book was later translated to Russian and published in Baku, Elm publishers, 1991, where the book was extensively altered, beginning with the title, from where the subtitle 'History of Shirvan and Daghestan' was removed, as well as any mention of the Armenians, which have been changed to Albanians or the like.
- <sup>30</sup> Bakikhanov, Abbas Qoli Aqa. *The Heavenly Rose-Garden: A History of Shirvan and Daghestan*, translated by Hasan Javadi & Willem Floor, Washington DC: Mage, 2009, p xvi.
- <sup>31</sup> Shnirelman, Victor. *Vojny pomyaty: mify, identichnost' i politika v Zakavkaziye [The Value of the Past: Myths, Identity and Politics in Transcaucasia]*, Moscow: 2003, p123.
- <sup>32</sup> Frings, A. "Playing Moscow off against Kazan: Azerbaijan Maneuvering to Latinization in the Soviet Union", *Ab Imperio*, 2009/4, pp 249-266.
- <sup>33</sup> Movsisyan, Lilit. "Outline of the History of the Azerbaijani Alphabet", *21st Century*, Yerevan: 2008/4, pp 156-166 (in Armenian).
- <sup>34</sup> On December 14, 2005, in his speech read out during the celebrations of the 60th anniversary of the establishment of the National Academy of Sciences, President Ilham Aliyev in front of the international community, addressing Azerbaijani scholars, urged them to engage to work on articles and monographs proving the historical absence of Armenians from the territory of Nagorno-Karabagh. For further details see Rouben Galichian. *Clash of Histories*, 2012, op cit, p43.
- <sup>35</sup> Extract from Ilham Aliyev's speech delivered on April 26, 2011 to the General Assembly of the Azerbaijani Academy of Sciences in Baku.
- <sup>36</sup> Mamedova, Farida. *Politicheskaya istoriya i istoricheskaya geografiya Kavkazskoj Albanii [The Political History and Historical Geography of Caucasian Albania]*, Baku: Izdatelstvo Elm, 1986.

- <sup>37</sup> Galichian, Rouben. *Clash of Histories*, 2012, op cit, pp 61-63.
- <sup>38</sup> See <http://kavehfarrok.com/2011/11/>.
- <sup>39</sup> See [https://en.wikipedia.org/wiki/George\\_Bournoutian](https://en.wikipedia.org/wiki/George_Bournoutian).
- <sup>40</sup> Bournoutian, George A.. "Rewriting History", *Journal of the Society for Armenian Studies*, Fresno: 1992-1993/6, pp 185-6. See also George Bournoutian, *Two Chronicles on the History of Karabagh*, Costa Mesa, CA: 2004. In the appendix of the same work a number of rewritten and roughly edited transliterations are presented, see pp 265-69. See also Abgarian, G. "Hayerø Shiltbergeri ughegrutyunnerum" ["Armenians in Schiltberger's Travels"], *Banber Yerevani Hamalsarani [Yerevan University Herald]*, Yerevan: 1997/2, pp 103-112.
- <sup>41</sup> Mirza Javanshir Qarabaghi. *Tarikh-e Qarabagh [History of Karabagh]*, ms, Azerbaijani Academy of Sciences, 1840-1847, ms no. B712/11603 (in Persian).
- <sup>42</sup> For the example, see Rouben Galichian. *Clash of Histories*, 2012, op cit, pp 49, 50, 209. In fig 47, p209, of the original manuscript, Babayev's 1959 translation and Akhundov's 1989 doctored version regarding the population of Barda'a can be seen.

## 5 – THE ARMENIAN HIGHLANDS or ARMENIAN PLATEAU

The word “Plateau” came into use during 1796, meaning “elevated tract of relatively level land,” from French plateau “table-land,” itself derived from Old French “platel”.<sup>1</sup> Prior to this date and specially during the middle ages mountain ranges, elevated regions and the like were, on maps and texts, normally called by Latin terms of “montes” or “montibus”, meaning mountains, mostly abbreviated as “mons”. In old maps and those reprinted on pages of this chapter these can be seen on the toponyms of the Caucasus Range, Taurus Range and other mountain ranges and highlands. This naming can be observed on all the medieval maps of the Middle Ages as well as those seen in this chapter.

The terminology of Armenian Highlands or Armenian Plateau has, in one form or another been used for centuries to denote the mountainous region reaching to the Pontic Mountains in the north, the Taurus Range in the south, the River Euphrates in the west and the Iranian Zagros Mountains in the east (image 5.1). It is noted that some so-called historians of the countries neighbouring Armenia, in addition to claiming that the Armenians are newcomers in the southern region of the Caucasus, also claim that the terminology of Armenian Highlands, Armenian Plateau and Armenian Mountains are recent inventions and that historically these terms have never been used.

In geography the naming of the regions, lakes, seas, mountains and other important features often indicates ethnic connection, which in its commonest form we see in the naming of countries. Many countries bear the names of a major ethnic group settled within their region, hence the names of most of the relatively Old World countries that have had stable populations, are named after their major ethnic group. Such examples are found in abundance in Europe and Asia, but to a lesser extent in Africa and the relatively recently discovered Americas.

When looking at the naming of larger geographical and physical features, these only serve to confirm that the source and basis of such names are the ethnic consistency of the peoples and groups occupying the regions or, in the case of bodies of water, living in their bordering regions. In this way the naming of the seas is a more common feature, such as the Sea of China, Sea of Japan, Indian Ocean, Gulf of Bengal, Arabian Sea, Caspian Sea and Gulf of Mexico.

A prominent example of this is the name of the gulf between the United Arab Emirates and Qatar in the south, and Iran, or Persia, in the north. In almost all literature and cartographic documentation this gulf is named “Persian Gulf”, since it borders one of the oldest countries in the world, Persia. During the last decades, however, when the Arab countries neighbouring the Persian Gulf became rich and influential through their oil and gas revenues, they used their wealth trying to alter the course of history by changing this ancient name into the newly invented “Arabian Gulf”, which, naturally has met with fierce resistance from Iran and the international cartographic community.<sup>2</sup>

The naming of plateaus, highlands and plains has also more or less followed their connections to the indigenous people of a particular region. These include the Iranian Plateau, Hindu Kush Mountains, Tibetan Plateau and many others in the region of China, bearing the names of the important Chinese regional population groups.

In this chapter of the book we look at some medieval and later maps, where the names of “Armenian Highlands”, “Armenian Plateau” or “Armenian Mountains” have been clearly applied to the territory of Greater Armenia or Historic Armenia.

According to all the ancient and medieval maps, cartographic and geographic records, the region which today lies in the territory of Eastern Turkey has been populated by Armenians for more than two and half millennia. These records date from around 600 BCE – through Herodotus, Pliny, Eratosthenes, Strabo, Mela and Ptolemy – and continued during the Islamic period and in European maps and books.<sup>3</sup> The name of Armenia was shown in the same geographical region, since Armenians lived there even when the country did not have an independent government.

Many western travellers, who journeyed eastward, having passed through Armenia, wrote about the Armenian people who inhabited the region of Eastern Turkey around Mount Ararat, Karabagh and the north-western tip of Iran.<sup>4</sup>



5.1 – Topographic map of Anatolia and the Armenian Highlands.  
Source: freeworldmaps.net <http://www.freeworldmaps.net/europe/turkey/map.html>

In modern times, *Encyclopædia Britannica* (1997) when describing the world’s mountain ranges, highlands, plateaus and plains in their map of Asia shows the Armenian Highlands as the continuation of the highlands and ranges of the Himalayas in India and Tibet etc., the Hindu Kush in Afghanistan and Pakistan, Kopet Dagh in Iran and Turkmenistan and the Elburz (Alborz) in Iran. The Pontic Highlands are located to the west of the Armenian Highlands (image 5.2).

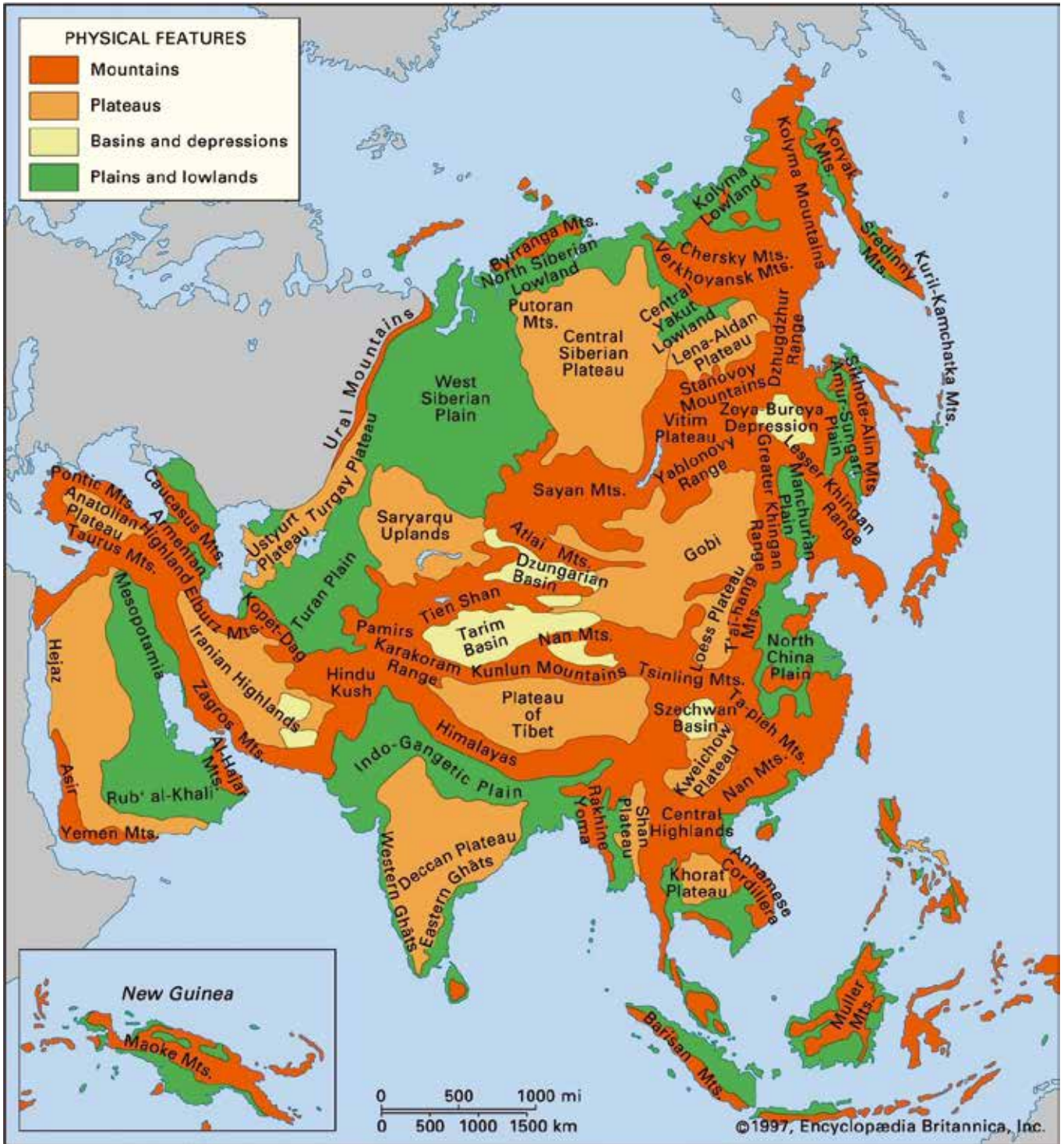


Image 5.2 - The map of Asia shows the mountain ranges, plateaus and plains of the continent.

