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**EXPLANATORY DICTIONARY OF AZERBAIJANI
ORIGIN PLACES' NAMES
IN ARMENIA**

B a k u – 2009

Translated
by
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B.A. Budagov, G.A. Geybullayev. Explanatory Dictionary of Azerbaijani Origin Places' Names.

Explanatory dictionary of toponyms existed from the ancient periods up to 1988 in the territory of today's Armenia has been given in the work. From the text of the dictionary it becomes clear that the Turkic origin tribes lived in this territory as long as before the first millennium of our era and they were the main native inhabitants there. The Armenians totally settled there after 1926-1828, migrating gradually from the territories of a number of foreign countries.

The dictionary is intended for the broad sections of the readers.

THE DECREE OF THE PRESIDENT OF THE REPUBLIC OF AZERBAIJAN

ABOUT THE MASS DEPORTATION OF AZERBAIJANIS FROM THEIR HISTORICAL-ETHNIC LANDS IN THE TERRITORY OF THE ARMENIAN SSR DURING 1948-1953

In the result of the policy of ethnic cleaning and genocide of Azerbaijanis in the Caucasus, having been carried out during last two centuries, our people had run the danger of difficult deprivations, national tragedies and tortures. In the result of such inhumane policy, Azerbaijanis were forced to leave their places from the territory called now Armenia, where they used to live thousands of years. They were wandered being the objects of mass executions and massacres, thousands of historical-cultural monuments and dwelling places referring to our people were severely destroyed.

The decisions of the Council of Ministers of the USSR # 4083, dated from December 23, 1947 and # 754 dated from March 10, 1948, were the next historical offence acts against the Azerbaijani people. According to these decisions more than one hundred thousand of Azerbaijanis living in their forefathers hearths in the territory of Armenia were sent into exile on a mass scale and forcibly. During of the fulfillment of these decisions, which were against the ordinary legal norms, the present repression regulations were widely carried out and thousands of people including old ones and babies who couldn't stand heavy conditions of removing, sharp climate changing, physical shaking and spiritual genocide had passed away. Together with Armenian chauvinist circles and criminal policy of the USSR leaders, the contradicting stand of Azerbaijani leaders of that period against the fate of native people played some role in the organizing and carrying out of crimes against our people.

Unfortunately, the fact of deportation of Azerbaijanis from the territory of the Armenian SSR during 1948-1953, wasn't analyzed properly and those events didn't get their juridical-political mark during the past 50 years.

Taking into consideration of the above-mentioned I decide:

1. In order of the comprehensive investigation of mass deportation of Azerbaijanis from their historical-ethnic lands in the territory of the Armenian SSR, to give juridical-political appraisal to this historical offence carried out on the level of the state and to drive it to the international community to form a state commission in the below-given membership:

The Head of the State Commission:

Heydar Aliyev – the President of the Republic of Azerbaijan

The Deputy-Head of the State Commission:

Arthur Rassizadah – the Prime Minister of the Republic of Azerbaijan

The Members of the State Commission:

Ramiz Mehdiyev – the Chief of the President's Execution Machinery of the Republic of Azerbaijan

Vassif Talibov – the Speaker of the Ali Majlis (Parliament) of the Nakhchivan Autonomous Republic

Izzat Rustamov – the Deputy of the Prime Minister of the Republic of Azerbaijan

Elchin Afandiyev – the Deputy of the Prime Minister of the Republic of Azerbaijan

Hassan Hassanov – the Minister of Foreign Affairs of the Republic of Azerbaijan

Namig Abbasov – the Minister of National Security of the Republic of Azerbaijan

Ramil Ussubov – the Minister of Internal Affairs of the Republic of Azerbaijan

Eldar Hassanov – the Procurator-General of the Republic of Azerbaijan

Sudaba Hassanova – the First Deputy of the Minister of Justice of the Republic of Azerbaijan

Khanlar Hajiyeu – the Chairman of Supreme Court of the Republic of Azerbaijan

Sirous Tabrizli – the Minister of Press and Information of the Republic of Azerbaijan

Vafa Guluzadah – State Adviser of the President of the Republic of Azerbaijan on Foreign Policy

Hidayat Orujov – State Adviser of the President of the Republic of Azerbaijan on National Policy

Fatma Abdullazadah – the Head of the Department on Humanitarian Policy of the President’s Execution Machinery

Shahin Aliyev – the Head of the Department on Legislation and Law of the President’s Execution Machinery

Fuad Alasgarov – the Head of the Department on State-Rights of the President’s Execution Machinery

Youssif Hummatov – the Head of the Department on the Work of the Organ of Territorial Governing of the President’s Execution Machinery

Ali Hassanov – the Head of the Department on Social-Political Works of the President’s Execution Machinery

Rafael Allahverdiyev – the Head of the Execution Power of Baku

Nizami Khudiyev – the Chairman of the Azerbaijan Radio and TV Broadcasting Company

Faramaz Magsudov – the President of the Azerbaijan Academy of Sciences

Anar Rzayev – the Chairman of the Azerbaijan Writers’ Union

Jamil Guliyev – the Acting Academic- Secretary of the Department of Social Sciences of the Azerbaijan Academy of Sciences

Igrar Aliyev – the Director of the Institute of History of the Azerbaijan Academy of Sciences

Budag Budagov – the Director of the Institute of Geography of the Azerbaijan Academy of Sciences

Atakhan Pashayev – the Chief of the Head of the Archive Institution at the Prime Ministry of the Republic of Azerbaijan

Youssif Yousifov – the Head of the Chair of Common History at the Azerbaijan State Pedagogical University

2. The Cabinet of the Ministers of the Republic of Azerbaijan is to solve the problems connected with the execution of this decree.

HEYDAR ALIYEV,
The President of the Republic of Azerbaijan.
Baku, December 18, 1997.

THE HISTORY WON'T KEEP SILENCE

Reading the manuscript of “Explanatory Dictionary of Azerbaijani Origin Places’ Names in Armenia”, written by Budag Budagov, Academician, the tireless investigator on the field of studying of Turkish place names and Giyasaddin Geybullayev, the known scholar on history, such a belief appears that though facing continuous aggressions, reactions, thousands of forgeries against our people the history doesn’t keep silence, doesn’t forget anything. Even if running of hundreds of years, the truth remains as the understanding of appearing as irrefutable fact, substantial argument and makes everyone to keep silence.

The scientific value of this explanatory dictionary is in itself. No doubt, that this work will attract the attention of the specialists of different scientific fields – geographers, historians, linguists, ethnographies, demographers and politicians. There will be written a lot of scientific-popular materials about it, introducing the sense of this work to our people and coming generations.

Since the beginning of the 19th century, immediately after the occupation of the Caucasus by Russia, there began the process of migration of Armenians from Iran and Turkey and organized placing them in the lands of Azerbaijan and the process of pressing of Azerbaijanis and depriving them from their native lands. During a short of time, about 130 thousand Armenians were moved to the territories of the Iravan, Nakhchivan, Garabagh khanates and to the other regions of the Caucasus with Azerbaijani population. When in 1828 in the territory of the Iravan and Nakhchivan khanates new administrative point – Armenian Province was established, from 1111 dwelling places only 359 ones were Armenian villages. A part of the Azeri population of 359 destroyed villages was annihilated and another part had to run to Iran or Turkey because of persecution and national discrimination. Thus, at the beginning of the 20th century, the reaching of one million of having been brought Armenians from abroad resulted with principal change of the demographic situation in this region.

Carrying out of the disgraced policy of “Great Armenia” by the nationalist “Dashnak” party, set national massacre fires in the Caucasus, mass killing of Azerbaijanis at the beginning of 1905 in Baku, gradually covered Nakhchivan, Iravan, Zangazur and Ganja. On the 28th of November, Armenian armed gangs, destroying cities and villages of Garabagh, annihilated the unarmed population, including old men, women

and children with incredible cruelty. Only in the districts of Shusha, Javanshir, Jabrayil and Zangazur they destroyed 75 Azerbaijani villages, in Iravan and Ganja provinces more than 200 dwelling places, killing the population savagely.

In 1914 Armenian armed gangs killing about 150 thousand Azerbaijanis in the provinces of Khoy, Urmiya and Salmas and more than 200 thousand ones in Gars, Ardahan and Arzrum provinces of Eastern Anadoly cleaned those territories from Azerbaijani Turks. In order to lay down the foundations of Armenian state in the Caucasus, Armenian armed bands systematically carried out killing or driving out of Azerbaijani population in the directions of Iravan-Nakhchivan, Nakhchivan-Zangazur and Zangazur-Garabagh and settling of Armenians in these lands.

The genocide of Armenians against the Azerbaijani people got even more scale in 1918. Under the pretext of establishing of the Bolshevik power during March, April and May, the Armenian dashnaks killed more than 50 thousand Azerbaijanis in Baku, Shamakhi, Guba, Kurdamir and Lankaran, plundered their houses, and caused the innocent population to wander from their native lands. Only in Baku about 15 thousand Muslims were killed, in Shamakhi province, destroying 58 villages, Armenians killed about 7 thousand men, including 1653 women, 965 children. In Guba province 122, in the mountainous part of Garabagh more than 150, in Zangazur province 115 villages were savagely destroyed and the majority of the population underwent of physical annihilation. 211 villages in Iravan province and 82 villages in Gars region were burnt. Mass killing of Azerbaijanis in these territories had been continuing during 1919 and 1920 as well. As the result of the wildness being procreated by Armenian punitive detachments and the policy of “Armenia without Turks”, the number of population in 1916 being 373.582, diminished very fast and became 12 thousand in November 1920. In general, during 1905-1920 in the territory of present Armenia, about 1000 Muslim villages had been destroyed and the population underwent of the genocide.

In 1919 in order to immortalize the recollections of the victims of the Armenian aggression the Azerbaijan People’s Republic declared March 31 as the national mourning day. That day was noted twice – in 1919 and 1920.

Since 1920s, the deportation policy of the Soviet Armenia against Azerbaijanis have been continued under the cover of “friendship” and “internationalism”. During 1930-1937 with different pretexts, but in fact, because of national and religious belongings, about 50 thousand

Azerbaijanis were exiled to Siberia and Kazakhstan from the borderlands of Armenia.

All of these genocides and deportations had been carried out according to unwritten “laws” and “decisions”. After the Second World War, during the times of the raise of a mutiny of totalitarian regime and at the same time during the period of loudly sounding of “Peoples’ Friendship”, mass deportation of Azerbaijanis from the Western Azerbaijan – present Armenia demanded another insidious policy – a political decision. Armenian reactionaries managed this as well.

The essence of this political decision was so punctually and correctly come to light in the decree of the President of the Republic of Azerbaijan # 656 dated from December 18, 1997 “ABOUT THE MASS DEPORTATION OF AZERBAIJANIS FROM THEIR HISTORICAL-ETHNIC LANDS IN THE TERRITORY OF THE ARMENIAN SSR DURING 1948-1953”, that there’s not any need for additional explanation.

Being punished illegally and deported according to the repression rules of the totalitarian regime, thousands of people, including old men and children couldn’t stand the difficult conditions of evicting, sharp climate changes and spiritual genocide and passed away. Together with the felon policy of Armenian chauvinist circles and USSR leaders, the Azerbaijani leaders of that period also played indifferent role in that process. Their contradicting stand for the fate of own nation, their participating in organizing and carrying out of those crimes opened the way to the opposite side.

Unfortunately, the fact of deportation of Azerbaijanis from the Armenian SSR during 1948-1953 wasn’t analyzed necessarily and those events remained without their legal-political estimate during the past 50 years.

The State Commission is headed by Heydar Aliyev, the President of the Republic of Azerbaijan.

In fifty years the history was opened by the hands of the leader of the state. The truth spoke by the tongue of the leader of the state in fifty years!

In 1988 using the preconceived attitude of the past USSR leaders against Azerbaijan, Armenia began territorial pretensions against Azerbaijan and new deportation of Azerbaijanis from their native lands started. According to the secret instructions of the session of the Supreme Soviet of the Armenian SSR (November 22, 1988), from November 22 up to November 28 from 170 pure and 94 mixed dwelling places more than 200 thousand Azerbaijanis, 18 thousand Muslim Kurds and thousand Russian-speaking

population were deprived from their native hearths by the force of arms and they settled down in Azerbaijan. During these events, 255 Azerbaijanis were savagely killed, thousands of women, children and old men suffered from body damages, properties of ten thousands of people were plundered. As the result of continuous ethnic cleaning not a single Azerbaijani remains in Armenia now. Though at the beginning of the 19th century there were about 2 thousand dwelling places of Azerbaijanis in the territory of present Armenia, now there is not any Azerbaijani-Turkish names of places at all. Historical and spiritual-cultural monuments, cemeteries were destroyed. Mosques and tombs were wiped out. All these are being carried out in order to wear a new dress to the false history, which they fabricated – as if Armenians were aborigine nation in the Caucasus and in present Armenia.

Managing to establish a mono-ethnic Armenian state, the leaders of Armenia being supported by the military-industrial potential of the former USSR occupied and ruined the Mountainous Garabagh Autonomous Province of Azerbaijan, 30 per cent population of which were Azerbaijanis, including 7 surrounding districts (Lachin, Kalbajar, Zangilan, Gubadli, Jabrayil, Aghdam and Fuzuli). Armenia's military aggression didn't cover only the Mountainous Garabagh and its surrounding districts, but also districts in the west of Azerbaijan as Gadabey, Tovuz, Gazakh and Aghstafa, destroying completely tens of dwelling places in that region.

At present 700 dwelling places of 17 thousand square kilometers territory (1/5 of the state territory) of 12 districts are under the occupation of Armenians. As the result of Armenian armed forces, about 20 thousand Azerbaijani citizens were killed, 4 thousand were taken hostages, the majority of which are children, women and old men.

The genocide, which was carried out by Armenians in Khojali on February 26, 1992, is the example of savagery not having any analogy in the world history.

Already one million of Azerbaijanis, i.e. every person of seven citizens of the republic is a refugee in his native state.

4 thousand of industrial and agricultural objects, more than 180 thousand of flats and personal houses with 6 million square meters, thousand educational institutions, 3 thousand of cultural centers and more than 700 medical establishments in the occupied territories were destroyed by Armenian vandals.

Up to now they didn't keep the terms of 4 resolutions (# 822, 853, 874 and 884) of the UN Security Council, accepted in 1993 about the pulling out of the Armenian armed units from the territory of Azerbaijan.

Historical sources indicate that only in the 20th century *about one million of Azerbaijanis had been savagely killed by Armenians, more than 1.5 million Azerbaijanis had been deprived from the territory of Armenia.* Having got only 9 thousand square kilometers of territory according to the Batumi agreement of 1918, at present, Armenia occupied 40 thousand square kilometers of historical Azerbaijani lands.

All these historical facts, Armenians' continuous carrying out of reaction policy only in the 20th century and this kind of national punishment actions were valued as genocide according to the demands of international right and by the International Convention of the Head Assembly of the UN, dated from December 9, 1948.

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As it's mentioned in the book, the decree about changing of the Azerbaijani names of places in the Armenian SSR was given in 1935 and since then they continuously carried out the policy of changing of the names of dwelling places, mountains, rivers and districts into Armenian. Since the second half of the 60-s of the last century, this process was changed into a wide company – when so-called chauvinist Hovannes Bagdasarian was elected the first deputy chairman of the Presidium of the Supreme Soviet of the Armenian SSR.

Being fired from the post of the second secretary of the Armenian Communist Party Central Committee as a chauvinist, H.Bagdasarian was appointed the minister of the culture, and then the chairman of the Presidium of the Supreme Soviet, which proves that though being in the structure of the USSR and having different leaders, nevertheless, Armenia accepted the ideas of Dashnaks as the ideas of the power. They created wide conditions for the most inveterate chauvinists in their anti-Azerbaijan activities.

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For a long period Academician Budag Budagov carries out a continuous scientific investigations connected with the studying of place names of Turkish world, including all Azerbaijani place names. Even in the times of the prohibition of the Soviet regime of this problem our respected Academician could create his specific scientific school. After gaining a

sovereignty of our state, his school, having been created in hard times, became even more many-sided.

The services of late prof. Mirali Seyidov who had created valuable works on learning of the roots of our people mustn't be forgotten, too.

In the creating of "Explanatory Dictionary of Azerbaijani Origin Places' Names in Armenia" must also be especially mentioned Giyasaddin Geybullayev's services as one of the authors of the book. His long scientific searches in the field of Azerbaijani places' names secured the high scientific level of this work.

It seems, that this's not only the book of our days, but of our future as well.

Hidayat ORUJOV

FROM THE EDITOR

At present there are not any Azerbaijanis in the territory of the Armenian Republic, but in fact, Azerbaijani Turks had been living there since the ancient times. The process of depriving of Azerbaijanis out began since 1828 and came to an end in 1988. That year the last dwellers of Azerbaijanis had been deprived out of their native cities and villages by the Armenian chauvinists.

This fate was also finished with the genocide of geographical names – the names of places, having been formed during thousands of years. As Azerbaijani dwellers were deprived out, their living places were destroyed and this way the names were also annihilated, or, beginning since 1935, they were changed by the fibbed Armenian names. One part of the newly “created” Armenian-language-names were simply translations of the Azerbaijani words into Armenian, the other part consists of geographical names being strange to Azerbaijani place names.

Because of the deportation of the population villages, mountains, rivers and springs lost their historical names. It’s clear: if a nation doesn’t live in some places, the geographical names of that nation don’t exist. By the deportation of the last members of Azerbaijanis from Armenia in 1988, the place names of Turkish origin were also sentenced to death.

In order to wipe out of historical traces of Azerbaijanis in the territory of Armenia the chauvinists destroyed cross-stones, snake and “vishap”-named fish pictured stones, rams’ statues belonging to ancient Turks (the 5th century Armenian author Moussey Khorenassi names the generation of the ruler of Maday state Astiag (585-550 BC) as “vishap”. It’s known that Madays worshiped a snake. Such kind of stones was found in Georgia, Northern Caucasus and in Mongolia as well. Small place names with Azerbaijani origin (micro-names) and the names of mountains, rivers, valleys and so on had had the same fate. The task of gathering and learning of those words and conveying them to the future generations stood before our investigators. It’s true, that definite works had been carried out in the field of learning of the place names with Turkish origin. In the 80s of the last century, according to our advice, S. Mirmahmodova wrote a candidate dissertation dedicated to this subject and published several articles. After her prematurely death, the results of her investigation were published as a book (28). In the chapter of “Geographical Names of Armenia with Azerbaijani Origin” of B. A. Budagov’s book named “Wanderers” (Baku, 1990) and in the chapter of “Turkish Place Names of Armenia” (p. 159-

176) of the book “The Land Memory of Turkish Forefathers” (Baku, 1994) were given views about the Turkish origin place names in Armenia. A. Bayramov, a young investigator, also studied the place names in some areas of Armenia with Turks’ dwelling places. He published articles and a monograph, prepared a dissertation (6) about the linguistic analyses of these place names. But all view of Turkish-origin place names in Armenia didn’t find its whole reflection. There was a need for the investigation of possible embracing of this subject.

Taking into account the above mentioned, B. A. Budagov and G. A. Geybullayev began composing of this fundamental dictionary.

This dictionary mainly embraces geographical names having existed in the territory of present Armenia in the 19th-20th centuries. It’s connected with an abundance of sources, related to dwelling places in the mentioned centuries. But a definite part of the place names, which existed in those centuries, beyond doubt, were created in the middle ages and the authors had included the information about them from different sources to this dictionary. So, in fact, this explanatory dictionary is about the Azerbaijani geographical names existing in the territory of present Armenia since the ancient times.

The scientific and practical significance of this work is great. It comes out that in the hearth of ancient Oghuz tribes, i.e. in the territory of present Armenia, Turkish-speaking tribes had had a leading role. From the point of the value of the origin and ethnic history of our nation, this result is extremely great. In the new conception of G. A. Geybullayev about the origin of Azerbaijani Turks is said that, Turkish-speaking tribes lived in the territory of present Azerbaijan and Armenia and in joint to them regions even in millenniums before our era. This completely denies the opinion that as if our ancestors were at first Hurry-language (or Elam-language), and then Iran-language and Caucasian-language people who as if more lately – in the middle ages became Turkish-speaking ones.

The work is the fruit of intense activity of the authors. I consider that by preparing of this work the authors decently fulfilled their erudite duties before our nation, showing high patriotic example in the hard times of the Motherland.

The dictionary is intended as a valuable source for scholars working on the field of ethnic history of Azerbaijani people, specialists on geography and place names and for the great mass of readers.

* * *

The geographical names of Azerbaijanis, living in both parts and outside of its territory, are rich sources for investigating of the ethnic history of our nation, especially for the search of its ethno-genesis problem. The place names, playing the role of historical source, consist of tribe and nation names and lexical units referring to the language of the nation. Lexical units take part in the person names as well. In the limits of the first millennium of our era – in the period of existing of Alban ethnos according to the analyses of the place and person names of the time, it was proved that Alban ethnos was of Turkish origin. Investigating of Alban place and person names according to the Turkish languages made possible to come to new scientific results.

Present Armenian territory and its neighborhood regions are also included to the horizon of the area of embracing of the ethnic process, which was a subsidiary in forming of the Azerbaijani people and its language. Scientific significance of investigating of Oghuz hearth, which is Azerbaijan and present Armenia, is in defining of the role of different ethnic units existing here for thousands of years in the formation of the ethno-genesis of our nation. Geographical names (ethno-place names), reflecting of different tribe and nation names, attain great significance from the point of view of historical science. As ethno-place-names came out of the tribe and nation names, the ethnic structure existing in this or that historical period lives in ethno-place names. In defining of ethnic components, which took part in the arising and formation of the nation, and important role have the place names being “closely connected with the social life of the nation and with the language of the people, having settled there” (Э. М. Мурзаев. Происхождение географических названий. М., 1960, с. 405). A. Bakikhanov wrote: “If tribes, villages, buildings and ancient history of the country are investigated attentively, it’d be possible to define the origin of the population.” (A. Bakıxanov. Gölüstani-İrəm. Bakı, 1951, s. 29). Mentioning the importance of learning of the ancient place names, Azerbaijani inlightener and scholar H. B. Zardabi wrote: “Unfortunately, the history of our country, especially its place names were hidden in the darkness, being unknown to us...” (H. B. Zərdabi. Zaqafqaziya səhralarında meşə salınması. “Kaspi” qəzeti, № 172, 13.VIII.1899).

Up to now, the problems of the origin of Turkish population in the territory of the present Armenia were not the subject of special investigation of Azerbaijani historians. Our historians couldn’t wholly open the ethnic history of the ancestors of Azerbaijani Turks, living in the Southern

Caucasus, including present Armenia. Not having carried out any practical works in the field of investigation of the material and spiritual culture of Azerbaijanis of Armenia is very sorrowful state. Armenian chauvinists' destroying of architecture and cultural monuments of Muslims, including the Turkish-speaking peoples savagely gave birth to the definite difficult of the investigation of historical fate and ancient past of our nation. Our people's material and spiritual heritage, which is valued by millenniums of years, had been lost for good.

In general, preconceived thoughts about the ethnic history of Turkish peoples, including Azerbaijanis in the works of Russian, Armenian and Persian historians for some reason occupied a solid place in Azerbaijani history studying.

It's seen from the recent investigations that Armenians gradually occupied the territories, where Turkish-speaking people used to live and formed the present Armenia. In Urartu State (9th-7th c. BC) and ancient Armenian sources are shown that the majority of place names in present Armenia were in Turkish languages. And beginning since the 8th century BC, information about living in the territory of present Armenia of ancient Turkish-origin tribes (Kamars, Saks, Gugars, Shiraks, Bulgars, Kangars, Pechenegs, Gipchags, Oghuz and others) proves that Azerbaijanis had lived there in the first millennium BC and early centuries of the Middle ages (see: Q. Qeybullayev. Qədim turklər və Ermənistan. Bakı, 1992).

The USA historians Justine McCarty and Caroline McCarty in their book "Турки и армяни" (Baku, Azerbaijan State Publishing House, 1996) write that, present territory of Armenia belongs not to Armenians, but to Azerbaijanis. For this reason, the big majority of geographical names in Armenia belong to Azerbaijanis. Nearly all the names of dwelling places of Iravan districts, Iravan khanate and Iravan province's having of Turkish origin in the 16th -19th centuries is connected with it.

Since the beginning of the 19th century, the occupation of the Southern Caucasus by Russia, including the Iravan Province, brought forth the moving of Armenians from Iran and Turkey to Azerbaijan with the help and incitement of Russia. Since then there began the process of mass depriving of Azerbaijanis from their native hearths and replacing them with Armenians. Even during far 1828-1832, Russians and Armenians drove out the Azerbaijani citizens of 310 villages [163, 172-173].

This process continued in the 50s, 70s and 90s of the 19th century, then during 1905-1906, 1918-1920 and 1948-1953, and finished in 1988. All Azerbaijani Turks living in Armenia were deported [for comprehensive

information see: 20]. Connected with this in 1935, the process of changing of the names of dwelling places with Turkish origin – the genocide of place names began in Armenia according to a special decree and this process ended in 1990. 465 Azerbaijani villages' names were abolished during 1935-1973 and 97 ones – in 1992. It is clear that the names of other big relief and water sources and local place names were also annihilated by Armenians. By the deportation of Azerbaijanis from Armenia, all place names with Azerbaijani language roots passed to the passive fund. Armenian chauvinists' periodical deporting Azerbaijanis from their native lands put an end to the geographical names' living as well. However, destroying geographical names, having been shown in different scientific sources, including topographical maps, Armenian chauvinists will not be able to get their desired result. Historical truth can't be covered up by the force of decrees. This work openly shows that the genocide of geographical names carried out by Armenians didn't reach their treacherous aim.

The necessity of writing of ethnical history of Azerbaijanis, having lived in present Armenia and the composing of explanatory dictionary of geographical names with Azerbaijani origin, having existed in the territory of present Armenia, stood before us. According to my insistence, G. A. Geybullayev published his work "Ancient Turks and Armenia" and somehow fulfilled this space. The writing of explanatory dictionary of Azerbaijani place names in the territory of Armenia couldn't be postponed any more.

THE FIRST PART

NATURAL-GEOGRAPHICAL CONDITION

The territory named present Armenia now is mountainous. As the Turkish-origin tribes used to live in this land even in the I millennium BC the names of the majority of the mountains, valleys, plains and dwelling places consist of the names of those tribes and of the words belonging to Turkish languages. The names of some mountains and dells, being the places of summer and winter pastures for cattle-breeding tribes with Turkish origin, are known since the beginning of our era. *Investigations show that there are not any ancient mountain and river names in the territory of Armenia, created according to Armenian language.* Some of mountain names consist of ancient Turkish words, and some others indicate the words of relief shapes in Turkish languages.

There are the Garghabazar and Khalkhal mountains in having the same boarder of Armenia with Eastern Anatolia, Turkey.

Garghabazar in Altai languages (Eveng, Manjur and Turkish languages) consists of the word *karga*, meaning “row”, “line”, “chain”, “sharp tipped and tongue formed rock”, “glacier stones laying on each other” [126, 210] and *bazaar*, meaning “plentiful place of something (men, birds and even lifeless things, for example, glacier stones)” [126, 63]. There were *Kargha* and *Bazaar* tribes in ancient Turks (See: 76, 77 and 78). There are many place names expressing both meanings of the words *gargha* and *bazaar* in Azerbaijan, Armenia, Middle Asia, Altai and Kazakhstan. *Bazaar-Yurdu (Hearth)* and *Bazaar-Duzu (Plain)* mountain names in Azerbaijan as in the name *Garghabazaar* was created from a geographical term of *bazaar*. Then the name of the Garghabazaar Mountain was changed into the name of a dwelling place and by the migration of the people at first moved to Nakhchivan (in a source referring to the 19th century the name *Garghabazaar* was mentioned in Nakhchivan province), then it was brought to Azerbaijan (there is *Garghabazaar* village in Fuzuli district).

Khalkhal as the name of mountain has an old history, as this place name existed in the far I millennium BC in the territory of South Azerbaijan, and at the beginning of our era – in Albany (*Khalkhal* city in the territory of Askipara village, Gazakh district). There existed many dwelling points in Azerbaijan and present Armenia in the 19th century. The meaning of *Khalkhal* place name wasn't completely defined up to now.

According to some scholars, the name of Albanian *Khalkhal* city mean “fenced place” in Azerbaijani dialects (see: 84, 23). That’s why, it can be considered that the name of the *Khalkhal Mountain* was created because its being the place of summer pasture of Turkish tribes.

Aghbaba Mountains are located in the borders of Turkey and Armenia. *Aghbaba* is the ancient, maybe pre-Islamic name of a sanctuary. In general, there are “Gizil Ojag” (*Golden Holy Place*), “Ashdibaba” (*Grandfather Ashdi; in fact, Khashdibaba, i. e. Grandfather with Cross, so, this sacred place is of Christian origin*) and “Kaloghlan” sacred places in the *Aghbaba Mountain* chain. That’s why, at the beginning of the 19th century, the *Aghbaba Mountain* was called *Aghbaba Sacred Mountains* as well (see: 159). *Aghbaba* is a sacred place with stone-fence. There is *Pilgrimage Well* near the sacred place. And, *Gizil Ojag* sacred place is situated a bit below the *Aghbaba* sacred one. This sacred place consists of several graves, having visited by Turks in the past. *Goyunbulag* sacred place is located in *Shish* hearth (*Shish sacred place*) mountain in the upper side of *Chakhmag* village of *Aghbaba* region. There are *Gayigulu*, *Kangar*, *Sakat* and *Baytar* ethnic place names in the *Aghbaba Mountain* chain.

In the boarder region of Armenia with Turkey, this mountain named as *Goydagh* (2971 meters of height). In the epos “The Book of Dada Gorgoud”, the name of this mountain is as *Gokjadagh* (27, 69).

The most ancient mountain name with Turkish origin in Armenia is *Alagoz*. Pronounced as *Alayaz* among Azerbaijanis, the height of this peak is 4090 meters. The name of this mountain is known since the 5th century Armenian sources as *Aragadz* in the pronunciation form of Armenians. The attempts of several foreign and Armenian investigators to define this mountain name according to ancient Armenian and known ancient Oriental languages didn’t come true. It had to be this way, as the name of the mountain is in old Turkish. *Alagoz* in Turkish consists of the words *al* in the meaning of *wide, broad space* (147; 1, 755) as in the word *Alazan* (see: 13, 182) and *gaz* in the meaning of *a sunken place of a mountain*. So in fact, this place name was *Alagaz*, more correctly *Alaghaz*. “Gaz” in the second component of this word was noted as “ghads” in old Armenian language. But when speaking a phonetic sound “g” changed into the sound “y” (As the place name *Shiragel* changed to the form of *Shorayal*). Taking part as the second component, the word *gaz* means “the top with sunken place of volcanic origin”. It must be mentioned that one of the peaks of the *Shahdag Mountain* in Armenia named as *Gazdak*.

The names of the peaks of the Alagoz Mountain are of Turkish origin: Chingil, Gizil, Guyul, Ziyarat, Lagam, Garadagh, Garakoynak, Gizil Ziyarat, Gizildagh, Shishtapa, Bughutlu, Borklu, Gipchag, Garanlug, Bakughol, Shakarli lake, Marallig and so on (See: 3. *Коркотян*. Арагац (гара Алагез). Ереван, 1936). There were the ruins of a Alagoz city and a river with the same name in Sharur-Daralayaz and Echmiadzin provinces in the 19th century (133, 16).

A mountain's name, written in Armenian as *Birakn* (height 1650 m) in fact was *Bigel* (i.e. *Mingol*) in the literature related to the first part of the 19th c. Armenians changed the first “n” sound into “r” and the word “gol” (“lake”) replaced by Armenian “well” or “lake” – “akn”. Placed at the plates of the Alagoz Mountain, the name of this peak was used as *Byurakan* then and thus, Armenian “akn” (“lake”) changed into “akan” form.

The name of the Sarakn Mountain (h. 3542 m) is an Armenian variant of Saribulag (Yellow well) place name, i.e. the word “bulag” (“spring”) replaced by Armenian “akn”. The name of the Tondrak Mountain (h. 3542 m) in Armenia is from the name of Tondrak region of the middle ages. The region and the mountain reflex the name of Dondar tribe of Turkish origin (see: 79, 135-137 and 352).

The Gargar Mountains are located in the borders of Armenia with Turkey. In the word combination from “The Book of Dada Gorgoud” saying “black snowy mountains laying opposite” (24, 54), the words “black snowy” is the mistake of secretaries who had copied the epos. Therefore, it has to be used as “Gargarian” now. A mountain in Upper Bassin, East Turkey, is known as *Kargar Mountains* nowadays, too. The name of that mountain consists of the name of Gargar tribe – Turkish origin ancient tribe. The name of Gargars is mentioned in “The History of Albany” in the place referring to the beginning of our era. One mountain in the Mountainous Garabagh is called *Gargardagh* (h. 2330 m). Another *Gargardagh* is in the mouth of the Samur River. The source informs that Anushiravan (531-579) built Karkar city in the land of Mushkur (in the northeast of Azerbaijan) [Мухаммед Аваби Акташи. Дербенднаме. Махачкала, 1992, с. 43]. İbn Khordadbeh (the 9th c.) mentioned the name of this city as *Karkara*. Some of Azerbaijani scholars (Igrar Aliyev, Farida Mammadova and others) after Russian and Armenian historians consider this tribe as Daghestan-language or Nakh (i.e. Chechen-Ingush) origin one. This is a fabricated thought. Any reader can rightly ask, what Daghestanians or Chechen-Ingushetians could live in the the Gargar

Mountains, i.e. in Armenian-Turkish border? The name of this tribe remained in Azerbaijan in perverted form as *Gargar* and *Herher* in some names of dwelling places. According to us, in fact, Gargars is a tribe of Turkish origin, having come to the South Caucasus in the composition of Saks in the 8th century BC (about Gargars see: 79, 78-81).

One mountain chain in the territory of Armenia is called Agh-Mangan. The Turkish meaning of this word is given in this dictionary. The chain has peaks called *Gizil Ziyarat* (Golden Pilgrimage), *Naltapa* (Horseshoe Hill), *Shahbulaghi* (Shah's Well), *Sudlubulag* (Milky Well) and *Arkhashan* (Crossing of a Channel). These mountains were summer pastures of Azerbaijanis living in present Armenia and that's why, the names of some villages found the reflection of those mountains.

Pambak Mountain chain is in the borders of Armenia with Georgia. This area, being summer pasture places in the past, was the dwelling place of Turks since the ancient times. The pronunciation of this place name among the Azerbaijani Turks is as *Bambak*, in Armenian sources of the middle ages is as *Pambak*. The name of the mountain consists of a word *bom*, *boom*, which was widely spread in Altai languages (Turkish, Tungus, Manjur) in the meaning of "high, precipitous rock in the narrow part of a river dell" or "high rock-cape on the bank of a river" (126, 91) and a word *bak* in the meaning of "hill". From the first glance the identity of the *bam* component with *bom* (*boom*) can cause a suspicion. Meanwhile, V. V. Radlov wrote in the 19th century that Kirgыз people pronounce *bom* as *buam* (Yakuts as *buom*) [В. В. Радлов. Краткий отчет о поездке в Семиречную область и на Иссык-Куль летом 1859 г. «Известия Русского географического общества», 1870, № 6]. In fact, this word had had as the form of *bom*, and as the form of *buam* (when speaking "u" and "a" sounds' standing next to each other – *bam*). It's interesting that a mountain in the Northern Caucasus – in Maykop province was called *Pambak* in the 19th century (133, 31). The place name *Bambam*, mentioned in the epos "The Book of Dada Gorgoud" (27, 65) possibly because of the omission of secretaries is the written form of *Bambak*. One of mountain's having the name of *Bambul* in the Aghridagh (Ararat) chain draws an attention. This name consists of a word *bamb* (when speaking sound "b" must be added) and *ul*, which means "height", "mountain" in Turkish languages (147, 1, 594). There are mountain names as *Mechin-Ul*, *Tergen-Ul* in Southern Siberia (126, 575). "*Bak*" part of the place name *Pambak* is in the meaning of "a hill", "a height" (see: 86) in ancient Turkish languages as in the place names of Azerbaijan and present

Armenia. This word found its reflection in the names of some dwelling places of Armenia. There were the names of Pambakchay and Pambakkand connected with the name of this mountain in Armenia. Information about it is given in the dictionary.