Under the heading Armenian Highland The 2007 edition of *Encyclopedia Britannica* has the following text:

**Armenian Highland**, Russian *Armyanskoye Nagorye*, also spelled *Arm'anskoje Nagor'e*, mountainous region of western Asia. It lies mainly in Turkey, occupies all of Armenia, and includes southern Georgia, western Azerbaijan, and north-western Iran. The highland covers almost 154,400 square miles (400,000 square km). The average elevation of the Armenian Highland is 5,000 to 6,500 feet (1,500 to 2,000 metres), but several peaks exceed 14,000 feet (4,000 metres). The highland is a segment of the Mediterranean alpine volcanic zone of folding and has a subtropical continental climate. It is rich in minerals including chromite, gold, and iron.

In the medieval world maps, we first encounter the above terms in the fourth-fifth century map of St Jerome, kept in the British Library, which is also discussed in chapter 3 of this book.

On map of image 5.3, the toponym marked by number 1 denotes the Armenian Mountains, which start from the western edge of Mount Ararat, bearing the Latin toponym “Armenia Pilae”, corresponding to the name “Armenian Highlands”. (Here, the old Latin Pila refers to stack/cluster/accumulation of mountains.) This mountain range lies between “Armenia Superior” (2 Greater Armenia) and “Armenia Inferior” (3 Lesser Armenia); 4 denotes the Caspian Sea and 5 indicates the Black Sea.



5.3 - Detail from St Jerome's fourth-fifth century map of the world, where east is at the top.

This Isidore style World Map of 5.4 was prepared in Germany, and is dated 1055. The map is from a German manuscript and the detail shown here is the region of the South Caucasus and Armenia, where the following features can be noted: *Mount Ararat* can be seen marked as such (1), with *Noah's Ark* perching on top (2). South of Mt Ararat the map shows the *Armenian Mountains* (3), which is another indication of the naming of the mountains south-west of Armenia Superior (6) as Armenian Mountains or Highlands. The rivers Arax (4) and Euphrates (5) have their source in these mountains.



5.4 - Section of the South Caucasus and Armenia as per Isidore's world map from the manuscript dating from 1055, kept in Staatsbibliothek, München, in Germany.

\* \* \*

Pierre Desceliers (1487-1553) was a French cartographer, who worked in Montmorency, France. His "Mappamonde", measuring 260x130cm, covers the entire world, including the Americas, albeit incomplete and in a primitive manner. The map having such large size, could only be viewed while laid on a large table, therefore the toponyms are oriented towards the reader, who would be standing along the periphery of the map. The map is kept in Manchester University and the region of Armenia is depicted in image 5.5.





5.5 - Details from the *Mappamonde* of Desceliers, dated 1546.

The detail shown in image 5.5 shows the Caucasus region of the map, where south is at the top. The detail from this map covers the Caspian Sea on the left, with the eastern end of the Black Sea on the right, while the Caucasus range is shown spreading from the shores of the Mer d'Hircanie (Caspian Sea) towards the south of the Black Sea, ending at Petite Asie (Asia Minor). The countries of Georgia and Iberia are also shown on the edges of the Caucasus Mountains.

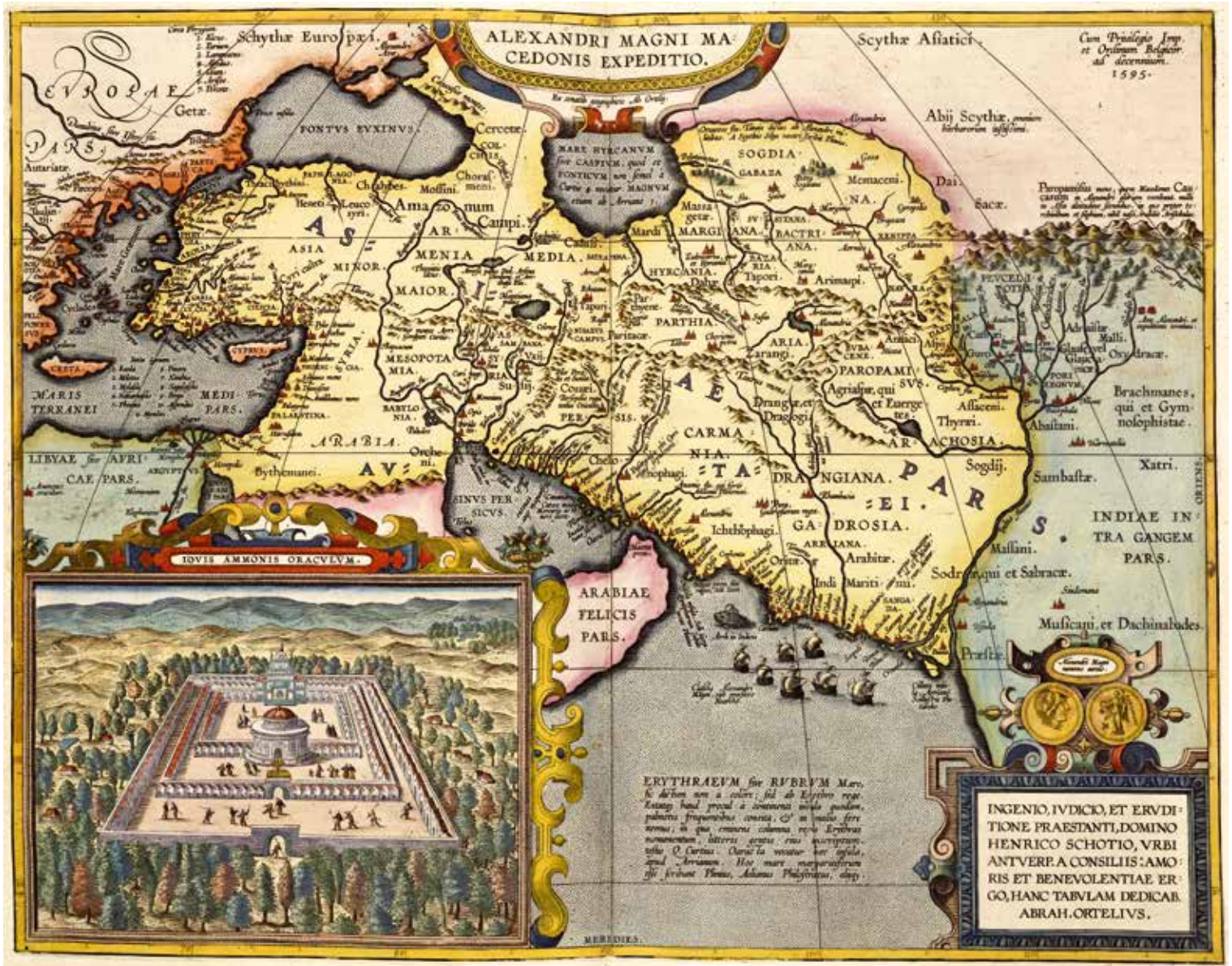
On this map Armenia is shown on a mountain range, while further west (right) the toponym "Monts d'Armenie" is shown. Here again the name of Armenian Highlands or Mountains appears south-west of the region named Armenia, where two large mountain ranges meet.



5.6 - Detail of the Caucasus from the world map of 1547, known as the Harley World Map, with south at the top. The map is kept in the British Library.

The map 5.6 is a detail from the *Harley (Henry II) World Map* of 1547. This is a typical portolan world map, which were generally prepared for the use of navigation, hence details are shown for the coastlines while inland only important countries and features are mentioned. “Mer Maior” is the Black Sea, with “Asie la Petite” (Asia Minor) at its south. East of Asia Minor we can see the Montes d’Armenie (Armenian Mountains) and ARMENIE in large letters to its south (above). Hircanie, at the bottom left edge of the map, denotes part of the Hircanian or the Caspian Sea. The map belongs to the French Dieppe School.

North of Armenia and the Armenian Mountains we can see Albanie (Caucasian Albania, the region of present-day Republic of Azerbaijan) and Colcos-Colchis (Abkhazia). In this map, as in the previous map, the rivers Euphrates and Tigris have their sources in the Armenian Mountains.



↑5-7 - Map showing the extent of the expedition of Alexander the Great as seen by the famous Dutch cartographer Abraham Ortelius, published in Latin, Amsterdam, 1595.

5.7a - Part of the above map, where in the region named Armenia Maior, the mountain range between the two rivers Euphrates and Tigris is named Armenia Montes, Mountains of Armenia. The countries neighbouring Armenia are Media to the East, Assyria and Mesopotamia to the south, and Asia Minor to the west.



5.8 - Details from Robert de Vaugondy's *Map of the Ancient Monarchies in the East*, 1779, Paris.