One of the peaks of the Pambak Mountain chain is *Maymag* (h. 3082 m). In fact, *Maymag* is the name of an ancient sanctuary: so, the mountain took its name from the sanctuary. Possibly, the sanctuary takes its name from Umay (Mother May) goddess of the ancient Turks. Ancient Turks described this goddess as a bird without shadow protecting babies. In the 19th century the below-given peak names were mentioned in the Pambak Mountain chain at the beginning of the 19th century: Boyuk Bughutlu, Kichik Bughutlu, Jangi, Sudagan, Garniyarig, Miskhana, Ulyashik, Shakarbashi, Eshshakmeydan, Eshshakguduran, Alapapag and others (159, 356). All are Turkish words! These places were the summer pastures of Azerbaijani Turks as well.

Goycha province, belonging to Armenia now, is historically an Alban territory. When speaking about the events of the 2nd century BC, the 7th century Alban historian Mussa Kalankatli writes that “invites Alban armies to himself, comes to the Goycha Lake together with them and drives Yervand with their help and occupies Armaniya” (“The History of Albany”, book 1, chapter 9). From this information it comes out that Goycha province didn't belong to Armaniya. In general, for ages, even in the 8th-7th centuries BC, the population of this province were Turkish speaking people. In the chapter of “Ethnic Historical Problems” will be spoken about it.

All mountain names of this province, which had been mentioned in Russian literature at the beginning of the 19th century (Guneydagh, Jantapa, Shahdagh, Adatapa, Gara-Erkaj, Oghrunja, Shishgaya, Kongurdagh and others), (159, 366) were in pure Azerbaijani.

Borchali region is the place, where tribes with Turkish origin lived even before our era. Armenians occupied the *Lori* part of this region in 1918 and established there Alaverdi district there in 1930 and Tumanian district in 1969. There were summer pasturing places of Azerbaijanis in the territory of this district called *Danabashi*, *Kechaltapa*, *Dikdash*, *Babagar*, *Alidagh*, *Gazdak mountains*. It must be mentioned that these mountains didn't have Georgian and Armenian names even in the 19th century.

The names of the *Armaghan*, *Asoy Mirza* and *Sakoyvar* mountains in the territory of Martuni district of Armenia are in Turkish. The name

Sakoyvar draws an attention. In reality this name is *Sakavar*. The form of *Sakoyvar* is its Armenian form of writing. *Sakavar* reflects the name of *Sak(a)* (see: 13), Turkish origin tribe being a leading ethnos in the territory of Azerbaijan and present Armenia in the 7th century BC. There are a lot of place names in Armenia connected with *Saka (Shaka)* ethno-name.

Peaks' names in the Aghridagh (Armenian *Ararat*) chain – Kabirdagh, Koroghludagh (There is a *Koroghlu Castle* on the top of this mountain situating in 30 km southeast of Kabirdagh), Takaltu (situates 20 km aloof of Koroghludagh, must be *Takaalti*, in the meaning of “mountain goat, i.e. he-goat living in mountain”), Aghdagh, Zordagh, Sichanlidagh, Gara Chomag, Parchenis, Pambul (or Khach Gadik) (see: 159) and others show that the population there were Turkish speaking since ancient times.

Kangar Mountains are situated in the border region of Azerbaijan, Georgia and Armenia. From Armenian sources related to the 5th century, it comes out that it was connected with Turkish origin ancient Kangar tribes living there since the beginning of our era (see: 79, 101-103).

The names of *Gugar* and *Kayigulu* mountains in Armenia reflect the names of Turkish by origin ancient Gugar (see: 79, 193-197) and Kayi tribes of Saljugs (*Kayigulu* is a perverted form of *Kayioghlu*).

After some definite historical events an ancient Alban area, Sissakan (later *Zangazur*) was included to Iravan province in the middle ages. Then this area was divided among Garabagh, Nakhchivan and Iravan khanates. Historical justice restored in the 19th century and Zangazur area was given to Yelizavetpol (Ganja) province. According to the agreement of Azerbaijan and Armenia at the beginning of the 20-s of the 20th century, main part of Zangazur (present Sissian, Gafan and Gorus districts) was given to Armenia. But all places' names of this area, including mountain names, are in Turkish. Information about the names of these mountains is given in this book.

The names of mountain chains in the territory of Armenia as Arkhashan (h. 2300 m), Tezh (h. 3090 m), Maymag (h. 3082 m), Aghlaghan (h. 2992 m), Dalidagh (h. 3196 m), Galingaya (h. 2488 m), Tayagaya (h. 3250 m), Koksugozal Gayakoynak (h. 2630 m) and others are in Turkish. The name of *Koksugozal Garakoynak* is probably the same with the name of *Koksugozal Gabatag* from the epos “The Book of Dada Gorgoud” (27, 37).

In general, Turkish by origin mountain names in the present Armenia as *Bayat*, *Gargar*, *Kangar*, *Gugar*, *Kayi* and *Shirak* are the facts that those tribes used to live there since the ancient times. The fact that those

mountains don't have Armenian names draws the attention. Now, in the conditions that no any Azerbaijani Turk lives in Armenia, we don't know how they will call these mountains.

As in A. Bayramov's work one can find enough information (6, 90-102) about the names of mountains in Armenia, we are satisfied with it.

With the exception of the name *Akhurian* in Iravan khanate and Iravan province, the name of which was mentioned in Urartu sources (in Urartu language *Akuriani* in the 8th century BC), all rivers' names were in Turkish. There is not any river's name in Armenian in present Armenia.

Hekatey, the author of the 6th century BC, mentions the name of the Araz River for the first time. In Urartu sources its name is as *Muna*, which means *water* [126, 378] in Altai languages. A lot had been written about the name of Araz, but the meaning remained unknown up to now. Last investigations showed that this name was formed from ancient Turkish words *aras*, *uras*, *oraz* meaning *still*, *calm*, *well-wisher* (147, 1, 666-667). Naming the river this way was connected with its important role in economical life of the people, especially, in irrigation (see about it: *G. Geybullayev. About the Ethnic History of Azerbaijanis. Baku, 1994*), We'll return to the origin of the name *Araz* below.

Let us take the name of the Arpachay River running through Eastern Turkey and Armenia.

Ksenefont, a Greece author (430-354 BC), went to Iran in 403 BC, took part in the military operations of Little Kir against his brother Artaksers, but after Kir's death in the battle heading 10 thousand hired Greece soldiers organized their passing through the Asia Minor and returning to the north shores of the Black Sea. All the way long Ksenefont described everything in his work "Anabasis" and mentioned the name of "Arpazos" River "in the territory of Skifs" (Ksenefont. "Anabasic", IV, 7, 18).

Our investigations show that *Arpazos* is the written form of *Arpachay* in ancient Greece consisting of *Arpaz* and old Greece ending *os*, added by the author. Ksenefont heard the name of *Arpachay* from the local population in the form of *Arpach*, but as there was not "ch" sound in ancient Greece, he changed it into "z". So, he didn't take into account the sounds "ay", adding ancient Greece ending to the word, wrote it as *Arpazos* (*Arpachos*). It's clear that the *Arpachay* hydro name existed in the 5th century BC. The ending of the word – *chay* (river) shows that this hydro name was created in the area of Turkish speaking population. If the

population didn't pronounce it as *Arpachay*, Ksenofont would not add the sound "z" replacing the sound "ch".

The second problem is the origin of this Turkish speaking population. It seems to us that the population was Saks of Turkish origin having come from the north in the 7th century BC and occupying the South Caucasus. It can be proved by two facts. First, there is a dwelling place named *Shaki* in Gars province of East Turkey nowadays; no doubt, that this word has the same origin with *Shaki* in Azerbaijan and *Shaki* village in Sisian district, Armenia. Secondly, Ksenofont writes that people living in the basin of this river are named as *Pasians*. This name remains in East Turkey as *Basins* (*Basians*) up to now. In "The Book of Dada Gorgoud", this province is as *Pasinuk* (27, 53). *Pasians'* (or *Basians*) being of Sak origin is affirmed with that, that antique authors wrote that one of the branches of Saks in the Middle Asia was named as *Pasian* (Strabon, XI, 8, 2). Then the phonetic gradation of "s" to "ch" in the Middle Asia this word accepted the form of *Pachine* (*Pecheneg*). We'll mention below that Saks occupied the territory of Northern Azerbaijan as well. So, as a part of Saks settled down in the territory of present the Mountainous Garabagh, this territory was named as *Artsak*, i.e. *Sak's Height* (in old Turkish languages *art* means *height*, *mountainous territory*, *pass* – see: 93, 55). At the same time, because of the name of *Pasian* (*Basian*) tribe one of Alban provinces in Artsak was called *Pot-Pasian* (about it see: 13).

Above mentioned show that Ksenofont's indicating *Pasians* were one of branches of Turkish speaking Saks in Eastern Turkey.

The third object is the meaning of *arpa* component in the name of *Arpachay*. It's known that the Arpachay River takes its beginning from Arpa Lake located on the height of 2006 *m*. It's not clear if the lake took the river's name or vice versa. According to some investigators, lake's or river's name is connected with *barley* (Turkish: *arpa*). But it seems to us that it's not convincing. *Arpa* plant had to be on the water richly and always in order the naming of river could be seen typical. We consider that a pair of "br" sounds in the word *Arpachay* was replaced by "rb" ("rp"), as in reality the first form of that word was as *Aprachay*. In Turkish languages, including Azerbaijani, such kinds of interchanges are possible: *toprag* – *torpag*, *Ibrahim* – *Irbahim*, *övrət* – *arvad*, *yaprag* – *yarpag* and so on. If that happened this way, then it had happened before Ksenofont's coming to this area and thus, *Aprachay* (*Abrachay*) was changed into *Arpachay*. And the word *Abrachay* (*Abra*) in old Turkish languages means *well-wisher*, *to save*, *to keep*, *to forgive*, *to benefit*, *to help* (see: 147, 1, 59-

60). Giving the river such a name is connected with its playing a positive role in the economical life, especially in irrigation problems of the people. It's known that in ancient times sedentary people used mainly to live in river banks – it was helpful for cattle breeding, for cropping (including water-melon growing), and also for drinking needs. That's why, naming river this way is typical.

During the Iravan khanate some of the names of regions took their names from the names of rivers: Vedibasar, Garnibasar, Zangibasar and others. The word *bassar* in these names is in the meaning of “a territory, which can be irrigated by a river” as it was with the names of Ganjabasar, Kurakbasar and others in Azerbaijan in the 18th-19th centuries. As cropping in the territory of Iravan khanate was mainly connected with irrigation, many irrigation canals had been drawn from the Araz and other rivers in the middle ages. According to the information related to the beginning of the 19th century, there were the following canals during the Iravan khanate: Sarbazarkhi, Zulfugararkhi, Evchilararkhi, Gazanchiarkhi, Gizil Zakirarkhi, Mamishgolarkhi, Khoshkhabararkhi, Khalfaliarkhi, Igdirarkhi, Alacharkhi, Gizilarkh, Tasharkh, Arkhachiarkhi and others (see: 159).

The region, where Azerbaijanis used to live since ancient times, was called *Goyja*, taking its name from the *Goyja Lake*. Speaking about the middle of the first century of our era, an Albanian historian Mussa Kalankatli mentions the *Savdey* tribe among the other tribes as an Armenian one. The 5th century Armenian author Moissey Khorenassi calls the name of Sod tribe and mentions that they were from the kin of Aran, the tsar of Albany. This ethno-name found its reflection during all middle ages in Zodi place name of Goyja region. Zodi's being of Turkish origin is indirectly affirmed by the way that Albans themselves were of Turkish origin (13, 171-210; 79, 73-76) and the name of the tsar Aran is also in Turkish. We had mentioned in our previous works about the Turkish origin of the tsar Aran (see: 13; 14). The name *Sevan*, which was given to the lake in 1930, was taken from the name of an island in the center of the lake, the name of which was *Garavang* in Azerbaijani and *Sevvang* in Armenian (the translation of the word *Garavang* into Armenian). The detailed information about it is given in the dictionary.

We introduced to the readers only a part of the names of mountains and water sources here, as it is accordingly spoken about them in the dictionary.

From this summary a result of significant value comes out from the point of view of the origin of Azerbaijanis having lived in the territory of present Armenia: if there weren't any mountains' and rivers' names in Armenian in the territory of Armenia, then Armenians can't be considered the inhabitants forming the majority in this territory. On the contrary, consisting of the words of old Turkish languages and with ancient Turkish origin place names, calling the names of the *Alagöz and Kangar* mountains in the Armenian sources referring to the 5th century show that Turkish speaking population used to live in this territory during the last two thousand years and forming the majority of inhabitants. That's why, it was necessary to give a brief information about it.

II. SHORT POLITICAL HISTORY OF ARMENIA. THE ROOTS OF TERRITORY PRETENTIONS AGAINST AZERBAIJAN

THE TRUTH AND FIBS

Political history. In order to feel sure that Azerbaijanis were the rooted nation in the territory of Armenia it's necessary to look through its political history briefly. In connection with it first of all we must investigate the notions of "Armenia" and "Armaniya".

The word "Armenia" first appeared in Azerbaijani in 1921, when in Iravan province the Soviet Russia established a state with that name. The name "Armenia" wasn't known before that. In the Turkish archive documents related to 1588 and 1728, this area is called "Ravan province" and "Iravan province" due to the name of Iravan city. The khanate, having established on the basis of the province, and *guberniya*, which was established here by Russia on the basis of the khanate, was called *Iravan khanate* and *Iravan province*.

The root of the name *Armenia* in Azerbaijani was formed from the ethno-name of "ermani". But Armenians themselves name them as "hays", which doesn't sound as a whole with ethno-name *ermani*. As we'll say below, the ethno-name *ermani* was never used by Armenians as a self-name. The origin of ethno-name *ermani* is as following.

In the source in Urartu language (we'll speak about the Urartu state and Urartu name below) referring to the 7th century BC, the area covering the upper part of the Farat River in the east of the Asia Minor, is named as *Arme* (it is read as *Urme* too) (88). The meaning of this place name and the language of the population of this province is unknown. According to I.M.Dyakonov, before *Friggs*, and *Armenians*, who are considered one of the branches of *Friggs* (These *Friggz* overthrowing the Khet state in Asia Minor, established their own state, which is called *Frigiya* in the sources. We'll say below Turkish origin *Kamars* put an end to this state) who came from Balkans between the 12th-6th centuries BC (88, 200), the local population in the land spoke in *Hurri* and *Luviya* languages (88, 232). Speaking about the place name *Arme* he writes that the real name of it was as *Or(o)m* (88, 226). That's why I. M. Dyakonov rejects Armenian historian G. Kapanchian's thought that as if one of the branches of *Friggs* was called as "arim" and the word "ermani" was formed from that "arim" (88, 226).

Investigators consider that present Armenians, being one of the branches of *Frig* tribes, came and settled down to Arme and Hayassa provinces (88, 194).

In fact, this branch of Armenians was a part of Armenians (whose name is *hay*) in the sharp meaning. Speaking in *Sami* (*Semit*) languages and living in the north of Mesopotamia (in the territory between the rivers Tigris and Euphrates) *Arameys* were called *Armina*, because the name of the province, speaking in *Hurry* language Urartu people called them *Armini* (From the name *Arme* and *ini* ending in Urartian). In both cases the word is in the meaning of “the inhabitant of Arme (province)”, “living in Arme” (88, 234). So, *Armina* (or *Armini*) is the name of the local inhabitants and one of the branches *Friggs* (the ancestors of *hay* ethnic name), having come from the Balkan Peninsula – this is the common name of inhabitants and doesn’t carry ethnic belonging. I. M. Dyakonov especially mentions that the notion *Armenian* being used in the world is not an ethnic name concerning to those, who call themselves as *hay* (88, 235, note 116). That’s why in old times the names *Armina* and *Armini* expressed as the names of the *Arme* province and as the names of the inhabitants of the area. The name *Armini* is being used in geographical literature in the name of “Armenian Plateau”, East Anadolu, Turkey.

According to I. M. Dyakonov, the name *Armina* passed to ancient Persians and was mentioned as *Armini* in the meaning of the Urartu state in the manuscript on Bisutun Rock in 520 BC (88, 234). But, as to us, this point of view of the author is not correct. It’s known that Maday (Midiya) state put an end to Urartu state. No doubt, that a region ruled by governor-general had to be established in the territory of Urartu, including Arme province. We’ll speak below that the local name of Urartu state was *Bianini*. *Assures* who lived between two rivers named the country as *Urartu*. How *Madays* named this state is not known. Possibly, the names *Armina* and *Armini*, which were used by *Arameys* and *Urartu* people, passed to *Madays* and as the center of the region ruled by governor-general, the Assurian word *Urartu* and Urartuian word *Bianini* together was accepted as *Armini*. When in 550 BC the power in Maday passed to Persians from the Ahaman dynasty, they accepted this name from Madays and put it into the Bisutun rock manuscript. And that’s why in the variants of *Babyl* and *Elam* languages in spite of *Urartu* name in Persian variant was used the word *Armini*.

After passing to the ancient Greece the name *Armini* gained the form of *Armeniya* and spreading to European languages was changed to the ethnic

name for *Hays* in those languages. But, as it was mentioned above, in the languages of *Aramey*, *Urartu* and *Persian* the name *Armina* (*Armini*) wasn't the ethnic name of Armenians. I. M. Dyakonov writes that *Hays* never called themselves as *Armenians* (88, 226). As, one part of *Hays* lived in *Armini* and the other one – in *Armaniyya*, the name *Armenian* was a generalized name being given from aside.

Corresponding with this a country's name *Armina* (*Armini*) originally doesn't have any relations with the territory of present Armenia. The name *Armini* in Bisutun rock scripts is the name of Urartu state. But the territory of present Armenia wasn't in the structure of the Urartu state. Concerning the word *Armini* to the territory of present Armenia is mainly connected with establishing of "Great Ermaniya" in the 2nd century BC. As we'll tell below, the creators of Great Armenia were not the rulers who according to ethno-ties named themselves as *Hays*, military leaders with Turkish origin.

It's seen from the above-mentioned that the name *Armenian* isn't the same who originally called themselves *Hays*. The attention is attracted that there is no any ethno-name as *Armenian* and country name as *Armini* having created from the country name *Armini* in the old Armenian sources. The country of Armenians everywhere in those sources is called as *Hayk* (*Hays*) and they don't show its geographical coordinates, i.e. the borders of the territory where *Hays* lived, isn't indicated. The word *Hayk* in the most ancient Armenian sources is being translated into Russian and European languages as *Armenia*. Although in ancient sources up to the 2nd century BC when saying *Armenia*, it's meant *Armini* in Asia Minor. After the period when the name *Armini* was related to the territory of present Armenia, in antique sources the province in Asia Minor was called as *Armini Minor* (For example, see: Strabon, XI, 14, 5). That's why when saying *Armini* below we'll mean *Armini Minor*, and when *Armaniya* – the territory of present Armenia (*Arman* – in the works of Nizami Ganjavi and Gatran Tabrizi).

As it was seen from the above-mentioned, though there is some accordance between the essences of *Armenian* in Azerbaijani and *Hay* in Armenian, in fact, these ethnic names is not the name of one ethnos, i.e. from the historical point of view the essences of *Armenia* and *Hay* are not just the same. There is not any fact about *Hays*' – one of the branches of *Friggs* having come from Balkans and living in Arme province. As the name of Arme province and created later on the name *Armenian* concerned to *Hays* as well, the name *Armina* was changed into the equivalent of the word *Hayk*.

As the result of establishing of *Great Armaniya* in the 2nd century BC, the name of *Armini* province in the Eastern Anadolu was given to the territory of present Armenia both by *Hays* and inhabitants of the territory of present Armenia, including Turkish speaking tribes (as Turkish tribes living in the territory of present Armenia didn't have a common ethnic name) were given the name *Armenian* – in the common sense the word *Armenian* is in the meaning of *living in Arminiya*. As it was mentioned, in Armenia didn't live only *Hays*. They never were the ethnic majority in Armaniya – present Armenia. The leading role there belonged to Turkish origin *Kamars (Kimmers)* and *Saks* (in the structure of *Saks* to *Bassine, Gargar, Gugark, Shrak* and other tribes) and Turkish ethnos tribes (*Jinli, Kangar, Pecheneg, Hun, Khazar, Oghuz* and *Gipchag*) in the 7th-6th centuries BC. This thought is proved by the Turkish origin of personal names (ruler, military leader, feudal etc.) in the centuries BC in Armaniya, the names of regions and provinces (*Alagaz, Artagan, Bassin, Gugark, Kangark, Shirak, Kolb, Kolt, Katak, Bejini, Karadunis, Shorapor, Chopapor, Tashir* and others) in the 5th-7th centuries. We'll speak about these names below.

From aforesaid is seen that the essence *Armenian* in old Greece, Persian, Latin, Arabian and other sources covered both in the meaning of *Hays* and those Turkish origin tribes living in Armaniya as well. It must be taken into consideration that the historical country name *Armeni* (or *Armini*) situated in the east of Asia Minor, couldn't be concerned to ethnic name of the *Hays* who used to live in the territory of present Armenia, i.e. in Armaniya. As we've mentioned, in the language of the *Hays*, whom we consider as Armenians according to ethnic belonging, there was not and is not the word *Armenian*. This word was given to them from aside, connected with the name of *Armeni* province. If it was on the contrary, then the name of the territory of present Armenia had to be connected with the *Hay* ethno-name; though there is not such a name in ancient sources. The name *Hayk*, as it was mentioned above, is simply in the meaning of *Hays*. Armenians' naming *Armenia* as *Haystan* appeared forth in the 20-s of the 20th century. No doubt that, Armenian investigators with creative thinking do know this reality. But they don't write the objective history of Armenia. That's why the historical truth remains to be closed.

Now let's look through the political history of Armenia.

According to the Assurian sources, a small state named *Urartu* was established in the mountainous territory not far from the Van Lake in the east of Asia Minor in the 9th century (between 870-860) BC (88, 140). The

founders of this state were *Hurries* headed by *Hurry* origin person Arami (a man's name *Aram* in Armenians come forth from that name), (141, 49). According to B. B. Piotrovsky, the Assurian sources inform that the inhabitants of *Nahariya* (*Nairi*) state in the east of Asia Minor established the Urartu state (141, 49). In Sumerian *Hurries* were called *Subir* (*Subar*) and so, were called *Subar* in Assurian sources. In fact *Subar* is the name of the territory between the Tigris and the Euphrates rivers (in old Greece sources the name *Mesopatamy* was formed from the words *mez* in the meaning of *middle*, *interim* and *potam – river*). So, *Subar* is the name of a state and by this word *Hurries* meant *living in Subar*. Investigator couldn't explain the origin of the name *Subar*. Meanwhile, consisting of the old Turkish words *su* (*water*), *chay* (*river*) and *ara* (*between*), in Sumerian means “*Between waters*” (i.e. *between rivers*). According to the ancient sources, those *Subars*, i.e. *Hurries* established a *Mitanni* state in the north-west of Mesopotamy in the 16th century BC. After *Assurs*' destroying of the *Mitanni* state in the 13th century BC, *Hurries* moved to Asia Minor and established *the Urartu State* there in the 9th century BC. The language of *Hurries* is related to the Caucasus language family and it's mentioned that this language is close to Chechen-Ingush languages (89a, 23).

In the inscriptions on the rocks, having been written by Urartu rulers in cuneiform, there is not the word *Urartu*. They named the state and the territory covered by it (i.e. surrounding territory of the Lake Van) as *Biaini* (According to I. M. Dyakonov, in Urartu language *Biaineli* means *a country of Bia*). (88, 198) But historians accepted to use the form of *Urartu* for the name of this state, which was named in Assurian sources.

It must be mentioned that, there is neither *Urartu*, nor *Biaini* in old Armenian sources. Herodot (the 5th c. BC) names *Urartunians* as *Alarods* (Herodot, III, 94) and it is a distortion of *Urartu*.

The Urartu State grew up very rapidly going out of the borders of the basin of the Van Lake and occupied *Nairi* in East Anadolu, *Arme* (the territory between of the present provinces Arzinjan-Karin) and *Hayassa* (present Arzinjan-Bayburt and Arzrum regions). It's known that *Arme* province was occupied in 773 BC (88, 158). As it was already mentioned the ancestors of one of the branches of *Friggs* who were named as *Hays* having come from Balkans after the 12th century BC also lived in this territory. But no doubt that local population lived there before newcomers.

Calling themselves with the ethno-name *Hays* Armenians took from the name of *Hayassa* province (105, 10). The province name *Hayassa* consists of a word *Hay*, the meaning of which is unknown and ending *sa*, which

was taken from the Hind-European origin *Luviya* ethnos, having lived in the Anadolu Peninsula (Меликишвили Г. А. К истории древней Грузии. Тбилиси, 1959, с. 171). I. M. Dyakonov writes that the ending “(a)sa” doesn’t belong to Armenian language (88, 212). He also mentions that personal and geographical names in Hayassa province in the sources are not of in Armenian. Thus, the word *Hay* isn’t Armenians’ ethnic one as well. It must also be mentioned that before Armenians’ great ancestors had come from the Balkan Peninsula (88, 206), the name of Hayassa province was mentioned in the inscriptions of the ruler of the Khet state Mursilis II (1339-1336 BC), (88, 81). According to G. A. Melikishvili and I. M. Dyakonov, the language of Hayassa province before Armenians’ coming was near the Khat language (121, 83).

From all is clear that Armenians’ both *ermani* and *hay* names consist of the names of provinces *Arme (Armeini)* and *Hayassa*, which had been mentioned in Urartu sources.

The tsars of Urartu organized military attacks to the territory of present Armenia. In the rock inscriptions written in cuneiform they show that they had occupied a lot of small “countries”. The names of these “countries” are not in *Hurry (Urartu)* and *Armenian* languages. That’s why the thought of Armenian historians that in the territory of the present Armenia “from Sevan to Gars only *Hurry*-language tribes lived” (История армянского народа. Ереван, 1980, с. 17) is a fiction. A common name for the territory of the present Armenia is not mentioned in Urartu sources. Such a name never existed there. That’s why there wasn’t any political structure to stand against the predatory military attacks of the Urartu tsars.

The territory of the present Armenia was not in the administrative structure of Urartu. Naming the territory of the present Armenia as “an enemy country” in the inscription of tsar Arkishti referring to 782 BC affirms this thought. It’s known that Arkashti built a castle named Irpuni near Iravan and quartered there 6600 fighters. Armenian historians write that these fighters were Armenians by their ethnic belonging. But Urartu inscriptions indicate that these fighters were “from the countries of *Khets* and *Tsupies* (112, 128). In Urartu sources Tsupa province was on the left bank of the Tigris River and to the east of Malatya, was mentioned as *Sofena* in ancient sources.

An ancient Turkish origin *Kamars* (in ancient sources *Kimmers*) came to the Kur-Araz lowlands and to the territory of the present Armenia from the northern fields of the Black Sea in the 7th century BC. In ancient sources they are also commonly named as *Skifs*. As in history studying

Skifs are being considered of Iran language family, this old Turkish origin ethnos' history remains to be perverted. Some investigators consider that for the first time being distinguished as “milking horses” and named as *Kimmers* by Homer (the 9th century BC), in fact the real local name of this ethnos was not *Kimmer*, to name was given to them by some Iran-language ethnos and means *being in motion always* in Iranian languages. This thought was put forth by V. A. Livshits, a scholar on Iran and I. M. Dyakonov supported him explaining the meaning of the word as “adroit (prompt) mounted detachment”. [Дьяконов И. М. К методике исследования по этнической истории («Киммерийцы») Этнические проблемы истории Центральной Азии в древности». М.; 1981, с. 97]

Considering of *Kimmers* as Iran-language tribe and giving the name *Kimmer* to the tribe as if from outside is a mistake from the root. The real name of this ancient ethnos was in fact as *Kamar* (or *Gamar*) – an old Turkish origin word. With *Kamar* ethno-name one can meet the territory between *Karasu*, Eastern Anadolu (the upper part of the Tigris River) and the Kizil Irmak River in old Armenian sources is named as *Gamirk* (the real name - *Gamark*) (Fast Buzand, book 3, chapter 17) A region's name on the left bank of the Kizil Irmak River, between Sivash and Geysariyya is *Kamarak* at present too (165, 67). According to I. M. Dyakonov, in the writings of the Assurian tsar Sargon II (722-705 BC) was mentioned the name of *Gamar* country in the north of Urartu. The names of *Gamarli* villages in Azerbaijan, Georgia, Armenia, East Turkey and South Azerbaijan preserve the name of this tribe. There were 10 *Kamarli* named dwelling places only in the South Caucasus in the 19th century (113, 111). All inhabitants of these villages were Turkish speaking. Ancient names of tsars of *Kamars* in perverted forms in old Oriental sources (Teushpa, Tugdame, Sandakur) were in old Turkish (14, 82-85).

When *Kamars* reached the borders of Urartu in the territory of the present Armenia, Russa I, the tsar of Urartu (735-715 BC) in 715 BC (Очерк истории Грузии, том 1, Тбилиси, 1989, с. 211), according to Urartu sources on the upper flow of the *Kuriani* River (according to B. B. Piotrovsky, *the Kur River* and if it is so, the *Kur* hydro-name existed in the 7th century BC) met their army. In bloodshed fight the Urartu army was defeated (121, 278) and tearing his stomach by his sword tsar Russa killed himself (see: 165). *Kamars* didn't remain in the territory of present Armenia long, as following them, Turkish speaking *Saks* had come to the East Caucasus at the beginning of the 7th century (in 680 BC). Pressing *Kamars* and forcing them to leave the Kur-Araz lowlands and the territory

of the present Armenia, they reached the borders of Urartu state. Russa II (680-646 BC), the tsar of Urartu deviated from acting against the *Saks*. It seems that he did know well the defeat of his grandfather Russa I by *Kamars*. On the contrary, Russa II tried to be close to *Kimmers* (*Kamars*) in order to fight against *Saks* together. But *Kamars* themselves deviated from colliding with *Saks*. That's why passing through the territory of the present Armenia *Kamars* moved to Asia Minor in 652 BC and settled down in the area, which is called *Gamar* in the sources (see above). The other part of them passed to the territory of *Manna*. Putting an end to the Frigiya State in the east of Asia Minor, *Kamars* settled down in its territory. According to G. Kapansian, namely after *Kimmers*' entering Asia Minor, the main part of the ancestors of Armenians moved to the territory of the present Armenia (106, 155).

According to Ahmad Zaki Validi Togan, *Saks* came to the territory of the present Armenia headed by Gogun (172-166). His sons named Sarati and Parati also continued the activity of their father. Herodotus wrote Parati's name as *Protheus* (172, 166), the name of Parati's son Maduva's son as *Madius* (172, 166). Forcing to shudder with fear of the Front Asia, these rulers kept a control upon that territory during 28 years. Kiaksar, the tsar of Maday (625-585 BC) invited the leaders of *Saks* to a party being given for their help to him in destroying of Assuria and killed them at his place. Since then *Saks*' supremacy came to an end (172, 167). The main part of *Saks* settled down in the Kur-Araz lowlands and in the territory of the present Armenia, forming a kingdom in these areas.

The names of tribes inside *Saks* are unknown. In the parts of the ancient sources related to the centuries BC and the first centuries of our era connected with the events in the territories of Azerbaijan and Armenia was written about Turkish origin ethno-names (*Alban*, *Bassine*, *Gargar*, *Gugar*, *Uti*, *Shamaki*, *Shirvan*, *Shirak* and others). From this point of view there had been written that there were *Alban*, *Bassine*, *Gargar*, *Gugar*, *Ganjak*, *Uti*, *Shamake*, *Shirvan* and *Shirak* tribes inside *Saks*. (Geybullayev G. Ə. *Azərbaycanlıların etnik tarixinə dair* - About the Ethnic History of Azerbaijanis. Bakı, 1994).

Much was written about *Skifs* and the kingdom of *Skifs* in the South Caucasus (Trans-Caucasus). But investigators couldn't define for themselves if the name *Skif* in the works of ancient authors concerned to *Skifs* they intended *Saks* (or when saying *the kingdom of Skifs*, they intended *the kingdom of Saks*) and they couldn't gain an understanding of *Saks*' being an ethnos with ancient Turkish origin. From one side if it

comes forth of the investigators' being mainly Iran studying ones, from the other side with the disgusting position of some scholars connected with the lessening of the role of ancient Turkish ethnos in the history (this ill-will of Russian, Armenian, Persian and Georgian historians is connected with the long lasting supremacy of Turkish origin ethnos in ancient period and early middle ages and with negative pathologic emotion passing through generation to generation). It's an objective historical truth that in ancient sources under the name *Skifs* was intended different old Turkish tribes, including mainly *Saks* (the origin is *Saka* or *Shaka*). It's openly shown at least by *Saka* in the area of Manna in the 7th century BC, *Atropatena*, *Albany*, and three *Sakassena* dwelling places in the east of Anadolu, *Balassakan* in the territory of Atropatena, *Artsak and Sissikan* in Albany, *Shaki* at present both in Northern Azerbaijan and Armenia, *Shakabad* in South Azerbaijan and other province, district and region names (see: 82-101). Those who are ill of "Iran studying disease" and those who believe to the writings of these "ill-willed" blindly have lost their sights. What can be done, as there are a lot of physiological diseases for people, there are chronic diseases in the science, as well. This is one of them. If it is not a disease, then how can one explain that in the different centuries of the 1st millennium BC in the vast territory from the Middle Asia up to the north shores of the Black Sea Altay-Turkish origin *Kimmers* (*Kamars* or *Gamars*), *Saks*, *Sarmats*, *Alans*, *Massagets*, and others are considered of Iran-language tribes? A person having got some normal scientific sense ability can only in short of time believe such a huge fiction, at the end the historical truth will open a path for itself. Investigators with analyzing sense ability of the coming future of the next generations early or late will cut off this tumor, which had been rooted in history studying. No doubt about it!

There are a lot of problems connected with *Saks* waiting for their solving. As it is connected with our subject we'll shortly look through the ethnic attribution of Saks' Kingdom, about the territorial limits of this kingdom and about the role of Saks in the origin of Azerbaijanis in Azerbaijan and in the territory of the present Armenia. For this we'll base on the results of archaeological excavations, sparse information about it in ancient sources and the considerations of historians having touched this problem.

The spreading area of "Skif kind" goods (especially arrow-heads) having been found in the result of archaeological excavations proved that Saks mainly lived in the Kur-Araz lowlands, in the regions of the west of

Azerbaijan (Mountainous Garabagh and Zangazur), in the territory of the present Armenia, in the territories of bordering regions of Azerbaijan and Armenia with Georgia. Naming of one of the mountains in Akhalsikh province, Georgia, as Sakyurt (133, 215) proves the correctness of our thought. "Skif goods" had been mainly found in the part of the territory between the Kur and the Araz rivers, concerning to Armenia and in the territory between the Alazan and the Kur rivers (in Kakhetiya, Signakh, Gurjaani, Tioneti and other districts of Georgia). (See: С. А. Есян, М. И. Погребова. Скифские памятники Закавказья. М.; 1985, с. 20, archaeological map; М. Н. Погребова. Закавказья и его связи с Передней Азией в скифское время. М.; 1984, с. 208. a map.) It shows that the Skif kingdom roughly embraced namely these territories.

Arrow-heads of Skifs in the territory of Azerbaijan in the north of the river Kur had been found only in two places – in Absheron Peninsula and in the territory of joining of the rivers Kur and Alazan together – in Mingachevir. There are not any monuments with Skif origin in the southern part of the joining together of the Kur and Araz rivers, in Moughan. This territory referred to Manna, and then to Midiya.

Goods referring to Skifs (i.e. to Saks) had been found in 29 archaeological monuments in the territory of Armenia (11 of them are dwelling places), in 30 monuments in the territory of the Kur-Alazan rivers of Georgia, in 8 monuments in the southern of the Kur River territory in Azerbaijan (see: 139-141). So, the territory of the present Armenia referred to the Saks' kingdom as a whole. It must be mentioned that there in the result of archaeological excavations came to light cultural layers referring to the 7th-6th centuries BC in the north-east of Armenia in the castles of Tanzut, Surb-Naatak, Astkhi-Blur, Berdatekh and Tmbadir (all these names are Turkish language ones having been translated into Armenian) (Погребова М. Н. Закавказье и его связи с Передней Азией в скифское время, с. 220-221). It proves that those castles were namely the strengthened places of Saks. We'll not touch the problem of Saks' living in the territory between the Alazan and the Kur rivers at present referring to Georgia and in the regions of Shaki-Zagatala, Azerbaijan. We'll be satisfied only saying that a part of the city and village names in Albany having been mentioned by Klavdiy Ptolomey (the 2nd century) is being located namely in Kakhetiya, Georgia. It must be taken into consideration that, Strabon (Strabon, 11th, 3, 2) refers the Alazan River to Albany. Up to now investigators couldn't explain correctly Strabon's information about the running of the Kur River through Iberia and Albany (Strabon, 11th, 1, 5).

This information reflects the condition of the territory between the Alazan and the Kur rivers, which refers to Georgia now, but once – to Albany. That's why in the sources the lowland between Alazan and Kur was called as "Alban field". "Katekh's Tushetiya consists of so-called *Alvani*, which runs up to Katekh's Alazan. The Alvan field in Katekh is one of the fruitful places in the western part of Katekhiya." (Б. Дорн. Каспий. Спб., 1875, с. 336). *Alpana* (in Lechkhum district of Kutais province), *Alvani-Sameobi* (in Tionetti province), *Zemo-Alabany* and *Kvemo-Albany* along the Kur River and other place names in Georgia (133, 11, 13) indicate that there lived Albans with Turkish origin there. Being indicated as a province in Georgian sources and referred to Albans and named *Ereti*, this area was occupied by Kartli in the 2nd -1st centuries BC, and as a vassal was joined with Georgia in the 5th century. The names of the Kur and Alazan rivers are of Turkish origin, which indicates that Turkish origin tribes used to live in the basins of these rivers BC.

All archaeological monuments being mentioned above refer to the 7th-5th centuries BC.

Information about Skifs in Southern Caucasus in ancient sources were being given by Herodotus (the 5th c. BC) as Skifs' coming to Southern Caucasus with "a huge army" (Herodotus 1, 103-104), by Xenophon (the 6th-5th c. BC) as "Skifs' living" in Armini (Xenophon, Anabasis, VI, 7, 18-19), (Naming *Kolkhida* as Turkish origin one is explained by coming of Turkish origin *Kimmers'* to Southern Caucasus from the north fields of the Black Sea through the Meoti-Kolkhida way, i.e. along the east shore of the Black Sea (Меликишвили Г. А. К истории древней Грузии. Тбилиси, 1959, с. 9). Apollonius Rhodius (the 3rd c. BC) informs that the Skif tsar's name of Kolkhida was *Aeta* (the perverted form of ancient Turkish word *Ata* (i.e. *father*) (М. Н. Погребова. Закавказье и его связи с Передней Азией в скифское время. С. 19). Tatsit's information that Skifs lived near Albans (Tatsit, Annals, II, 68), the information of Plani (Plani, VI, 13), Strabon (Strabon XI, 14, 4) and Arrian (Arrian, II, 84) that there was a province named *Sakassin* to the south of the Kur River also prove the above-mentioned. The ancient Georgian sources inform that before Alexander of Macedonia the local tribes in Georgia spoke in Khazar language (under the ethno-name *Khazar* in this information is meant Skifs, i.e. Saks in the 7th century BC. It's interesting from the point of view of Saks' living in the territory of Georgia. But there are broader information in the 5th century BC Armenian sources and Mussa Kalankatli's work "The History of Albany" about mentioning of rulers' names being connected with Saks'

ethno-name in Armenia and in the southern side of the Kur River, Azerbaijan. We'll speak about it below.

The considerations of investigators related to the problems of Skifs (Saks) are as follows. I. M. Dyakonov wrote that there was a Skif kingdom in the Southern Caucasus (89, 291). He mentioned that this kingdom was situated in the lowlands between the rivers Kur and Araz (89, 250-251). This thought reflects the truth, as A. M. Khazanov rightly mentioned that (Хазанов А. М. Социальная история скифов. М.: 1975, с. 219) it was a profitable territory for nomad Skifs. According to I. M. Dyakonov, Sakassena province to the south of the Kur River was the center of this kingdom (89, 251). (But I. M. Dyakonov didn't know that Strabon had written that there were three Sakassena provinces in different countries, about which we'll speak below.) This point of view also belongs to I. M. Dyakonov that as if Skifs (i.e. Saks) were one of ethnic components in the structure of Armenians (88, 257). Again this author mentions that Saks established their kingdom in the territory of Azerbaijan (88, 174). K. V. Trever writes that then Saks entered the unit of Alban tribe (154, 59). I. M. Dyakonov's these thoughts having been told in 1956 were simply followed by other investigators with additional fictions.

There are points of views about Skifs' living concretely in the territory of the present Armenia. H. Y. Marr wrote that there lived Saks in one district of Armenia (Март Н. Я. Избранные работы, том 5ер, с. 195). S. T. Yeremian wrote that after capturing Kur-Araz lowlands and pressing Kimmers away from there, moved to Ararat valley and from there to the basin of the Urmiya Lake (Еремян С. Т. Нашествие киммерцев и скифский племен и борьба Урарту и Ассирии против кочевников. «Историко-филологический журнал», 1968, № 2, с. 93-94). According to G. Kapansian, Saks were on the head of the movement in the south and south-east of Hayassa country (Капанцян П. Историко-лингвистические работы к начальной истории армян-Древняя Малая Азия. Ереван, 1956, с. 150). According to B. B. Piotrovsky, different Skif tribes lived in the east and west of the Southern Caucasus. According to this author Saks destroyed Urartu's Teyshbani castle in the territory of the present Armenia. Georgian historian G. A. Melikishvili wrote that the findings of Skif-kind goods in the areas of Iravan and Sevan show that there lived Kimmers and Skifs in this territory (Меликишвили Г. А. К истории древней Грузии, с. 225).

As the information about Saks in ancient Armenian sources mainly refer to the 5th century, they are mainly half-legendry. As they refer some

thousand years after the existence of the Saks' kingdom in the territory of Armenia, the names of Saks' tsars there are in perverted conditions.

When Saks occupied the territory of the present Armenia, the Urartu power didn't put its army against them. It seems that the tsars of Urartu didn't forget the heavy results of the collision against Kimmers.

Saks spread up the downfall of the Urartu state. Using this condition, the Maday state, Southern Azerbaijan, occupied the territory of the Urartu state in Asia Minor in 590 BC. No doubt, that Armini and Hayassa provinces were in the borders of this territory. That's why Ksenfont (the 5th c. BC) uses the word combination "Armeni state depended on Madaya" (Ksenefont, II, 4, 2). When seeing the words "the Armeni state" in this information one must take into consideration the Armeni province being ruled by local chief under the subordination of the Maday state. It must be mentioned that in the times of Ksenefont this province was included not to Maday, but Persian Ahamans' state having replaced them. It seems that Ahamans replaced Maday vicegerent by a Persian origin judge. In Strabon's information that "Midians are the founders of Armenian traditions" (Strabon, XI, 13, 9) is shown that the Armini province belonged to Maday. Namely after Maday's occupation of the Urartu state the names of "Urartu" or "Biaini" (it's not known how Madays named the Urartu state) was replaced by the name "Armini" and in the inscriptions of Dara the First, the ruler of Ahaman dynasty, on Bisutun rocks in 520 BC the word "Armini" was used as the equivalent of the word "Urartu".

It must be mentioned that the province name *Armini* (from the ending *ini* indicating both a place and relation and province name of *Arme*; as "e" and "i" sounds replaced each other, this word can be read as *Armeini* and as *Armini*) in Urrartu language (in fact, as it was mentioned above – *Hurries* having established the Urartu state) was neither the ethnic name of so-called *Hays*, nor the name of the territory they used to live.

As it was mentioned, the Sak kingdom included the territories of the Northern Azerbaijan and the present Armenia. So, the first state structure in the territory of the present Armenia was the Turkish origin kingdom of Saks. This kingdom is called "Ashkenaz" in Bible. The information of Armenian historian Koryo in the 5th century that "Hays are from the generation of Ashkenaz" is connected with it. Speaking about Grigory's spreading Christianity in Armaniya at the beginning of the 4th century, an Alban historian Mussa Kalankatli notes that "when Grigory was born for spreading Christianity, he was sent to Ashkenaz generations (i.e. to Saks and Hays – G. G.)" ("History of Albany", book 1, chapter 10). In the Bible

in the family tree of Eastern peoples, Torgom is considered the brother of Ashkenaz (i.e. the kingdom of Skifs) and Torgom himself is considered Gomer's (i.e. Kimmers' or Kamars') son. Moissey Khorenassi named Torgom as the father of Armenians. The result being taken from this half-legendary information is that Armaniya is considered the country of Turkish origin Kamars and Saks.

The names of all Saks' rulers in Armaniya aren't known. In the ancient Armenian sources the founder of all these tsars Skaordi is named as "Sak's son" (88, 174). If in any country the kingdom is founded as a political structure of an ethnos, being the majority, then it can be concluded that Saks had gained the leading role in Armaniya.

Moissey Khorenazi, the 5th century Armenian historian, openly writes about Armenians (i.e. about Hays) that "we (i.e. Hays) are small, scanty people who mainly live under the power of strangers". This information shows Armenians formed minority in the territory of the present Armenia in the 5th century. Their living in the places with Turkish names also proves that Armenians were newcomers of these places. It was the same in ancient times too. For example, Moissey Khorenassi means "Moissey from Khoren"; so, it is the perversion of the name Moissey Khoren (this dwelling place was in Taron province). The place name *Horon* consists of an ancient Turkish word *oron*, in the meaning of "coming place", "living place", "fenced in place for cattle", "a place being fixed by a khan", "(military) service place". But the characteristic Armenian pronunciation added "h" sound to the beginning of the word (147, 1, 477-478). For comparing can be said that in the work of "History of Albany" by Alban historian Mussa Kalankatli one dwelling place in Albany is named as Dachoran. This name consists of Turkish *tas* (stone, rock) and *oron*, adding of a sound "h" to its beginning. It must be mentioned that in Altay languages *oron* means *nomad*, *hamlet* (Г. М. Василевич. Топонимы тунгусского происхождения. «Этнография имен». М.: 1971, с. 167).

In the 40-s of the 5th century one philosopher in Armaniya was called Eznik Kogbatsi ("Eznik from Kogblu"). We will say below that the region name *Kogb* (the real name is *Kolb*, but sound "l" in ancient Armenian was given as "gh") was an Armenian version of ancient Turkish *Koluba*. In the 7th century there lived a doctor named Gabriel Shiggaratsi in Armaniya. The meaning of this person is "Gabriel from Shiggar". Shiggar is a place name in Armenia. This word consists of ancient Turkish words *shing* – "an abyss mountain ravine", "an impregnable mountain" (126, 626) and *gar* – "an impregnable (abyss) rock" (108, 107). Anani Shirakatsi who lived in the 7th

century, is the author of “Geography of Armenia”. His being from Shirak doesn’t mean that he was an Armenian (Hay) by the origin.

We’ve mentioned above that the first tsars of Armaniya were the rulers of Saks’ origin. Moissey Khorenassi wrote the name of the ruler of Armaniya at the end of the 7th century BC as *Paruyr*. The author names him as *skaordi* – “Being from Saks’ kin”, “Saks’ son” (88, 174). That’s why B. B. Piotrovsky wrote that “Paruyr is the Skif origin Armenian chief” (141). His thought corresponds with the information of Moissey Khorenassi that “Skaordi is our mighty founder (Moissey Khorenassi, book 1, chapter 23). Though the 5th century Armenian author wrote “Sak”, B. B. Piotrovsky notes him as “Skif”.

Moissey Khorenassi distinguishes Paruyr as “the first crown putter in Armaniya” (Moissey Khorenassi, book 1, chapter 21). Related to it I. M. Dyakonov writes that in Moissey Khorenassi’s work is openly seen the alliance of him with aliens about the establishing of Armenian kingdom in Armini and this alliance was connected with Madays (88, 194).

The name Paruyr in Turkish consists of the words *bar* – “have”, “himself” and *ur* – “heir”, “child” (‘y’ in the center is additional sound in the ancient Armenian language). This name forms a chain with Gnur, a Skif tsar in the northern shores of the Black Sea (Herodot, IV, 76), in Turkish languages with the words *gun* – “prince” and *un* – “son”, “heir”, “child”, military leader of Osman Gazi in Turkey *Gunur-Alp*, the head of Chinese tribes Chin-Bakur (from the words *bak* and *ur*), having come to Georgia in the 12th century and with other words. There is another fact that according to ethnic origin Paruyr was from the Saks. Moissey Khorenassi writes that Paruyr took part in capturing Assuria’s capital Nineva city by the tsar of Madays Kiaksar (Moissey Khorenassi, book 1, chapter 21). So, Paruyr was the ally of Kiaksar. It is known from other sources that in capturing Ninava city in 612 BC Kiaksar was helped by Skifs (i.e. Saks) but not by Armenians (i.e. Hays) (88, 176). Moissey Khorenassi mentions the names of tsars in ancient Armenian script as *Hracheay*, *Parnuye*, *Kornak* and others (see below). All these names are in ancient Turkish language. The same author writes one of Armaniya’s (i.e. Saks) tsar’s name as *Slak*. This name is from ancient Turkish word *es* – “wit”, “intellect”. Speaking about this word the author writes that “I can’t say if this word comes from Hayk (i.e. according to ethnic origin from Hays – G. G.), or having lived in the country (i.e. in Armaniya) before them aborigines (Moissey Khorenassi, book1, chapter 23). When speaking about the events of the 1st century BC, the same author mentions a person called *Paskam*. This name is in ancient

Turkish. After writing that in the middle of the 1st century of our era Tiridad the 1st, from the dynasty of Arshaks of Parphiya appointed one of the persons from his kin the ruler in the west of Armaniya, the 5th century Armenian historian Moissey Khorenassi describes his appearance this way: “Rough lined, tall, hideous, flat nosed, sunken eyed, terrible glared, hugely built and strong Tork” (Moissey Khorenassi, book 2, chapter 8). This is the description of the outward appearance of a man of mongoloid race.

A person name being mentioned as *Paskam* in ancient Armenian script in reality was *Bas-Gam* (i.e. *Head-Gam*, by other words *Head shaman*). In 521 BC in Midia revolting against the Persian power *Gaumata* (real name *Gam-Ata*, i.e. *Grief –Father*) and *Gamkhan* in “The Book of Father-Gorgoud” and *Paskam* (*Bash_gam*, i.e. *Head shaman*) are the same according to the meaning.

The 5th century author Favst Buzand wrote the name of one of rulers in Armaniya from the Saks’ kin as *Pisak* (Favst Buzand, book 2, chapter 20). This person name consists of the ancient Turkish words *pi* (*bi*) – *bey*, *prince*, *leader* (147, II, 97) and *sak*, *chak* – *vigilant*, *awake*, *bright* (93, 480). The “sak” part of this name found its reflection in the person names of *Arshak*, the founder of Arshaks’ dynasty of Parfia, *Oghuljak*, the ruler of Kashgar province of the Chinese Turkustan in the 10th century, *Turshag*, one of the emirs of Saljug Oghuz’, *Konchak*, the khan of Gypchags in “The Epos of Igor Regiment”, *Matushag*, the name of Sissakan bishop (History of Albany, book 2, chapter 16) and in other names.

Speaking about the east of Asia Minor, Ksenofont (the 5th c. BC) wrote that the Armini province refused giving taxes to Maday and changed into independence kingdom. The author doesn’t mention the ruler’s name, but informs that his sons’ names were Tigran and Sabar, and army’s head was Embas (Ksenofont, Mother basis, book 1, chapter 24, paragraph 30).

A person name *Tigran* is not in Armenian. Scholars, studying Iran (for example, I. M. Dyakonov considers the name *Tigran* of Persian origin) consider this word as Persian *tij* – *sharp tipped*, *sharp* (In Tat language sharp ended metal goods are called as *tij* at present), but they can’t open the meaning of *ran* part of this word.

In fact, a person’s name *Tigran* consists of Turkish words *ting* – *firm*, *strong* (see: 93) and *aran* – *valiant*, *brave fighter*, *courageous son*, *dare-devil* (141, I, 291). (Ktesiy who lived in the 5th century names one of the Midiya tsars as *Artik*, which consists of Turkish words *ar* – *husband*, *man* and *ting*.) It seems that sounding as *Tig Aran* in the language of parents, ancient authors put down as *Tigran*, which passed to the Armenian sources

the same way. A person's name *Sabar* in Turkish means *clean, careful, thrifty, restoring order, pleasing* (143, III, 2, 1993, 1997). This name is the same with the person names of the 9th century Turkish Bulgarians khan *Sevar*, the 9th century the ruler in Ar-Rub region in Artsak *Savar*, the 10th century Turkish ruler in Daylamin *Savar* and others. Military leader *Embas*' name consists of Turkish words *em – medicine, magic, capable* (147, I, 270) and *bas – leader*.

As it was mentioned above, putting an end to Urartu state Maday (Midiya), occupied its territory in 590 BC. In 550, when the power in Maday was taken by Ahamans' dynasty of Persians, in 521-518 Armini was included to the 13th vicegerent of the Ahamans' state. The name of the present Armenia didn't name as Armaniya then. In general, as it was during the Urartu state and Saks kingdom, it is not known how the territory of the present Armenia was called up to the 2nd century BC (up to the establishing of "Great Armaniya").

As it will be mentioned below, as the result of the aggression of vicegerent of Armini, being from Atropatena a military leader Artashes there was established *Great Armaniya* and the occupied territories, including the territory of the present Armenia was given the name of Armini.

The time of the collapsing of the Saks kingdom in the territory of the northern Azerbaijan and present Armenia isn't known. But this is known that as the result of collapsing of this kingdom during the 4th-3rd centuries BC there were established the following states: *Sisikan* (from the name of *Si* dynasty of the Saks and *Sak* ethno-name) in the regions of Goycha and Zangazur, *Sakassin* to the south of the Kur River and *Albany* to the north of the Kur River. Among the states, which revolted against the Ahamanians' Iran state, there was the Armini province as well. The mentioning of *Armini* name in the Bisutun rock inscription is connected with this event. After the revolt was suppressed Armini was changed into a region ruled by a vicegerent. One point must be stressed being connected with it: in the rock script of Bisutun is informed that the suppression of the revolt in Armini was entrusted to an *Armanian* named *Dadarshish*. This information makes clear that the revolting people there weren't Armenians (Hays) by ethnic origin, as Dara the First wouldn't set a task of suppressing of the revolt to an Armenian (Hay) person. A person's name *Dadarshish* isn't in Armenian too, this consists of purely Turkish words *dadar* and *chin, shin – courageous*.

Armini in the structure of the Ahamanies Empire was included to the 13th vicinity. The territory was ruled by the heads from the Ahamanies' dynasty. Persons, whose names were written as *Oront* in ancient Greece took an important place among these rulers. Passing through Armini in 401 BC Ksenofont wrote that a vicegerent there was called as *Oront* (Ksenofont, Mother bases, II, 4). He mentions that Oront was the son-in-law of the shah of Iran (Ksenofont, III, 5, 17). A lot of rulers named as *Oront* are known in the Armini territory in the ancient sources related to the 4th-2nd centuries BC. Being written as *Oront* in ancient Greece, this name is as *Eruand* (*Ervand*), or adding Armenian "y" to the beginning, as *Yeruand* or *Yervand*.

But it's interesting that when passing through the east of Asia Minor, Ksenofont notes the vicegerent Oront's father's name as *Artassur*. As there wasn't a "ch" sound in the ancient Greece, *Artassuris* the phonetic form of the name *Ardachur*, consisting of the ancient Turkish words *arda* – *lively, frisky, safe, rapidly running, fast* and *chur* – *strong, proud, sublime* (143, IV, 1, 671). One can find a lot of persons' names ending with *chur* as in the 8th century Uyghur Khakanate *Moyonchur*, Turkish military leader in the 9th century Arabian Caliphate *Mangachur*, in Mongols in the 12th-13th centuries *Bayanchur* and others. It must be mentioned that in 316 BC an ancient author wrote a ruler's name in Atropatena as *Orontobat*. For some reason or other, Armenian historians don't put down his name as *Yervantabad*. Probably, *Orontobat* is a perverted form of local personal name *Orozbat* in Greece and consists of Turkish words *oraz, oruz, oris* – *happy sign* and *bat* – *firm, hero* (remember the name of *Bati Khan*, the grandson of Chingiz Khan).

Oruz (*Orus*) is the name of several persons who played an important role in the Azerbaijan history. The name of the tsar of Albany who fought against the military leader of Rome Gney Pompey in 66 BC was *Oroyz* (*Oruz*). The name of the ruler of Girdman province in the 5th century was *Orus* as well. In Armenian sources and Albany historian Mussa Kalankatly's book "History of Albany" by adding a sound "h" in Armenian this name was written as *Hurs*, in the translation into the Russian – as *Khurs*. Azerbaijani historians took this name from Russian and included to their works. The grave of that *Orus* (*or Oruz*) not far from Khachbulag village of Dashkassan district of Azerbaijan was the worshiping place of Azerbaijani and Armenian families in the 19th century. His grave's being the place of pilgrimage is connected with his spreading Christianity in Girdman. A person name *Oruz* (reading this name as *Uruz* is a mistake) in

“The Book of Dada-Gorgoud” is from this line. In 336 BC a person named as *Kodoman* from Ahamanies’ dynasty was a vicegerent in Armini. Since that year up to 311 BC he was the last shah of Iran of the Ahamanies’ dynasty under the name of Dara III.

In 331 BC in the battle between Alexander the Great and Dara III, the shah of Iran, Oront, the vicegerent of Armini province, which was in the structure of the Ahamanies’ state, also took an active part. As it’s known, Alexander won victory in that battle and Ahamanies’ state of Iran collapsed down. After Alexander’s death in 321 BC, the state of Oronts’ (in Armenian sources *Eruands*) dynasty was established in Arminiya and was changed into an independent kingdom.

After Alexander’s death his military leaders tore the empire. In 312 BC a part of the front Asia and Asia Minor, including ancient Armein, passed to the hands of the military leader *Selevk* and so, Seleveks’ state was established.

Though the borders of the Oronts state aren’t known concretely, it mainly covered the west part of the territory of the present Armenia. Namely thanks to Oronts power the name of Armini province, which was situated in the east of Asia Minor, was concerned to the territory of the present Armenia. The capital of the state at first was *Arkishtihinili* (later *Armavir*) in Ararat valley, which was founded by Arkishti, the tsar of Urartu in the 8th century. Then Eruands built a city in the joint of Zangichay and Araz rivers named as *Eruandashat* (the ending word *shad* is typical for city names being built by Persian shahs, for example, Firuz shah built Shad Firuz city in 459-484). Armenian historians write that the “shad” (in Armenian script *shat*) part of this word was in Persian, as there isn’t such a word in Armenian. They don’t know that the word *shad* in Persian (as in Azerbaijani *shad* – joy, nice mood) was borrowed from Sumerian, then, the word *shad* is from the word *shahr* in Are language (48, 30). In the 3rd millennium BC there couldn’t be a Persian word *shad* in Sumerian language, first of all because there wasn’t any Persian ethnos then.

In 201 BC the ruler of Seleveks state Antiox III removed Oront from Armini and partly from the territory of the present Armenia changed it into an area ruled by a vicegerent. He appointed his military leader Artashes who was from Midiya (an Atropatenian for that period) by origin the vicegerent of that area. The name of this vicegerent in ancient sources is as *Artaksēs*. This form of the name found its reflection in “History of Albany” too. As there wasn’t the sound “sh” in ancient Greece, it is the written form of *Artash* or *Ar-Tash*, the ending “es” is the suffix of the nominative case in

Greece (for ex.: compare a person's name *Aristotle* with its Greece script as *Aristoteles*). It must be mentioned that Strabon wrote his name as *Artaks* (*Strabon, XI, 14, 5*). Being written as *Artashes* in ancient Armenian sources also shows that the original form of this name was *Artash* and Greece suffix "es". So, the name *Artashes* in Armenian sources was originally *Artash*. And it's purely a Turkish origin personal name. Among the military leaders from the Chinese Turkish tribe in Armaniya (we'll speak about it below) there are personal names being mentioned as *Artash*. For example, the father's name of the military leader Manvel Mamigun was *Artashen*, and his son's – *Artases* (Favst Buzand, book 3, chapter 37). There were rulers' names as *Artash* in the history of ancient Turkish peoples' history. For example, one of the Oghuz beys in the 11th century and in the 16th century a khan in Uzbekistan was named as *Artash*. The *ar* part of the name found its reflection in the meaning of *man, fighter, courageous*, as it was in ancient Turkish languages, in the names of several Turkish rulers (for ex.: Alp-Arslan's son-in-law Ar-Barsgan, Ar-Toghrul, Ar-Tughan and others from Saljug beys). Personal names ending with a word *tash* has got very ancient history. Among the tsars' names of Turkish origin Kas tribe, which had lived in the territory of the Southern Azerbaijan in the middle of the 2nd millennium, there are names as *Kantash, Karaintash, Karakardash, Maruttash, Kikkiurtash* (see about it: 13). One of the ancient authors notes the name of a ruler who acted against Alexander of Macedonia in the 4th century BC as *Kartazes* (Курций Руф, VII, 7, 1). No doubt that this word is the old Greece writing of a person's name *Kartash*. In the early Middle Ages in the Central Asia the ruler in Uyghur khakanate was *King-Tash*, the ruler of Kharazm province – *Altun-Tash* (1017-1032), the military leader of Mahmud Gaznavi – *Altun-Tash*, in Beylagan city of Azerbaijan in the 12th century – *Altun-Tash*, Black-Chinese khan *Yeloy-Dash* in the Central Asia in the same century, one of the emirs' of Malik shah (1072-1092), the sultan of Saljug Oghuz tribes, *Arslan-Tash, Kok-Tash*, the leader of Oghuz tribes, having come to the South Azerbaijan first in 1029, one of the beys of Saljug Oghuz tribes *Su-Tash* and other names form a line with the name of the vicegerent of Armaniya *Artash* (in reality, *Ar-Tash*). It seems to us that a person's name *Turktaz*, which was indicated in the "Seven Beauties" by Nizami Ganjavi, was in fact *Turk-Tas* (or *Turk-Tash*). *Artash's* (*Artash's*) being a Turkish origin personal name is affirmed by the fact that (1) he was from the Small Midiya, i.e. from Atropatena. Armenian authors traditionally called Atropatenians as *Mar* (old Armenian writing of *Mad*, i.e. *Maday* ethno-name). The 5th century Armenian historian Moissey

Khorenassi wrote that by ethnic ties Artashes was a *Mar* (Midiya). He mentions that as the tsar of Armaniya *Yeruand* felt a danger from *Artashes* of the country of *Mars* (i.e. Atripatenians – G. G.), by the use of the ambassador and by the help of presents he wanted to win the Persian tsar over to his side in order his arresting Artashes of Maday and giving him to Yeruand (Moissey Khorenassi, book 2, chapter 38). This part of the information is right that Artashes was an Atropatenian. No doubt that Atropatenians were one of the ancestors of Turkish origin Azerbaijanis. Russian, Persian and Armenian historians' considering Atropatenians as Iran-language people and repeating their false point of view in Azerbaijan Igrar Aliyev is the appearance of an aversion feeling against Turkish peoples and Turkish origin great ancestors of Azerbaijani people. But soon or late the historical truth will overcome everything. (2) As Moissey Khorenassi indicates, Artashes used rope during battles. Using ropes as a battle mode in order to catch an enemy's throat from a distance and to drag him away was one of tricks of Turkish peoples. There are information in the works of ancient authors about using this way of fighting in Turkish origin *Surmats, Huns, Bassils, Alans* and others. As far as Herodotus (Herodotus, IV, 85) wrote about this battle way among the *Sagarties* living in Midiya. There is not any information about Iran-language tribes' and Armenians' using this battle method. (3) According to Moissey Khorenassi's writings, when Artashes wanted to marry Satenic, the daughter of the tsar of Albany, the tsar demanded for a *kalim* (bride-money). Getting *kalim* instead of a daughter is one of the most ancient Turkish rites. There isn't any word in Armenian to express the meaning of *kalim*, so, they didn't have such rite. In wedding habits of Armenians in the 19th century there was mentioned a word *sutgaghan* consists of Azerbaijani words *sud* – *milk* (money for mother's milk) and *galan* (the ancient form of the word *kalim* was *kalan*, but as Armenian "l" sound was expressed by "gh" sound, the word was used as *gaghan*).

After the downfall of the Seleucids' state by Rome the countries in the structure of this state became independent. In 183 BC the vicegerent of Seleucids in Armini *Ar-Tash* (in Armenian sources *Artashes*) declared Armini as an independent state and since 165 BC they began capturing the territories of neighbor states. Joining new territories to the territory of Orods' (Yervands) state – to the territory of the present Armenia, he established the Great Armaniya. This way the name of Armini province in the east of Anadolu was changed into a name concerning to wider territories. We've already mentioned above that in the years of Orods'

power (in Armenian – Yervand), the name *Armina* concerned to the territory of the present Armenia. In the times of Artash (189-160 BC) the name of Great Armaniya (Great Armenia) was established and together with it there appeared the idea of generalized *Armini* (in the meaning of *Armaniya*) name.

So, being at first the name of rooted Hurry language and Luviya language inhabitants of Armini province, the word *Armenian* was concerned to the people after *Friggs*, one branches' coming from Balkans and settling down in Arme province. After the concerning of Armini province in the east Anadolu to the territory of the present Armenia (ancient Georgians concerned the name of *Somkheti* to the territory of the present Armenian in the meaning of *Upper State* as they called the Urartu country), the name of *Armenian* was given both to the Hays minority and the majority – to the Turkish tribes having settled here since the 8th century BC as a generalized name. The purpose of it was that neither in the times of Saks' kingdom, nor in the times of Yervands' power Turkish speaking tribes didn't have a common ethnic name. The common ethnic name wasn't formed yet. It must be mentioned that the name of *Armaniya* as the name of the territory of the present Armenia had been forgotten after the 11th-12th centuries. In any case, living mainly in the territory of the present Armenia the “Father Gorgoud” Oghuz tribes didn't use this name. There was the name of “Oghuz Hearth” instead of it.

Ar-Tash put an end to the power of Persian origin Yervands' power in Armaniya. Alban historian Mussa Kalankatli writes that when Artashes attacked Yervand the latter was in Uti province. “Leaving his army there Artashes returned to his city. There he invited the Alban army to himself. They (i.e. Artashes and Albans) came to the Goyja Lake and with the help of them (i.e. Albans) he drove Yervand out and occupied Arminiya (the territory of the present Arminiya – G. G.)” (History of Albany, book 1, chapter 9). Neither *Hay* nor *Armenian* is mentioned in this information. The valuable aspect of this information is in that that Ar-Tash occupied the territory of the present Armenia not by the help of Hays, but by the help of the military help of Albans; secondly, “the Uti province of the Albany” being mentioned by the Alban historian was in the basin of the Goyja Lake. That's why the information in the Armenian sources that Yervand's army was in Uti province of Albany, which as if was situated to the south of the Kur River, is not correct. As, this Uti province being mentioned as *Etiuni* in Goyja area, couldn't be on the banks of the Kur River. The concerning of the territory to the south of the Kur River to Armenia even in the times of

Yervands is a faked idea: the third and the most important is in that, that in the 2nd century BC the Goyja region was the territory of Albans. One point from this information isn't clear: who were those Albans helping Artashes? The Alban state existing BC was situated to the north of the Kur River. But Albans used to live to the south of the Kur River as well (We'll mention below that Strabone had written that Caspiana concerned to Albans, although in his times Albany covered the territory to the north of the Kur River). No doubt that there was some political structure to the south of the Kur River, but its name remains unknown. It seems that Ar-Tash wanted to occupy Albany in the north of the Kur River. The Alban historian writes that "creating a unit with all mountainous tribes and with a part of Georgians Albans gathered a huge army and attacked Armenian lands. Artaksēs (Ar-Tash) also gathers his army and moving to face them makes a camp on the bank of the Kur River (unfortunately, it's not known namely what part of the Kur River). Heavy fights began, the son (his name isn't mentioned – G. G.) of the tsar of Albany (his name isn't mentioned – G. G.) was captivated by Artaksēs. The tsar (i.e. Ar-Tash) marries his sister (i.e. captive boy's sister) Satinik (this girl's name was perverted in ancient Armenian, in fact, her name in Turkish languages consists of *sat*, *shat* – *courageous, brave, daring* and *inak* – *friend, reliable man, nice friend*; the name of the founder of the Garakhans' state in the Middle Asia was *Satuk-Bugra khan* (901-995 AC), the name of the daughter of the ruler of Azerbaijan at the beginning of the 13th century was *Satibeg*) and making peace returns to Armaniya" (History of Albany, book 1, chapter 10). The word combination of the information that "returns to Armaniya" shows that the territory to the south of the Kur River didn't belong to Arminiya.

Ar-Tash built Artashat city on the bank of the Araz River in Ararat valley (It comes clear from this information that the name of the tsar was in fact as *Ar-Tash* and the ending *es* is a suffix, having come from Greece. If not that way, the city was to be named as *Artashesashat*.). The name of this city consists of a person's name *Artash* and *shad* – *city* (as in the name of *Yervandashat*).

The reader sees that the founders of "the Great Armaniya" weren't ethnical Hays, but an Atropatenian Ar-Tash. In spite of copying unbiased sayings of false scholars one must lean back towards the historical truth.

After Ar-Tash the power passed to Artavaz, his son. The name of Artavaz (in the information of an ancient author Yuliy Kapitoli this name was given as *Artabast*, in Strabone's work as *Artavast*) in ancient Turkish consists of the words *arda* – *merry, frisky, fast runner, rapid* (see: 147, I,

172-173) and *bas* – *leader*. The writing of the word is in ancient Greece. Armenian author took it from those sources and put into their works the same way. The ending “t” in the name Artabast is a Greece adding (In Georgian source concerning to the 11th century this name is as *Artavaz*. Леонти Мровели. Жизнь царей. Пер. с др. грузинского Г. В. Цулая. М., 1979, с. 35). The second part of the word *bas* (head) is met in the name of a military leader *Embas*, who lived in the territory of Armenia in the 5th century BC. We’ve spoken above about the meaning of this name. It must be mentioned that personal names *Artavaz* (*Artabas*) were among the rulers of Atropatena as well. There is a sentence “I gave Armaniya to Ariobarzan, the son of Artabaz of Midiya” in the information of August, an emperor of Rome (51, 51). After Artavaz his son Tigran II became the ruler (160-95 BC). We’ve mentioned above that a personal name *Tigran* was in Turkish. In the ancient Armenian sources isn’t indicated that Tigran ethnically was an Armenian (Hay), he is only shown as “an Armenian tsar”.

Namely during Tigran the Second’s times the Armaniya state became wider and the ancient Armeni province was also put together with it. Tigran II became a ruler in Atropatena for a while too and as we’ll tell below, in the 80-s BC joined its Sakassena, Araksena and Kaspiana provinces to the Great Armaniya. But in 66 BC after the defeat of Tigran II by the Rome’s army the Great Armenia was destroyed.

As it’s seen, the founders of the Great Arminiya were the military leaders of Turkish origin. In order to establish a great state one needs a great army. From Hays in Armini of Asia Minor one couldn’t form such a great army. Tsar Artavaz II, from Artash’s dynasty (55-34 BC) was defeated by the Rome’s army in 34 BC; he and his family were captivated. Only Artash II, his son (Artaksis II) could escape of captivity (30-20 BC). He was replaced by Tigran III (20-s BC) and for a short of time by Artavaz III and then the dynasty collapsed. In the 20s BC, Ariobarzan, the son of Atropatenian tsar Artavaz was appointed the ruler of Armaniya by Caesar.