On the detail from Vaugondy's map, south of the Caucasus we see *Grand Arménie* (Greater Armenia) located south of *Colchide* (Abkhazia), *Iberie* (Iberia) and *Albanie* (Caucasian Albania, present day Republic of Azerbaijan). Between the rivers Euphrates and Tigris, the region is entitled *Mesopotamie*, where the *Montagnes d'Armenie* (Mountains of Armenia) are shown. It must be said that Mesopotamia is not the name of a country, but just what the word itself means (literally: "between the rivers"), i.e. the region between the two biblical rivers of Euphrates and Tigris.

To the west of the Euphrates the region is named *Armenie* (Lesser Armenia).

Hermann Wilhelm Abich (1806–1886) was a German geologist and professor of mineralogy at Dorpat University, one of the important Russian Empire's universities in present-day Tartu, Estonia. Soon after his appointment he began his travels in the region south of the Caucasus, spending more than thirty years researching the geology of the Caucasus, Trans-Caucasian and Armenian highlands. He investigated the volcanic processes of this region to determine the reasons for its tectonic and seismic instability, then focused on Georgia with its coal

deposits, and later studied the oil and gas fields and mud volcanoes on the Apsheron peninsula near Baku. He also studied the effects of the last period of glaciation on the topography of the region.<sup>5</sup>

University of Dorpat organized a series of events in the presence of Nicholas I, dedicated to the anniversary of the tsar's coronation in 1843, where Abich delivered a lecture entitled "The geological nature of the Armenian Highlands". In his delivered lecture as well as in the relevant chapter of the published text on the subject entitled "Armenian Highlands" Abich stated:

*[A]t the theoretical meeting point of the Caucasian and Northern Taurus mountain ranges, where the elevation above the sea level is around 900 metres, the [Valley of Ararat] is the beginning of the Armenian Plateau or Highland, which is considered to be the juncture between the Caucasus and Greater Armenia.<sup>6</sup>*

In his books, articles and lectures, when discussing the geology of the region of Greater Armenia, Abich always refers to it as the Armenian Highlands ("armenischen Hochebene" or "Hochland").<sup>7</sup> The same could be said for all references in German-language scientific and encyclopedic works and articles of all periods.

Subsequent to the use of the "Armenian Highlands" by Abich, this term as well as that of "Armenian Plateau" became the commonly used toponym for the huge mass of mountains and mountain ranges located east of Anatolia, mainly to the east of the river Euphrates.

In modern Turkish scientific and geographic literature the name of the Armenian Highlands appears with frequency, referring to the territory east of East of Anatolia. Here are some examples, translated from the original Turkish:

*The region south of the Elburz [Alborz – in north-western Iran] Mountains where they meet the other mountain ranges are called "Armenian Plateau".<sup>8</sup>*

and

*To the south of the Lesser Caucasus lies the Armenian Plateau.<sup>9</sup>*

## **Armenians (Armyanin, Hay, Somekhi)**

### **GEOGRAPHY**

**The Armenian people originated in the land of the Lesser Caucasus Mountains in Southwest Asia. Historic Armenia, or the Armenian highland, refers to a vast area of land, about 249,000 square miles, that constitutes the continuation of the Caucasus Mountains. Today most of the Armenian highland is in eastern Turkey, with some parts in Iran and the western part of Azerbaijan.**

5.9 - Excerpt from Barbara A. West's  
*Encyclopedia of the Peoples of Asia and Oceania*, 2009.<sup>10</sup>

It is regrettable that due to the political reasoning and required falsifications, to establish them in the international community and literature, the scholars and specialists of the Republic of Azerbaijan interfere with the accepted naming of topographic features by altering the toponyms of geographic locations. These are sometimes changed not slightly but altered fundamentally and completely, even giving them unrelated new names. This chapter will hopefully convince the readers that the name of Armenian Plateau or Highlands is not a name given to the region by the Armenians only, but by all internationally known authorities, and which, after all, is the real name of this region.

## NOTES on CHAPTER 5

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- <sup>1</sup> Etymology Dictionary, online dictionary accessed by link [www.etymonline.com/word/plateau](http://www.etymonline.com/word/plateau) .
- <sup>2</sup> One of the important two-volume sets providing much cartographic detail about the Persian Gulf is *The Persian Gulf: Atlas of Old and Historic Maps*, by Mahammed-Reza Sahab, Tehran: Sobhe Sadegh Publications, 2005.
- <sup>3</sup> Galichian, Rouben, *Clash of Histories in the South Caucasus*, London: Bennett & Bloom, 2012, 77-82.
- <sup>4</sup> Ibid, 99-116.
- <sup>5</sup> Mianorsky, Evgeny. “Hermann Abich (1806–1886): The Father of Caucasian Geology and His Travels in the Caucasus and Armenian Highlands”, *Geological Society*, 287, 177-181,
- <sup>6</sup> *Die geologische natur des armenischen Hochlandes: Fest-Rede am 22 August. dem Krönung Ihrer Kaiserlichen Majestäten Nikolai Pawlowitsch und Alexandra Feodorova von Dr Hermann Abich*, Dorpat, 1843, 43-44.
- <sup>7</sup> Abich, Herrmann. *Ein Ciclus fundamentaler barometrischer Höhenbestimmungen auf der armenischen Hochlands*, St Petersburg Academy of Sciences, 1880.
- <sup>8</sup> *Hurriet [Liberty] Encyclopedia Yearbook*, Istanbul, 1974, 323.
- <sup>9</sup> Özfırat, Aynur. “Eastern Anatolia Plate Cultures: 2nd millennium BC”, *Archaeology and Art Publications*, 2001, 13.
- <sup>10</sup> West, Barbara A. *Encyclopedia of the Peoples of Asia and Oceania*, Infobase Publishing, 2009, 47.



## 6 – WHAT and WHERE is ANATOLIA?

The name “Anatolia” has an interesting history. When the Roman Empire was divided into its Eastern and Western (Holy) parts, the eastern region was named Byzantium, which covered the region between the continents of Europe and Asia. The Asiatic territories included the peninsula known as Asia Minor, which is a landmass surrounded on three sides by the Black Sea in the north, Aegean Sea and the Sea of Marmara in the west and the Mediterranean Sea in the south, as seen in image 6.1 below.

The capital of Byzantium since 330 CE was named Constantinople, in honour of the Roman Emperor Constantine who founded it on the western shores of the Sea of Marmara and the Bosphorus Straits. After the fall of the Ottoman Empire the name of the city was changed to Istanbul. According to one theory, which seems to be the most logical and acceptable, the name was based on the Greek term “is tin boli” (to the city) being the corrupted version of the Greek term. The territory of the empire situated on the east of the capital was named Anatolia, which in Greek means “east”. Therefore, in the early and medieval times the easternmost regions of Byzantium were named Anatolia, implying to the easternmost territories of the empire. The map of image 6.1 shows the extent of Asia Minor, or Anatolia.



6.1 - The map of Asia Minor, or Anatolia, and its geographic borders. British map, 19th c.



Until the late nineteenth century, on all maps produced in the Ottoman Empire the name Anatolia was used to indicate part of the empire which was situated in the peninsula of Asia Minor. The approximate borders of Anatolia extend from the city of Alexandretta, today's city of Iskenderun, and from there extending north-eastward through the towns of Kahraman-Marash, Malatia, Erzinjan and Baiburt to the Black Sea coast cities of Hopa and Batumi. The remaining territory of present-day Turkey is not Anatolia, but most of it was better known as the "Armenian Highlands", where historic Greater Armenia was located. In its central section this border runs along the River Euphrates.

Thus, prior to these changes around 1920s, the name of Anatolia or Asia Minor referred to the territory to the west of the Armenian Highlands or Armenian Plateau, which consists of around 60 per cent of the territory of the Republic of Turkey.



6.2 - General topography of the region of Turkey, with its divisions.

The map of image 6.2 shows the topography of the region, where Anatolia refers to "Asia Minor", and the territory to its east is named the "Armenian Highlands" or "Armenian Plateau".

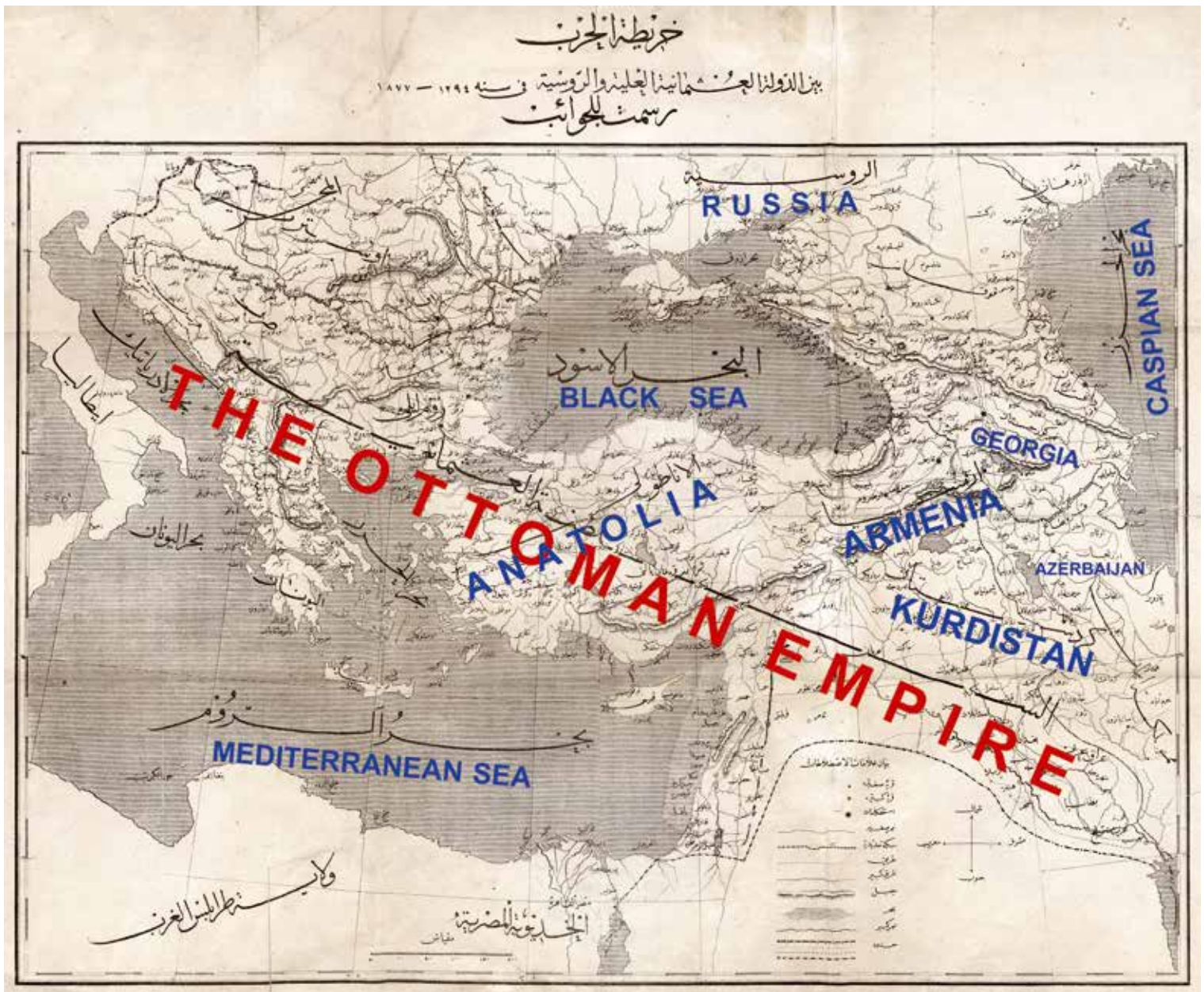
Looking at the maps of the Ottoman Empire, it is clear that until its fall in 1923 on all maps produced by its printing houses the toponym "Anatolia" was used to denote the peninsula of Asia Minor and did not relate to any territory located in the eastern part. This can be seen on the maps of images 6.3 and 6.4.