In 51 of our era, Vologez from the Arshaks’ dynasty of the Parfia state (50-76 AC) sent his brother Tiridad (Armenian sources give his name is as *Trdat*; Tiridad consists of ancient Persian words *tiri* – *Mercury star* and *dad* – *given*) as a ruler to Armaniya (An ancient author Iossif Flavi notes that Vologez gave Midiya to his brother Pakor and Armaniya to his brother Tiridad (Иосиф Флавий, 19-й, 3, 4). Armenian historian N. G. Adons wrote that in the first century Armaniya was dependent on Parfia (48, 387). It was because of that the Great Armaniya was smashed to pieces, the territory of the present Armenia and our territory to the south of the Kur

River passed to the submission of Parfia, the Armini province of Asia Minor – to the submission of Rome. Moissey Khorenassi names the centuries after 330 BC the period of anarchy in the territory of Armaniya and writes that “so, Vologez Arshak the Great easily entered Armaniya and made his brother Valarshak (he means Tiridad) the tsar of the Armenian state (book 1, chapter 31). Moissey Khorenassi writes that Vologez, the ruler of Parfia, considering convenient for “his state (i.e. the state of Parfia – G. G.), appointed Tiridad the tsar of Armaniya” (Moissey Khorenassi, book 1, chapter 8). Tiridad came to Armaniya with his army. Tatsit writes that when Tiridad came to Armaniya there was a ruler named Tigran. Tiridad turned him out and was the tsar during 54-75 (Tatsit, Annals, XV, 2). Thus, a side branch of Arshaks’ dynasty of Parfia came to the power in Armaniya (the territory of the present Armenia). Named as *Arshakuni* in Armenian sources, this dynasty ruled over Armaniya till 387. By Arshaks’ taking the power to their hands in Armaniya, the Turkish origin rulers’ supremacy comes to an end there since the 7th century BC, having replaced by rulers of Iran origin.

But province rulers in Armaniya again were Turks. When speaking about the appointment of the Alban ruler Aran as the head of the territory to the south of the Kur River in the 1st century of our era, Moissey Khorenassi notes that Tiridad appointed rulers to Kangark (Kangar), Kolb, Tashir, Gugar and Bassen provinces of Armaniya as well (book 2, chapter 8). The author calls the names of those rulers. For example, he writes that the ruler’s name of the west part of Arminiya was *Tork*. All the names of provinces and personal names being appointed there by Tiridad are in Turkish. Alban historian openly writes that “many of those famous and brave men from the generation of the same Aran (meant the ruler Aran – G. G.), were appointed rulers by the tsar Vologez himself” (History of Albany, book 1, chapter 5). To what places were they appointed? As the Kur-Araz lowland had been given to Aran, other men from his kin could be given only provinces from the territory of the present Armenia. As it is seen, the provinces in the territory of Armenia were governed by Turkish origin rulers. No doubt that these rulers were the heads of the Turkish speaking tribes living there.

In 387 Armaniya was divided between Byzans and Iran and since then Persian vicegerents began dominating in Armaniya, which belonged to Iran.

Namely Tiridad I in the 60-s of the 1st century of our era appointed a person from the Sissakan dynasty named Aran a ruler (“History of Albany, book 1, chapter 5; Moissey Khorenassi, book 2, chapter 8) to our territory

to the south of the Kur River (thus, this territory together with the territory of the present Armenia was under the subordination of Parfia). As it was told in “History of Arminiya” by Moussey Khorenassi and “History of Albany” by Alban historian Mussa Kalankatli from the Araz River up to Khunan castle (the remainings of this castle are in the territory of Tovuz district on the right bank of the Kur River on the side of “Khanan plain”, Azerbaijan, named as “Torpaggala” – “Landcastle”) was ruled by Aran. He was from the dynasty of Sissaks (Moissey Khorenassi names this dynasty as “big and famous kin” – book 2, chapter 8). Speaking about this event the Alban historian mentions that “Aran had got the plain and mountainous lands of Alban country as inheritance lands beginning from the Araz River up to the Khunan castle.” This information makes clear that the ruler Aran’s ancestors also had ruled over this territory. Together with this a new state structure named “Albany” appears in our territory to the south of the Kur River (We use the word “new” here as according to the ancient sources “Alban state” covered the territory from the Kur River up to Darband with its capital Gabala city).

Let’s give a brief information about Sissakans, as tsar Aran was from the ruling Sissikan dynasty.

Saks, having come in the 7th century BC, were settled in Zangazur area as well. After the collapse of the Saks’ kingdom there was established a state structure belonging to the local dynasty. The name of “Sissakan” (in ancient Armenian writing as *Sissak*) was mentioned in “History of Albany” connected with the events of the 1st century. The name of this country is called as *Siuni* in ancient Armenian sources, which consists of a word *si* (the first part of the name *Si-Sakan*) and Urartu-language-origin suffix *uni* meaning of belonging. The name of Si-Sakan is in the meaning of *water Saks*. Its part *si* is the name of the dynasty of Saks’ origin being in power in Sissakan. All names of the rulers from this dynasty are unknown. Only Vassak, Andok, Gdikhon, Sunbat and other tsar names reached us. These personal names having been prevented in ancient Armenian writing, in fact, are in ancient Turkish (see: 13, 166-167). The population of Sissakan was Turkish origin Saks, which is openly seen from Stepan Orbelian’s (the 13th century) writing that “Saks are not only the forefathers of Suinins, but also Albans, being older than others” (Степанос Орбелиан. Из истории рода Сисакан. Scientific archive of the Institute of History of the Azerbaijan National Academy of Sciences, stock # 1274).

One more fact also proves that Sissaks were Turkish speaking. The Alban historian writes that Sissaks belong to the kin of Yafas. When saying

Yafas the author means Turks, as he mentions the names of Gamar (Turkish *kamars*, or *Gamars*), Magos (Skifs) and Mada (Madays) among the sons of Yafas (History of Albany, book 3, chapter 1). Moissey Khorenassi notes that the rulers of Siunin were from the Sissak dynasty, not from Hays (book 1, chapter 12).

It must be given a special attention that after Aran was appointed the ruler synchronic information about the Alban state to the north of the Kur River was cut. It seems that later on Aran appropriated the lands to the north of the Kur River and so, a new Alban state covering the territory of the present north Azerbaijan was established. The exact time of this joining isn't known. Anyhow, when Christianity was being spread in Albany in the first centuries of our era Maskut province in the north of the Kur River concerned to this common Alban state. What city was the capital of this state isn't known. Barda was the capital in the 5th century.

Connected with the formation of new Alban state in the south of the Kur River, a new question appears forth: why was the Aran kingdom to the south of the Kur River named as Aran? As Mussa Kalankatli himself living in the 7th century didn't know its reason, he wrote that "the country (i.e. the territory to the south of the Kur) was named *Albany* because Arans had had very soft character and called *agu*" (History of Albany, book 1, chapter 5). There is a valuable fact in this information indicating that Albans were Turkish speaking people: in fact, the word *agu* in ancient Turkish languages meant *good, kind, nice character* (93, 48: *agu – generous*). (See: E. Наджип. Исследования по истории тюркских языков XXI-XIV вв. М., 1989, с. 266). But this idea came forth from Mussa Kalankatli's using of the name *Albany* as *Aghuan* according to ancient Armenian writing. So, the country couldn't be named according Aran's kind character. In fact, the real reason was in Alban ethnos' living both to the north of the Kur and to the south of the Kur. The territory to the south of the Kur, especially the Kur-Araz lowland was named as *Aran* as well. Connected with it, the necessity of giving the brief information about country names *Albany* and *Aran* comes forth.

Beginning from the 1st century author Strabone in ancient sources the territory of the North Azerbaijan was called as *Albany* connected with the name of *Alban* ethnos. Up to the 11th-12th centuries in ancient Armenian language the 'l' sound in the center of the word was replaced by the 'gh' and thus, it was named as *Aghvan* in Mussa Kalankatli's "History of Albany" and in other Armenian sources. But Parfians, Persians and Syrians called the Alban country as *Aran* since the beginning of our era. For the

first time in three-language book (in Greece, Parfian and Persian) of Shapur the First (242-272) from the Sassani dynasty of Iran related to 262 AC, the name of *Albany* in the Greece version was given as *Aran* in Parfian language (as the Persian version was spoiled, it can't be read). The name *Aran* for the first time in Syrian sources was mentioned in the middle of the 6th century (140). Arabs having captured the Alban state since 642 called the country as *Arran*. In Georgian source related to the 11th century the name *Albany* was given as *Ran(i)*. So, ancient Georgians also didn't know about *Alban* name.

It must be mentioned that according to the ancient sources country names *Albany* and *Aran* had been the names of territories of different coordination up to the beginning of our era. This problem wasn't solved in Azerbaijan history studying up to now.

It *must* be taken into consideration that *Albany* being mentioned in **ancient sources** is the name of the territory only from the Kur River up to Darband. These sources indicate that the Albany state bordered by the Kur River in the south. The political structure, having existed in our territory to the south of the Kur up to the middle of the 1st century of our era (i.e. up to the power of tsar Aran) is unknown. But it's known that being named as *Aran* in the meaning of winter pasture in Turkish, the Kur-Araz lowland was called the same way (*Aran*) by Parfians, Persians and Syrians since the 60-s of the 1st century of our era, and from them by Arabs was changed into a country name *Arran*.

Beginning since the 5th century in Armenian sources and in the parts of Mussa Kalankatli's "History of Albany" related to the events of the 7th century, the place name *Aghvan* (Armenian writing of *Alban* name) was established to the south of the Kur River in the 60-s of the 1st century of our era and as it was mentioned above, it's the common name of the Albany, which covered the territory to the north of the Kur as well. By other words, the name *Alban* in the "History of Albany" expresses both *Albany* in the ancient sources and *Aran* to the south of the Kur up to the beginning of our era. When exactly and how the Alban state to the north of the Kur collapsed and joining of its territory to the territory of the Alban state having established in the south of the Kur isn't clear. In ancient sources related to the events of 36 BC the head of the Alban state in the north of the Kur River Zober was mentioned (Dion Kassi, X, IX, 24). So, when Aran came to the power in the territory to the south of the Kur, the kingdom to the north of the Kur still existed. The names of tsars of Alban state to the north of the Kur aren't known to Mussa Kalankatli, an Albanian historian. He

only mentions the names of the rulers of the territory to the south of the Kur both BC and in the 60-s of the 1st century AC. Taking into account the time of ruler Aran, he writes that “here (i.e. in the south of the Kur) the history of Alban state begins” (History of Albany, book 1, chapter 5).

As it is seen, the name *Aran* in Parfian, Persian and Syrian languages is the name of our territory to the south of the Kur BC. The state name covering both territories to the north and south of the Kur since 60-s of the 1st century AC (*Albany* in the “History of Albany”) is the name of the north part being concerned to the south-Aran part. The word *Aranshahs* being mentioned in the “History of Albany” is namely in the meaning of *the shahs of Alban state*.

Thus, being a winter pasture place for cattle breeding tribes and named as *Aran* in ancient Turkish (in Turkish languages *aran* means *a hot place, a low place, winter pasture*) (143, I, 1, 251), the name was given to the Kur-Araz lowland (it must be mentioned that in Eastern Anadolu in the joining place of the Araz and Arpa rivers the region of Dugor-Garabagh-Aghjagala is even at present called *Aran* in the meaning of a winter pasture – 168, 38). Being established in the 60-s of the 1st century AC and political structure named as *Albany* was borrowed from the name of the country in the north of the Kur. And Parfians, Persians, Syrinans traditionally called it as *Aran*, in Armenian and Alban sources as *Alban*. At the same time this word consists of Turkish origin *aran* – *winter pasture* (According to the information related to 1588, *Arani-Shamkir*, in Ganja region *Ahistabad's aran* and other places of winter places were noted – see: 167, s. 205-207).

The time of creation of *Aran* place name as the part of plain lands of the Kur-Araz lowland is not known. But as Klavdy Ptolomey (the 2nd century) wrote that one of the regions in the basin of the Kur River was named as *Tosaren* (Ptolomey, V, 12, 9), it is undoubted that the names *Aran* had existed even before our era. *Tosaren* consists of ancient Turkish words *toz, tuz* – *plain* (147, III, 309-310) and *aran* – *winter pasture place, a place with mild climate* (see: 13, 190). A country name *Aran* found its reflection in Mussa Kalankatli's expression *Aranshahs*. That's why A. P. Novoseltsev's considering the country name *Aran* as the names of *Alan* and *Iran* (А. П. Новосельцев, В. Т. Пашуто, Л. В. Черепнин. Пути развития феодализма. М., 1972, с. 38) doesn't correspond with the truth.

It's clear from the above mentioned that in the information connected with the history of Albany *Aran* is the name of both a country and a power. But in the 60-s of the 1st century AC the tsar of Albany also was named as *Aran*. The name of this ruler was in pure Turkish: *aran* – *bold, brave*

fighter, courageous son, gallant, strong (147, I, 290-291). Here are the two essences of the word *Aran* in ancient information related to Albany.

But in ancient sources in the territory of Alban or Aran states several regions and names of dwelling places are called as *Aran* as well. In the "History of Albany" by Mussa Kalankatli (History of Albany, book 2, chapter 4) and in an Armenian source related to the 7th century (59, 51) in the province *Artsak* (present Mountainous Garabagh) in Armenian script *Mets-Arank* (Great Aran) and *Aran-Pot* (Aran River) names are being indicated. An investigation showed that the name of *Great Aran* remains in the name of *Askaran* (from the words *aski* and *aran*) in Mountainous Garabagh up to now. There are a village name *Aranzamin* and a place name *Aranduzu* in Mountainous Garabagh as well (See about it: Geybullayev G. A. Garabagh. Baku, 1991). A region name *Aranrot* consists of the words *aran* and Persian *rot* – *river*. In an Arabian source concerning to the 9th century was noted that there was the Arran River in Arran (12). Investigations proved that *Aranrot* in an Armenian source related to the 7th century and *Arranchay* in Arabian source is present *Hakary River*. The name *Hakary* was borrowed from Turkish province *Hakary* in the middle ages. In an Armenian source a place name *Aranjnak* is mentioned in Uti province of Albany (59, 57). There were 4-5 provinces named *Uti* in Albany. That Uti province covered the territory of present Aghstafa district of Azerbaijan, as there is an expression *Uti province, where Khalkhal city was situated* in the "History of Albany". The ruins of Khalkhal are in the territory of Aghstafa district. There are *Aranchi hills* (*Aranjnak* name in an Armenian source related to the 7th century is an Armenian writing of the name *Aranchi*), village names *Arandaghi* and *Aran* namely in the territory of Aghstafa district at present.

An Armenian epigraphic monument on a Christian temple in the Mountainous Garabagh concerning to the 12th century were mentioned village names *Aran-Dash* (Armenian writing – *Hrandashants*), *Yazi-Aran* (Armenian writing – *Yeznarats*) and *Aran* (Armenian writing – *Herants*) (Goyushov R. About Khotavang Temple and Its Writings. The news of the Academy of Sciences of the Azerbaijan SSR. Series of History, Philosophy and Law, 1972, # 3, p. 71). In the source related to the 17th century are mentioned village names in the Mountainous Garabagh as *Yazi-Aran* and *Dorbet-Aran* (i.e. Aran village near Dorbet village). (See: Geybullayev G. A. Garabagh. Baku, 1991).

In the same source there is a village name *Aranbad* in Barda district, Azerbaijan (Ibid). There existed villages *Eran (os)* with Azerbaijani

population in Novobayazid uyezd of Iravan province and *Aran (isi)* in Dushet uyezd of Tiflis province in the 19th century (133, 92 and 152). A dwelling place named *Aran* is known in the territory of the Southern Azerbaijan (79, 351). An Arabian author of the 13th century Yagut al-Hamavi indicates a city name *Arran* in the south. There was a village named *Aran* in Lerik district, Azerbaijan, in the 19th century.

From these fact it comes clear that these place names are connected neither with the other name of Alban country *Aran*, nor with the name of a ruler of Albany in the 60-s of the 1st century *Aran*. The word *aran* in the meaning of *winter pasture place, a place with mild climate, hot place* couldn't be reflected in province and village names of the Mountainous Garabagh. That's why Sara Ashurbeyli's thought that in the place name *Mets-Arank* is reflected a country name *Aran* (*Arran*) is wrong (Сапа Ашурбейли. Государство Ширваншахов. Баку, 1985, с. 57). Investigations have proved that *Aran* is at the same time the name of an ancient Turkish tribe and as it's seen from the above mentioned sources, this tribe lived in the territory of Albany at the beginning of our era.

For the first time Plini (the 1st century) wrote that a tribe named *Oran* lived in the Northern Caucasus (Plini, VI, 26). In the work of the 2nd century author Klavdi Ptolomey the name of this tribe is as *Oriney* (Ptolomey, V, 17, 15). Investigators couldn't define the ethnical belonging of this tribe. But we had written that they were a tribe of Turkish origin (79). Our view is based on following facts.

One of the tribes of Gypchags living in the steppes of the Southern Russia in early middle ages was called *Uran*. According to *a-o* and *a-u* phonetic interchange objective laws in ancient Turkish languages (Ряснен М. Материалы по исторической фонетике тюркских языков. М., 1955, с. 55), one can say that in fact, an ethno-name *Oran* used by Plini and ethno-name *Uran* used by Gypchags was *Aran*. There were tribes named *Aranshi* in Garagalpags, Middle Asia and *Aranzhi* in Turkmens in the 19th century (78). *Shi* and *zhi* suffixes in the names of both tribes are originally the same with Azerbaijani suffixes *chi*, showing possession and this suffix is reflected in the place names as *Gazanchi* (concerning to the ancient Turkish origin Gazan tribe), *Danachi* (concerning to the ancient Turkish origin Tana tribe), *Gushchu* (concerning to the ancient Turkish origin Kushi tribe) and others. It's interesting that Garagalpag and Turkmen tribe names *Aranshi* and *Aranzhi* were indicated as *Aranjnak* (from the name *Aranchi* and Persian origin *nak* suffix) in Armenian source concerning to the 7th

century. As it was mentioned above, this name remains in the territory of Aghstafa district as a place name *Aranchi hills* up to now.

We've mentioned above that Plini wrote that *Oran* (in fact, *Aran*) tribe lived in the Northern Caucasus. There are villages named as *Aran*, *Arantay*, *Arankutan*, *Aranbulag* in Daghestan (79, 351).

All these don't leave any suspicion that there existed a Turkish tribe *Aran* and they lived in a wide area in ancient times.

But the exact time of settling down of this tribe in the territory of Azerbaijan is unknown. Indicating of the name *Great Aran* (in Armenian *Mets-Aran*) in the "History of Albany" among the events concerning to the 7th century and in a source named "The 7th Century Armenian Geography" shows that this tribe had anyhow lived here before the 7th century. There is one more fact affirming this idea. As it was mentioned above, one tribe of Gypchags in south-east Europe was named as *Uran*. Another tribe of Gypchags was *Tartar*. The name of the Tartar River in the Mountainous Garabagh was mentioned in the "History of Albany" related to the events of the 7th century. From here comes forth that the *Aran* and *Tartar* tribes were settled in the Mountainous Garabagh side by side. We consider that these tribes had come to Albany together with Huns in the first centuries of our era.

Here is clear the third essence of *Aran* in the sources related to Albany.

Now we want to return to the establishing of the Alban state in our territory to the south of the Kur River.

Why did Tiridad, the ruler of Parfia in Armaniya (it was in the territory of the present Armenia, as "Small Armaniya", i.e. Armini in Asia Minor was in the submission of Rome) appoint a tsar to our territory in the south of the Kur from a Turkish origin Sissak (We've mentioned that *Sissak* in Armenian is a shortened form of the name *Sissakan*) kin? It's clear that if the territories to the south of the Kur belonged to Armenians (i.e. to Hays) there'd be appointed a tsar with Armenian origin. First of all, the tsar dynasty in Sissikan was one of the principalities having formed after the collapse of the Saks' kingdom. The capital of the principality was the Shaki (Saka, from the ethno-name Shaka) castle, the ruins of which remain in Sissian district (*Sissian* place name is also a perverted form of *Sissikan*) of the present Armenia; secondly, as this principality was in the submission of Parfia and ruled by local rulers, it was under the subordination of Tiridad as well. But the rulers of tsar dynasty in Sissikan and those who were the heads of our territory to the south of the Kur belonged to the same family kin.

Mussa Kalankatli writes that Aran was appointed a ruler to Albans because of his family kin (History of Albany, book 1, chapter 8). It's clear that Aran's forefathers were the rulers in the territory to the south of the Kur all the kith and kin. But this supremacy didn't cover the Alban state located to the north of the Kur. When saying "Alban tsars" Alban historian Mussa Kalankatli takes into consideration not the tsars of Alban state, which existed in the north of the Kur River since the 4th century BC up to the middle of the 1st century AC, but the Alban state, which was established in the 60-s of the 1st century of our era in the south of the Kur and its ruler Aran's forefathers: Aran (so, one of the rulers' of the Alban state Aran's forefather's name had also been Aran), Apay, Anushanavan, Parat, Arbak, Zavan, Parnas, Sur, Havang, Vashtag, Ambak, Arnak, Shavarsh, Noray, Vastamkar, Harag, Hiran, Anjak, Dalak, Huray, Zarmehr, Borch, Arbun, Bazak, Khoy, Yussag, Gaykak, Skaordi, Paruy, Parnavaz, Pachuj, Kornak, Pavus, Eruand and Tigran (History of Albany, book 1, chapter 8). As these rulers' names are the forms of ancient Armenian writings, no doubt that they had been perverted.

It's interesting that the names of Armaniyya tsars (Skaordi, Parnuas, Karnak, Eruand, Tigran, Pachuych, Pavos, Gaykak), which had been mentioned by Moisey Khorenassi and the names of Alban rulers in the south of the Kur (Skaordi, Paruy, Parnas, Kornak, Eruand, Pachuch, Pavus, Khaykak), which had been mentioned in work of the Alban historian, are the same. The Alban historian writes that namely according to this family kin table Tiridad appointed Aran from the ruling dynasty in Sissikan the ruler of the territory to the south of the Kur (History of Albany, book 1, chapter 8).

All these names of the rulers are in Turkish: *Aran* – *brave, courageous, fighter*; *Arbak* – from the words *ar* (*brave, husband*) and *bak* – *bey, the head of hearth* (one of the rulers' names in Midia was also *Arbak*): *Zaban*, from an ancient Turkish word *zaban* – *prince* (The ruler Zaban in Midia in 820 BC, the ruler Zaban in Albany and a lot of personal names in the middle ages as *Choban* are just the same words, it doesn't have any common with *choban* in Persian in the meaning of shepherd, only having exterior likeness); *Parnak*, from the Turkish words *bar* – *richness, himself* and *inak* – *friend, reliable man, good friend*. *Ambak* – in Turkish languages *am* – *able, skillful* and *bak* – *bey, hearth head*. *Arnak* from the ancient Turkish words *ar* – *man, courageous, fighter, defender* and *inak* – *friend, reliable man, good friend* (it's the same name with western Hun khakan Atla's son *Ernak*, Khiva khan in the Middle Asia *Irnak*); *Anjak*, in Turkish

languages *eng* – going in front (at the head), standing in front (in line, in fighting) and *sak, chak* – vigilant, wakeful (93, 480) or in Turkish languages *sag* – careful (The root of Azerbaijani verb *sighinmag* – taking shelter comes from this word), or *chak* – big, strong (143, III, 1451). *Bazuk*, in ancient Turkish *big shapely, stout* (it's compared with a name of *Am-Bazuk*, a ruler of Huns); *Kornak*, from ancient Turkish words *kur* – steady man, solid and *inak* – friend, reliable man, good friend etc. There can be no doubt about the sameness of a ruler's name, which was put down as *Anushavan* in ancient Armenian, and a lot of personal names in ancient Turks *Anush* (for example, in early middle ages the founder of Kharazmshah's state *Anushtegin*). As we've already mentioned, the 5th century Armenian historian Moisey Khorenassi also mentions the same rulers' names, but he indicates them as the tsars of Armaniya (in the meaning of Turkish rulers being the tsars in Armaniya). The result coming forth from these facts is that the territory of Azerbaijan to the south of the Kur and the territory of the present Armenia had been under the power of the rulers of Turkish origin.

When Aran was appointed a ruler to the south of the Kur River, this family kin table had existed: there were annals about it. But as the Alban historian writes, when Armenian church brought into subjection of Alban church by the help of Arabs in 704, everything concerning the history of Albans, having written by Alban script, had been burnt completely. That's why, noting to that event the Alban historian wrote that “having many different peoples in the south (i.e. in Albany), related with the burning of books and pledges, why that (i.e. the history of the ruler Aran's forefathers – G. G.) was not possible.” (History of Albany, book 1, chapter 9). It's interesting that among the names of rulers indicated neither Mussa Kalankatli's, nor Moisey Khorenassi's works there wasn't mentioned the name of Artash (Artashes). It can be explained by that Artash wasn't a local person, but from Maday (Atropatenian for that time).

If a reader pays attention, he can see that as the Saks kingdom having existed in the territory of the present Armenia, Persian origin Yervands and Turkish origin Artash dynasties were not political structures of those who named themselves as Hays. But in Armenian history studying these powers are being considered as of Armenian (Hay) origin. Armenians name their children as Aran, Artashes, Artavazd, Tigran, Paruyr and so on, not knowing that all of them are in ancient Turkish. Maybe a reader feels that our notes about the history of Azerbaijan don't sound one on another with

the generalized thoughts in other works. But this is the historical truth. Our real ancient ethnic history hasn't been written yet.

It appears distinct from all these facts that as the Saks kingdom, then Orods (Oronts, or Yervands), Artashes and Sissikan Turkish states covered the territory of the present Armenia and the Azerbaijan territory to the south of the Kur River was a border line between these states and the Alban state, the Azerbaijan territory from the Kur up to Darband since the 4th century BC till the 60-s of the 1st century (i.e. till tsar Aran). Some of ancient authors' information about the Kur River's being the border of the Alban state in the south is connected with it. But Armenian historians consider that the above mentioned Yervand and Artashes states were as if of Armenian (Hays') origin ethnically, a faked thought of belonging of our territory to the south of the Kur to Hays appeared forth. In fact, there were neither ethnical Armenian (Hay) states, nor Armenian rulers' names in the Azerbaijan territory to the south of the Kur. These areas belonged to Turkish origin rulers since the 7th century BC up to Tiridad's, from Arshaks' dynasty of Parfia, coming to power in the 50-s of the 1st century AC.

In 117-140 of our era from Arshaks' dynasty Sanatruk's (this name is also of pure Turkish origin in the meaning of *famous Turk*) son Balarsh (this name is of Persian origin) built a city in the territory of the present Armenia. The city was named on his behalf as *Balarshabad*. As there is not "l" sound in Armenian, this name is as *Baghashapat*. The city was in the territory where the present Echmiadzin church is located.

Turkish origin tribes were the leading ethnoses in the territory of the present Armenia during the supremacy of the Arshaks' dynasty. That was because Armenians with their ethnic name *Hays* lived in Armini in the east of Asia Minor compactly then.

Having come from the Eastern Turkistan (from Chinese Turkistan) in the 3rd century of our era, a tribe named Chinese (but in Azerbaijan and Armenia the name of this tribe was reflected as *Jinly*) had got especially a great authority. Persons, coming out from this tribe, beginning from Vache Mamigun in the middle of the 3rd century up to the middle of the 8th century, were army commanders in Armaniya. In 387 Armaniya was divided between Iran and Byzans and there was formed an area ruled by a vicegerent. Called as *Mamikonians* in Armenian sources because of the name of Mamigun, the head of Jinly tribe, military leaders acted against the Iran vicegerent in Armaniya.

We've spoken about the Jinly tribe and *Mamiguns* (in Armenian sources *Mamikonians*) in our previous works. But there is a necessity of briefly repeating them here again.

As it moved to these places from Chinese Turkustan in the middle of the 3rd century, the ethnic name of the named as *China* is unknown. The name of this hearth in Armenian sources is as *chen*. As there existed *Jinly* form in the names of villages, we name this tribe conditionally the same way, i.e. *coming from Chinese Turkustan*.

Armenian authors of the 5th-8th centuries themselves write that in the middle of the 3rd century a tribe led by Mamigun (in Armenian sources shortly as *Mamik*) and Gonag came from the Chinese Turkustan to Iran at first, but deviating from the sharpening of the relations with the Turks, the shah of Iran sent them to Armaniya. When Christianity spread in Armaniya in 301 Jinly people also accepted Christianity. That's why a lot of military leaders having come out of this tribe carried Christian origin (taken from Bible) names.

The name of Mamigun, the head of the tribe, consists of the Turkish words *Mamay*, which was widely spread in ancient Turks (compare: one of the heads of Hun tribe in south-east Europe in the first centuries of our era was *Mamay*, see: D. Kemal Anadol. The History of Turkish States in the Middle Asia. Istanbul, 1966, p. 73; Mamay Khan, One of the Khans of Golden Horda. "Iron dressed Mamag" in the epos "The Book of Dada Gorgoud" – 27, 99 and others) and *gun* – *prince*, having existed in ancient Turkish languages. The word *gun* forming the end of this word can be met in a lot of ancient Turkish rulers. The khan of Jujan khanate *Anagun* in Altay in the 5th century, from the chiefs of Turkish Bassils *Katargun* and *Todregun* in the northern Caucasus in the early middle ages, Attila's son *Adagun*, in Russian script of the epos of "Igor's Regiment" *Konchak*, a Gypchag khan (originally *Kunchak*, *gun* – *prince* and *sak*, *chak* in ancient Turkish languages as *vigilant*, *watchful* – see: 93, 480), *Chormagun*, Mongol military leader in the 13th century, *Argun*, from the Elkhanis dynasty in Azerbaijan and others. The name of the ruler in Sissikan in the 5th century *Gdikhon* (its writing is in ancient Armenian, from ancient Turkish words *ged*, *ked* – *firm*, *choiced*, 93, p. 292 and *gun*) can also be concerned to it.

Another head of Jinly tribe was named as *Gonag*. The name of this bey was also in Turkish, forming a line with such names as *Khonakhis*, a Greece writing of the ancient Skifs' ruler's name in the middle of the 1st millennium in the northern shores of the Black Sea (Connecting this

person's name with Indian word *khanaka* – *land digger*, E. A. Grantovski showed his illiteracy in this field: Грантовски Э. А. Ранняя история иранских племен Передней Азии. М., 1974, с. 205), *Gonak*, the ruler of Khazars, the khan *Gonak* in Turkish Bulgars in the northern Caucasus and other historical names. The word *kunak* in ancient Turkish languages is in the meaning of *protector, bulwark*.

Khosrov the First (217-238), a ruler from the Arshaks' dynasty of Parfia in Armaniya, gave the title of *nahadar* (feudal) to the stock of Mamigun and gave the province of Taron (now Mush-Bitlis in the east Turkey) to them as a property.

There were a lot of *Naharar* kin during Arshaks' ruling in Armaniya. The kin of *Amatuni* (from ancient Persian word *amat* – *standing the test, proving himself* and Urartu origin suffix *uni*, indicating personality) controlled taxes and building. A promoter of tsar's family and an adviser of a tsar was called as *mardpet* and named as *hayra* (added "h" to its Armenian writing, this word in fact was from Turkish *ar* – *man*). The guards of tsar families were from the kin of Khorkhor and called as *malkhaz*. Jewish origin Bagrat kin headed the ceremony of coronation of tsars and they were called *aspets*. That's why Jewish origin Bagrats had met Tiridad having come from Parfia well. As it was mentioned above military affairs of the power concerned to the kin of Mamiguns: since the 4th century up to 774-775 all military leaders of Arminiya were from this kin. Favst Buzand, an author of the 5th century, indicates Mamikonians as the leaders of all Arminiya armies (Favst Buzan, book 3, chapter 18). Among them can be shown Vache, Vasik, Artavazd, Samuel, Mushel, Artashes, Manvel, Vardan, Amayak, Vagan, Vard, Amazasp, Grigor, Bahram and other Mamiguns. Among the names of these military leaders Vache, Artavaz, Amayak, Vasak, Vagan and Manvel are in ancient Turkish.

The name of *Vasak Mamkonian* can be from Turkish word *basak* – *arrow-head, spear*. One of the Huns' leader in south-east Europe in the 30-s of the 5th century was called as *Basik*, the prince of Sissikan in the 5th century – *Vasak* (History of Albany, I, 20). Vache Mamikonian comes from Iran origin *Sogd* language word *vache* in the meaning of *paying his debt to God, keeping the fast*; so, this word had entered the languages of Turkish tribes even in the Middle Asia and kept aloof (two tsars of Albany in the 5th century also named as *Vache*). The name of Artavaz Mamigun consists of the Turkish words *arda* – *merry, cheerful* and *bas* (leader); Amayak Mamigun – in Turkish languages *amag, amak* – *brisk, kind natured, fast* (147, I, 453). The "y" sound in the name was added in Armenian and then

there appeared connecting “a” sound. The personal names of *Ameka* in Manna (in 881 BC), *Amakhar* in Midia (in 821 BC), Skifs’ tsar in the north shores of the Black Sea *Amak* (the 7th c. BC), *Amaga* in Sarmats are the same; the name of Vagan Mamigun and the name of the military leader of the western Turkish khanate in the early middle ages *Vakhan* are the same.

After the power of the Arshaks’ dynasty came to an end in 387 with the exception of occasional Persian *marzbans* (vicegerents) the power belonged to the military leaders of Mamiguns. For example, Valarsh, the shah of Iran, received Vagan Mamigun in 485, recognized him as the ruler of Armaniya and gave his consent for Christian religion’s acceptance as the religion of the state. After his death his son Vard Mamigun became the ruler in Arminiya. Only after the death of Vard in 509, Sassans appointed their *marzbans* in Armaniya.

Mushel from Mamiguns (in Armenian writing Mushegh) took the way of aggressive activity and as Favst Buzand wrote, he captured Shakashen, Uti, Kolt and Gardman provinces of Albany in 371 and “as it was before” (i.e. in the times of Saks’ kingdom, Yervands’ and Artashes states) made the Kur River the border between Armaniya and Albany.

Mamiguns considered Arminiya their motherland. One example: by origin being from the Hays and living in Armini of Byzans, a *naharar* together with Shapur the Second, the shah of Iran, attacked the territory of the present Armenia and destroyed Artashad, Valarshabad, Yervandashad and Zarishad cities, captivated and carried them away. An ancient Armenian author himself notes it (See: Очерки истории СССР, 3-й-9-й вв. М., 1958, с. 173). This information itself gives much.

Mamiguns were against the aggressive policy of Iran against Armaniya. When the Iran’s army attacked Arminiya in 295, Artavazd Mamigun defeated the Persian army. When Shapur the Second, the shah of Iran (309-379), attacked Arminiya, Vasak Mamigun met the Persian army in Ararat valley and won victory in the battle. In 450 Vardan Mamigun together with Albans defeated the Persian army near Khalkhal. When the Persian army attacked Arminiya in 451 again, Vardan Mamigun fought against them in Avarar field on the bank of the Zangimar River near Maku. When the Persian army entered Arminiya in 482, Vasak Mamigun put it to rout in Artaz province.

Yustinian the First, the tsar of Byzans (527-565) appointed Amazasp Mamigun (532-535) who was from the Mamiguns’ kin, the ruler in Armini. The power in the territory of the present Armenia (the Azat River separated it from Byzans) belonged to Vardan Mamigun (in Armenian sources he is

named as *Red Mamigun*) in 571. It's mentioned in Armenian sources that Vardan occupied Dvin city with the military help of Albans and came to the power. Some of military leaders of Mamigun sacrificed their lives for Armaniya. Armenian historians deviate from writing about the military leaders of Mamigun, but name them as *national heroes of Armenian people* and put them to the same level with a blood-sucker Andranik.