6.3 - Ottoman map by Mahmud Raif, entitled *Asian Part of the Ottoman Empire*. Here Anatolia clearly refers to peninsula of Asia Minor. The map is from an atlas printed in Üsküdar in 1803-4.

In this Ottoman map the peninsula of Asia Minor, i.e. the western part of the empire, is named the *Land of Anatolia*, which is located east of the capital Constantinople/Istanbul, extending to the virtual border mentioned above and shown on image 6.2, while the region east of the line has no geographical name and includes the Armenian Highlands and the country of *Armenia*. Armenia's neighbours are Georgia to the north, the Persian province of Azerbaijan to the east and Kurdistan, Mesopotamia and Aljazeera to its south.

The atlas which contains the above map has another of the whole of the Ottoman Empire, where the same toponym layout is evident.



6.4 - The Map of the Russo-Turkish War of 1877, printed by the Ministry of War of the Ottoman Empire. Here the whole of the territory is named as the Ottoman Empire and Anatolia is shown at the western end of Asiatic part of the empire, corresponding to the region of Asia Minor. The Armenian majority-populated region at the eastern end is entitled Armenia and its south-eastern part is entitled Kurdistan. To the west of these lies the Iranian province of Azerbaijan.

As Kemal Ataturk, the founder of the Republic of Turkey claimed, since the nation was populated by Turks only and was a mono-ethnic country, the name “Armenian” therefore had no place inside its territory. Accordingly, in order to eliminate the names “Armenia” and “Armenian” from the territory of Turkey the best solution was to rename the whole of the territory of the post-World War I Republic of Turkey, extending from Greece and the Balkans to the Persian border should be given another geographical name, which was non-

Armenian. The best possible solution was to extend the already existing region of Anatolia (Asia Minor) to cover the whole of the country. Thus, in spite of the fact that Anatolia was the name used by the ancients and their forefathers solely for the peninsula of Asia Minor, the newly born Republic of Turkey from its inception onwards decided to rename the whole territory of the country “Anadolu”, or “Anatolia” in European languages.

Many misinformed historians have fallen into the trap of this misnomer and, when referring to Historic or Greater Armenia located on the Armenian Highlands, they claim that its geographic location is in East Anatolia, where the term Anatolia is used referring the newly expanded definition. In truth, Historic Armenia was located in the region **east of Anatolia** and not in **East Anatolia**. Thus, the name of the Armenian Highlands or Plateau has now disappeared from the maps depicting the Republic of Turkey while the whole of this territory has been renamed Anatolia/Anadolu. Under this renaming, the location of Greater Armenia falls within the eastern part of Anatolia, conveniently eliminating the need to use the above-mentioned “undesirable” name.

During the 1840s and 1850s, Heinrich Kiepert, the German cartographer who spent much time in the Middle East, Asia Minor and the Caucasus, produced a number of maps dedicated to the Ottoman Empire. His maps are variously entitled “Turkish Empire”, “Asiatic Turkey”, “Turkey in Asia” but on none of these maps is the eastern part of Turkey named Anatolia. Many of Kiepert’s maps have been translated into Ottoman Turkish, written in Persian script, and in some the titles have been intentionally revised to read “Map of Anatolia”, changing the word “Turkey” to “Anatolia”.



6.5 - Part of Kiepert’s map *The Turkish Empire*, dated 1844, in the original German version. Here Armenia is underlined blue, while Anatolia or Anadolu is underlined red.

In Kiepert's map above, the naming of the regions of Turkey are clearly marked. The region named "Anadolia", underlined in red, is the name given to the part of Turkey located in Asia Minor, while western Turkey is clearly indicated as "Armenia", underlined in blue, clearly distinguishing the two regions bearing these different toponyms.

In the 1920s the term Anatolia began to appear on all maps produced in Turkey and the previous toponyms of *Armenia* and *Kurdistan* were gradually removed from all Turkish maps. In Turkey after the changing of the Persian alphabet to Latin, these changes were implemented as a matter of course, thus eliminating the controversial and unwelcoming problematic names of the Armenians, Armenia, the Kurds as well as the name "Armenian Highlands" from all new maps printed in the Republic of Turkey. Once again the presence of the Armenians was completely removed from maps of the lands of their historic homeland. By using the tools of political forward planning and changes in alphabet transliteration of all historical material, during the course of which historic texts were adopted to concur with the prevailing political rhetoric and propaganda.

It should be noted that by their nature, geographical features are fixed and not subject to change, and one would think that any name given to them would be relatively permanent. Any change in their naming usually has political, ideological and strategic purposes. These changes usually affect the names of towns, villages and on rare occasions are applied to small geographical features such as islands, rivers, mountains and lakes.

For example, the region of Siberia, although having undesirable associations, has remained the same during tsarist Russia, the Soviet Union and the present-day Russian Federation. Korea, which was split into two ideologically opposing countries, bears the same name as before its division. However, in the case of Turkey the situation was somewhat different. The country consisted of two geographical regions, Asia Minor and the Armenian Highlands. The latter had no place in Ataturk's republic and something had to be done to erase it from the maps. The Greek name "Anatolia", according to all the accounts mentioned, until the 1920s referred only to the peninsula of Asia Minor. This was changed unannounced by the Republic of Turkey, and the name of Anatolia began to appear referring to the region of Asia Minor as well as the rest of the country located to its east, the Armenian Highlands. As mentioned above, this renaming was done purely to remove any reference to Armenia or Armenians from the territories found inside the present-day Turkey.

The elimination of any name related to Armenia became an obsession in Turkey, gradually leading to the changes of the Latin genus names of plants and animals. In 2005 Turkey started renaming all the flora and fauna which in their Latin binomials include the name "Armenia". An official of Turkey's Ministry of the Environment was quoted as saying that many old names were contrary to Turkish unity. A ministry statement quoted by Reuters news agency said: "Unfortunately there are many other species in Turkey which were named this way with ill intentions. This ill intent is so obvious that even species only found in our country were given names implying that Turkey is not an ethnic Turkic country."<sup>1</sup>

Some Turkish officials say the existing names are being used to argue and prove that that Armenians or Kurds had lived in the areas of Turkey. The truth is that these species were discovered in regions where at the time of discovery were populated by the Armenians and the Kurds, and thus were given names related to the peoples living in the relevant geographic areas. Examples of these name changes are as follows:

- Wild sheep called *Ovis armeniana* would become *Ovis orientalis anatolicus*.<sup>2</sup>
- Roe deer known as *Capreolus capreolus armenus* would become *Capreolus cuprelus capreolus*.<sup>3</sup>
- The red fox known as *Vulpes vulpes kurdistanica* would become *Vulpes vulpes*.

as well as other similar naming of animals and plants.

The eradication of any name related to Armenia has created so much euphoria based on phobia that in order to serve their political aims and plans, not only the regional and place names but the names of animals and plants are also affected and duly altered to more acceptable ones.

## NOTES on CHAPTER 6

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<sup>1</sup> Reuters report, 'Turkey renames "foreign" animals', March 4, 2005, 4:34 PM GMT, Ankara.

<sup>2</sup> Here too the replacement of the word "Armenia" by "Eastern Anatolia" is plainly apparent. The animals were discovered in the Armenian Highlands, which is not in Anatolia but, as seen in the earlier parts of this chapter, is the region east of Anatolia/Asia Minor.

<sup>3</sup> See the news posted on <http://hyeforum.com/index.php?showtopic=10976> , March 4, 2005.



## 7 – The NEW TERMINOLOGY of “NORTHERN”, “SOUTHERN” and “WESTERN” AZERBAIJAN

One of the aims of the Azerbaijani scholars and authorities has been to prove that the terms “Southern Azerbaijan”, “Northern Azerbaijan” as well as “Western Azerbaijan” have existed for centuries. These false and invented terminologies have now been in use for over fifty years, targeting the annexation of the Iranian province of Azerbaijan, as well as the Republic of Armenia. After independence, the former two names of Northern and Southern Azerbaijan have been in common use to such an extent that those not familiar with the truth have gradually come to actually believe it to be true. Azerbaijani propaganda has partially succeeded and the majority of the public of the republic believe this to be the fact.

According to the claims of some local historians, the terminology came into use after the treaties of Gulistan and Turkmanchay, when the territory north of the Arax River was ceded to Russia, splitting the country into two parts.<sup>1</sup> But Buniatov has another theory, which claims that these names are not 100 but 1,500 years old. He claims that.:

*According to historic maps collections, since the sixth century CE the name Azerbaijan is valid to be used for both Northern and Southern Azerbaijan. During the sixth century the Sassanid king Khosrow Anushirvan created the “Caucasian knot” group of countries, entitled “Abdulbadahan”, or, according to Arab-Persian tradition “Azerbaijan”, which, among others, included the countries of Northern Azerbaijan or Arran and Southern Azerbaijan, Atropatene. According to the Arab and Persian sources, since the age of the Caliphate and afterwards, i.e. the eighth century, the name “Azerbaijan” came to be understood as both Northern and Southern Azerbaijan, and refers to their administrative, geographical or political systems.<sup>2</sup>*

In this single paragraph from Buniatov there are number of primitive looking but intentional political errors.

1. There are no Islamic geography documents of any kind dating from the sixth or eighth century, since Islam itself was formed during the seventh century. It is not known where Buniatov and his colleagues discovered these early sources. The oldest Islamic historical or geographical work dates from the ninth century, hence the maps mentioned by Buniatov are those possibly prepared by himself and can hardly be considered “credible” documents.
2. In his second sentence he intentionally distorts the name Atropatene or Atorpatkan into “Abdulbadahan”, a fake Arabic-sounding name unfamiliar to Arab or any other sources. In either case, it was the Iranian province by the name Atropatene, located south of the River Arax which was known to historians since the dawn of our era.
3. In the Islamic documents that have reached us from the ninth century, particularly in the geographical works of Balkhi, Istakhri, Ibn Hawqal, al-Mas’udi, Idrissi, al-Qazwini and others, the territory north of the Kura and Arax has always been named “Arran”, i.e. Caucasian Albania, and south of the river has been named “Azerbaijan”. In the old and medieval Islamic literature the terms Northern and Southern Azerbaijan or any words to that effect have never existed. This is apparent from the two maps reproduced in chapter 1 of this volume, in images 1.3 and 1.4, prepared by Buniatov and Mamedova.



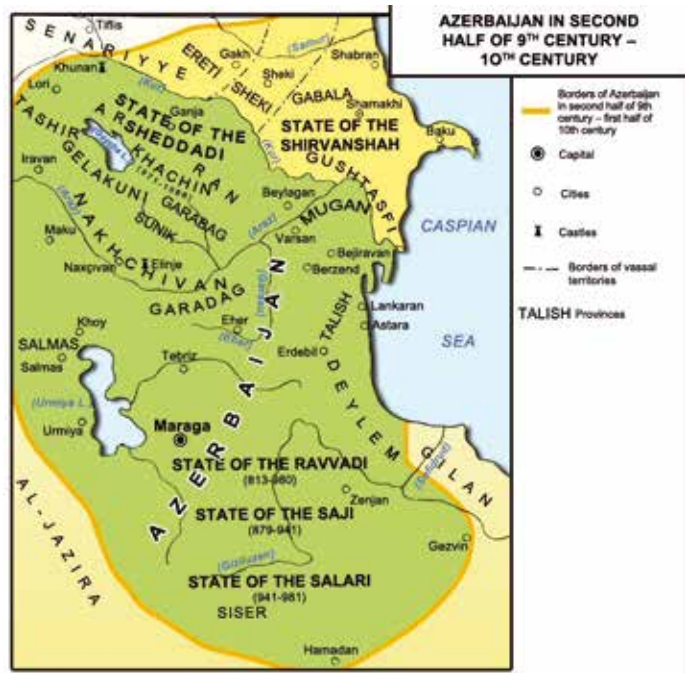
4. Basing his theories upon his own fabrications, Buniatov tries to assert the political and administrative statehood of Azerbaijan upon a territory stretching from Derbend to Hamadan – see images 7.1 and 7.2.

Buniatov would have been highly knowledgeable of Islamic historical and geographical works, and it is for this reason that such fabrication and distortion of facts are inexcusable for an academician and vice-president of the Academy of Sciences of the Republic of Azerbaijan. It is quite obvious that the above are inventions and fabrications that have been created solely to serve a political agenda.

Both Buniatov and his erstwhile students such as Mamedova insist that the area of Albania remained unchanged from the first century BCE until the eighth century CE and that it covered almost all of the territory of the modern-day Republic of Armenia, including the regions of Syuniq, Sevan, Yerevan, Echmiadzin, as well as Nakhijevan, Artsakh, Qabala, Shaki, Cambusena (Gugark and Gardman regions in North Armenia and Southern Georgia) and north-western regions of Iran.<sup>3</sup> During the conference entitled “The Ethno-Cultural Heritage of Caucasian Albania”, which took place in 2001 in Baku, in her presentation Mamedova further extended the above period beginning from the third century BCE to the eighth.<sup>4</sup> Again, her references were to her own designed maps of the region.



7.1 – Arran and Azerbaijan within the Arab Caliphate, seventh-thirteenth centuries, from *Historical Maps of Azerbaijan*, Baku, 1994.



7.2 – Azerbaijan in the ninth-tenth centuries, from *Historical Maps of Azerbaijan*, Baku, 1994. Azerbaijan is bordered by an orange line.

Images 7.1 and 7.2 are taken from *Historical Maps of Azerbaijan*. Image 7.1 shows the region during the seventh-thirteenth centuries.<sup>5</sup> Here Arran is north of the Arax and Kura rivers, while the region north of the Kura is also named Shirvan. The map is entitled “Azerbaijan and Arran”, which are surrounded by an orange line. The two separate countries are given equal importance and weight.

Image 7.2 shows the whole of the same region as entitled Azerbaijan, including the region of Arran mentioned on the previous map. Azerbaijan extends from Derbend to Hamadan, which is marked by the orange border. These two are contradictory: one map shows Arran and Azerbaijan being two separate countries, which goes against their claim that Arran was their ancestral land, while on the other this error is corrected and Arran is included inside the territory of Azerbaijan.

In his works Azerbaijani academician Iqrar Aliyev regularly refers to the territories of Southern and Northern Azerbaijan, using this invented terminology in order to give them the required legitimacy and credence.<sup>6</sup> He tries to prove that the forefathers of the population of the Republic of Azerbaijan are the Medes and the Iranian Azerbaijanis. He also mentions that according to the Islamic historians, the languages and dialects spoken in Southern/Iranian Azerbaijan during the early medieval period were Azeri, Pahlavi and Persian. He goes on to state that “according to Mas’udi the language of Southern Azerbaijan was Azeri”, inserting the adjective “Southern” into Mas’udi’s written text.<sup>7</sup> Not content with this rewriting, he adds that “Arab geographers Ibn Hawqal, Yaqut al-Hamawi and Baladhouri are also of the same opinion”, in spite of the fact remains that the works of all these scholars the terminology “Southern” or “Northern Azerbaijan” never occurs.<sup>8</sup>

The appendix of *Clash of Histories in the South Caucasus* lists around 50 ancient, medieval and more recent maps up to 1918, where the country named Azerbaijan does not exist north of the River Arax. In the same appendix, there also are five Islamic maps of the South Caucasus dating from the tenth to the thirteenth centuries. On all of these maps the naming and location of the countries of Albania (Arran, north of Arax and Kura River) can be clearly seen located relative to each other in the geography of the region. As mentioned above, in the Islamic geography and cartography the names of “Southern”, “Northern” or “Western” Azerbaijan are non-existent, which can be checked and seen in all the maps and literature pre-dating 1918.

It should regrettably be noted that some western historians have fallen into this trap and have begun using these invented names in their works, while, in their works referring to some of the inventors, such as Buniatov, as their sources. One of these victims is the US historian Audrey Altstadt, who in her works refers to Buniatov’s assertion about the use of Southern and Northern Azerbaijanians during the sixth century Arab literature, maintaining and quoting him as her reference:

*The idea of Azerbaijan ... is correctly used with respect to the territories of Northern and Southern Azerbaijan beginning with the sixth century (BCE.)... According to Arabic and Persian sources ... from the eighth century, both Northern and Southern Azerbaijan were understood by the name Azerbaijan.*<sup>9</sup>

Any historian is aware that no Arab geographical work existed prior to the ninth century and that there is simply no mention of any Azerbaijan six centuries before our era as referred to by Altstadt and her source Buniatov.

It is hardly excusable that in carrying out her research for her book, Altstadt has used mostly secondary Azerbaijani sources and some Russian ones, which are translations from other languages – and we have seen what the Azerbaijani translations and transliterations into other alphabets can do to the original texts.<sup>10</sup>

Turaj Atabaki, an international researcher, historian and sociologist, and chair of the department of Central Asia and Iran at the University of Leiden, who is of Iranian Azerbaijani origin, has the following to say regarding this matter:

*Another example which demonstrates the attempt to exploit simple geographical terms in order to invent historical legitimacy is the use, in certain intellectual circles both in Iranian Azerbaijan and in the former Soviet Azerbaijan, of phrases such as “Shumali” (Northern) and “Junubi” (Southern) Azerbaijan, to designate the regions north and south of the Araxes River. It is obvious that what lies behind this choice of terminology is the desire to proclaim the cultural homogeneity in both geographical areas, with the implied call for unification of Iranian Azerbaijan with the present-day Republic of Azerbaijan.<sup>11</sup>*

In order to justify their ownership over the Armenian region of Syuniq and Artsakh, the Azerbaijani authorities and scholars refer to the maps prepared in Russia during the middle of the nineteenth century where the territories of Armenia and Shirvan (Azerbaijan) are shown divided into the Russian provinces of Erivan, Baku and Elizavetpol. Here, the province of Elizavetpol includes Shirvan, Talish, Shamakhi, as well as the Armenian regions of Karabagh (Artsakh), Zangezur and Syuniq.