Though these military leaders sacrificed their lives for Armaniya, they kept their pride and considered themselves higher than the Arshak dynasty. The 5th century Armenian historian Favst Buzand writes that when Varazdat (374-380), the ruler from the Arshaks' dynasty run away to Rome, because of interior discords, Manvel Mamikonian was in the head of the country. When Varazdat's son Pap killed Manvel's brother Mushel, Manvel had told him: "We (i.e. Jinnies) are not your slaves, we are your comrades being even higher than you; in any case, our forefathers had been the rulers of Jinly state (he meant the Chinese Turkustan – G. G.). In order to avoid bloodshed having appeared because of the discord among the brothers, we moved away from there (i.e. from the Chinese Turkustan – G. G.) for reaching calmness and settled down here (i.e. in Arminiya – G. G.)." (Favst Buzand, book, 5, chapter 34)

In 748-750 Grigory Mamigun rebelled against Arabian power in Karin (in Arzrum). In 775 Artavazd Mamigun killed an Arabian tax-collector and rebelled against Arabs under the leadership of Mushel Mamigun. The rebels faced the Arabian army headed by Amr ibn Ismayil al-Harassi at the banks of the Tigris River. 4 thousand men from 5 thousand rebels, including the military leaders Mushel and Samuel Mamigun were killed in that bloody battle. Being Turks by origin the Mamiguns moved to Byzans after this event and later mixed together with Armenians.

After Arabs' occupation of Arminiya (the territory of the present Armenia, as Armini was in the structure of Byzans power), a part of Christian population, including Turks having accepted Christianity and a part of *hays* moved to Asia Minor – to the Byzans state. Only a *naharar* named Amam Amatuni took 12 thousand men to Byzans (Очерк истории СССР. 3-9 вв. М., 1958, с. 497). It must be mentioned that having lived in the territory of the present Armenia since the 8th century BC up to the 5th-7th centuries of our era, Turkish origin tribes accepted Christianity in the 4th century (including all Alban minority in Artsak after the 8th century), carried religious rites out in Armenian under the influence of the Armenian church and being under the compulsion of using of Armenian alphabet, slowly became Armenians and thus, increasing the number of *Hays*. There

are indelible tracks of Turkish Mamiguns in the history of Arminiya of the middle ages. According to the instruction of Vahan Mamigun the 5th century Armenian historian Lazar Parbeski wrote the work “History of Armaniya”. According to David Mamigun’s instruction another 5th century Armenian historian Yelische David dedicated his work to the ruling years of Vardan Mamigun in Armaniya.

After the death of Tiridad the Third from the Arshaks dynasty some *naharar* (feudal) generations started disturbances. In Armenian sources having written in ancient Armenian, these *naharar* generations are named as Bznunik, Manavaz, Bakur, Orduni, Databen etc. It’s interesting that though some of the names of these naharars were taken from province names, others – from personal names, but all of them are in Turkish. *Bznuni* is a province name to the east of Asia Minor, in the basin of the Van Lake. The 9th century Arabian author Ibn Khordadbeh noted this name as *Bajunays*. So, as there aren’t ‘ch’ and ‘j’ sounds in Greece, this name reflects the ethno-name *Bajane* (Pecheneg). An Armenian author brought in correspondence of pronouncing form of *Bezene* (Bechene) in Greece with the ancient Armenian and then added a suffix *uni* having come into Armenian from Urartu language and meaning a place and belonging. *Bjni* (if written in Greece, *Bezini*) and *Bejini* place names are known since the early middle ages. This province reflects the name of *Basine* (Bachine) tribe having come from the middle Asia in the structure of the Saks in the 7th century BC.

A person’s name *Manavaz* is a Turkish origin one, consisting of the words *mang* – *hero, fighter* (for ex.: Turkish military leader *Mangachur* in Arab Caliphate, *Menku khan* from the kin of Chingiz khan and others) and *bas* – *leader*. *Manavaz* is in the meaning of *the head of heroes*. A person’s name *Artavazd* in Armenia (‘d’ sound was added afterwards) and *Embas* (in Turkish languages *am* – *ale, skilful* and *bas* – *leader*), according to Herodotus (Herodotus, IV, 120), the ruler *Skopas* (in Turkish, *esik, eshik* – *house* and *bas* – *leader*) from the northern shores of the Black Sea form the same line. A naharar’s name *Ortuni* was taken from the province’s name. One province in the eastern Turkey on the upper flow of the Araz River was called as *Ordu* in ancient times (46, 23). The name of that province is kept in the name of *Ortu-Su River* at present too. No doubt that the name of the province consists of a word *ordu* in Turkish in the meaning of *a khan’s camp*. This word found its reflection in the place name *Ordubad*.

Naharar, being written in Armenian as *Databen*, is also a personal name. *Data* part of the word is from Turkish word *dada* – *master, elder*

(For ex.: as in the names of Dada-Father Gorgoud, Dada-Father Alaskar etc.). It's compared with the rulers' names as *Dada* in Manna (in 820 BC), *Daday* in Uyghurs in the Central Asia in the early middle ages, one of the Gizilbash (Golden Headed) emirs of Shah Ismail *Dadabey*, the khan of Shirvan *Araskhan's* son *Dadakhan* in the 16th century and others. *Dadian* surname in Armenians also consists of Turkish personal name *dada*.

A *naharar's* name *Bakur* is also a Turkish word in the meaning of *great, big* (143, I, 444). Those who consider this name as *bakor* (in Arabian *baker* – *initial, first born*) having come from Bible are wrong. The leader of Turkish Jinli tribe, which came to Georgia from the north in the 3rd century named as *Chin-Bakur* (the word *chin* in Turkish languages is in the meaning of *strong*). It's clear that not being Christians in the 3rd century the Jinli tribe couldn't know a Jewish origin word *bakor*.

One more fact, indicating that the population in the territory of the present Armenia in the early middle ages, was Turkish speaking is also interesting. The 5th century author Elishe names one form of land ownership in Armenian script as *hayrenik*. In Armenian writing they added 'y' sound after 'h' and 'a' sounds to this word, in fact that is a perverted form of the Turkish word *aranlik* (from the word *aran* and *nik*, i.e. *lik* suffix. As the word *aran* was in the meaning of *fighter* in ancient Turkish languages, *aranlik* is in the meaning of *an area belonging to fighters*. Knowing that the word *ayr - man* ('y' sound was added later) in Armenian came forth from Turkish word *ar*, nevertheless, Armenian scholars deny it; though Armenian personal name *Abgar* consists of Armenian *avag* (coming from ancient Turkish word *abaga, avaga* – *uncle, father's brother*) and *ar*. It must be mentioned that Turkish origin *ar* word was reflected in ancient Georgian sources as *eri* (*ar* and nominative 'i' suffix in Georgian) in the meaning of *free, commune member, fighter* (this word exists in ancient Georgian *eristavi* in the meaning of *leader of fighters*).

It seems to us that the essence of information about the border lines between Albany and Armaniya according to Strabone and other ancient authors – limited by the Kur River in the south, and according to Favst Buzand's writing, Mushel Mamigun had shown the Kur River a border line between Albany and Armaniya "as it was before" became clear. It became clear that *Armaniya* name of the territory of the present Armenia wasn't connected with the Armenians who named themselves as *Hays*. The present name is connected with the name of Armini in the structure of the Urartu kingdom in the eastern Anadolu. So, the name *Armaniya* is one of those, which is called *slippery names*.

Saying “as it was before”, Favst Buzand intended to say Turkish origin Saks kingdom, Yervands’ and Artashs’ powers having existed in the territory of the present Armenia. Mushel of Jinli didn’t act in the interest of the naming themselves as *Hays* at all. He tried to restore the Great Armaniya with the help of Turkish military leaders Ar-Tash and Tigran II. As classical Albany and these Turkish origin structures in the territory, Armaniya was bordered by the Kur River.

2. Territorial pretensions of Armenians: historical truth and fibs.

Territorial pretensions of Armenia against Azerbaijan are connected with the false consideration that as if the territories of Mountainous Garabagh and Zangazur including the lands to the south of the Kur historically belonged to Armenians, i.e to those who call themselves as *Hays*. Armenian historians try to ground this fib with the information in ancient sources. That’s why we have to look through that information in the sources.

When speaking about the belonging of our territory to the south of the Kur as if to *Hays* Armenian historians base on Strabone’s (the 1st c.) information about the concerning of the provinces Sakassena, Kaspiana and Araksena to Armaniya.

In four places of his work Strabone gives an information about the province named Sakassena (Strabone, II, I, 14; XI, 7, 2; 14, 4 and XI, 8, 4). History studying field considered that only one Sakassena province is the subject of the facts. But investigations prove that Strabone’s information is about three Sakassena provinces. It must be mentioned that the place name *Sakassena* doesn’t consist of *saka* ethno-name and as it was mentioned up to now, from Iran origin *shuana* – *place, area*. In fact, this name as a whole is *sakassin*. But Strabone wrote the *sin* component of the name as *sen*, and added ‘a’ sound to the end. But the investigators, joining Turkish origin word *sin* with Strabone’s adding ‘a’ sound formed a fabricated word *sena* and considered it as Armenian word *shen* – *village, dwelling place*, coming from ancient Persian origin word *shuana* (89, 251). It must also be mentioned that Russian, West Europe and Armenian historians consider Saks Iran language ethnos. Igrar Aliyev, an Azerbaijani scholar, names ridiculous those who consider Saks as Turkish origin ones (Алиев И. Очерк истории Атропатены, с. 131, note 5). The greatest false point of view in the field of the ancient east peoples is this one. We don’t need to speak about the creation of this figment. In short, we are to say that Saks were Turkish speaking tribes. The *sin* (chin, shin) part of the place name *Sakassin* is purely Turkish origin word and when adding it to ethno-names

it gives the meaning *piece*. For example, Turkish tribe names Alagchin, Bulgachin, Keremuchin, Alshin, Kamassin are known in the middle ages. There are village names in the territory of the Southern Azerbaijan as Majarshin (from the ethno-name *majar* and suffix *chin, shin*) in Uskiya province, Avarshin (from the ethno-name *avar* and suffix *chin, shin*) in Khuvarli province (13, 162). It must be mentioned that because of the events of the 4th century BC Arrian (the 2nd c.) wrote this ethno-name and place name as *Sakessin* (Arrian, III, 8, 4).

Now, let's pass into the interpretation of Strabone's information about provinces named as *Sakassena*.

1. We've mentioned above that Strabone informed about three Sakassena provinces. In two places (Strabone, II, I, 14 and XI, 7, 2) the author writes that Sakassena is located to the south of Gurgan (i.e. in the south-west of the Caspian Sea – in Atropatena). In each of them the name of Sakassena is mentioned side by side with the province named as *Araksena* are indicated that both of them belonged to Armaniya. So, in these two notes of Strabone come forth that the Sakassena province was to the south of Gurgan in Atropatena.

Strabone's information that one province in the neighborhood of Gurgan was named as Sakassena are affirmed by other sources as well. Ksenefont (the 5th c. BC) writes that Saks live near (in the neighborhood) of Gurgans (Ksenefont, Motherbasis, V, 2). Herodotus (the 5th c. BC) wrote that one part of Saks lived side by side with Parikans (Herodotus, III, 92). V. V. Struve wrote about this information that Herodotus' noting name *Parikans* were in fact *Girkans* (Gurgans) and it was perverted because of the mistake of secretaries (See: В.В.Струве. Поход против скифов. М., 1966, с. 236-237). When enumerating the tribes from the south-west of the Caspian Sea towards east Strabone himself at first enumerates *Skifs* (in the works of ancient author under the name of *Skifs* is meant *Saks*) and *Girkans* (Strabone, II, 5, 31).

From all these facts is clear that a part of Saks in Atropatena in the 1st century BC lived in the neighborhood of Gurgans and the province where they inhabited was named as *Sakassena*.

2. In the other place of his work Strabone writes about the province named as *Sakassena* that "Sakassena province is situated in the border of Albany and the Kur River (the reader must remember the expression "in the border of Albany"; it comes forth that Sakassena didn't concern to Albany, see below)", (Strabone, XI, 14, 4).

The investigators are right locating of this Sakassena to the right of the Kur in the area of present Ganja. Actually, Alban historian Mussa Kalankatli wrote that Ganja was situated in Shakashen province (History of Albany, book 3, chapter 21). It's also known that one river in Ganja area in 1539, middle ages, was called as *Shakichay* (see: 79, 82).

3. Finally, in other place of his work Strabone speaks about a province named as *Sakassena* and writes that grasping fruitful lands in Armaniya, Saks called the place by their own name as *Sakassena* (Strabone, XI, 3, 4). As we'll say below, this Sakassena was situated in the basin of the Golden Irmag River in the east of Asia Minor (165, 177). This location is affirmed by the information of Ksenofont (the 5th c. BC) about the living of Skifs (i.e. Saks) in the east of Asia Minor.

Thus, there were three Sakassena provinces in the period of Strabone's life (the 1st c. BC and the 1st c. AC): one was to the right of Gurgan (in Atropatena), the second – to the right of the Kur (present Ganjabassar area), the third – in Armini, in the east of Asia Minor. In the source Sakassena in Atropatena is concerned to Armaniya (we'll say below that it was occupied by Armaniya in the 1st c. BC).

Up to now investigators joining together Strabone's information about the first and the second Sakassena with the information of the second Sakassena (Ganja area to the south of the Kur) had come to a mistaken opinion that the territory of Azerbaijan to the south of the Kur belonged to Armaniya, i.e. to Hays from the very beginning (for example, I. M. Dyakonov writes that in several places of his work Strabone mentions the name of Sakassena in Ganja province: 89, 250). They considered that Strabone's information about Sakassena concerned only one Sakassena. Azerbaijani investigators couldn't see this confused point and were satisfied with blaming Strabone in non-systematic approach.

Now we must elucidate another problem.

From Strabone's information about Sakassenas it's clear that two Sakassena provinces concerned Armaniya: Sakassena to the south of Gurgan and Sakassena in Armini, i.e. in Asia Minor, where Saks lived "grasping fruitful lands". There is no any information in Strabone's work and in other ancient sources that Sakassena (which the investigators rightly locate with Ganja area) to the right of the Kur belonged to Armaniya. It's clear by itself that one can't join together this Sakassena with the one in Strabone's work "grasping fruitful lands" and living in Armini, as being in Armini, in the east of Asia Minor, Sakassena was established in the result of Saks' entering the territory of the Urartu state in the 7th century BC. Then

there wasn't the name of Armaniya as the name of the eastern part of Asia Minor. There was an *Armeini* (Armini) province in the structure of the Urartu state. So, Strabone's information about "the Saks grasping fruitful lands" must be understood as "Saks grasped fruitful lands in Urartu". Thus, as our territory to the south of the Kur River wasn't in the borders of Urartu, Sakassena couldn't be located in Armini. Our investigations showed that Sakassena, which was occupied by Armaniya wasn't the one to the south of the Kur, but namely the one, which was to the south of Gurgan – in Atropatena. We'll indicate facts affirming this result. But now we are satisfied to say that those who are based on Strabone and consider our territory to the south of the Kur as if belonging to Hays falsify the history.

4. Armenian historians' considering that Azerbaijan territory to the south of the Kur as if historically belonged to Hays is based on Strabone's information that Kaspiana belonged to Armaniya (Strabone, XI, 14, 5). Although in other place of his work Strabone writes that Kaspiana province belonged to Albans (Strabone, XI, 4, 5). Supposing that these two reports concerned to only one Kaspiana, the investigators came to conclusion that once Albans' Kaspiana province was established in the result of occupation of Kaspiana by Armaniya. In order to prove that this result is wrong, we must explain information about the Kaspian province and thus, must show that in ancient times there were two Kaspian provinces in the territory of the present Northern Azerbaijan, indicating their localization.

It must be taken into consideration that there wasn't a province named *Kaspi* in Albania (in Albania, located to the north of the Kur River). Strabone never wrote that there was a Kaspiana province in Albania. He only writes that "Kaspiana belongs to Albans". These are different things. It's explained in a way that Albans lived both to the north of the Kur (in Strabone's times these Albans had got their Alban state) and to the south of the Kur (the name of the state to the south of the Kur in Strabone's times is unknown) and the Kaspian province belonged to Albans to the south of the Kur. It's clear from the Armenian sources of the 5th century that *Paytakaran* (ancient Armenian writing of the word *Beylagan*, Azerbaijan) is located in Kaspian province (Favst Buzand, book 2, chapter 53). But *Beylagan* (*Paytakaran*) couldn't belong to the Alban state covering the territory from the Kur River up to Darband in Strabone's time. The Kaspian province was only established in the 60s of the 1st century AC, at first in the territory to the south of the Kur and then covered the Alban state located to the north of the Kur and belonged to the New Alban state (We name it as *the New Alban state* conditionally).

But one more Kaspı is mentioned in the sources. In the inscription of Shapur the First, concerning to the 3rd century (to the year of 262), in the Parfia version of the inscription *Balassakan* (the name of Kaspiana in Greece version) was noted as the territory of Iran. The reason of naming of Kaspiana as *Balassakan* (Saks' plain) is known. Kaspiana, which Strabone concerned to the Great Armenia, is in fact this Kaspı province. As we'll say below, Armaniya occupied namely this Kaspiana in the 80-s of the 1st century BC, but because of destroy of the Great Armenia in 66 of the same century, it was again returned to Atropatena. This province was located in the present Salyan and Mughan plains to the south of the joining place of the Kur and Araz rivers up to the Caspian Sea. The area belonging to the Northern Azerbaijan now, concerned to Midia in the ancient times and then – to Atropatena. Some of Azerbaijani scholars' concerning this area to Albany (both to Albany, about which ancient authors had written and to our conditionally naming New Albany) are completely wrong. This Kaspı province belonging to Atropatena was the territory of Iran since the 3rd century AC (after the Sassanys state's putting an end to the independency of Atropatena).

Kaspiana's being in the structure of Atropatena at first and then, after the 3rd century – of Sassans' state of Iran is affirmed with the below-given facts. Alban historian Mussa Kalanlatli writes that Mesrop Mashtos (the 5th c.) spread Christianity in Kaspı province (History of Albany, book 1, chapter 27). It's clear that in the strong times of the Sassans' state of Iran, which patronized Zaraost's religion, Mashtos couldn't carry out any publicity in the territory of Iran. The territory, where he publicized Christianity, was the present Mil plain. An Armenian author of the 5th century Agatangel writes that Kaspies, Albans, Lbins and Jgibs came to help Khosrov, tsar of Armenia (217-238). It's clear that in the times of Sassans, who carried out a struggle against the Arshaks' dynasty in Armaniya (this dynasty itself put an end to the power of Arshaks' dynasty in Iran), Kaspies from Kaspiana, which was under the power of Iran, could't come to Armaniya to help Khosrov from the Arshaks' dynasty. This help could come from the Kaspı province, which covered the Mil plain. Joining together the information of ancient authors (including Strabone's information about Kaspiana's being in the structure of Albans) about Kaspiana's concerning to Atropatena at first, and then to Iran, and adding there an information of Armenian sources and information from the "History of Albany" about Kaspı province in the Mil plain, Armenian investigators came to a conclusion that Kaspı province of Albans (the Mil

plain) belonged to the Great Armenia. Azerbaijani historians also wrote that this province belonged to Albany at first and then passed to Atropatena (Azerbaijan Soviet Encyclopaedia. V, p. 291). So, as the investigators couldn't notice that there were two Kaspian provinces in ancient times in the Southern Caucasus, they had come to a wrong result. The fact is that in the 80-s of the 1st century BC Armaniya occupied Kaspiana belonging to Atropatena, which was located to the south of the Kur River after its joining with the Araz River up to the Caspian Sea. Strabone's information that Kaspiana belonged to Armaniya is connected with this event. We'll give facts below proving this thought. Now we satisfy only mentioning that Kaspiana (the Mil plain – Beylagan), which Strabone referred to Albans never belonged to Armaniya (i.e. to Hays). We want to present a fact to the attention of our readers, which affirms this idea: an Alban historian Mussa Kalankatli writes that after the death of Tiridad III, tsar of Armaniya (in 330 or 332), Albans were ruled by a person named Sanatruk in Paytakaran (i.e. in Beylagan). "He attacked Arminiya from here (i.e. from Beylagan – G. G.)" ("History of Albany", book 1, chapter 5). If Paytakaran was an Armenian province, then, firstly, why Sanatruk was the ruler of Albans, but not Armenians, secondly, if Paytakaran was an Armenian province, then why the author had to write that Sanaturk attacked Armaniya from there?

So, the thought of our territory to the south of the Kur historically belonged to the present Armenia because of Strabone's information is historical falsification.

But one problem is to be looked through connected with it. In the source "Armenian Geography of the 7th Century" is said that Paytarakan is a province of Armaniya (59). As we've mentioned, *Paytarakan* is an Armenian writing of Beylagan in the Mil plain. This is the point, which confuses the investigators. The real fact is that Armaniya occupied the Kaspiana province of Atropatena in the 80-s BC. But the 7th century Armenian author (the author of the 7th century Armenian Geography) mixed the Kaspian province in the Mil plain with Kaspiana of Atropatena, having occupied by Armaniya in the 1st century BC and referred Kaspian province's (in the Mil plain) Armenian name Paytakaran to Kaspiana of Atropatena. It was connected with that that about 800 years had passed since Armaniya's grasping of the Kaspiana province from Atropatena and the information of Armenian investigators about Paytakaran wasn't exact. For example, in one Armenian source is noted that Tiflis was placed in Paytarakan. So, the 7th century Armenian author's referring to Armaniya Paytarakan was in fact not Paytarakan referring to Albany, but Kaspiana referring to Atropatena.

5. The thought of Armenian and Russian historians that Azerbaijan territory to the south of the Kur River historically belonged to Armenians also is based to Strabone's information that *Araksena* is an Armaniya's province (Strabone, II, 14 and XI, 7, 8). In Azerbaijan history studying hasn't elucidated this problem up to now.

We must first mention that *Araksena* is a name being created by Strabone himself, consisting of the name of the Araz River and a suffix *ena* in the meaning of a place or area in ancient Greece. *Araksena* is in the meaning of *the bank of Araz*. If this way, then there could be two Araksenas: one – on the right bank of the Araz, the next – on the left bank of the Araz. This thought is affirmed by Strabone's information that “the Araz runs through Araksena” (Strabone, XI, 14, 3). Our searches show that Araksena, which Strabone referred to Armaniya is the right bank of the Araz River, i.e. Araz' bank referring to Atropatena. We'll give fact below affirming this thought, by now satisfy only saying that Strabone's information that Araksena belonged to Armaniya was mentioned side by side Sakasena to the south of Gurgan, i.e. to Atropatena (Strabone, II, 14, and XI, 7, 8). So, this Araksena territorially close to Sakasena belonging to Armaniya. No doubt that this closeness could be only with Sakasena to the south of Gurgan and Araksena to the south of the Araz River.

Thus, it's clear that, firstly, Armaniya occupied Sakasena, Kaspiana and Araksena provinces of Atropatena in the 1st century BC; secondly, Strabone's information about referring Sakasena, Kaspiana and Araksena provinces to Armaniya doesn't sound reasoning that Azerbaijan lands to the south of the Kur River historically belonged to Armaniya; thirdly, the idea of Sakasena (Ganja area), Kaspiana (the Mil plain) and Araksena (left bank of the Araz River) provinces of Albany as if were in the structure of the Great Armaniya appeared because of incorrect interpretation of Strabone's information.

Now let's pay attention to the fact indicating that in the 5th century BC, Armaniya grasped Sakasena, Kaspiana and Araksena provinces namely from Atropatena.

1. Strabone writes that “Atropatenians have got mighty army: Armenians and Parfiyans often devastating their (i.e. Atropatenians) country. But they (i.e. Atropatenians) put a strong resistance and took back the having been occupied lands” (Strabone, XI, 13, 2).

2. Strabone writes that Armenian tsars spread their properties, cutting some parts from surrounding them

peoples' provinces. They took Kaspiana from Midia (in Strabone's times from Atropatena) and Bessoroped (Nakhchivan area – G. G.) (Strabone, XI, 14, 5).

3. Strabone writes that Tigran (is meant Tigran II having lived in 95-56 BC) conquered the rulers of Atropatena (Strabone, XI, 14, 15).

4. Strabone writes: "One of the northern parts of Armaniya (here is meant the north of Atropatena being occupied by Armaniya – G. G.) is in the *Parakhoatr* mountains on the Caspian Sea (is meant *Bagrov* mountains on the south-west of the Caspian – G. G.)" (Strabone, XI, 14, 1).

5. Strabone writes that the Mantiana Lake (is meant the Urmiya Lake – G. G.) is in Armaniya.

6. In the source named "The 7th Century Armenian Geography" is shown that Paytarakan, consisting of 12 provinces, belonged to Armaniya (59).

As we've mentioned above, the naming of two provinces in Albany and Atropatena as *Kaspy* created mish-mash in Armenian sources and the Armenian name *Paytarakan* (Beylagan) referred to the Kaspiana province of Atropatena having been grasped from Atropatena in The 1st century BC. It's clear in itself that the information in "The 7th Century Armenian Geography" about the consisting of Paytakaran of 12 provinces is the same, which the same source referred to Paytakaran of Atropatena. The names of these 12 provinces were localized in the area to the south of the territory after the joining of the Kur and Araz rivers (Ашурбейли С. Б. О датировке и назначении Гыз галасы в крепости Баку. Известия АН Азерб. ССР, 1974, с. 3). As this problem was investigated by S. Ashurbeyli, we'll not stay on it. We only mention that S. Ashurbeyli's including the Absheron peninsula to Paytarakan (ibid, p. 39) is wrong.

The given facts show that, firstly, there is no doubt that referring to the great Armaniya in ancient sources Sakassena, Kaspiana and Araksena provinces were not in the territory between the Kur and Araz rivers, but in Atropatena. Our thought is affirmed by the information from the source named "The 7th Century Armenian Geography". There is said about the Atropatena territory of the Great Armaniya: "In Atropatakan: in the direction towards Midia its borders (northern) last up to the place, where the Araz River flows (here is meant the part of Araz after two rivers' joining together – G. G.) into the Caspian Sea" (59). This information is the same

with our background that in the 80-s of the 1st century BC Kaspiana, located to the south of this part of the Kur, was occupied by Armaniya. Secondly, it is clear from the above mentioned that the Great Armaniya wasn't the power of Hays at all.

Now we must answer the question that when the provinces of Atropatena – Kaspiana, Sakassena and Araksena were occupied and how long they remained in the structure of Armaniya.

In 250 BC Parfiya state being established in the south of the present Turkmenistan grew up fast and became the power covering a lot of countries in the Front Asia. After occupying the territory of Iran in the middle of the 2nd century BC made Atropatena a dependent one of itself. According to some investigators this happened between the years of 161-155 BC. An ancient author Pompeus Trog writes that Parfia carried out a war against Midians (i.e. against Atropatenians – G. G.) and defeated them (Pompeus Trog, XI, 1, 6). But at the beginning of the 1st century BC Parfiya became weak. Using this condition an Armenian tsar Tigran II (in 95-55 BC) began a war against Parfiya in 87 BC and surrounded Agbatan (present Hamadan) city, where Gotarz the Second, the ruler of Atropatena had had his headquarters. Gotarz II offered peace to Tigran II and according to the agreement gave the power on Atropatena to him. In order to make his power on Atropatena legalized Tigran II married the daughter of the ruler (История армянского народа. Ереван, 1980, с. 41).

Armenian historians write that the above mentioned provinces remained in the structure of Armaniya till the 4th century of our era (as the Armaniya state was destroyed in the 4th century). This lie is connected with Russian and Armenian historians' localizing of Sakassena, Kaspiana and Araksena provinces, having been occupied in the 80-s BC, in the Kur-Araz lowland and so, writing that as if the Azerbaijan territory to the south of the Kur stood in the structure of Armaniya about 600 years (since the 2nd c. BC up to the 4th c. AC), though, as it was mentioned above, those provinces belonged to Atropatena. Those provinces, having been grasped from Atropatena by Armaniya, were returned back in 66 BC. That year Rome defeated Tigran II and according to the agreement, Armaniya took its hands of all occupied countries. The year 66 BC is considered the destroying year of the Great Armaniya. An Armenian historian A. Manandian wrote that in the times of Tigran II, in 69-66 BC the Great Armaniya collapsed (118). (Очерк истории Грузии. Том 1, Тбилиси, 1989, с. 296). Atropatena restored its independency after it and so, took back its having been occupied provinces Sakassena, Kaspiana and Araksena. Klavdi Ptolomey's (the 2nd

c.) noting Kaspiana as the province of Atropatena (Ptolomey, VI, 25) also proves it.

Now we return to Strabone's information about Sakassena (Ganja region) to the south of the Kur River.

As it was mentioned above, investigators connected Strabone's information about referring Sakassena (Armaniya's grasping Sakassena from Atropatena in 87 BC) to Armaniya with the information about Saks' coming in the 7th century BC and grasping "fruitful lands" in Armini (in the east of Asia Minor) and came to a false conclusion of Armaniya's occupying of Azerbaijani territories to the south of the Kur. For example, connecting together Strabone's information "Saks grasped the best lands in Armini" (we've said already that this information concern Sakassena in the eastern Turkey) and Strabone's information about Sakassena to the south of the Kur (Ganja area), A. Akopian wrote that the Kur-Araz lowlands belonged to Armaniya since the 7th century BC up to the 4th century AC (Акопян А.А. Албания-Алканк в греко-латинских и древне-армянских источниках. Ереван, 1987, с. 15). But this fib refutes itself: if Saks came in the 7th century BC, how could they grasp "the fruitful lands" in the Kur-Araz lowland of Armaniya then? The matter is that then Armini was a province in the structure of Urartu in the east of Asia Minor. It seems to us that there is not necessity to stop on this fib. Strabone writes about Sakassena to the right of the Kur River: "After this plain (i.e. from Araksena on the left bank of the Araz River – G. G.) Sakassena is located, bordering with Albany and the Kur River, and then comes Gogarena" (Strabone, XI, 14, 4). *Gogarena* is the name of an area having the same border with the present Armenia and Georgia and remains in the name of Gugark district of Armenia up to now. It comes forth that the territory to the south of the Kur, including Sakassena (Ganja area) didn't belong to Albany in Strabone's times and the Kur River was a border line in the south of Albany.

Actually, ancient authors as Plini (Plini, VI, 39), Appian (Appian, 103) and Dion Kassiy (Dion Kassiy, 36, 54) mentioned the Kur River as a border-line between Albany and Armaniya. Farida Mammadova advises that there is no need to believe the information of these ancient authors. But there is one more information of the 5th century Armenian author Favst Buzand: in 371 "Musheg (Armaniya's military leader from Jinly tribes of Turkish origin – G. G.) took back a lot of provinces from them (i.e. from Albans – G. G.), which had been occupied by them before – Uti, Shakashen, Gordman, Kolt and bordering with them provinces. He made

the Kur River a border-line between his country (i.e. with Armaniya – G. G.) and Albany as it had been before” (Favst Buzand, book 5, chapter 13). These provinces, which were mentioned by the author, were situated to the south of the Kur: Shakashen – in Ganja area, Uti – in Aghstafa district, Kolt – an area between the Zayamchay and Shamkhorchay rivers, Gardman-Gazakh – in Borchali area. According the information of these sources it comes forth that the territory to the south of the Kur didn't belong to Albany. But one problem must be given an attention: **Albany of ancient authors and Albany, which was mentioned by Favst Buzand were not the same according to the territories. As, in the works of ancient author Albany covered the territory to the north of the Kur River, while Favst Buzand mentioned Albany covering both sides of the Kur.** This problem was put forth in Azerbaijan history studying more than once, but couldn't be solved.

From the above given information it's clear that Favst Buzand's words of Mushel's making the Kur River a borderline between Albany and Armaniya “as it was before” must be explained completely from other point of view. Saying “as before”, he meant the times of the Sak's kingdom, the states of Orods and Artashes in the territory of Armaniya. But it must be mentioned that there is not any information about Ar-Tash's occupying of Paytakaran (Beylagan) province (Kaspy province). That's why K. V. Trever's thought of Artashes' capturing of Uti, Paytakaran and all right side of the Kur (154, 58) is connected with the wrong localization of Kaspiana, Araksena and Sakassena provinces, which were grasped by Tigran II, as if not in Atropatena, but to the south of Kur River.

So, Strabone, Plini and other ancient authors take into consideration the Alban state existing since the 4th century BC up to the 60-s of the 1st century AC. As it was mentioned above, actually up to the times of tsar Aran the Kur River had been a border-line between the Alban state in the north and existing in the territory of the present Armenia ancient Turkish origin Sak's kingdom, Orods' (in Armenian Yervands) and Ar-Tashes' states. Thus, **the state, which Plini named as *Armaniya* wasn't the state of Hays, but Turkish origin political structure, existing in the territory of the present Armenia up to the years 30-20 BC.** As Plini passed away in the 20s of the 1st century AC, he couldn't write about the state of Arshaks' dynasty in the territory of the present Armenia coming forth after the 50-s of our era.

Now let's pass to the interpretation of Strabone about the third Sakassena. Strabone writes that “grasping the most fruitful lands in Armini,

Saks named the place as Sakassena” (Strabone, 81, 8, 4). All historians, including Azerbaijani investigators connecting together Strabone’s information about Sakassena in the south of the Kur in Atropatena (Ganja area) and “grasping the most fruitful lands in Armini, Saks named the place as Sakassena” mentioned that Sakassena being situated to the south of the Kur belonged to Armaniya in the 7th century BC (in the century when Saks came to the Southern Caucasus) (Шанадзе А. Г. Язык и письмо Кавказских албанцев. «Вестник отд. общественных наук Грузинской ССР. Тбилиси, 1960, № 1, с. 169-170; Тревер К. В. Очерки по истории и культуре Кавказской Албании. М.-Л., 1959, с. 58). Although, Strabone’s this Sakassena was situated in the east of Asia Minor. The basins of the Golden Irmak River in the east of Turkey were called as Sakassena in the middle ages (165, 77). Saks’ grasping of “the fruitful lands” in Armaniya was in fact there.

So, as it was mentioned above, there were three Sakassena (originally *Sakassin*) provinces in ancient times: the first – to the south of Gurgan (in Atropatena), the second – to the south of the Kur, in present Ganjabassar, the third – in eastern Turkey. Strabone’s referring to Armenians Sakassena was situated in Atropatena. In the years of 80s-60s BC in Tigran the Second’s period this Sakassena belonged to the Great Armaniya.

From all these we can make a conclusion that, firstly, the thought of all investigators considering that the word *Sakassena* consists of a word *Saka* and Iran origin word *shen* is wrong; secondly, Sakassena, Araksena and Kaspiana belonging to Armaniya in Strabone’s information are the provinces having been occupied in the times of Tigran II; thirdly, so, according to Strabone’s information of Sakassena, Kaspiana and Araksena provinces belonging to Armaniya and leaning back to this information, the conclusion of the territory of Azerbaijan to the south of the Kur historically was the Hays’ land is wrong. The word *Sakassena* is a Greece form of the word *Sakassin*. Favst Buzand’s information about Mushel’s occupying Shakashen in 371 and making of the Kur a borderline between Armaniya and Albany carries out another meaning: as it was already mentioned, the territory of Azerbaijan really “in the past times” – i.e. in the 7th century BC belonged to Turkish origin Saks’ kingdom, and then to Persian origin Yervands, more later to Artashs’ state. That’s why Igrar Aliyev and Farida Mammadova are wrong, when considering Strabone a sinner (Алиев И. Г. К интерпретации параграфов 1, 3, 4, 5, IV главы XI книги Географии Страбона. ВДИ, 1975, № 3, с. 10; Мамедова Ф. О некоторых вопросах исторической географии Албании I-VIII вв. Сб. «Историческая

география Азербайджана», Баку, 1987, с. 12). It must be taken into consideration that Strabone's information about Albany is based on materials referring to different times. Strabone's information that "the Araz River flows through Armini" (Strabone, XI, 1, 5) is also connected with this historical condition. No doubt that his information refers to the 1st century BC (Military attack of Pompey to Albany in the year of 66 BC). Albany covered our territory to the north of the Kur then. Our territories to the south of the Kur, where Saks, Albans, Gargars, Uties, Ganjaks and others lived were in the structure of the Artashes' state together with the territory of the present Armenia. Of all these tribes living to the south of the Kur were Albans in common sense for ancient authors, as the Alban tribe was the leading one among them. It was not accidental that being established state in the 60-s of the first century of our era to the south of the Kur (in Aran) was also called *Albany*. That's why enumerating of "the peoples of the Caucasus" Strabone only mentions Albans and Ibers (Strabone, II, 5, 12), not calling the names of Armenians or Hays. As, once occupied by Artash (Artashes) Paytakaran (the Mil plain), Uti, Artsak and Shakashen to the south of the Kur was in the structure of tsar Aran's state in the 1st century of our era.

An Armenian historian Moissey Khorenassi writes that Tiridad III, tsar of Armaniya (287-382) fought against Bassils (ancient Turkish origin tribe name), having come from the north. From this information Armenian historians consider that Gargar steppe belonged to Armaniya.

But such conclusion is wrong. Moissey Khorenassi writes that Tiridad went fighting against the northern tribes (i.e. Bassils) through the lands of Albans" (Moissey Khorenassi, book 2, chapter 84). So, in order to reach the Gargar steppe Tiridad "passed through the lands of Albans". This "the land of Albans" may be either Zangazur, or Artsak (Mountainous Garabagh). This is absolutely clear. But why did the ruler of Armaniya came to Gargar steppe, if this steppe didn't belong to Armaniya? This is the main point. But it doesn't mean that Gargar steppe belonged to Armaniya. Because, the same author in his second book's 84th chapter writes that Shapur, shah of Iran, organized north tribes (i.e. Turkish Bassils) to attack Armaniya. When Tiridad was informed about it, in order to pass ahead of Bassila, not permitting them to pass Armaniya "through the lands of Albany" (i.e. from Zangazur or Mountainous Garabagh), came down to Gargar steppe and fought against Bassils. This information is given in Alban historian Mussa Kalankatli's work "History of Albany" as well: "Forming up his army, Tiridad came down to Gargar steppe (it means that Tiridad came down

passing over a definite mountainous territory – G. G.), where faced northern tribes in a heavy battle” (History of Albany, book 1, chapter 12). (History of Albany, book 1, chapter 12)

As it's seen, from this information, Moissey Khorenassi doesn't come to the conclusion that as if Gargar steppe belonged to Armaniya in that period. The right answer is that both Gargar steppe and the author's naming as “the land of Albany” (Zangazur or Mountainous Garabagh) was the territory of Albany. This thought is affirmed by other information of the same author. He writes that (book 3, chapter 54) coming to Siuni (later Zangazur) province, Mesrop Mashtos (361-440) and after making an alphabet for Albans with the help of an Alban by origin Benjamin (this name was taken from Bible), “he returned to Armaniya”. From this information is seen that all the same Siuni didn't belong to Armaniya. As we see, Mashtos returned to Armaniya from there. If Siuni belonged to Armaniya in the second half of the 4th and in the first half of the 5th centuries, then why did Moissey Khorenassi write that Mashtos returned to Armaniya from there?

As it's seen from the given summaries, several problems of Azerbaijan history of the ancient times and early Middle Ages haven't been investigated yet. Historical truth can come forth according to the true interpretation of the information in historical sources, with one condition that the information must be explained in the limits of history studying. Taking out of this limit and relating to other period explanation loses its importance.

III. ETHNIC HISTORICAL PROBLEMS

From the above-given essence it's clear that since the beginning of the 1st millennium BC Turkish origin tribes and Turkish origin persons were the main participants of political events in the territory of the present Armenia. This thesis is the main point of our conception that ethnically the majority of the population living in the territories of the Southern and Northern Azerbaijan since the millenniums BC were Turkish people. That's why we must get the reader acquainted with this conception briefly.

Up to recent times Azerbaijan history studying considered ethnical belonging of the population living in the territory of Azerbaijan (both Southern and Northern Azerbaijan) and joint to it areas during the millenniums BC and in the 1st millennium of our era and what languages they used this way: in the South beginning since the 3rd millennium BC up to the middle of the 1st millennium, the population spoke either in *Hurri* (it's supposed that this language was relative to modern Daghestan languages), or in *Elam* (it's supposed that this language belonged to *Dravid* language family of India) languages. At the beginning of the 1st millennium BC the Manna state being established in the territory of the Southern Azerbaijan, was a political structure of an ethnos concerning one of those languages. Then, it's said that at the beginning of the 1st millennium BC *Ari* tribes (ancient Persian) having come to Iran plateau either from the sides of the Middle Asia or from south-west Europe had become a ruling ethnos and *Madays* being as if one of their branches, destroyed the Manna state in the 7th century BC and established the Maday (Midia) state. In the year of 550 BC the power passed to the Persian branch of *Aries* and the Ahamahies state was established. Then it's said that as if *Ari* origin *Madays* assimilated *Hurri* or *Elam-language* tribes (i.e. mixed with them annihilating their languages) and as the result, when Alexander of Macedonia put an end to the Ahamanies' state in the 4th century BC, on the base of former *Manna*, *Maday* and other tribes an Iran origin people – Atropaten people speaking in *Azeri* and its power was established in the territory of the Southern Azerbaijan. This people in its turn were assimilated by the *Saljug Oghuz* tribes in the XI-XII centuries. So, the Azerbaijan language is something which was brought from remote areas. This point of view is completely fictional.

There is no any written information about the history of the population in the Northern Azerbaijan before the first half of the 1st millennium BC. The reason is that the information in *Akkad*, *Assur*, *Elam*, *Urartu* and

ancient *Persian* sources in the III-I millenniums are mainly about the Southern Azerbaijan. These reports don't cover the territory to the north of the Araz River. That's why the written sources about the Northern Azerbaijan appeared only being connected with Alexander of Macedonia's occupying the Near East in the 4th century BC in ancient Greece and Latin languages, and then, after the 5th century AC in ancient Armenian and Georgian sources and in the works of Alban historians, having reached us mainly through the translations into Armenian language. That's why the view about the origin of our people covers only the IV-III centuries BC and the 1st millennium AC of the territory of the Northern Azerbaijan. According to the available view the population (i.e. Albans) here consisted either of Daghestan-language tribes (Lazgi, Avar, Sakhur, Lak, Dargin etc), or of Northern Caucasus-language tribes (i.e. Chechen-Ingush, or Nakh origin). Some investigators (Igrar Aliyev and Farida Mammadova in Azerbaijan) simply use the expression "Nakh-Daghestan origin". Thus, Albans having got a thousand-year state root was in fact either of Chechen-Ingush, or of Daghestan origin. Then it's said that having come from the Middle Asia in the XI-XII centuries and occupying the Near East and the Southern Caucasus, the Oghuz tribes assimilated together with "Iran origin Atropaten people" in the south, the Daghestan origin Alban people in the north and pull them out of the stage of history. At last, it's said that the present Azerbaijanis are the generations of the Saljug-Oghuz tribes having assimilated Iran origin Atropatenians in the south, Daghestan origin (or Nakh, i.e. Chechen-Ingush origin) Albans in the north after the XI-XIII centuries. These are the main points about the origin of Azerbaijanis.

This false conception having been said by some West European, Russian, Georgian, Armenian and Persian historians found their reflection in the generalized works about the history of Azerbaijan (A wider information about it see: 13, 15-40).

This conception, which tore the history of Azerbaijan during millenniums, destroyed the continuousness and traditional nature of its ethnic history and cultural heritage has damaged the spiritual and material world of our people and the size of which can't be limited by any measure. The most offensive point of it is in that those who want to ground the aggression of our treacherous Armenian neighbors against our lands have the same tone with the conceptions of Armenian historians: as it's unknown who in fact were the owners of the Northern Azerbaijan till the XI-XII centuries, then the territories to the south of the Kur belonged to Armenians, the territory to the north of the Kur – to Daghestan peoples.

Igrar Alyev and Farida Mammadova reject that there lived Turkish speaking people in Azerbaijan before the XII century. By saying that the Azerbaijani language was brought here after those centuries, they become companions of territorial pretensions of Armenian historians against Azerbaijan.

Thus, up to recent times many-thousand-year history of ancient Turkish ethnos in the Front Asia and Southern Caucasus, including the territory of the present Armenia, remained covered. Because of the extreme anti-Turkish emotion of Russian and Armenian historians passing from generation to generation, put a black curtain on the historical truth. The Azerbaijani historians had to be satisfied by repeating of their words and so, this anti-Turkish emotion had found its reflection in their works as well.

But such false point of view rose suspicion in some historians and linguists even in the period of the Soviet power. As, from one side, it was declared that since the 3rd millennium BC in the territory of the Southern Azerbaijan the local population used *Hurri*, or *Elam*-origin language, while in the territory of the Northern Azerbaijan – Daghestan, or *Nakh*-origin language, but in the indicated millenniums the place names and personal names both in the Northern and Southern Azerbaijan in ancient sources were neither in known ancient Eastern languages (Akkad, Assur, Elam, Hurri, Urartu, ancient Persian), nor in present Armenian, Georgian, Daghestan and Nakh languages. That's why many of these names were put aside by the explanation that "they are in ancient local languages". Secondly, it couldn't be understood by any means that why only in the territory of Azerbaijan the local population having formed the statehood during millenniums and centuries, were easily inclined to assimilation and refusing from their languages two-three times inclined as if to Iranian languages, and then to Turkish languages pulling out their own *Hurri* or *Elam*-origin languages in the south, and passed to the Turkish language pulling out their Daghestan-origin, or *Nakh* language in the north? How and according to which linguistic mechanism did this process happen? It's openly seen that this black point was sewed by a white thread. At the same time investigations showed that as those having been put aside names couldn't be explained in known ancient eastern languages and in modern Armenian, Georgian and Daghestan languages under the title of "they are in ancient local languages" were in fact of ancient Turkish origin (see: 13, 73-111). On this base it became clear that our ancient forefathers living both in the south and in the north were namely of Turkish origin people, but they didn't name themselves as *a Turk*.

In the 1st millennium BC Manna, Maday and Atropatena in the south and Albany in the north were the structures of Turkish origin peoples as well. Later on it became clear that *Kimmers* (the name of *Kimmer* is the ancient Greece pronunciation and written form of *Kamar* or *Gamar* tribe) having come from the north and settling down mainly in the territory of Azerbaijan and present Armenia and *Saks* were not of Iran origin, but of ancient Turkish origin. But it was impossible to declare the truth in the times of the Soviet structure in the conditions of anti-Turkish antipathy of Russian and Armenian historians. Because of it was expected the brand of a *Pan-Turkist*. In the years of 20s-30s of the 20th century a lot of our intellectuals became sacrifices of this brand.

For the first time in 1985 by the initiative of Mahmud Ismayilov, a correspondent-member of the Academy of Science of the Azerbaijan Republic, a collection named “About the Ethno-Genesis of the Azerbaijan People” was published only in 250 copies. The process of the historical truth began since then. Then, monographs and articles of historians Mahmud Ismayilov, Y. Yussifov and S. Aliyarov, philologists – T. Hajjiyev, N. Khudiyev, F. Jalilov and E. Azizov, the works of G. A. Geybullayev “The Place Names of Azerbaijan” (in Azerbaijan) in 1986, “Garabagh” in 1990, “About the Ethno-Genesis of Azerbaijanis” (in Russian) in 1991, “Ancient Turks and Armenia” in 1991, “From the History of the Formation of Azerbaijani Turks” and “About the Ancient Ethnical History of Azerbaijanis” in 1994 were published. The new conception of living of Turkish origin ethnos’ tribes in the territory of Azerbaijan since the millenniums BC was established, uninterrupted and traditional of ethno-history of our nation was put to its place, in short, the history of the people was returned to itself. This point of view is based on irrefutable facts (See: 13). We draw the readers’ attention to some of those facts.

The state, which established in the territories surrounding Urmiya, south Azerbaijan, at the end of the 9th century BC is named *Manna* in the script in Assurian language referring to the year of 843 BC and *Mana* in the script in Urartu language referring to the years between 810-781 BC. No doubt that becoming doubled of ‘n’ sound in the name *Manna* happened in Assur language of Sami origin. But in history studying the name of this state having existed up to 615-613 BC is written namely in Assur language in the form of *Manna*. Perhaps, it’s connected with Manna’s sounding well, than Mana.

The local pronunciation form of the names *Manna* (Mana) is unknown. There is not a complete thought about the ethnic belonging of this name.

But it's truly mentioned that this ethno-name is the ethnic name of the ethnos living there and *Manna* tribes are the sharp heirs of *Kuti*, *Lullubi*, *Subi*, *Turukku* and other tribes having lived in the territory surrounding the Urmiya Lake according to the Akkad sources referring to the 3rd millennium BC (89 a, 11). Thus, *Mannas* were having roots of local people.

According to one point of view, Manna tribes were of *Elam* origin, to other one – of *Hurri* origin (see: 13). There are views that *Elams* having lived in Khuzistan area of Iran before Persians referred to the *Dravid* language family of India, but *Hurries* having got a state named *Mitani* in the territory of Syria in the 2nd millennium BC together with Urartu tribes used Eastern Caucasus languages. But as it was above mentioned, place and personal names in Manna for some reason or other are not either in Elam, in Urartu or in Hurri languages. For this reason place and personal names in the territory of Manna referring to the first half of the 1st millennium BC were put out under the name of “ancient local names”.

It's openly seen that these points of views are not reasonable. In fact, this view comes out of such superficial thoughts that if Manna tribes were not of Sami origin (i.e. Akkad, Assur), then they had to be of Elam or of Hurri origin.

During recent years the view that the tribes having lived in the territories surrounding Urmiya in the 3rd millennium BC (thus, at the same time *Mannas* being their later generation) had been of Altay-Turkish origin was put forth. This view is based on onomatopoeic facts about place and personal names' being in ancient Turkish languages during the existence centuries of the Manna state, i.e. in the territory of Manna in the first half of the 1st millennium BC (see: 161, 162, 79, 13). With this there was opened a space for elucidating of the origin of *Manna* (Mana) ethno-name.

In order to solve this problem one must begin from the fact that in Assur and Urartu sources concerning to the first half of the 1st millennium BC there are mentioned the names *Manna* and *Mana* (the name *Mana* is last mentioned at the beginning of the 6th century BC), but the name *Mag* isn't met there. But in an ancient Persian-language source concerning the middle of the same millennium (on Bisutun rock script concerning to the year of 519 BC) and in the work “History” of a Greece author Herodotus who lived in the 5th century BC the names *Manna* and *Mana* aren't mentioned, but *Mag* is mentioned everywhere. The reason of it investigators see in that as if in the territory of the Southern Azerbaijan and there was established the Maday (Midia) state in the north-west of Iran in the year of 673 BC and between the years of 625-613 BC, having mixed the Manna state with itself,

Madays (i.e. *Midians*) were assimilated with *Manna* tribes (Фрай Р. Наследие Ирана. М., 1972, с. 97), became *Iranians* (172, 110, as *Madays* are considered *Ari* origin population; but it's not completely this way, *Madays* themselves were of ancient Turkish origin tribes, see below), Iran origin Maday language became the mean of intercourse fro *Manna* people (89, 70) and so, no tracks of the Manna remained there (Играп Алиев. Очерк истории Атропатены. Баку, 1989, с. 25). They also mention that during of its existing for about 125 years the common *Maday* people wasn't formed there (89, 65). One can't understand: how could be *Mannas* assimilated by *Madays* then? It's clearly seen that none of these views reflect the truth and so, the reason of mentioning of *Mag* ethno-name in Assur and Urartu sources and *Manna* (Mana) ethno-name in ancient Persian (on Bisutun rock inscriptions) and Greece (in Herodotus' work) sources remain unexplained yet.

First of all we want to note that the view of considering of *Madays* of *Ari* origin is completely concocted. All place and personal names in the territory of Madays are of Altay-Turkish origin (13, 129). The enemy regard of Madays towards *Ari* origin, Persians prove it openly. According to Herodotus, Mag from Maday said to Astiag, the last Maday ruler: "To strengthen your power is important for our time; for, if the power passes to Persianas, Madays will be changed into slaves, Persians will behave with them (i.e. Madays) as contemptibly as to strangers. In contrary, as long as you, **the member of our own kin** are the ruler of the land, we derive advantage from your share of power and we are respected because of you" (Herodotus, I, 120). It seems to us that everything is clear from this conversation.

So, Turkish origin Madays couldn't assimilate Turkish origin Mannas. Mutual attitudes of two ethnos don't fasten the process of assimilation, but the process of consolidation.

From our investigations about the origin of Manna (Mana) ethno-name the following conclusion came forth: as professor Tofiq Hajiyev wrote correctly, the local pronunciation form of ethno-names *Manna* and *Mana* was as *Manga*, i.e. there was 'ng' joint sound being characteristic for ancient Turkish languages (35, 131). But according to the irregularity of changing of this sound into 'n' the name *Manna* gained the form of *Mana* and this form passed to Assurs and Urartu people. But Turkish speaking Madays living in the neighborhood with Mannas because of changing of the sound 'ng' into the sound 'g', the ethno-name *Manga* was pronounced as

‘g’, passed to Persians from them, and to the works of ancient authors from them.

There are facts affirming this view.

1. The *Elam* people called the Maday state and Maday country as *Matape*, also as *Magtape*. Consisting of the ethno-name of Madays *Matay* (it has got both *Maday* and *Matay* forms in Assurian sources) and the suffix *pe* showing plurality in *Elam* language the *Matape* name is in the meaning of *Matays*. As it's seen, *Mag* ethno-name found its reflection in the name *Magtape*. It seems to us that this name consists of *Mag* ethno-name, from the word *tay* as a rule being added to the name of an ethnos in ancient Turkish languages and in the meaning of belonging and from the suffix *pe* in *Elam* language – meaning plurality. It's clearly seen that as there wasn't the word *tay* in *Elam* language, the Elams had taken the name *Magtay* from some Turkish origin ethnos and then added suffix *pe* to the end of it. So, *Magtape* is at the same time *Magtays*. The Elams could take the name *Magtay* from Turkish speaking *Madays*; by other words, Madays called the Manna state as *Magtay*. Then (after the Maday state's joining Manna with itself in the year of 615 BC), Elams gave the same name to Maday, which they had used for Manna before.

It appears clear that the Mannas were given the name of *Mag* by Turkish origin Madays, i.e. the joint ‘ng’ sound in the name *Manga* was changed into ‘g’ in Madays’ language and passed to Persians from Madays.

2. The word *Mang* takes part in a lot of ethnic names of the Altay-Turkish origin tribes: Mangut (*ut* is a suffix showing plurality in ancient Turkish languages), Mongol, Manjur, Magni, Mansi, Mongush, Munget and others (see: 13).

3. *The Mags* (i.e. Mannas) were the executor-shamans of religious outlooks both in the structures of the Maday state (the years of 615-550 BC) and in the times of the Persian Ahamans’ state (550-331 BC). Ancient authors characterize Mags as construes, telling fates beforehand, protecting of religious traditions. In people’s legends of Altay-Turkish origin *Tungus* tribes from surrounding of the Lake Baykal and Amur are mentioned that there had been a shaman people named as *Manga* in the far past and is said that the spirits of those people live in *Tungus* shamans (see: 13, 68). We consider that perhaps the *Manga* ethnic name in those legends and *Manna* (really, *Manga*) ethno-name has come from the same origin.

4. A lot of West European orientalists (Gobino, O. Dorn, P. Sayks, Y. Pjilsky, A. Olmstedt, L. Elvel-saton) wrote that *Mags* were of *Turan* origin

(Gobineau. *History des Perses*. Vol. I, Paris, 1869, p. 527; O. Dhorne. *La religion des Achemenides*. "Revue biblique", vol. X, 1913, p. 22; P. Sukes. *A history of Persia*, vol. I, London, 1921, p. 99; J. Przuluski. *Les Mages et les Medes*. "Revue de l'histoire des religions", vol. 122, # 2-3, pp. 86-88; A. T. Olmstead. *History of the Persian Empire*. Chicaco, 1948, p. 31; L. Elwel-Sutton. *A guide to Iranian area study*. Ann Arbor, 1952, p. 73).

5. Having been found in the village Ziviya in the territory of the Southern Azerbaijan and in some goods of treasure referring to the 9th-7th centuries BC by the investigators, there are style paintings named as "Skif's animal style" in scientific literature. There are the same paintings on the goods having been found in Altay barrows. As the investigators couldn't define an ethnic belonging of *Manna* tribes, they explained it as the influence of the Front Asia culture to Altay (Артамонов М. И. Происхождение скифского искусства. «Советская археология», 1968, № 4, с. 28-29). It seems to us that this is nothing than simplifying.

Being known in the territory of the South Azerbaijan since the 9th century BC *Mannas* are considered the heirs of *Kuti* and *Lulubi* tribes who used to live in the territory surrounding the Urmiya Lake as *Avtokhton* population in the 3rd-2nd millennium BC (see: 89). As we've mentioned above, Azerbaijan historians don't have a complete view about ethnic belonging of *Mannas*. The thought of their being of *Elam* language or *Hurri* language (Caucasian language) (see: 13, 17-18) doesn't base on any concrete historical facts. This thought is based on as if to such a logical consideration that if *Mannas* were not of *Sami* or *Iran* origin (this is truly this way), then they had to be either *Elam* language or *Hurri language* tribes. If not to take into consideration *Sumerians* having lived between Two Rivers (in Mesopotamia) since the 4th millennium BC and Iran-language tribes having come to the Iran plateau at the beginning of the 1st millennium, there is not any other known ancient ethnos in the Front Asia that *Mannas* could be considered their relatives.

As it was mentioned above, the view of *Mannas* being of Altay-Turkish origin appeared forth recent years. This view is based on the place names in the territory of surrounding the Urmiya are being explained according to ancient Turkish languages in the first half of the 1st millennium BC (see: 13, 72-84). The names of the Urmiya Lake in different historical periods also prove this point.

Zamya. The first name of the Urmiya Lake as *Zamya* is mentioned in a source in Assurian language referring to the 9th century BC (89, 101). The word *Zamya* in that source is explained as the name of the lake, of the

territory to the south of the lake and the name of the population living in that area. G. A. Melikishvili considers the name *Zamya* in that source as the name of a tribe and thinks that *Zamya* was one of branches of *Lullubi* (or *Lulubi*) tribes, which name was being mentioned more than once in Akkad sources since the 3rd millennium BC (121, 124). This thought is connected with the explanation of the *Zamya* name according to known ancient Oriental Languages. In fact, *Zamya* is the name of the Urmiya Lake and so, Assurians called the people living to the south of it by its own name. This is proved by an expression “The Zamya Sea” in the source as well.

The meaning of the name *Zamya* wasn't explained up to now. In order to make this name clear one must restore its local pronunciation form at first, as, being written as *Zamya* in the source is *Sami* origin Assurian pronunciation and written form. Investigations showed that as there wasn't a 'ch' sound in Assurian language *Zamya* reflects the local name *Chamya*, i.e. a secretary replaced sound 'ch' by sound 'z'. But this form of the name also can't be considered the complete one. We consider that as there wasn't a sign expressing 'y' sound in the cuneiform alphabet, a secretary had to write the word *Chaymua* (or maybe *Chaymuya*) as *Zamya*. Thus, it seems to us that the lake's name was *Caymua*, which came forth of an ancient Turkish word *say*, and according to typical Turkish language replacing of s->ch, it had become *chay* (There is no doubt that *chay* part of the word *chaymua* comes forth from Turkish *say*; one point also attracts the attention that the word *chag* in the name of the Chagatu River running to the Urmiya Lake consists of a Turkish word *sag*. Thus, pronouncing of 's' sound as 'ch' in some words in Turkish languages in the territory of the South Azerbaijan concerns even to the 1st millennium BC), which means *a stony place of volcanic origin* (93) and *mua*, meaning *water (lake)* in Ural-Altay languages. In the languages belonging to the Ural-Altay languages *mu* and *mye* are in the meaning of *water*. According to the origin this word is the same with *mu* (water) in *Eveng* language, *mu* (water) in *Nagidal* language and *mu* (water) in *Oroch* language (151, volume II, p. 548). The root of Mongolian word *muren* (water) also consists of *mu* (water). As a whole *chaymua* (volcanic origin) gives the meaning of *rocky water (lake)*. Really, there are about 200 islands of volcanic origin in the Urmiya Lake. Even Ibn Havgal, an Arab geography scholar of the 10th century wrote that there were a lot of islands in the Urmiya Lake (12, 111).

As we'll mention below, in the name of *Urmiya* Lake there is a word *mua* (water) in the form of *miya*. It's interesting that the name of the Araz

River was mentioned as *Muna* in an Urartu source concerning to the 8th century BC. It was also defined that there was the word *mu* (water) in the Urartu language. It's not surprising that there was the word *mu* (water) in the Urartu language. There are other Turkish origin words in the Urartu language as well. In Urartian *ata*, *tiau*, *terau*, *sy*, *shani*, *shure* (it's interesting that from the word *shure* (arm, weapon) in Urartian, there is *shureli* as *armed*, so, this word was formed by Turkish suffix *li*) words are the same in origin with *ata* (father), *ti* (to say, originally *dimak*), *tora* (form), *su* (water), *chan* (reservoir), *sur* (lance), *asra* (young, teenaged boy), *ev* (house) in Turkish languages, including the Azerbaijani language (Мещанинов И. И. Аннотированный словарь урартского (биайнского) языка. С. 15, 52, 210, 264, 267, 290, 302, 304).

Chayechasta. The name of the Urmiya Lake is as *Chayechasta* in the book "Avesta" concerning to the 7th century BC (See: Касумова С. Ю. Южный Азербайджан в III-VII вв. Баку, 1983, с. 19). Initiatives of explaining of this name by means of Iranian languages run to waist. Though I. Markvart was right concerning this name to the language of *Mannas*, nevertheless, he couldn't open the meaning of this word (172, 108-109). It's impossible to give the etymology of the name *Chayechasta* according to any of ancient Oriental languages. Our investigations showed that the *chay* part of the name *Chayechaste* is the first component of the name *Zamya* (in fact, *Chaymua*), about which we've spoken above, is in the meaning of *say (chay) – volcano origin rock (stone)*. The *chas* part of the word consists of a typical Turkish *yas (chas) – green* (in Azerbaijani because of interchanging of y-sh the root of the word *yashil* (green) is from the word *chas*). Really, being very salty, the Urmiya Lake is seen green (blue) in an open air. The part *ta* at the end of the word is, as to us, the word *tu* (lake) in Altay languages, but this word was sounded as *ta* in the language of "Avesta", or secretaries, having copied the book, wrote the word *tu* as *ta*. Thus, in fact the word is as *Chayechastu*. It must be mentioned that the word *tu* in the meaning of *lake, water* occupies a wide place in the Ural-Altay languages. In the languages of Kamassins, Koybals and Karakas, being one of the branches of Turkish-speaking Khakas people, the word *tu* means *lake* (126, 553-554). In Selkup language, concerning to the Altay language family, the word *tu* means *lake*. There are the words *to*, *tuv* (lake) in the languages Khants, Komies, Nenes peoples, speaking in Finn-Ugrian (151a, 70-71). A lake in Altay, in Sayan Mountains is called as *Tu* (Беккер Е. Т. Южно-самодийские гидронимы Томской области, с. 183). According to the investigators, because of

forefathers of Turks and Hungary peoples moving to the Eastern Europe from Siberia, they brought the word *to(tu)* – lake to the territory of Hungary: in the names of the lakes Fekhrto and Nadto there are the word *to* (lake) in the Hungarian language. It's interesting that the word *tu* found its reflection in the names of the rivers *Chagatu* running to the Urmiya Lake and its branch *Tagatu*. But the component *tu* in the names of these rivers are the result of interchanging of s->t in Turkish languages. (For s=t interchanging in Altay languages see: Б. А. Серебрянников. Советское филю-угроведение, 1965, с. 4). For example, one river in Tatarstan is called *Aktay* (i.e. *Akchay*). Two rivers named as *Aktay* are known in Sverdlovsk province (А. К. Матвеев. Географический словарь Урала. Свердловск, 1980, с. 13). The name of the river *Chagatu* consists of ancient Turkish words *sag (chag)* – clean, drinkable (93, 480) and *tu* – water. Actually, comparing with *Ajichay* (Bitter river; in Persian: *Talharud*, consisting of the words *talh* – bitter and *rud* - river), the water of the Chagatu River is sweet, drinkable. The *tu* from of the word *su* – water found its reflection in the names of the rivers of other countries, where Turkish peoples live. The name of the *Shirgaytu* River in Altay is in the meaning of *river with purl sound* (See: «Словарь русской транскрипции терминов» и слов, встречающиеся в географических названиях Казахской ССР. М., 1960, с. 29). There are *Marchatu*, *Turushkantu* and *Irbistu* rivers in Kyrgyzstan (128, 47). It must be mentioned that the river which is named as *Farat* (the Tigris) is the perverted form of *Purattu* in the language of *Akkads* of *Sami* origin having lived between the Tigris and the Euphrates rivers in the 3rd millennium BC. It's known that *Akkads* took this word from *Sumerians*. In Sumerian monuments this word is as *Buratu*. The meaning of this hydro-name wasn't explained up to now. But it can be supposed that the ending *tu* in Sumerians' naming of a river as *Buratu* is the same with *tu*, *su* – water of the rivers *Chagatu* and *tagatu* in the South Azerbaijan and with some rivers in the Middle Asia. It seems to us that *Baratu* consists of the ancient Turkish word *abra* – giving profit, saving, causing of luxury living (147, I, 59-60) and the word *tu*, *su* – river.

All these leave no space for suspicion of correctness of restoring the name *Chaychasta* as *Chayechastu* and the *tu* part of this name in the meaning of *lake, water* in Altay-Turkish languages.

Thus, *Chaychasta* (*Chayechastu*) gives the meaning of *rocky green lake (water) of volcanic or lava origin*. The word *green (blue)* in the name of the lake corresponds with the name being given to the Urmiya Lake by Persians – *Kabudan* – green, blue (the writing of this word as *Kabuzan* in

the works of Arabian geography scholars of the 9th-10th century is the mistake of secretaries because of similarity of *dal* and *zal* signs in Arabic scripts). It must be mentioned that Strabone wrote that the lake was named as *Kapavta* in Midia (in his times in Atropatena), (Strabone, XI, 13, 2). No doubt, that this word is an ancient form of Persian language *Kabudan* – green, blue. But the attention is drawn in that that at the end of the word Chayechasta, as well as of *Kapavta* stands the component *ta* (originally, *tu*). One can come to such a conclusion that ancient Persians had borrowed ancient Turkish origin word *tu* – water, lake from *Manna* or *Midia* tribes and added it to the name, which they gave to the Urmiya Lake. If this way, then *Kapavta* gives the meaning of *blue water (lake)*.

Mantiana. Strabone writes that a lake in Armaniya named as *Mantiana* (Strabone, XI, 14, 8). The author's reason of showing of this lake in Armaniya is clear: Tigran II, the ruler of Armaniya, grasped some provinces of Atropatena from becoming weak Parfia in the 80-s BC and in order to legitimate his power on this country married the daughter of the ruler of Atropatena. But after the defeat of Tigran II by the Rome army in 68 BC the Great Armaniya collapsed and Atropatena restored its independency. So, Strabone's this information refers to the 80s-60s BC. But his naming the lake as *Kapavta* was taken from a source concerning to earlier period of the 1st century BC.

It must be mentioned that Strabone's information about the naming of the Urmiya Lake as *Mantiana* became a real impediment in the investigation of the origin of Azerbaijan people. So an Armenian historian N. G. Adons for the first time in 1908 wrote that the name *Mantiana* is "from the nation's name having lived there once" (48, 419). And that's it – a stone was thrown into a well! Not mentioning Adons' name I. M. Dyakonov adopted this idea (89a, 117), Igrar Aliyev took it from him and included to his works (49) and from him in her turn adopted S. Y. Gassimova (Касумова С. Ю. Азербайджан в III-VII веках. Баку, 1992, с. 25-26). They wrote that the *Mantiana* hydro-name is the same with the name of the state *Mitanni* of ancient Caucasian-language *Hurries*, having existed in the north of the present Iraq in the 2nd millennium BC. Thus, *Mannas* were of *Hurri* language people (49a, 136). This is completely erroneous point of view. As Strabone's mentioning *Mantiana* consists of the local name *Manti* and ancient Greece suffix *ana* meaning the place, which was added by the author (Remember the names of Atropatena, Araks-ena, Kaspi-ana, Margi-ana and others in the works of ancient Greece

authors). If this way, then, how one can find a linguistic proximity of the names *Manti* and *Mitanni*?

Our investigations showed that the name *Manti* is a purely ancient Turkish hydro-name. It seems to us that the local pronunciation form of this name was *Mangtu* or *Mengtu* (because of passing of Turkish origin ‘ng’ into ‘n’ it became *Mantu* or *Mentu*). But perhaps, Strabone’s informant (Strabone himself never was in Midia) pronounced the name of the lake as *Manti*, or secretaries having copied the work wrote this unknown to them name *Mantu* (*Mentu*) as *Manti*. It’s possible that this mistake had been in a source, which Strabone used. Our restoring word as *Mangtu* (*Mengtu*) consists of an ancient Turkish word *mengu* – *eternal, everlasting, forever* (93, 341) (Here is meant the invariability of the lake’s water, its staying in one place in the same state; actually, a lot of rivers run to the Urmiya Lake, but not a single one runs of it) and of an Ural-Altay origin word *tu* – *lake, water* as in the names of *Chaychastu* and *Chagatu*. Thus, the name, which Strabone mentioned as *Mantiana* is nearly in the meaning of *the lake with the stable water-level, eternally standing in one place water, not flowing water*. For comparing we want to say that in Altay (in the territory of Tuva) the lake, which takes a lot of small rivers, but no river run from it, is called as *Mengi-khol* (i.e. *Mengi-gol* – *Mengi Lake*).

One more view connected with the name *Mantiana* must be explained. Strabone writes that *Mantiana* is in the meaning of *blue*. This information also proves that the name *Mantiana* doesn’t have any connection with the name of the *Mitanni* state. There is no any *mantiana* word in the meaning of *blue* in ancient Oriental languages. It seems to us in the source, which Strabone used two views – both the naming of the lake as *green* (*Kapavta*) and as *Mantiana* were joined together.

Urmiya. The name *Urmiya* was first mentioned in the works of al-Mugaddassi (12, 134) and Ibn Havgal (12, 111), Arabian geography scholars of the 10th century. But, no doubt, that the lake’s name had been existing before the indicated century. This can be proved by two facts. Firstly, *miya* component in the lake’s name and *mua* – *water, lake* in the name of *Zamya* (*Chaymua*) concerning to the beginning of the 1st millennium BC are just the same; secondly, according to ancient sources a city not far from the lake was named as *Urmayate* in the territory of Manna in the 7th century BC and no doubt, that the city adopted its name from the Urmiya Lake. The 10th century Arabian author Ibn Havgal mentions that Urmiya city is at a distance of 2 farsah from the lake (12, 111). The author

also notes that according to *Mags*' information, Zaraost was born in this city (12, 111). In the languages of the peoples concerning to the Altay language-family of Siberia and Altai, the name *Urmiya* consists of the words *ur* – *height* (151, vol. 1), *heights referring to one mountain chain* (151a, 74) and from the word *mua* – *water, lake* as in the word *Zamyā* (*Chaymua*), having been mentioned above. Really, the Urmiya Lake is situated in the height of 1275 *m* above the sea level. So, the hydro-name *Urmiya* is in the meaning of *water (lake) in the height*.

Shor. The 10th century Arabian geography scholar al-Istakhri wrote that the Urmiya Lake was named as *Shor* ('bukhrat at-Shurat'), (12, 88). Explaining this name as *the lake of heretics* (Караулов Н. А. Сведения арабских писателей о Кавказе, Армении и Азербайджане. 1. Ал Истакрий. СМОМПК, вып. 29, Т, 1901, с. 5) is a figment. *Shor* is one of the names of the lake. Actually, the Urmiya Lake is very salty, that's why not a single spirited one lives in the lake. This was even mentioned by Arabian geography scholars. Ibn Havgal writes that the Urmiya Lake is so salty that neither any fish, no other animal lives in it (12, 111). The 14th century author Hamdullah Gazvini also wrote that this lake was named as *Shor*.