However, when these divisions are mentioned, the reasoning behind this unusual division is never discussed. The main reason for this change in the borders was that after the Treaty of Gulistan in 1813, part of the region north of the River Arax were now taken over by the tsarist Russia, forming the Russian provinces of Elizavetpol, Shirvan, Sheki, Shusha, Baku and Daghestan, as well as Karabagh and parts of Armenia. During this time the rest of the territory of the South Caucasus, including Eastern Armenia, Erivan (Yerevan) and Alexandropol (Gyumri) and parts of Georgia were only transferred to Russia by the Treaty of Turkmanchay in 1828, some fifteen years later than the rest of the eastern region of the South Caucasus.<sup>12</sup> At this time the Russian administrators did not bother to rearrange the borders of the previously gained provinces and kept the eastern regions as already divided in 1813. As such, the territory of Armenia proper was divided between the two different administrative provinces (see chapter 1, pages 15-16 of this volume.)<sup>13</sup>

As previously noted, in the “scientific” literature of Azerbaijani historiography we also encounter the terminology “Western Azerbaijan”, a territory whose borders and area had until recently not been clearly defined. The area of the region referred to under this name became apparent when, in 1997, the Ministry of Tourism and Culture of the Republic of Azerbaijan in 2007 published a book by Aziz Alakbarli entitled *The Monuments of Western Azerbaijan*, where the map of the Republic of Armenia is depicted with the caption stating “Western Azerbaijan”, the homeland of Oghuz Turks, presently occupied by “Armenia”. Thus, the present-day Azerbaijani authorities claim that the territory of the Republic of Armenia is, in fact, Western Azerbaijan. Such therefore is the quality and veracity of most books on history and geography of the Republic of Azerbaijan published by the specialists and authorities of the Republic!



**The map the Ancient Turkish-Oghuz land – Western Azerbaijan  
(present day the Republic of Armenian )**

7.3 - The map of Armenia, renamed “Western Azerbaijan” by Aziz Alakbarli, in his book *The Monuments of Western Azerbaijan*, 2007.

## NOTES on CHAPTER 7

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- <sup>1</sup> Dragadze, Tamara, ed. *Azerbaijan*, London: Melisende, 2000. See also Tale Haydarov, Taleh Baghirov. *Azerbaijan: 100 Questions Answered*, Baku: 2008; Nicholas Awde & Fred James Hill. *The Azerbaijanis: People, Culture and History*, Bennett & Bloom: London, 2009, p12.
- <sup>2</sup> Buniatov, Zia (editor). 1987, op cit, 5. See also J. Guliyev, *Istoriya Azerbaidjana [The History of Azerbaijan]*, Baku: 1979, p29ff.
- <sup>3</sup> Mamedova, Farida. 'O nekotorykh voprosakh istoricheskoy geografii Albanii I v. do n.e.-VIII v.' ["About some Questions on the Historical Geography of Albania from the First Century BC to the Eighth Century"], *Istoricheskaya geografiya Azerbaidjana*. Editor Z. Buniatov. Baku: Izdatel'stvo Elm, 1987, pp 7-8; Shnirelman, Victor, *The Value of the Past: Myths, Identity and Politics in Transcaucasia*, Osaka: Museum of National Ethnography, 2001, pp 165-171.
- <sup>4</sup> Farida Mamedova. *Ob istoricheskoe geografii Kavkazskoj Albanii, Armenii i albanskom etnose [On the Historic Geography of Caucasian Albania, Armenia and the Albanian Ethnicity]*.
- <sup>5</sup> The two maps are taken from the atlas *Historical Maps of Azerbaijan*, Baku: 1994, maps 9 & 11.
- <sup>6</sup> Aliyev Igrar. *Ocherk Istorii Atorpatena [Glance at the History of Atropatene]*, Baku: Elm, 1989, pp 9, 42, 59.
- <sup>7</sup> Ali Ibn Hussain al-Mas'udi. *Meadows of Gold and Mines of Gems*, translated by Aloys Sprenger, London: John Murray, 1841.
- <sup>8</sup> Aliyev, Igrar. Op cit, p27.
- <sup>9</sup> Altstadt, Audrey. *Azerbaijani Turks: Power and Identity under Russian Rule*, Stanford: Hoover Institute, 1992, p3. This is cross-referenced to the same items as in endnote 2, written by Azerbaijani propagandist historian Buniatov.
- <sup>10</sup> For further details see chapter 4.
- <sup>11</sup> Atabaki, Touraj. *Azerbaijan. Ethnicity and the Struggle for Power in Iran*, London & NY: IB Tauris, 2000, pp 2, 25. Regarding the above distortions and rewriting, see also *Azerbaijan Tarikhi [History of Azerbaijan]*, Baku: 1958-1962.
- <sup>12</sup> For quickly changing borders of the Russian province in the South Caucasus see various maps in Arthur Tsutsiyev's *Atlas of the Ethno-Political History of the Caucasus*, translated by Nora Seligman Favorov. New Haven, Yale University Press, 2014.
- <sup>13</sup> For the Russian administrative divisions see *Hayastani Azgayin Atlas, Hator B [National Atlas of Armenia, Volume 2]*, Yerevan: 2008.

## 8 – ARMENIANS in the SOUTH CAUCASUS

Historically the presence of Armenians in the region bordered roughly in the north by the Caucasus Mountains, in the south by the Taurus Range of mountains, in the west by the River Euphrates and in the east the borders of Lake Urmia has been accepted by all scholars, historians and other specialists. But over the last half century the historians of the neighbouring Republic of Azerbaijan have begun to claim that the Armenians are newcomers to the region of the South Caucasus, who were brought to the area by the Russian armies, after their conquest of the Khanate of Yerevan and the 1828 Treaty of Turkmenchay.

Utilizing historic and geographic literature, as well as the travelogues and diaries that have reached us from the Greco-Roman, Medieval Christian and Islamic, and also early medieval western historians, geographers and travellers, this chapter proves beyond doubt the more than two and half millennia continuous historical presence of Armenians in the region of the South Caucasus, extending inside the borders mentioned above, and covering an area of around 300,000 square kilometres. We shall begin with the study of the oldest Greek sources and continue up to the early quarter of the nineteenth century, quoting extracts from important works of various scholars.

### Strabo (ca. 64 BCE-25 CE)

One of the major Greek scholars is the historian and geographer Strabo, whose seventeen-volume work *Geographia* has reached us intact. These volumes contain the most important historic and geographic texts describing the old world in much detail, as it was known at the time. Concerning Caucasian Albania, Strabo writes:

*They live between the Iberians and the Caspian Sea, their country bordering on the sea towards the east and on the country of the Iberians towards the west. Of the remaining sides the northern is protected by the Caucasian Mountains (for these mountains lie above the plains, though their parts next to the sea are generally called Ceraunian), whereas the southern side is formed by Armenia, which stretches alongside it; and much of Armenia consists of plains, though much of it is mountainous, like Cambysene, where the Armenians border on both the Iberians and the Albanians.<sup>1</sup>*

The fourteenth chapter of book 11 is dedicated to Armenia, describing its topography, nature, geography, people and their customs and lifestyle, as well as the important historical events. Regarding the borders of Armenia, Strabo states:

*As for Armenia, the southern parts of it have the Taurus situated in front of them, which separates it from the whole of the country between the Euphrates and the Tigris, the country called Mesopotamia; and the eastern parts border on Greater Armenia and Atropatene; and on the north are the mountains of Parachoathras that lie above the Caspian Sea, and Albania, and Iberia, and the Caucasus, which last encircles these nations and borders on Armenia...<sup>2</sup>*

## Pliny the Elder, 23-79 CE

Gaius Plinius Secundus (known as **Pliny**) is best known for his 37-part composition entitled *Natural History*. Books three to six of this work deal with geography and history. About the region south of the Caucasus Pliny describes the lands of Iberia, Albania and Armenia, but there is no mention of a country called Azerbaijan. He writes:

*IX. Greater Armenia begins at the Parihedri Mountains, and is separated from Cappadocia, as we have said, by the River Euphrates and, when the Euphrates turns aside, from Mesopotamia by the equally famous river Tigris. Both rivers rise in Armenia, and it forms the beginning of Mesopotamia, the tract of country lying between these two rivers; the intervening space is occupied by the Orroean Arabs. It thus extends its frontier as far as Adiabene, where it is enclosed by ranges of mountains that stretch across it; here it spreads its width on the left, crossing the Aras, to the river Kuri, while its length reaches right to Lesser Armenia....<sup>3</sup>*

The above is yet another proof that the territory south of the river Kura was actually named Armenia.

## Claudius Ptolomaeus (90-168 CE)

Better known as **Ptolemy** is the most important of the ancient geographers and cartographers, whose book aptly entitled *Geographia* or *Cosmographia* is the oldest and most authoritative work on the subject. The book's importance and value is such that it has been in use by geographers and cartographers from the second to the sixteenth centuries of our era. This book contains geographical texts and maps, one of which is entitled "Third Map of Asia" and depicts the region of the South Caucasus, including Armenia, Iberia, Abkhazia and Albania. Here, as in the other maps of Ptolemy, Azerbaijan is not mentioned (see chapter 3, image 3.1 of this book).

In the fifth volume of *Geographia* there are two chapters on Armenia. The toponyms of Lesser Armenia (Armenia Minor), located between Cappadocia and Greater Armenia, are listed in the chapter relating to the "First Map of Asia" and include 79 names, such as Melitena (Malatia), Nicopolis, Satala (Satagh) and Coma. Greater Armenia (Armenia Maior), situated north-west of Media and south of Albania and Iberia, is in the chapter relating to the "Third Map of Asia" and includes 85 toponyms, among them Artaxata (Artashat), Armauira (Armavir), Tigranocerta, Arsamosata (Arshamashat) and Thospia (Tushpa/Van).<sup>4</sup> Albania is placed north of Armenia, west of the Caspian Sea and east of Iberia, with a table of toponyms containing only 36 names. In the following chapter of Ptolemy's book, the map shown is that of Lesser Media (Iranian Azerbaijan), for which only 25 toponyms are listed in the text.

## Ibn Khordadbeh (ca. 820-912)

This ninth century Persian geographer is one of the most important Islamic scholars. In his *Kitab al-Masalik wa al-Mamalik* (*Book of Roads and Realms*) he describes the following about Arran and Azerbaijan:

*In the north, which constitutes one quarter of Persia, there ruled a leader called Adapatkan. This region consists of Armenia, Azerbaijan, Rey, and Demavand, whose important town is Shalanba...<sup>5</sup>*

### **Abu Ishaq bin-Muhammed al-Farsi al-Istakhri (died 957)**

Arguably the most important early Islamic geographer, Istakhri's opus magnum is the book *Kitab al-Masalik wa al-Mamalik (Book of Roads and Realms)*. The extant manuscripts of the volume contain from 19 to 21 maps. In the main text of the volume the countries and regions shown in the maps are discussed and described in detail. The chapter pertaining to countries south of the Caucasus is entitled "Concerning Armenia, Arran and Azerbaijan", where details of the cities and peoples of the three provinces are described. About the cities of Armenia he says the following:<sup>6</sup>

*Dabil is the capital which is larger than Ardabil. Other cities are Nakhijevan, Berkri, Khlata, Manazkert, Varzan, Bitlis, Kalikla, Arzan, Miafarqin and Saraj, which all are bustling.*

Dabil (Arabic for Dvin), which was one of the capitals of Armenia, and Nakhijevan both are Armenian-populated cities that are located north of the Arax River.

### **William de Rubruck (1220-1293)**

Rubruck was a Dutch missionary, who during 1253-55 travelled from Constantinople to the Mongol lands and the Karakorum Desert. On his way back he passed through the Caucasus and Armenia, of which he made interesting observations. In his memoirs he writes about the Southern Caucasian peoples such as the Alans, Caucasian Tatars, Persians and the Armenians and the lands that they inhabit, but he makes no mention of Azerbaijan or Albania.<sup>7</sup>

### **Marco Polo (1254-1324)**

Members of the Polo family on two occasions travelled from Europe to China during the years 1271-1295, being away from Italy for 24 years. In his accounts Marco Polo provides detailed information about the Caucasus, Armenia, Georgia etc. He writes about the territory, towns, religion, trade and connections of Greater Armenia and Lesser Armenia with the European trading centres.<sup>8</sup> When writing about Georgia and Tiflis (Tbilisi) he states the following:

*In this province there is a handsome city named Teflis, around which are suburbs and many fortified posts. It is inhabited by Armenian and Georgian Christians, as well as by some Mahometans and Jews; but these last are in no great numbers.<sup>9</sup>*

Marco Polo, as all other European travellers, in his travelogues and memoirs never mentions any land named "Azerbaijan" or "Albania".

### **Johann Schiltberger (1381-1449)**

Schiltberger was a German soldier fighting the Ottomans when he was captured by the troops of Sultan Bayazid I, whose army he was forced to join. During Bayazid's war with the Mongols, Schiltberger was captured by the forces of Tamerlane (Timur the Lame), and served him until the emperor's death in 1405. He continued his



captivity serving under Timur's son Shahrokh and grandson Abu-Bakr, who at the time was raiding the regions of Armenia and North-west Iran. Schiltberger spent 1396 to 1422 in bondage travelling with his masters almost everywhere they went. He was in Armenia many times and in his memoirs writes the following:

*Chapter 62 – Of Armenia.*

*I have also been a great deal in Armenia. After Tämurlin died, I came to his son, who has two kingdoms in Armenia, He was named Scharoch; he liked to be in Armenia, because there is a very beautiful plain. He remained there in the winter with his people, because there was good pasturage. A great river runs through the plain is called the Chur, ..... and near this river, in this same country, is the best silk. The Infidels call the plain in the Infidel tongue Karawag [Karabagh], The Infidels possess it all, and yet it stands in Ermenia [Armenia]. There are also Armenians in the villages, but they must pay tribute to the Infidels. I always lived with the Armenians, because they are very friendly to the Germans and because I was a German they treated me very kindly; and they also taught me their Pater Noster and in their language and they call the Germans, Nymitsch [Nemetz in Russian means German].<sup>10</sup>*

Schiltberger's book was translated into Russian but the Azerbaijani historian Buniatov could not tolerate these references to Armenia and in 1984, therefore, while editing the translation of the book for reprint he abridged it drastically, altering the names of Armenians in the text and further removing most of the information regarding them. Finally, as a coup de grace he removed all the final chapters of the book relating to Armenia and the Armenians, their customs and religion (chapters 63 to 66). Thus the Azerbaijani-Turkish version of this work is substantially shorter than the original, being rid of most names and chapters referring to "Armenia" and/or "Armenian".<sup>11</sup>

### **Josafa (Giosafat) Barbaro (1413-1494)**

The Venetian politician, trader and traveller Barbaro travelled to Persia from 1471 to 1478, on his way passing through Armenia. When passing from Lori (north Armenia) to Shamakhi he recalls the following:

*I saie that 12 iurneys thense ye shall finde Shamachi, a citie in Media in the region ... This is very good citie; in hath betwene four and five thousand houses, and maketh sylkes fastians, and other thinges after their manner. It standeth in the great Armenia and a goode parte of the inhabitants are Armenians.<sup>12</sup>*

His notes confirm the mass presence of Armenians in what today is the Republic of Azerbaijan's third important city, Shamakhi.

### **I. G. Gerber, Russian official active in the Trans-Caucasian region of the Russian Empire**

In the Russian archives there are many reports received from Baku, Shirwan and Daghestan regarding the local Armenians dating from the years of 1728-1796. These were penned by various officials writing about the identity and character of the people inhabiting the western shores of the Caspian Sea. In his report dating from 1728 Gerber states:

*In Shamakhi .... [the] Armenians inhabit many villages of Mushkuri, Rustavi and particularly Qabala districts. Others lived in Shamakhi, Baku and Derbend. In the vicinity of Shamakhi they had monasteries, where their Bishop lived.<sup>13</sup>*

### **Adam Olearius (1603-1671)**

Olearius was a German mathematician who between the years of 1635 to 1639 travelled to Moscow and thence to Iran as the secretary of the ambassador of the Duchy of Holstein to the Court of Iran. In his memoirs he relates much detail concerning the lifestyle, traditions and customs of the peoples of Russia and Iran and the Armenians living there.

Traveling from Archangelsk to Iran, the ambassador's retinue spent a few months in Shamakhi as the guests of the local Iranian khan. This gave Olearius the chance to observe the lives, culture and traditions of the population of the city in detail. He was in close contact with the local Armenian community and in chapter 5 of the book of his second journey he notes:

*Shamakhi is one of the best cities of Iran, in the northern part of which is the Armenian quarter.<sup>14</sup>*

*Here the streets are narrow and the houses are built of mud and clay, but there are also buildings constructed of bricks or stone. The population of the quarter consisted of Armenians and Georgians.<sup>15</sup>*

On the fifth and sixth of January 1637 Olearius participated in the religious services of the Armenian Christmas, the "Blessing of Water", and the subsequent festive ceremonies, which he describes in detail in his notes.<sup>16</sup>

### **Sir John Chardin (1643-1713)**

Chardin was a French-English traveller, who, in 1671 and 1677 spent much time during his travels to Iran, passing through Georgia and Armenia and visiting the New Julfa Armenian district of Isfahan. He writes much about Yerevan and Armenia, on their origin, history and traditions.<sup>17</sup>

### **Abbas Quli Aqa Bakikhanov (1794-1847)**

By most Azerbaijani claims Bakikhanov is considered as the founder of Azerbaijani historiography. He was a poet, philosopher and historian whose important work *The Rose Garden: The History of Daghestan and Shirvan* was composed in Persian and was later translated into Azerbaijani Turkish.<sup>18</sup> Here is what Bakikhaov writes about the borders of Shirvan:

*The country of Shirvan to the east borders on the Caspian Sea, and to the south on the river Kur, which separates it from the provinces of Moghan and Armenia.<sup>19</sup>*

### **Russian official statistics of Karabagh, 1823**

Finally, the Russian viceroy of the Caucasus, residing in Tiflis, arranged for Colonel Ermolov to make a census of the ethnography of the region known as Mountainous Karabagh. The statistics were taken and tables prepared for each town and settlement in the region. This was prepared and finalized in 1823, but the resulting tables were published in Tiflis only in 1866. In the tables, the ethnic consistency of the population was divided mainly into the following categories, Tatar towns and villages, Armenian towns and villages, nomads (possibly Kurdish

nomadic clans, who did not have any fixed settlement).<sup>20</sup> According to Ermolov, the majority of the villages of the region of Nagorno Karabagh were Armenian.

The Russian statistics disclose that after 1828 some 36,000 Armenians living in Iran emigrated to the regions north of the River Arax, about 4,000 of whom were settled in Syuniq and Karabagh, where most perished due to poor conditions and epidemics.<sup>21</sup>

Present-day Azerbaijani scholars need to be reminded that during the first decade of the seventeenth century, Shah Abbas of Iran forcefully removed some 300,000-400,000 Armenians from north of the Arax, including Nakhijevan, Syuniq and Karabagh to various regions in Iran, settling some in the north, north-west and mostly in central Iran, near Isfahan. During 1829-30, after the region north of the Arax came under Russian control, after more than two centuries of exile only a small percentage of these forcefully exiled people managed to return home.

\* \* \*

In the Azerbaijani arsenal there is an omnipresent “proof” for the Armenians as newcomers. There exists a photograph of a monument in the Armenian village of Maragha, located in the Republic of Azerbaijan, which appears in many books published in Azerbaijan. The commemorative monument was built by the local Armenians in 1978 and destroyed by the Azerbaijani forces in 1992. The inscription on the base of this monument says “Maragha - 150”, built to commemorate the 150th anniversary of the establishment of the village of Maragha in Artsakh-Karabagh. The original town of Maragha is in Iran, south of Araxes, where Shah Abbas of Iran, in early seventeenth century had forcibly brought and settled Armenians originally living in various regions north of the Araxes River. When, in 1828 the Russian army occupied north Iran, some of these exiles living in the Iranian town of Maragha had the opportunity of returning to their homeland. In the Russian territories they were settled in a newly established town, aptly named Maragha, after the town in Iran, where their forefathers had been settled during their two century-lasting exile.