Agi. In an Armenian source referring to the 11th century the name of the Urmiya Lake was mentioned as *Agi Sea* (110). An Armenian historian having translated this source from Armenian into Russian wrote that this name was in ancient Armenian language (110, 221). This can be regarded as a good example of Armenian investigators replacing historical truths with figments. In fact, the name of this lake consists of an ancient Turkish word *agu* – *bitter* (93, 24) (the word *aji* – *bitter* in Azerbaijani is a phonetic form of the word *agu* in ancient Turkish languages). Actually, as we've mentioned above, water of the Urmiya Lake is very salty and has got very bitter taste.

Tila. The Urmiya Lake was named as *Tila* in the early middle ages because of the Tila Island in the center of the lake. The 13th century Arabian geography scholar Yagut Hamavi mentioned this name as *Tela*. So, the lake was named by the name of the island. The meaning of the word *Tila* comes from ancient Turkish languages: *tilga* means *land piece, strip, land area* (93, 560), which changed phonetically during the time. Perhaps, 'g' sound in the word *tilga* was changed into 'y' sound and then dropped down. For comparing we want to say that the 1st century ancient author Pomponi wrote the name of *Pirallahi* Island in the Caspian Sea as *Mela Talge*. Naming of big islands both in the Caspian Sea and Urmiya

Lake as *Talge* and *Tila* (originally *Tilga*) is a valuable fact from the point of view of the history of Turkish origin ethnos in the territory of Azerbaijan.

All our above mentioned facts about the names of the Urmiya Lake prove our conception about the Mannas being of ancient Turkish origin.

From all these, we come to a conclusion:

1. Finding of reflection of the words *mu* – *water* and *tu* – *lake* in the names *Zamya* (*Chaymua*), *Chayechassu*, *Mantiana* and *Urmiya* indicate that the Ural-Altay language group existed once really.

2. The tribes having lived in surroundings of the Urmiya Lake and in neighboring to it areas were the tribes of ethnos, which had been separated from Altay and Finn-Ugor languages' family.

Thus, from the above mentioned is clear that all existing names of the Urmiya Lake since the year of 881 are in ancient Turkish language. What have done with our ancient ethnic history of the mentioning of foreign investigators that the population having lived in the surroundings of the Urmiya Lake in the millennium BC was of *Elam* or *Hurri* origin and as if Turks came to these places only after 11th-12th centuries and some Azerbaijani historians' who are repeating their views, became clear to the reader.

Nearly all place and personal names having existed during the Manna and Maday states, i.e. in the territory of Manna and Maday (Midia) in the first half of the 1st millennium BC, are of Turkish origin. As it had been written about it (see: 13), there is no need to repeat again. That's why no suspicious place remain that Manna and Maday people were ethnos of ancient Turkish origin. The heirs of these ethnos appeared forth in the stage of the history under the name of Atropetenians. Russian historians and Igrar Aliyev in Azerbaijan consider Madays and Atropatenians, i.e. Azerbaijanis' forefathers of Persian origin (see: 49 and 49a). Turkish origin of place and personal names in the territory of Atropatena (South Azerbaijan) in the early Middle Ages rejects this point of view. There was written about it (see: 13). But let's introduce some of the facts to the reader's attention.

Ancient authors mention the name of a city in the territory of Atropatena, which was established in the territory of the South Azerbaijan, as *Fraata*. The 9th century Arabian geography scholar Balazuri notes that city as *Afrahrud*. The ending of Afrahrud-Fraata (originally *Fraatay*) *tay* – *chay* (according to the interchanging of *ch-t* in ancient Turkish languages there is *tay* form of the word *chay*; for ex.: there are rivers named *Aktay*

and *Karatay* in Tatarstan) was changed by the Persian *rud – chay* (river). That river is now called *Sifichay*, running to the Urmiya Lake at present and Fraata city was situated on the shores of this lake. It comes out that Sofichay was named as Fraatay before our era and the city adopted its name. The name, which an ancient author mentioned as *Fraata* was in fact as *Abratay*, i.e. the perverted form of *Abrachay*. The word *Abratay* consists of ancient Turkish words *abra – bringing profit* and *tay – river*. We'll say below about the taking part of the word *abra* in the names of *the Farat* (Euphrates) and *Arpachay* rivers.

Considering that the population in the territory of the South Azerbaijan in the millenniums BC was of *Hurri*-language, then *Iran*-language and at last, since the 10th-12th centuries Turkish-language, Igrar Aliyev for some reason or other doesn't answer this question: why is not there any Hurri-origin name among the names of the Urmiya Lake?

There are other names of the places (mountain, castle, river) and personalities (rulers, military leaders etc) of Turkish origin indicating that Turkish speaking tribes used to live in the South Azerbaijan during the millenniums BC and in the 1st millennium AC. We gave comprehensive information about it (especially see: 13) in our previous works and there's no need for repetition here. But it's worth speaking about the origin of the name of *Bazz* fortress.

In the works of the 9th-13th centuries Arabian geography scholars, when speaking about the struggle against the Arabian occupation under the leadership of Javidan (the years of 807-816) and Babak (816-837) and about the city of *Hurramis* indicate that the name of the fortress was as *Bazz* (Arabian author Yagoubi's expression "Azaris living in Bazz city" shows that *Bazz* was the name of the city as well – see: Said Nafissi. Babak. Baku, 1990, p. 22). The ruins of the fortress are in Garadagh region of the South Azerbaijan (According to Said Nafissi, in the north part of the Savalan mountain – See: Said Nafissi. Ibid, p. 26) in a 145-147 km of distance from Ardabil, to the 3 km north of Kalbeyir town (see: 3. М. Буниятов. О локализации города-крепости Базз. Известия АН Азерб. ССР, серия общественных наук, 1959, 15). But the language belonging and meaning of this fortress, being connected solid with political events of our history hasn't been explained up to now. Our investigations indicated that the name of the fortress is from Turkish origin word *baz – a mountain sunken place* (В. В. Радлов. The mentioned dictionary, vol. 2, part 2, p. 1541).

There is a word *bazghan* in the meaning of *abounding in ravines place* in ancient Turkish languages (93, 89), which consists of a word *baz* and a suffix *ghan*. The tops of peaks with a word *baz* really are sunken and hollow places (see below). A conclusion comes forth that *Bazz* was the name of the mountain at first (the 13th century author Yagut Hamavi's expression that "Bazz is a mountain" affirms this view) and then the mountain's name was given to the city, being built there, and to the fortress.

The word *baz* in Turkish languages is originally the same with *bayz*, *bays* and *bayts* – *sheer cliff, precipitous mountain, precipitous cliffs with a river running in the bottom* in Buryat and Mongol languages (See: 126, 65; Кузмина Г. Г. Словарь географических названий. М., 1969, с. 13). If so, then we can come to the conclusion that a word *baz* belongs to the Altay language group. According to investigators, this word, passing from Turkish languages into the Ukrainian in the form of *bevz* is being used in dialects of the Ukrainian in the meaning of *sheered part of a mountain, abyss, deep and dark valley of a mountain* (126, 77).

There is not a word *baz* in the meaning of a relief form in the Azerbaijan language and in its dialects. But there are a lot of mountain names with the word *baz* and its perverted forms in Azerbaijan and Armenia (see: below). Especially *Dostubazi* and *Osmanbazi* names in the territory of the Shamakhi district, Azerbaijan show that these words had been used in our language in the past, but then, being out of use dropped out of the speech. This is openly seen in different forms of *baz* as *bas*, *baaz*, *biz*, *buz* and *vas*, *vaz*, *veys* in the names of mountains and connected with them villages' names in Azerbaijan (mainly in the territory of the Nakhchivan Autonomous Republic) and in Armenia (in the areas of Dara Alayaz, Goycha and Zangazur). Different phonetic perverted forms of the word *baz* are connected with the pronunciation corresponding with dialects and accents of the Azerbaijan language in different historical stages. *Avaz* (a mountain name in the Tovuz district, Azerbaijan, perhaps had been sounded as *Aghvaz* at first, then 'gh' sound was interchanged into 'y' sound in speech and was dropped out of use; *Aghvaz* is in the meaning of *a whitish rocky baz*), *Aghbiz* (a mountain in Zangilan district, Azerbaijan, consisting of the words *agh* – *white* and *baz*, which was perverted in speech), *Betevaz* (a mountain name in Julfa district, Nakhchivan, consisting of Turkish words *bat* – *a mountain plate, sunny side of a mountain* (V. V. Radlov. The mentioned dictionary, vol. 4, part 2, p. 1617) and *baz*, *Veysdaghi* – *Veys' mountain* (a mountain name in Goyja ; the

perverted form of *Bozdagh* in speech – its *baz* part was combined with an Arab origin personal name *Veys*), *Gindivaz* (the name of a mountain in Sissian district, Armenia and a village name connected with it; consists of the words of Persian *kund* – *hill* and *baz*), *Dostubazi* (a mountain name in Shamakhi district, Azerbaijan, originally *Tuztubazi*, i.e. *Duzlubazi*; as the words *tuz*, *duz* in Turkish languages mean *salt*, *a salty place*, *saline land*, it's a perverted form of *Duzdubazi* i.e. *Duzlubazi*; it can be compared with a mountain name *Tuz-Bair* in Kazakhstan – see: 108), *Ignavaz* (a mountain name in Dara Alayaz area in Armenia; from Turkish words *egin* – *hill* and *baz*, see: 126, 637), *Adabaz* a mountain and summer pasture names in Dara Alayaz area; from the words *ada* – *a hill located in a plain place* in Turkish languages and *baz*), *Alkavaz* (a mountain name in Goyja area; from Turkish words *alga* – *a sunny side of a mountain*, see: 126, 47 and *baz*), *Kivaz* (a mountain name in Sissian district, Armenia; from the words of Persian *kuh* – *mountain* and *baz*), *Lehvaz* (a mountain name and connected with it a village name in Meghri district in Armenia; consisting of a Persian word *lab* – *lip*, in a figurative meaning – *a mountain jut* and *baz*), *Mavaz* (a mountain name and connected with it, a village name in the Mountainous Garabagh; perhaps, consisting of the name of Umay goddess, protecting children in ancient Turkish languages and *baz*; actually, there is a sacred place on the top of the Mavaz Mountain, which had been paid a visit when children were ill), *Nassirvaz* (a mountain name and connected with it a village name in Ordubad district, Nakhchivan; consisting of an Arabian word *nasr* – *script* and *baz*; really, on the rocks of the mountain there are script-like rock paintings), *Osmanbazi* (a mountain name in Shamakhi district, Azerbaijan; consisting of Turkish words *oz* – *the mouth of a river or a valley*, *yaman* – *difficult* and *baz*; the view that this name consists of a person's name *Osman* is wrong; it can be compared with a mountain name *Yaman-Bayz* in Buryatia), *Paiz* (the name of a hill cut with ravines – *Paiztapa* in Babak district, Nakhchivan and connected with it, a village name; *Paiz* is a perverted form of *Baz* in speech), *Sarvaztapa* (the name of a rocky hill in Goranboy district, Azerbaijan; originally, *Salvaztapa*; consisting of Turkish, including Azerbaijani words *sal* – *level stone*, *rock* and *baz*), *Teyvaz* (a mountain name in Julfa district, Nakhchivan and connected with it, a village name; from Turkish words *tey* – *hill* – 126, 548 – and *baz*), *Uybaz* (a mountain name in Ordubad district; from the Turkish words *oy* – *pass* – 126, 408 – and *baz*), *Chirvaz* (a mountain name in Sharur district, Nakhchivan; from Turkish words *chira* – *shrubbery being passed with difficulty* – 126, 607 – and *baz*), *Janbaz* (a

mountain name in the Mountainous Garabagh; from the Turkish words *chang, ching* – *impregnable mountain, an abyss mountain slope, an abyss peak* – Radlov V. V. The mentioned dictionary, III, 2, 2116 – and *baz*), *Shahbuz* (the name of a mountain with a sacred place on it in Shahbuz district, Nakhchivan and connected with it, the name of a dwelling place; consists of a Persian word *shakh* – *a mountain girdle* – Б. В. Миллер. Персидско-русский словарь. М., 1953, с. 308 – and *buz* being the perverted form of the word *baz*), *Shikhvuz* (a mountain name in Sissian district of Armenia and connected with it, a village name; from a Persian word *shakh* – *a mountain girdle* and *buz* being the perverted form of *baz*) and other names can be shown in this respect.

As it's seen, the word *baz* forms the second parts of these mountains' names. But in the names as *Buzgov* (a mountain name in Babak district, Nakhchivan and connected with it, a village name; according to the typical for Turkish languages interchanging of *a-u* sounds *baz* and a Persian word *kuh* – *mountain*), *Bizgov* (a mountain name in Davachi district, Azerbaijan; originally, *Bazgov*; from a word *baz* having passed into the Tut language from Azerbaijani and a Tut word *ku* – *mountain*), *Piaz* (a mountain name in Ordubad district; originally, *Bazbashi*, i.e. *a mountain with brown peak*), *Pazmari* (a hill name in Ordubad district and connected with it, a village name; consists of the word *paz* being a perverted form of the word *baz* and *mora* in Turkish languages in the meaning of *pasture*), *Baskuma* (a mountain name in Guba district, Azerbaijan; consisting of the words *baz* and *kum, gum* (sand), it's in the meaning of *sandy baz*), *Paz-Mahmoud* (a mountain name in Zagatala district, Azerbaijan; local population pronounces it as *Pas-Mahmoud*; consists of the word *baz* and personal name *Mahmoud*), *Buzovdagh* (a mountain name in Shamkir district, Azerbaijan; perhaps, it's the perverted form of the name *bazyat*; consists of the Turkish words *baz* and *yap* – *to increase, hill*) this word stands at the beginning.

In Garadagh area of the South Azerbaijan (as it was mentioned above, the Bazz fortress is situated in this area), in the names of the mountains *Dairbazi* or *Darvatapa* (in Syrian language it consists of the words *temple, cathedral* and *baz*; actually, there are ruins of a Christian temple in Daridagh Mountain) the *vaz* form of the word *baz* had found its reflection.

Mountain names as *Bakibaz* in Turkmenistan (S. Ataniyazov. The mentioned dictionary, p. 55; from the Turkish words *baku* – *hill* and *baz*) and *Gavagoz* (Ibid, p. 188; from the Turkmen word *gok* – *blue* and *baz*),

Khara-Bays (from the words *gara* – black and *baz*) and *Yaman-Bays* in Buryatia (from the words *yaman* – difficult and *bays*) are well - known too.

All above mentioned keeps no space for a doubt that the Turkish origin word *baz* means *a mountain's sunken* (having a sunken place on the peak of a mountain). Passing to the *baaz* form in a speech is a natural phonetic act. But the reason of doubling of the last 'z' sound at the end of this place name is unknown to us. Perhaps, this sound-adding existed in the speech of local population of that period and Arabian geography scholars put it to their works in that form. Nevertheless, there is a need for additional investigation for the reason of this sound-adding. Our investigators, saying that the population in the territory of Atropatena (South Azerbaijan) was of Iran-language, had taken their views from the works of the Russian authors.

Russian, Armenian, Georgian and some Azerbaijani historians (Igrar Aliyev, Farida Mammadova) consider that all forefathers of Azerbaijanis in the territory of the Northern Azerbaijan were of Daghestan-language (Lazgi-language) peoples. Much had been written about this (see: 13). Really, there lived the Daghestan-language tribes in the borders with Daghestan of the territory of Albany. They were the forefathers of present Udins, Avars, Sakhurs, Lazgis, Khinaligians and Girizinas. But the leading role there belonged to the Turkish speaking tribes. Albans, the founders of the Alban state, also were of Turkish-speaking tribes. We've not possibilities to speak about this problem wider here (see: 13 and 79). But in order not to arise the reader's doubt about our view, we'll briefly look only through the origin of the names of the big rivers in the territory of Albany.

One of the facts, upon which our conception about the living of the Turkish-speaking tribes in the territory of Azerbaijan and joint to it areas together with the Caucasian-language (more exactly – Daghestan-language) and Iran-language tribes lean back, is that the names of the big rivers in the Southern Caucasus are in ancient Turkish languages.

Araz. The name of the Araz River was first called by Hekatey (the 6th c. BC) and Herodotus (the 5th c. BC). The mentioning of the name of the Araz River in these works doesn't indicate that the river arose namely in those centuries. Simply, there is not a historical source about it. In a source concerning to the Urartu language of the 8th century BC (in a script having been written between the years of 785-753 BC by the order of Arkishtin I, the tsar of Urartu), the Araz River was named as *Muna*. Namely this tsar, passing through the Araz River, made a military attack to the territory of the present Armenia. Investigators couldn't explain the meaning of the

name *Muna*. Rejecting of giving more space to this problem, we want to say that in Tungus-Manjur languages the word *mu, mye* means *water* (151, I, 548).

Different points of views have been said about the meaning of Araz hydro-name. But none of them is right. Armenian historians showed initiative of explaining the Araz name through the Urartu language. For ex.: according to Armenian historians, it was adopted from the name of Eriakhi province in the territory of the present Armenia, which had been mentioned in Urartu sources. But if the suffix *khi* is the ending, which was added in Urartu language, then how could the word *Araz* (in Armenian pronunciation *Erackh*) come forth from the word *eria*? Н. У. Марр wrote that this hydro-name gave the meaning of *protecting of aries* according to the Persian language (Марр Н. Я. Избр. Работы, том V, М-Л., 1935, с. 2), У. В. Юсифов – that this name consists of Indian-European word *art* – *water, river* and a Turkish word *okus* – *river, water* (Юсифов Ю. Б. Топонимы и этническая история древнего Азербайджана. Materials of the conference being dedicated to the problems of Azerbaijan place names. Baku, 1987, p. 112), А. Ш. Хагвердиев indicated that this name came forth from the combination of Turkish words *ar* – *water, river* and *az, us, uz* – *river, water* (Хагвердиев А. Ш. About the origin of the Araz hydro-name. “The materials of the conference on the problems of Azerbaijan place names”, p. 207-208). These points of views are not right either. It’s because, the name of a river can’t be formed from the joining together of two words of the same meaning. In fact, the Araz hydro-name comes forth from Turkish words *araz, uras, oraz, uraz* – *calm, quiet, kind, helpful* (147, I, 666-667). This word was created because of the river’s positive role in agricultural affairs of the tribes living on both sides of the river. The nations, living on both sides of the Araz River, built irrigation canals and drank its water during millenniums.

Actually, comparing with the Kur River, the Araz is considered more quiet and calm river. The Kur is explained as *the crazy Kur*, but the Araz – as a *Khan Araz*. The 10th century Arabian geography scholar Ibn Havgal’s writing about the Araz River sounds well: “The water of the Araz River is sweet, tasty and light” (12, 111). For comparing we want to say that the ancient Turks called the Syr Darya River as *Sil*, which in ancient Turkish languages means *clean, good* (this word remains in the first part of the name *Syr Darya* in the form of *Syr*). By the way, according to Herodotus’ writing the Syr Darya River also was named as *Araz*. The naming of *Araz* of two rivers both in the Middle Asia and in the Southern Caucasus had

created intricate in defining of place coordination about the Araz River. The Iran-language peoples of the Middle Asia call *the Amu Darya River* as *Behrot*. This name consists of ancient Persian words *beh* – *kind natured, kind* and *rot (rud)* – *river*. The names of the *Arpa* rivers both in the territories of the Eastern Turkey and the Nakhchivan AR are not connected with *arpa* – *barley* plant, but with the word concerning to the Altay language family: *arba* – *giving profit, saver, coursed for living in luxury*. As it's seen, the etymology of our offering about the name *Araz* forms a line. It must be mentioned that Ksenefont (the 5th c. BC) noted a river's name in Mesopotamia as *Araz* (Motherbasis, I, IV, 19). A river running to the Syr Darya River is also called as *Aris*. It seems to us that these rivers' names also appeared forth because of their positive roles in the grain grower peoples' agricultural lives.

Kur. Strabone (the 1st century) mentioned this hydro-name as *Kur* for the first time (Strabone, XI, 2). But in an Urartu source, concerning to the 8th century BC, a country's name *Kuriaini*, is mentioned. Investigators localize his country in the basin of the Chaldiran Lake, on the upper flow of the Kur River in the territory of Turkey and write that the country reflected the name of the Kur River (Мешшанинов И. А. Предположительные сведения о движении халдов в пределах Азербайджана. Известия Азербайджанского Археологического Комитета. 1926, III, с. 36; Меликшвили Г. А. Урартские клинообразные надписи, с. 438). If this view reflects the truth, then one can come to a conclusion that the hydro-name *Kur* existed even in the 8th century BC.

Two points of views had been said about the meaning of this name. A. A. Akhundov connected it with the word *kur* – *well* in Udin language (Akhundov A. About the etymology of the word *Kur*. “The works of Azerbaijan State University”, 1956, # 3), К. Н. Aliyev – with the word *kur* – *river* in Griz language (Алиев К. Г. О названии реки Кура. «Доклады АН Азерб ССР». 1959, № 4). But our investigations showed that this name consists of a Turkish word *kur* – *lavish watered, strong, fast, unbreakable, proud* (147, III, 106) – (see: 13, 189). In fact the Kur River is the biggest and lavish watered river in the Southern Caucasus. There is one more fact indicating that the *Kur* ethno-name is of Turkish origin. There were three *Kur* rivers in the Northern Caucasus (in Maykop, Mozdok and Kuban) in the 19th century (133, 149). It's clear that neither Udin nor Griz peoples could create there the names of rivers.

Alazan. The name, which was first mentioned in Strabone's work (Strabone, XI, 3, 2), wasn't investigated up to now. Though the investigators of Georgia tried to explain its meaning through the Georgian and other Caucasian languages, it remained without any result. The thought that this hydro-name consists of as if a Georgian word *ala* – *humid* and *zani* – *place* (in fact, there isn't a word *zani* in Georgian, there is a word *sa* in the meaning of a *place*, but this word can stand at the beginning of place names: Sa-Kartvelo, Sa-Ingilo and others) (Никонов В. А. Краткий топонимический словарь. М., 1966, с. 18) is far from the truth. Consisting of Turkish words *al* – *wide area, big plain, glade* (147, I, 755) and *ozan* – *river* (147, I, 510), this is connected with the broadness of the river in the Alazan valley. As a whole, *Alazan* means *a wide river*. The word *ozan* (*uzan*) taking the form of *zan* in speech can be met in the name of the *Gizil-Ozan River* in the territory of the South Azerbaijan. It's interesting that the phonetic form of a river in the Mountainous Altay *Alazon* is also as *Alazan*. It must be mentioned that the word *ozan* – *river* is mentioned in Assyrian source referring to the year of 728 BC in the name of *Urimzan River* in the territory of Manna (South Azerbaijan). One can't localize that river. But *Urimzan* hydro-name consists of ancient Turkish words *irim* – *the flowing part of getting dry (in summer time) river* (126, 235) and *ozan* – *river*.

One of the branches of the Biy River in the mountainous Altay is called as *Kebozan*, a branch of the Oka River – *Berezan*, a river in the basin of the Volga River – *Cheremsan*, a river in Urals – *Yaruoazan*. There are *the Big Uzen* and *the Small Uzen* rivers in the Western Kazakhstan.

As it's seen, our conception about the origin of Alazan hydro-name is based on the historical truth.

The part of the Alazan River running through the territory of Azerbaijan is called as *Ganikh*. Some historians connect this name with the Kinik tribe of Saljug Oghuz, but this is wrong. In fact, the name of the river was mentioned as *Khanes* even by Strabone (the 1st century) (Strabone, XI, 3, 2). The hydro-name *Ganikh* is from the word *khanchay* – *a khan's river* in the language of Sakhurs, living in the north-west of Azerbaijan and in the southern Daghestan. Our conception leans back to following facts: one of the tribes having lived in Albany is called *Jigb* in Mussa Kalankatli's work "History of Albany" (the 7th century). We've defined that this tribe name is the phonetic form of the *yikhbi* ethno-name, being the ethnic name of *Sakhurs*. Thus, one part of the forefathers of being named as *Sakhurs* because of the name of Sakhur village in the south

Daghestan, used to live in Albany, in the basin of the present Ganikh River.

A part of the Iori River, running through the southern Caucasus and flowing to the Kur River, is called as *Gabirri*. First of all, we must say that the hydro-name *Iorri* consists of a word *ior* – *water* and a nominative suffix ‘i’ in Georgian. Plini (the 1st century) mentioned the name of the Ior River as *Iver* (VI, 26). This name comes from *ior* – *river* in the language of *Avars* living in the north-west of Azerbaijan and in the south Daghestan. Our conception is affirmed with the fact that *the Lbin tribe* being the forefathers of *Avars*, was one of the tribes living in Albany. Thus, being one of the rooted tribes in Albany, *Lbins* were the inhabitants of the basin of this river.

But the *Gabirri* name of the river is in Turkish and consists of the connection the name of *Kambich* province of Albany (*Kambissene* in Strabone, *Kambechan* in “The History of Albany”, *Kambezan* in the 9th century Arabian author Balazuri’s work, *Kambechavani* in the 9th century Georgian sources) and the name of *the Iori River*. So, the *Gabirri* – *Kamb Ior* name is in the meaning of *the Iori River running through the Kamb province*. This name remains in the name of *Kambori* height in Georgia, between the *Alazan* and *Gabirri* rivers. It comes forth that the part of the *Iori River*, running through the territory of Azerbaijan, in fact, had been running through the *Kamb* province of Albany. Namely because of that this part of the river was called as *Kambich*. We’ve mentioned above that even in Strabone’s work this province is in the form of *Kambissene*. As there wasn’t a ‘ch’ sound in the ancient Greece language, this name consist of *Kambich* and a Greece origin suffix *ene* indicating place, which was added by Strabone himself. The place name *Kambich* (in an Armenian script of “The History of Albany” it’s as *Kambechan* – book 2, chapter 19) consists of words *kam* – *river* in Altay languages (for example, in Udmurt language belonging to Finn-Ugor family *kam* means *river*, in Turkish languages *kem* – *river*; the river names *Ulu-Kam* in the north Caucasus and *Guru-Kam* in Gakh district, Azerbaijan, can be shown as examples) and *ich* in Azerbaijani (in the meaning of *between, inside*, for, the *Kambich* province of Albany was situated between the lower flows of the *Alazan* and *Iori* rivers, i.e. in their inside parts, covering the *Shirak* plain and the *Kambori* height belonging to Georgia – Меликишвили Г. А. К истории древней грузии. Тбилиси, 1959, с. 123). It must be mentioned that the word *ich* in Azerbaijani found its reflection in the village names of *Dara-Ich* (in Armenian script as *Darahich*), which was mentioned by *Mussa Kalankatli*

(“The History of Albany”, book 1, chapter 28) in Artsak province of Albany and *Karu-Ich* (in Armenian script as *Karuech*). That’s why, Igrar Aliyev’s connecting of a purely Turkish origin name *Kambich* with a country name Kambojia in India and thus, considering it of an Iran-origin is a wrong view (49). Igrar Aliyev’s this view came forth this way: V. V. Struve wrote that the names of the rivers Kur and Kambis (i.e. the part of the Iori River running through Albany) are connected with the names of the shahs of the Ahamans’ state of Iran *Kir* and *Kambiz* (Струве В. В. Арийская проблема. «Советская этнография», 1847, № 6-7, с. 120). V. I. Abayev, an Ossetinian linguist, wrote that the name of an Iranian shah *Kambizin* consists of the Kambojia nation living in the north-south of India (Абаев В. И. Из Иранской ономастики. Сб. «История Иранского государства и культуры». М., 1971, с. 367-368). Abayev adopted this view from John Carpenter (Charpentier J. Der name Kambuses. *Leitshrift fuc indologie und Iranistik*. Leipzig, 1923, Bd. 2, S. 140-152). Thus, when explaining of the name *Kambich*, Igrar Aliyev connected the views of V. V. Struve about the *Kambich* (originally, *Kamb-Ich*) river name with the name of an Iranian shah *Kambiz* and V. I. Abayev’s view about relation of this name with the name of Iran-origin Kambojia nation in India (it must be taken into consideration that both of these views are wrong) and came to a wrong conclusion that the *Kambich* province of Albany was under the control of Iran language tribes (49, 201) since the times of the march of Skifs (he considers the 8th-7th centuries BC). In reality the name *Kambich* has nothing common either with an Iranian shah *Kambiz* or with the name of Kambojia in India. As it was mentioned above, this name is of pure Turkish origin.

The connection of the name of the Gabirri River with the name of *Kamb* province of Albany (it had to be as *Kam*, the sound ‘b’ was added in speech, for example, even now the name of the Samur River is pronounced as *Sambur* in Guba-Khachmaz area; the name of the village *Darasham* was mentioned in Armenian sources as *Darashamb*) is affirmed with that that this river’s name was even written by the 1st-2nd century authors Plini (Plini, VI, 39) and Pomponi Mela (P. Mela, III, 41) as *Kambis*, which must be read as *Kambich*, as, not having a ‘ch’ sound in Greece and Latin languages, they gave this sound through ‘s’ sound. The Turkish words *kam* – river, valley and *ich* (in the meaning of *inside*, *between*), which were reflected in the names of the province and the river, show that they, who lived here, were Turkish speaking ones. And this is one of the facts, which prove the rightness of our conception about Albans being of Turkish origin.

The name of the Tartar River running through the territory of Albany is mentioned in the connection of the events of the 7th century in “The History of Albany”. As we’ve already written that this hydro-name consisted of the name of Tartar tribe of Gypchak people, we don’t stay on it now. The names of the rivers as *Bolgarchay*, *Gargarchay*, *Eljiginchay*, *Sumgayitchay*, *Samurchay* in Azerbaijan reflect the names of *Bolgar*, *Gargar*, *Eljigin*, *Sukait* and *Samir* Turkish tribes (see: 79).

All above mentioned openly show that the conception of considering of Albans as Caucasian language (Daghestan language) is completely wrong.

A state, named as Urartu in history studying was established in the surrounding territory of the Van Lake (this lake is located on the height of 1720 *m* from a sea level), in the east of Anadolu peninsula in the 9th century BC. This state existed up to the end of the 7th century BC (see about it: 121).

It must be mentioned that the name *Urartu* was unknown to *Hurri* origin (according to some investigators, *Hurries* were of the Caucasian-language origin tribes) Urartinans. This name was given to that country by *Assyrians* having lived between Two Rivers (in Greece language: in *Mesopotamia*). At the beginning of the 1st millennium BC *Urartu* (in Assyrian script as *Uruatri*) is explained as *an upper country*. This name was connected with the location of the Urartu state in heights, in a mountainous territory. But according to investigators, this name wasn’t of Sami origin Assyrian language, as its meaning can’t be explained according Assyrian. In the inscription of Tiglagpalassar I, the tsar of Assyria, referring to 114 BC, the name of a small Nahariya kingdom in the territory of the Urartu state is mentioned. After the establishing of the Urartu state its naming as Nahariya as well was connected with it. This name remains in Armenian in the form of *Nairi*. The name *Nahariya* is in the meaning of *the country of rivers* (*nahr* in Arabian means *river*). Actually, a lot of rivers of the east Anadolu take their beginning from this mountainous territory. So, the name of the Urartu territory in Sami languages was *Nahariya*. It comes forth from here that the Assyrians had taken the name of *Urartu* from other nation. Not having this word in Urartu and Assyrian languages, investigators couldn’t explain the meaning of this word. Our investigations showed that being of ancient Turkish origin, this name consists of the words in the Altay-Turkish languages *ur* – *height* (151, II), *heights concerning of a mountain chain* (151a, 74) and *art* – *a mountain pass* (see: 93). This etymology is proved by the fact of the location of the Urartu state in a mountainous territory. We are sure that Assyrians adopted the name of *Uriatri* (Urartu) from ancient

Turkish origin *Mannas* or *Madays* having lived in the territory of the south Azerbaijan. It's possible that Turkish origin tribes lived in the territory of Urartu and near to it areas as well. A lot of Turkish words in the Urartu language (40, 37-41), Turkish origin place names being mentioned in the Urartu sources (see: 14) prove it.

In the inscriptions of cuneiform alphabet of Urartu tsars the name of the country and state is as *Biaini* (reading is as *Biayin*). B. B. Piotrovsky writes that the meaning of *Biaini* is unknown (141, 32). In fact, *Biaini* consists of a word *Bia* and a suffix *ini* (*li*) in Urartu language, indicating a place. According to I. M. Dyakonov, *Biaini* is in the meaning of *the Bia country* (88, 140). Up to now investigators couldn't explain the meaning of the component *Bia*. B. B. Piotrovsky mentions that the meaning of the word *Biaini* is unknown (141, 15). He at the same time writes that how the Urartu people named the Van Lake is also unknown (141, 33). This name is written in Assyrian sources as *the sea of the Nairi country* (141, 33). There are not the names of Urartu (except the *Arart* form of the word *Urartu* in ancient Jewish language in Bible) and *Biaini* in ancient Armenian sources. The Van Lake is named as *Tosp*, which is a phonetic form of *Teushpa*, the capital of the Urartu state, as this city was located near the Van Lake. Our investigations showed that a *bia* part of the name *Biaini* is of Turkish origin.

As we've mentioned above, the *Biaini* state was established in the mountainous territory near the lake named as *Van* now. But the *Van* name of the lake isn't mentioned in the Urartu sources (141, 33). In general, there is not the name of the *Van* Lake in the sources in ancient Oriental languages. This name was first mentioned in the work of Ibn Gudaman, the 9th century Arabian author (12). Thus, the name of this lake appeared later. As we've mentioned above, there is not such a name in Armenian sources. In these sources the lake is named as *Tosp* (because of the name of Urartian city), *Bznunik* (the name of a province in the basin of the lake being connected with *Pecheneg* ethno-name) etc. noting seven names of the lake (*Tirrikh*, *Archish*, *Bznunik* and others), including *Van* itself, an Armenian G. A. Khalatyants nevertheless, could explain none of them (See: «Древности восточные». Том 2, вып. 2, М., 1901, с. 126-128). According to V. A. Nikonov, the name *Van* reflects the name of a people having lived on its shores (Никонов В. А. Краткий топонимически словарь. М., 1966, с.73). He also mentions that *bia* in the Urartian language means *a temple* (*Ibid.*).

We consider that *Biaini* (the name of a country and a state) is from the name of the Van Lake, which had been called as *Biya* before the establishment of the state; by other words, before the establishment of the state this lake was called as *Bia*. When the state was established the Urartians added a suffix *ini* to this word, which meant *place* in the Urartian language. It seems to us the *Bia* (*Biya*) name of the lake is of Altai-Turkish origin in the meaning of *water, lake*. *Biya* in the Bashgird language and *bu* in Tatarian mean *water, lake*. There are a lot of *bu* – *water* words in the hydro-names of Tataristan. There are a lot of river names being created from the word *biya* – *water* (128a). One of the branches of the Ob River is *Biya*. There are rivers called as *the Biya River* in Tatarsitan (75, 63), *Biya* – the left branch of the Kama River in Bashgirdistan (75, 63), *Viya* in the Middle Ural, *Viya* in Tumen province. For example, there are four rivers named as *Viya* in the Middle Urals. The left branch of the Vyatka River in Siberia is also called as *Biya* (V. A. Nikonov, the mentioned work, p. 68). The words *biya* and *viya* in the meaning of *water* occupy large space in the hydro-names of Khakasiya (126, 84-85). It's very interesting that in one of the Assyrian sources concerning to the 7th century BC, one of the rivers' names running to the Urmiya Lake was noted as *Buya* (see: 13, 78). In an Assyrian source relating to the year of 714 BC, a river's name, which took its beginning from the Balkaz Mountains and running to the Caspian Sea, was *Kizilbuda* (it has a writing form of *Kizilbunda* as well) (see: 13, 95-96). No doubt, that according to *b-y* interchanging in Turkish languages, a *buda* part of this name is a phonetic form of the Turkish origin word *buya* – *water* (for ex.: in Orkhon-Yenisei Runi inscriptions the words *adag*, *adi*, *ayir* are in Azerbaijani as *ayag* – *foot*, *ayi* – *bear*, *ayir* – *separate*. In general, as it's seen from the name *Gizilozan* (in Turkish languages *kizil* is *red* and *ozan* is *river*), a *Kizil* part in the *Kizilbuda* hydro-name is also in ancient Turkish. There are a lot of river names in the territories, where Turkish speaking population lives (the word *kizil* in the hydro-names indicate that some definite parts of the river run through reddish rocks): *Kizil-Irmak* (in Turkish languages *irmak* means *river*), *Kizil-Su*, one of the branches of Yenisei in Siberia – *Kizil-Khem* (in Turkish languages *khem* means *river*) and others.