In spite of the above well-known facts, Republic of Azerbaijan’s pseudo-historians and scholars base all their claims on the argument that if the village of Maragha was established by the Armenians during 1828, hence, prior to this date there could not have been Armenians living anywhere in the South Caucasus. The same baseless claim is now taken up by some western “experts”, such as the German historian Johannes Rau who uses a photograph of the abovementioned monument as a “irrefutable evidence”.<sup>22</sup> This argument has also been taken up by as the Austrian historian Eric Faigl, who is a sworn enemy of the Armenians.<sup>23</sup>

The proponents of this contrived supposition disregard the myriad of references in western and eastern literature regarding the thousands of Armenians who lived in the territory of the present-day Republic of Azerbaijan, including in Shamakhi, Shaki, Ganja, Shirvan and elsewhere, who were forcefully expelled during 1989-1992 from what they considered as their hometowns and villages. Instead the Azerbaijani scholars base their claims on the population of just one village, Maragha, which in any case was destroyed by the Azerbaijani Omon forces in 1992.<sup>24</sup>

\* \* \*

Further evidence proving the presence of Armenians in the territory of the present-day Republic of Azerbaijan is the multitude of survived manuscripts written in the Armenian cultural-religious centres of the region, as well as Karabagh. Up to the nineteenth century many Armenian language manuscripts were prepared in the large cities of the present-day Republic of Azerbaijan and Karabagh, such as Gandzasar, Dadivanq, Ganja, Shamakhi, Shaki, Baku and others. These towns and monasteries had well organized and developed Armenian communities which were able to support libraries and scriptoria producing manuscripts. A number of the manuscripts, all prepared prior to the 1820, are kept in just one library, the Matenadaran in Yerevan in the Republic of Armenia. Further information on these manuscripts and their sources may be found in chapter 3 of *Clash of Histories in the South Caucasus: Redrawing the Map of Azerbaijan, Armenia and Iran*.<sup>25</sup>

## NOTES on CHAPTER 8

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- <sup>1</sup> Strabo. *Geography*, translated by H. L. Jones, Loeb Classical Library, London: Harvard University Press, 1928-2000, book 11.4.1, p203.
- <sup>2</sup> Ibid, book 11.14.1, pp 317-319.
- <sup>3</sup> Pliny the Elder. *Natural History*, translated by H. Rackham, Cambridge: Harvard University Press, 1999, book VI.IX-25, pp 355-357.
- <sup>4</sup> For details regarding these toponyms, see Robert Hewsen & Mkrtich Khachaturian. *Armenian Place Names in Ptolemy's Geography*, Paris: AIEA, 1982.
- <sup>5</sup> Ibn Khordadbeh, Abul Kasim Obaidallh ibn-Abdallah. *Kitab al-Masalik wa al-Mamalik*, original Arabic with French translation, *Bibliotheca Geographorum Arabicorum*, part 6, vol 39, from the Islamic Geography series, Leiden: Brill, 1889, pp 18-120 (Arabic section).
- <sup>6</sup> Al-Istakhri. *Kitab al-Masalik wa al-Mamalik*, translated by Iraj Afshar, Tehran: Bongahe Tarjome va Nashre Ketab, 1961, pp 155-159 (in Persian).
- <sup>7</sup> Hakluyt, Richard (ed). *The Principal Navigation Voyages of the English Nation, Volume 1*, Glasgow: 1903. See also: de Rubruck, William, 'The Journals of Friar William de Rubruck', *Contemporaries of Marco Polo*, ed. Komroff, London: Hakluyt Society, 1928, pp 75-217.
- <sup>8</sup> Marco Polo. *The Travels of Marco Polo*, translated by William Marsden, New York: Doubleday & Co, 1948, pp 20-22.
- <sup>9</sup> Ibid, p25.
- <sup>10</sup> Schiltberger, Johann. *Bondage and Travels, 1396 to 1427*, London: Hakluyt Society, 1879, p86 & chapters 61-66.
- <sup>11</sup> Concerning the alterations and emissions made by Buniatov, see Paruir Muradyan. "Kak izdavalis "Puteshest'viya"?" ["How was Schiltberger's *Travels* published?"], *Kommunist*, Yerevan: 25.06.1988, no. 149. See also George A. Bournoutian. "Rewriting History", *Journal of the Society for Armenian Studies*, Fresno: SAS, 1992-1993, vol. 6, pp 185-6.
- <sup>12</sup> Barbaro, Josafa [Giosafat], & Contarini, Ambrogio. *Travels to Tana and Persia*, translated by William Thomas, London: Hakluyt Society, 1873, p86.
- <sup>13</sup> Kovsen, M. O., & Khashayev, Kh. M. *Istoriya, geografiya i etnografiya Dagestana [History, Geography and Ethnography of Daghestan]*, Moscow: Izdatelstvo Vostochnogo Literaturny, 1958, p116.
- <sup>14</sup> During that time the North Caucasus was under Iranian rule.
- <sup>15</sup> Olearius, Adam. *Voyages and Travels of the Ambassadors sent by Frederick Duke of Holstein to the Great Duke of Muscovy and the King of Persia: History of Muscovy, Tartary and Persia*, translated into English by John Davies, London: Starkey & Basset, 1669, p165.
- <sup>16</sup> Ibid. pp 157-158.
- <sup>17</sup> Chardin, John. *Travels to Persia and the East Indies through the Black Sea and the Country of Colchis*, London: Moses Pitt, 1686.
- <sup>18</sup> Shnirelman, Victor. *The Value of the Past: Myth, Identity and Politics in Transcaucasia*, Osaka: Museum of National Ethnography, 2001, pp 80-82.
- <sup>19</sup> Bakikhanov, Abbas Qoli Aqa. *The Heavenly Rose Garden: A History of Shirvan and Daghestan*, translated by Willem Floor & Hasan Javadi, Washington: Mage, 2009, p5. See also the original Persian edition of the manuscript: Abbas Qoli Aqa Bakikhanov, *The Heavenly Rose Garden: A History of Shirvan and Daghestan*, Tehran: Kaghnus Press, 2004, p 23 (in the original Persian).
- <sup>20</sup> Ermolov, Col. *Description of Karabagh Province*, Tiflis, 1866.
- <sup>21</sup> Galichian, Rouben. *Clash of Histories in the South Caucasus: Redrawing the Map of Azerbaijan, Armenia and Iran*, London: Bennett & Bloom, 2012, pp7 7771, 72.
- <sup>22</sup> Rau, Johannes. *Der Berg-Karabach-Konflikt zwischen Armenien und Asebaidschan*, Berlin: Verlag Dr Köster, 2008, p89.
- <sup>23</sup> Feigl, Erich. *Armenian Mythomania*, Vienna & Munich: Amalthea Signum, 2006.
- <sup>24</sup> Cox, Lady Caroline & Eibner, John. *Ethnic Cleansing in Progress: War in Nagorno Karabakh*, London: CSW, 1999, pp 42-43. See also the report of Baroness Cox to the United Kingdom's Parliament and the website <http://www.maragha.org/index.html>.
- <sup>25</sup> Galichian, Rouben. *Clash of Histories in the South Caucasus*, 2012, pp 74-76.

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SCHWARZES MEER

KLEINASIEN

ARMENIEN

Transkaukasien

Aderbeidschan

MESOPOTAMIEN

Syrische Wüste

ÄGYPTEN

PELUSIUM

Sinai

Djebel el-Tih

Wüste Nefud

KAIRO

DAMASCUS

Bagdad

Luristan

IRAK

CHUSISTAN

ARABISCHE

ÄGYPTEN

Red line

Blue line

**Rouben Galichian (Galchian)** was born in Tabriz, Iran, to a family of immigrant Armenians who had fled Van in 1915, escaping the Genocide and arriving in Iran via Armenia, Georgia and France. After attending school in Tehran, Rouben received a scholarship to study in the UK and graduated with a First Class Honours degree in Electronics Engineering from the University of Aston in Birmingham in 1963. Rouben's interest in geography and cartography started in early life, but he began seriously studying the subject in 1970s. In 1980 he moved to London with his family, where he had access to extensive cartographic material in the libraries.

His first book entitled *Historic Maps of Armenia: The Cartographic Heritage* was published in 2004, followed by its Russian and Armenian translations in 2005. His next book entitled *Countries South of the Caucasus in Medieval Maps: Armenia, Georgia and Azerbaijan* was published in 2007. He then turned his attention to the cultural and historic problems between Armenia and Azerbaijan, the result of which were two volumes. *The Invention of History: Azerbaijan, Armenia and the Showcasing of Imagination* (2009 and 2010), which was translated into Russian, Armenian and Persian. This was followed up by a scholarly study of the same problem, *Clash of Histories in the South Caucasus: Redrawing the Maps of Armenia, Azerbaijan and Iran* (2012) – the Russian translation was published in 2013, with the Persian version in 2015 and the Armenian version in 2017.

In 2014 Rouben published the abridged version of the *Historic Maps of Armenia*. The Armenian version entitled *Armenia in Others' Maps* was published in 2018. In 2015, on the occasion of the 100th anniversary of the Armenian Genocide, the large, luxury trilingual volume *Armenia in the World Cartography* was published by special order of Archbishop Yezras Nersisyan of Moscow. The same year saw the publication of *A Glance into the History of Armenia through Cartographic Records*, which accompanied an exhibition of 60 selected maps, exhibited in many countries.

In 2017 he published *History of Armenian Cartography up to the Year 1918*, in two separate English and Armenian versions.

For his services to Armenian historical cartography Rouben was awarded an Honorary Doctorate by the National Academy of Sciences of Armenia in 2008, and in 2013 he was the recipient of the Movses Khorenatsi Presidential Medal for outstanding achievements in the sphere of culture.



Rouben is married and spends his time in London and Yerevan.

Rouben Galichian is a researcher of the cartography and cultural history of the region of the South Caucasus, with a particular focus on the Republics of Armenia, Azerbaijan and Turkey.

Armenia, as a Christian country, has been a thorn wedged between its two Turkic neighbours, the Republics of Azerbaijan and Turkey. This geographic fact has been the cause of many cultural, political and ethnographic problems arising from it. Following the aims of creating a Pan-Turkic belt of countries stretching from Europe to Central Asia, efforts were made by the Ottoman Turkey to eliminate the presence of Christian Armenians from the region. After independence the authorities of the Republic of Azerbaijan have taken this policy to the extreme. These policies have given rise to call the Armenians as newcomers in their historic homeland, where they have lived for over two and half millennia. Every efforts has been made to either appropriate or to demolish Armenian historical monuments. False claims and theories have caused many historical and cultural paradoxes, some of which are addressed in this volume. To this end all the materials used have been mainly taken from non-Armenian sources.

  
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