It must be mentioned that in the languages of *Evengs* and *Oroches* concerning to the Ural-Altai language family, there are the words *biya*, and also *bira* (no doubt, that it's the result of a 'y' sound's interchanging to 'r' in speech) in the meaning of *water, river* (Василевич Г. М. Эвенкско-русский словарь. М., 1958, с. 56). That's why, one of the left branches of

the Amur River is called as *Biya* consisting of Tungus-Manjur words *biya* and *bira* – *water* (126, 251) (Кузмина Г. Г. Словарь географических терминов и других слов, встречающихся в бурятских географических названиях. М., 1969, с. 16).

We don't intend giving of linguistic analyses of the words *buya* and *biya* – *water* concerning to the Altai-language family. But one point catches an attention that a *bu* part of the word *buya* – *water, river*, is as *pu* – *water, spring* in Sumerians. It's just the same in several Altai-Turkish languages (including the Azerbaijani) – *bulak* and *puluk*, in the language of Anadolu Turks – *punar* (it's clear that the words *bulak* and *puluk* – *spring* in Altai languages consist of a word *bu, pu* – *water* and a suffix *lak (lag)* indicating the place). There is a word *bu* – *water* in a lot of rivers' names in Western Siberia. In the languages of the Altai-Turkish origin *Kamassins, Koybals* and *Karakas* a word *bu* means *river, water* (Беккер Е. Г. Южно-Самодийские гидронимы Томской области. «Топонимика Востока», М., 1969, с. 183).

It seems to us that the above mentioned keeps no space for suspicion that an ancient name of the Van Lake was *Bia* and the word gives the meaning of *water, lake* in Altai-Turkish languages. Then (after the destroy of the Biaini state) the name *Bia* of the lake was forgotten and because of the perverted form of *Biaini* – *Van* was created (see: 89a, 146).

Being of a Turkish origin of an ancient name of the Van Lake affirms our view that in the territory of Urartu and joint to it areas there lived Turkish speaking population those times. Armini was namely located in that territory. One fact is interesting connected with it. The name of *Akhtamar* island inside the Van Lake first was mentioned in a source concerning to the 5th century (Favst Buzand, book 3, chapter 8). There was built a castle in the 4th century (Sultan Yagoub, the ruler of the Garagoyunlu state kept Shah Ismayil Khatai there when the latter was little) and a monastery in the 11th century there. Looking for the meaning of the word *Akhtamar* in Armenian and other languages gave no results. *Akhtamar* consists of Turkish words *ag* (indicates a white rock of volcanic origin of the island) and *tamar* – *a land heap, little hill*. There is *Gara Tomar* place name in Kazakhstan. Azerbaijanis' one dwelling place in Alexandropol district of Iravan province in the 19th century was called as *Tomar-Dash*.

An important conclusion comes forth from the above mentioned: the people of Urartu weren't rooted inhabitants of the territory surrounding the Van Lake. The words *Urartu* and *Bia* (or *Biya*) being the ancient name of the Van Lake indicate it. It must be taken into consideration that the names

of the Van Lake are unknown both in Urartu language (though the lake was located in the center of this state) and in Armenian (141, 33). One observation is interesting: the name of the capital *Teysheba* in Urartu sources is nothing but *Tashoba* in ancient Turkish. The European investigators were right writing that the Urartu people were strangers in the surrounding territories of the Van Lake. But corresponding with Armenian historians, Russian historians continue considering the Urartians as the local population of the eastern areas of Turkey and of the territory of the present Armenia. Although, rapacious military attacks of the Urartu tsars to the territory of the present Armenia and a lot of names of the “countries” (dwelling places) there are in Turkish. It was definitely written about it (see: 14). One catches an attention that some of those country names end by a suffix *iv*: *Andamaniv*, *Arkuniv*, *Ishtikuniv* and others (see: 122). As ‘e’ and ‘i’ sounds interchange each other in Urartian language, the suffix *iv* can be read as *ev* as well. It must be mentioned that the word *ev* in ancient Turkish languages is the meaning of *stopping place* too (see: 93, 162). That’s why, for example, the country name of *Arkuniv* in the territory of the present Armenia, having been mentioned in an Urartu inscription, consists of ancient Turkish words *argu* – *a place branched out in valleys* (93, 54) (there is a place name *Argubeli* in “The Book of Dada Gorgoud” – 27, 93) and *ev* – *a stopping place* (a camp, by other words, a dwelling place). The component *and* in the place name *Andamaniv* found its reflection in a lot of place names in the territory of Armenia (see these words in the dictionary). For comparing we must say that there are villages’ names ending with *ev* in the territory of Armenia: *Aydinev*, *Aytavi*, *Alievi*, *Shugaib* and others. This is openly seen in the name of *Tatev* (from an unknown-origin word *tat* and *ev*), which is the name of a village and a monastery. Comparing the names ending with *ev* with the names *Gunib*, *Archiv* and others in Daghestan, G. A. Melikishvili came to the conclusion that the population in the territory of Armenia was Daghestan-language tribes (Меликишвили Г. А. К древней истории Грузии. с. 121). But, as known to us, the meanings of the names ending by the word *ib* are not explained in Daghestanian languages. On the contrary, it can be supposed that the word *ib* in the names of villages consists of an ancient Turkish word *ev*.

The names of “countries” having been found in inscriptions on rocks in Goyja and Zangazur areas and mentioned in scripts in the Urartian language referring to the 8th century BC (*Aydaman*, *Akutaini*, *Adahuni*, *Arkukuni*, *Aria*, *Guria*, *Ela*, *Kuliani*, *Gelakuni*, *Kurli*, *Elar*, *Pirua*, *Rushua*, *Urtekh*, *Shanatua*, *Tuarassi*, *Valikukhi*) and the dwelling places of Azerbaijanis

living in the territory of Armenia in the 19th century and till the recent years (till 1988) – Adyaman, Agut-Kom, Adakha, Arku, Aria, Kurikand, Elija, Gulijan, Kalagiran, Kavar, Elar, Pirili, Uryas, Ordakli, Shinatag, Davradash and Balak differ from each other by only small phonetic changes (see: 15, 55-57). This sameness can't be considered an accidental similarity and at the same time it can't be said that all Turks came to the territory of Armenia only in the Middle Ages and they adopted the local names having existed there a millennium before them. All mentioned place names are being cleared through the Turkish languages. If the Azerbaijani Turks are the newcomers of those “countries”, then let Armenian investigators be so kind and explain how had the Armenian names of those countries been?

The inscription Russa I, the tsar of Urartu, in the valley in front of Elar village (Abovian district) indicates that the place was called *darani* (Dara and suffix *ini*) (141, 70). As in the province names *Darachichak* and *Daralayaz* in Armenia in the Middle Ages this name reflects the word *dara*. G. Kapansian, an Armenian historian writes that a word *dzor* – valley in Armenian was created from the word *tara* – valley in Urartian (Капанцяцн Гр. Историко-лингвистическое значение топонимики древней Армении, с. 411). There is a word *dara* in Albany, in the village name *Darahich (Dara- Ich)* (“History of Allbany “, I, 28).

There are other facts proving that Azerbaijanis are the rooted ones in the territory of the present Azerbaijan. One of them is the name of the Goyja Lake. From very ancient times (even from the 1st millennium BC) the Goyja area is the dwelling place of Turkish origin tribes. In the 4th century the population of the area adopted Christianity. These Christians were under the influence circle of Alban Christian church. The 18th century Armenian author Simeon Irvansi writes that the Ganjassar patriarchy of Albany tried to free Nakhchivan, Gegarkuni (Goyja – G. G.), Kapan and Lori branches from the influence of the Armenian church (150, 6). No doubt that this struggle came forth from the mentioned areas being the same with Turkish origin Albans. Pity, that the lake's name in ancient times is unknown. In an Urartian source concerning to the 8th century BC a ‘country’ near the Goyja Lake is called as *Kalak*. Probably, this place name is from ancient Turkish word *lake*. We've mentioned above the Van Lake was called as *Biya (lake, water)* in ancient Turkish. At present a lake in the Mountainous Altai is called *Thu* and this is also from the word *tu* – water, lake in ancient Turkish languages. Naming of Sumerians the present Farat River (Euphrates) as *Buratu* in the 3rd millennium BC and the ending *tu* in the name was in the meaning of *su* – water had already been mentioned above. But later, as the

pure water of this lake seemed blue in the open air, was named as *Goyja* (of blue color), (We've also mentioned that the Urmiya Lake in "Avesta" was noted as *Chayechasta*, which meant *rocky green (blue) water*)/ For the first time in "The Book of Father-Gorgoud" the form of *Gekja tengiz* was mentioned (27, 110). In a source connected with the military march of Emir Teymour (Tamburlame the Great) to the South Azerbaijan in 1386, this name was written as *Kokja tengiz*. In a decree of Shah Ismayil Khatai dated from 1510, the name of the lake was written as *Goyja*. The Goyja province is named as *Gegarkuni* in ancient Armenian sources. Probably, the *Goyja* name of the lake is connected with Oghuz tribes. Before them the lake was called as *Gagar*. This word is in the meaning of *blue colored, green colored* (147, III, 68). The *Gegarkuni* name of the lake reflects namely this ancient name of the lake.

In an Armenian source referring to the 5th century, the name of this lake is as *Gelam* (Moissey Khorenassi, I, 12). As there wasn't 'l' sound in ancient Armenian, they gave it through 'gh' sound in strange-language names. That's why the name in the source is as *Gegam*. A mountain chain in the surroundings of the Goyja Lake is called as *Gegam* (i.e. *Gelam*) at present, too. The name of *Gelam* had been used in Armenian sources up to the 17th century. Abraam Kretassi (the 17th c.) used the expression *Lake Gelam*. In ancient Georgian sources the lake and surrounding it territory (the Goyja province in the middle ages) was named as *Kelakuni*. Though Armenian investigators couldn't explain the meaning of the name *Gegam* (*Gelam*) in Armenian, they consider it an Armenian name and indicate it as a fact that Armenians lived in this area since the ancient times. It's, of course, a figment. We've mentioned above that even in an Urartian source referring to the 8th century BC, the "country" in the surroundings of the lake was called as *Kalak* and this word comes of an ancient Turkish word *gol* – *lake*. Both the names *Gelam* and *Gelakuni* in Armenian and Georgian sources came forth from the ancient Turkish word *gol* (the name *Gelakuni* in old Georgian sources is the phonetic form of the name *Kolak* of the ancient Urartian sources; the suffix *uni* at the end of the name *Gelakuni* is an ending, which indicates a place).

The naming of the Goyja Lake as Sevan refers to the end of the Middle Ages. *Sevan* is the phonetic form of an Armenian *sevvank* (Black vang); the word *sev* – *black* in Armenian comes from the Persian *siyah*. Simply, Armenians brought into concord the word *sev vang* to the name of ancient Turkish *Iravan* (an Armenian pronunciation is as *Yerevan*) and formed the word *Sevan*. The naming of the lake as *Sev vang* is connected with the

church in the little island, which was called as *ada* in the lake (in its eastern part) (it must be mentioned that Armenian historians of the middle ages mentioned that the island was called as *Ada*, which means *an island* in ancient and modern Turkish). The church in the island was named as *Garavang – Black vang* by Azeri Turks, and as *Sev vang* by Armenians (a translation from the Turkish, as *gara* in Turkish means *sev* in Armenian). The name of this island, where that church was located, was first mentioned in an Armenian source referring to the 11th century. The 18th century Armenian author Arakel Tabrizli (59) used the expression of *the Sev vank Island*. That church was the place of exile of Armenian priests being considered sinners according to the order of the Echmiadzin church in the 17th-18th centuries. For example, in an Armenian source concerning to the 17th century is mentioned that Hakop Sevvank, an Armenian bishop, sent a priest to *ascetic world* (the church was named this way) with his head having been shaved and legs in fetters. According to the decree of the Armenian government in 1930 the Goyja Lake was named to the Sevan Lake. In an Armenian source referring to the 15th century the Goyja Lake is called as *Murk*, which consists of a word *muren – water* in Altai languages.

There was *Akuriani* (Armenians changed it to *Akhuryan*) – a Turkish origin word in Armenia known even in the 8th century BC, the names having been mentioned in the 5th-10th centuries as *Alagoz Mountain, Karpi, Arpa, Shirak, Kangar, Kolt, Gugark, Tashir* (later *Lori*), the names of the middle ages as *Zangi-chay, Garni, Kumri* and others. All these names are in Turkish. Information about it is given in the dictionary.

It's clear from the above mentioned that in the 1st millennium BC in the east of Asia Minor (in the surrounding territories of the Van Lake) and in the territory of the present Armenia there lived a population of Turkish origin. The origin of these Turkish speaking tribes is the subject of a special investigation. When this problem is investigated in the center of the attention must stand the definite Altai-Turkish speaking tribes in the territory of the South Azerbaijan since the 3rd millennium BC and Sumerians, having lived between Two Rivers. That's why it's difficult completely to agree with the views of some investigators that at the beginning of the 1st millennium the *Hurri*-language tribes lived in the territory of Armenia. Anyhow, there is a view that in the inscriptions of the rulers of Urartu having been found in the territory of Armenia one can find a country's name neither Hurri, no in its relative Urartian languages. We've given above the facts about some of those countries' names being in ancient Turkish languages. But it also can't be denied that there lived tribes

speaking in other languages. Some of investigators wrote that Daghestan-language *Udins* now living in Azerbaijan, had come namely from Armenia.

The necessity of staying on the problem of *Udins* comes forth because of the view that as if Daghestan-language *Udins* formed the majority in the territory of the North Azerbaijan in the 1st millennium BC and in early Middle Ages and as if *Udins* established the Alban state (see: 13, 42-43). In order to justify the occupation of the Mountainous Garabagh and trying to tore Azerbaijan into pieces, the *Sadval* organization, acting under the dictation of Armenian chauvinists and some foreign countries' politicians, namely lean back to the works of some Azerbaijani historians, consider *Albans* the forefathers of Daghestan-language tribes, including *Udins*, make the objective investigation of this problem especially very actual.

A "country" name *Etiuni* in the territory of the present Armenia was mentioned in an inscription in the Urartian language concerning to the year of 764 BC (128, 286). As the *uni* part of this name indicates a place in the Urartian language, the *eti* part consists of the province name *Uti* as the 5th century Armenian author Moissey Khorenassi had mentioned (Moissey Khorenassi, book 2, chapter 44). Investigations showed that the forefathers of Daghestan-language *Udins* had been namely those who had come from that *Uti* province. There are facts affirming this view.

L. M. Meliksetbekov wrote that *Udins* had come from Armenia (123, 35-36). The author grounds his view with that that in an Armenian source referring to the 7th century was mentioned the name of *Nig* province in Armaniay (59, 13). Investigators localize this province in the upper flow of the Gazakh River, between *Goyja* and *Alayaz*. It must be mentioned that the *Etiuni* "country" being mentioned in the Urartu inscription is also localized namely between *Goyja* and *Alayaz* (Арутюнян Н. В. Топонимика Урарту. Ереван, 1985, с. 96). Such a conclusion comes forth from here that *Udins* had brought the name of *Nig* to Albany from the *Uti* province. Later this name changed into *Nij* form. Even N. Y. Marr (Н. Я. Марр. Избр. Работы, т. 4-й, М.-Л., 1937, с. 81) and I. I. Meshshaninov (Мещанинов И. И. Халдоведение. Яфетический сборник. VII, Баку, 1932, с. 97) put this thought forth. According to G. A. Melekishvili, *Udins* in Albany were the comers from the *Etiuni* province as it had been shown in the Urartu inscription (123, 3). F. Kirzioghlu considers that, because of Urartian tsars' devastating attacks to *Etiuni*, *Udin* tribes had moved to Azerbaijan (165). According to investigators, this view is affirmed by 15 words of Urartu origin, remaining in the *Udins'* language.

The living of Daghestan-language Udins in Azerbaijan had become an obstacle in the investigation of the ethnical history of our nation.

In 1944 I. P. Petrushevsky wrote that Udins living in Nij village are the remainders of Albans (Петрушевский И. П. Государство Азербайджана в XV веке. Известия АЗ ФАН СССР, № 7, 1949, с. 77). S. T. Yeremian (Еремян С. Т. Раннефеодальные государства Закавказья в III-VII вв. «Очерки истории СССР», М., 1958, с. 304), Z. I. Yampolsky (Ямпольский З. И. К изучению летописи Кавказской Албании. Изв. АН Азерб ССР, серия общ. Наук, 1957, № 9, с. 83), Z. M. Buniyadov (Буниятлов З. М. Государства Атабеков Азербайджана. Баку, 1976, с. 178), G. A. Klimov (Климов Г. А. Кавказские языки. М., 1960, с. 96), A. G. Shanidze (Шанидзе А. Г. Язык и письмо кавказских албанцев. М., 1960, с. 8), I. N. Aliyev (Алиев И. Г. Карабах в древности. Изв. АН Азерб ССР, серия Истории, Философии и Права, 1988, № 3), V. L. Gukassyan (Гукасян В. Л. Удинско-русско-азербайджаский словарь. Баку, 1974, с. 86), F. Mammadova (Мамедова Ф. Политическая и историческая география Албании. Баку, 1985) supported this view later without carrying out any investigations.

No doubt that the forefathers of Daghestan-language Udins lived in Albany and for some definite meaning they were Albans. But those Udins were not from those, whose ethnic name was Albans. Though Albans are of Turkish-speaking (this view is one of our conceptions about the origin of the Azerbaijani people), Udins are of Daghestan-speaking ones. But the point doesn't come to an end by this. A Turkish origin ethnos also existed in the forms of *Uti* and *Udi* and namely mixing them with Daghestan-speaking Udins living in Azerbaijan had formed confusion. That's why we have to look through this problem briefly once again (For the first time this problem was investigated in our work "From the History of the Formation of Azerbaijani Turks" – p. 42-49). We must mention that in Mussa Kalankatli's work "The History of Albany" some province named as *Uti* in Albany was mentioned: "Urdu field in Uti province" in the Mountainous Garabagh (book 2, chapter 14); "Uti near Barda city" (book 2, chapter 27); Khalkhal city In Uti province of Kazakh area (book 1, chapter 29); Uti in Arazbar area (book 1, chapter 27); "Kish church in Uti province" (book 2, chapter 27); "Uti, where Kalankat village is located" (the territory of present Tartar district, Azerbaijan) and others. Namely this confuses the investigators: if the names of these provinces are connected with the ethnic name of the present Daghestan-language Udins, then, of course, one can say that in the 1st millennium AC the main part of the population had been

Daghestan-language Udins. If this way then, the name of the country had to be as *Uti*, but not as *Albany*. It appears that since the 4th century BC up to the 9th century AC Albany in fact was the structure of Daghestan-languae Udins; fighting against the Rome's army, Albans in the year of 66 BC were as if the forefathers of Udins; Alban cities (Gabala, Barda, Ganja, Shamkir, Beylagan, Khalkhal and others) in the early middle ages belonged to Udins and so on. It's clearly seen that putting of the views this way doesn't correspond with the truth. The point is that tribes named *Uti* are known in different countries.

1. In Midia and later in Atropatena. Herodotus (the 5th c. BC) wrote that two Uti tribes lived in two provinces of Midia (Herodotus, III, 93 and VIII, 68). Then, Strabone (the 1st c.) wrote that "side by side one part of Albans in the Midia Mountains" in the south-west of the Caspian Sea, in Atropatena, in the province called Uti lived Uties. (Strabone, XI, 7, 1, and XI, 8, 9). From Strabone's information is seen that one can't identify the ethnic names *Uti* and *Alban*. By this the thought that the present Daghestan-language Udins are the remainders of Albans refutes itself; then, it becomes clear that a part of those who had named themselves as *Albans* lived in Atropatena. Based to this information of Herodotus and Strabone an Armenian historian N. Adons (48, 420) wrote that the Daghestan-language Udins passed to Albany from the south at the beginning of our era. Later Igrar Aliyev more than once based on this view. And the confusion appeared this way. Actually, there are not any ethnical relations of Uties living in Midia and Atropatena with the Uties of Daghestan-language; as we mentioned above, Udins are comers to Albany from Armenia.

2. In the Northern Caucasus. Ancient authors wrote that an ethnos named as *Uti* (*Udi*) lived in the Northern Caucasus, i.e. to the north of Albans. Plini (the 1st c.) wrote that a tribe from the Skifs named *Udin* lived to the north of Albans (Plini, III, 38). The 2nd century author Ptolomey also wrote (Ptolomey, V, 8, 16) that there lived an Uti tribe in the Northern Caucasus. Then Plini notes that a tribe named as *Utudors* lives to the north of those Udins (Plini, VI, 39). Investigators couldn't explain the ethno-name *Utudors* up to now. They simply wrote that this name consists of *uti* ethno-name and the name of Iran-language *Aors* tribe. Analyzing this information K. V. Trever wrote that as if a part of Daghestan-language Udin tribes moved to the Northern Caucasus (154, 174-175) and came together with Iran-language *Aors* tribes there (Крупнов Е. И. Каякейтский могильник-памятник древней Албании. Труды Гос-ист. Музея, вып. XI, М., 1940). The reader will agree with us that all these aren't reasonable. Why would the

Daghestan-language Udins from Albany go to the Northern Caucasus, which was rich with different Turkish-speaking tribes? Secondly, how the archaeological monument having found in Gayakand (Gaya-village) in the Northern Caucasus could belong to Albans? Was the Northern Caucasus the territory of Albans? In fact, Plini's mentioning as *Utitors* is nothing than *Utidur* ethno-name. Plini gave the 'u' sound of the ethno-name as 'o' and then added the nominative suffix 's' to it. That's all! The ethno-name *Utidur* consists of the words *uti* and *dur*, typical ending for Turkish origin tribe names (Bayandur, Chavundur, Hundur and others). It becomes clear that *Udi (Uti)* tribe was a Turkish origin tribe in the north. In the 4th-5th centuries of our era the authors of Byzantine wrote that one of the tribes of *Huns* in the steppes of the Northern Caucasus was named as *Utigur* (see about it: Джафаров Р. Гунны и Азербайджан. Баку, 1993, с. 30). The name of *Utigur* tribes consists of the *uti* ethno-name and *gur*, typical for a lot of ancient Turkish origin tribe names (Uyghur, Saragur, Salgur, Kuturgur, Yazgur and others). V. V. Bartold wrote that the word *gur* in the names of tribes is in the meaning of *people, tribe*. So, the *Udi* tribe, which had been mentioned by Plini and Ptolomey at the beginning of our era, was of Turkish origin. This is affirmed both by the names of *Utidur* and *Utigur* Turkish tribes, and Plini's view that *Udi* tribe was from Skifs. Now it's clear for us that when saying *Skifs* in ancient sources they meant Turkish origin tribes. The 14th century author Rashidaddin mentioned that one of the tribes living among Mongols was named as *Uriut* (from *udi* ethno-name and suffix *ut* meaning plurality in Turkish-Mongol languages). It's known that one Turkish hearth in the Western Siberia in the 18th century was named as *Udin*. The city, which is connected with the name of that tribe, is now called as *Nizhne-Udinsk*. At last, one of Turkish-speaking Shahsevan tribe unit living in Azerbaijan in the 18th century was named as *Udulu* and so on. Thus, there couldn't be Daghestan-language Udins in Midia, Atropatena and in the Northern Caucasus having come from the territory of Armenia.

If the view of Udins, known in the Northern Caucasus since the 1st millennium of our era, being of Turkish origin is right, then we have principles to concern this idea to *Uties*, having mentioned by Herodotus and Strabone (see above) in Midia and then in Atropatena. For, not any of Daghestan-language tribe could live in Midia in the 5th century BC. At last, if both of views are admissible, then the view of Mussa Kalankatli that there lived the forefathers of Daghestan-language Uties in five provinces of Albany remains under suspicion. There is a base of coming to such a conclusion that in some of these provinces there lived Turkish-origin Uties,

and in some others – Daghestan-language Uties. The main point is that a tribe named as *Uti* of Turkish origin lived in the territory of Albany. This view is affirmed by two more facts.

1. When speaking about coming to power of a person named as *Aran* in the 60s of the 1st century of our era, in his work “The History of Albany” Mussa Kalankatli writes that *Uties* “are from the generations of that *Aran*” (book 1, chapter 5). We’ve mentioned above that a person’s name *Aran* was of a Turkish origin. This information can be explained this way: the ruler *Aran* and the *Uti* tribe are the same according to the ethnic belonging, by other words, *Uties* are of Turkish origin.

2. In the work “The 7th Century Armenian Geography” to the west of the Araz River, between Artsak and the Kur River is the *Uti* province consisting of *Aranrot* (present *Hakarichay*), *Tri* (present *Diridagh*), *Alue*, *Pot-Passian*, *Tuch-Katak*, *Gardman* and *Shakashen* (*Ganja* region) and the *Uti* region where *Barda* city was located (59, 51). All the names of the mentioned provinces are in ancient Turkish languages.

Ahmad Zaki Validi Togan wrote that *Uties* came to Albany inside *Saks* in the 7th century BC (*Ahmad Zaki Validi Togan*. “The Introduction to Common Turkish History”, vol. 1, p. 162). That’s why *Udies* coming to *Midia* and then to *Atropatena* namely with *Saks* remain without success.

It’s seen from the above mentioned that the joining of information of *Herodotus* and *Strabone* in the South Azerbaijan, *Plini’s* and *Ptolomey’s* in the Northern Caucasus about the living of *Uti* and *Udi* tribes in Albany with the information of *Mussa Kalankatli* about *Uti* tribes in Albany is wrong. It comes forth that as if *Strabone* wrote about the *Uti* tribe in Albany. Though, *Strabone* gives no information about *Uties* in Albany. This mistake was first done by *N. G. Adons* (48, 420) and *Y. Manadian* (*Манадян Я. А. О некоторых проблемах древней Армении и Закавказья*. Ереван, 1944, с. 13) and *K. V. Trever* (154, 143), *S. T. Yeremian* (*Страна «Махелония», надписи Кааба и Зардушт*. ВДИ, 1967, № 4, с. 51-52), *Igrar Aliyev* (*История Мидии*, с. 67) and others repeated them.

The view of Daghestan-language *Udins* living in Azerbaijan as if in ancient times had lived in the South Azerbaijan, North Azerbaijan and Northern Caucasus is the result of superficial meditation (This confusion had put into its net *Rauf Husseinov* and *Gamarshah Javadov* who had published a book about *Udins*. In order to investigate any of a subject, one must have clear imagination about the subject of this theme. It’s impossible to put in order the writings of this or that author and to introduce it as novelty.).

A “country” name *Eriakhi* (later *Shirak*) in the territory of the present Armenia being mentioned in Urartu sources is nothing more than from the ethnical name of Daghestan-language *Griz* and *Haput* tribes living in the north-east of Azerbaijan now and naming themselves as *Hars*.

Named as *Kimmers* in ancient sources, Turkish origin *Kamars* (or *Gamars*) came to the Southern Caucasus in the 8th century BC and following them, in the 7th century being named in ancient sources as *Skifs*, but in fact *Saks* (or *Shakas*) appeared in the Southern Caucasus (see about it: 162). Considering of these two ethnoses as of Iranian origin is only a figment, as, all of the personal names of these tribes having been mentioned in ancient sources are in ancient Turkish (13, 130-155).

In the year of 715 BC having defeated the Urartian army in the place named Kuriani the name of the Akhurian River (in the territory of the present Armenia) *the Kamars* entered Asia Minor and destroyed the Frigiya state. As the result of this event Armenians being one of the branches of *Frigs* spread to the banks of the Araz River and to the territory of the present Armenia. We don't write about it again as we've already written about *Kamars* broadly (14, 72-89).

Saks, coming after *Kamars*, were less in number. The main part of them settled down in the territories of the present North Azerbaijan and Armenia and established a state known as “the Skif's kingdom” in the history. Thus, the first state structure in the territory of the present North Azerbaijan and present Armenia was the kingdom of Saks being established in the 7th century BC. Considering the Armenians as the generations of Ashkenaz (in Bible the kingdom of Saks is named as *Ashkenaz*) and naming of the first Armenian tsars as *Skaordi* (in old Armenian it means *Sak's son*) is connected with it. Since then in the territories of the present Armenia and North Azerbaijan a Turkish origin population increased very much.

One of the facts that there lived Turkish origin population in the west of Armenia and in its having the same borders with Turkey in the 5th century BC is the *Arpachay* (the Arpa River) hydro-name. The 5th century BC author Ksenefont notes about the Arpazos River in this area (Anabasis, V, 12). The word which he had mentioned as *Arpazos* consists of a word *Arpach* (as there is not ‘ch’ sound in Greece, the author gave it by ‘z’ sound) and nominative case suffix *os* of Greece. *Arpach* is the shortened form of *Arpachay* hydro-name; the author wrote unknown to him *Arpachay* name as *Arpach* (in Greece *Arpazos*).

Uti, Gugar, Alban, Shirak, Shamak, Gargar, Passian, Sharvan and Ganjak tribes came to the Southern Caucasus in the structure of Saks. The

name of Saks found its reflection in the names of *Shaki* now belonging to Armenia Sissakan (the name *Sissian* is a perverted form of *Sissakan*) and in Sissian district, Armenia, now belonging to Azerbaijan, *Artsak* (in ancient Turkish *art* means *a mountainous territory* and from *Sak* ethno-name, later *the Mountainous Garabagh*), *Shaki* in the north-south of Azerbaijan, *Sakassin* in Ganja area and an ancient name of the Mil-Mughan plain *Balassakan* (from the old Turkish word *pala* – *plain* and *Sak* ethno-name). Shirvans settled down to the north of the Kur River and in the border area of the present Armenia and Turkey, Uties in present Gazakh-Aghstafa, Barda and Mountainous Garabagh areas, Gargars in the present Mountainous Garabagh (in the basins of the present Gargar River, partly in the territory of Gadabay district and Shaki-Zagatala area, in the territory of the present Armenia), Shiraks in the Arpachay basin (later *Shirakel*) of the present Armenia and in lower flows of the Alazan-Iori rivers, Gugars in Armenia and in bordering areas of Azerbaijan and Georgia, Albans mainly in the territory of the Northern Azerbaijan and partly in the south-west of the Caspian Sea, Passians in the west of the present Armenia and in the Mountainous Garabagh.

One part of Saks located compactly in Sissikan, in the area of the present Zangazur. In the 6th century Syrian source and 7th century Armenian source this area was named as *Sissikan*, but in the works of other Armenian authors – as *Siuni* (in Armenian writing as *Syunik*). If there had lived Armenians before, then the area wouldn't be named by a Saks' ethno-name. A place name *Sissikan* consists of the parts *Si* and *Sakan*. The word *Si* of the name is the name of the dynasty heading of Saks (13, 163). The name *Sissikan* in old Armenian sources is its shortened form as *Sissak*. Aran, the tsar of the Alban territory to the south of the Kur in the middle of the 1st century, was from this dynasty. A personal name Aran's being of pure Turkish origin is from the facts indicating that Sissak(an) tribe was of Turkish origin as well. An Armenian form of the name – *Siuni* consists of the name of *Si* dynasty and of *uni* suffix, indicating the place, which passed to Armenian from the Urartian language. In the early Middle Ages there was a fortress named *Shaki* connected with *Saks* ethno-name on the bank of the Bazarchay River. It must be mentioned that the names of the tsars, being in the power in Sissikan, were in pure Turkish (Pissak, Vassak, Anduk, Gdekhon, Sunbat etc.) – (see: 13, 166-167). It's not accidental that Armenian investigators could explain the meanings of these names neither in Armenian nor in other languages. The 5th century Armenian author himself wrote that the Sisak

dynasty wasn't of Armenian origin (Moissey Khorenassi, book 1, chapter 12).

A Turkish-language tribe, having lived in the west of the present Armenia, in the area having the same borders with Turkey, was mentioned as *Passian* and *Bassian* in ancient Greece and Armenian sources. For the first time this tribe's name was mentioned by the 5th century BC Greece author Ksenefont (Anabasis, IV, 18). Passians came together with Saks in the 7th century BC. This thought is affirmed by Ksenefont's information that *Passians* lived side by side with Skifs (i.e. with Saks). The author writes that the country of Skifs is located in a 20 *farsang* distance from the Arpassos (the Western Arpa River) – (Ksenefont, Anabasis, IV, 6, 19). According to this view Passians lived in the territories of Gars, Sarigamish, Kagizman and Surmali, belonging to Turkey now. Namely because of the name of this tribe the upper flow of the Araz River was named as *Passis* (in Greece as *Fassis*). The 5th century author Favst Buzand used the expression of *Bassian area* (Favst Buzand, book 3, chapter 9). It must be mentioned that a place name *Passinuk* is met in the epos “The Book of Father-Gorgoud” as well (27, 53).

One of the tribes of the ancient Turkish origin having lived in the territory of the present Armenia was *Gugars*. According to Melikishvili, Gugars came to the Southern Caucasus in the 7th century BC. The name of the area where this tribe settled down is as *Gogarena* in the work of the 1st century Greece author Strabone, but as *Gugark* in ancient Armenian sources. But as this tribe's ethnical belonging wasn't explained in history studying, Armenians didn't change its name. K. V. Trever considered Gugars of Caucasian-language tribe (154, 192), D. L. Muskhelishvili (127) – of Georgian speaking. According to G. A. Melikishvili, Gugar was a mixed Armenian-Georgian area (К истории древней Грузии. с. 461). А. Р. Новосельев writes that the population of this province was Georgians and Armenians. These views are figments. *Gugar* was a pure ancient Turkish origin tribe. As, firstly, in the early Middle Ages one of the tribes' name of *Pechenegs'* living in the Southern Russian steppes was *Kuyarchi* (as Pechenegs' 'y' sound corresponds with 'g' sound in other Turkish languages – *Kugarchi*), which was an ethno-name consisting of a word *Gugar* and a suffix *chi*; secondly, one of the tribe units of Boz-Ulus in Anadolu in the 16th century was named as *Kukhar (Kugar)* – (95, 36); thirdly, there is an Azerbaijani village named as *Gugarli* in Daghestan at present, too; fourthly, the population living in Gugark district, Armenia, in the Middle Ages wholly was Azerbaijanis; fifthly, in the work “The 7th Century Armenian Geography” is mentioned that Gugar province in Armenia consisted of 9

regions: Shorapor (“The Shor Valley”), Chopapor (“Chop Valley”), Kolbapor (“Kolb Valley”), Tashir (“The Stone Place”), Artagan (“Artogan”) and Klarchi (59, 58). All the names of regions are in Turkish!

One of the Turkish-language tribes, having lived in the territory of Armenia even BC, were *Shiraks*. The territory where this tribe lived located in the valleys of the Zangichay River. This ethno-name remains in *Shorayol* (Shirak-el, i.e. *Shirak hearth, tribe*) up to now. Considering Shiraks as of Iranian-language tribes, Armenian historians didn’t change its name. Though, this tribe’s being of Turkish origin is without doubt (see: 13, 189-194; 14, 105-106). Armenian historians write that Shiraks came in the 4th century of our era. But this is a wrong view. For, speaking about the 1st century of our era Moissey Khorenassi (the 5th c.) notes that Gushar from the Shirak’s sons (i.e. from Shirak people) was appointed a ruler of Kangar and Kolb provinces in Armenia (Moissey Khorenassi, book 2, chapter 8). In the other place of his work he writes that *Bulgars* came and settled down in Shirak province in the 2nd century BC (book 1, chapter 12).

At last, it must be taken into consideration that the 2nd century author Ptolomey mentioned the name of Sirakane province in Armenia. This province was ruled by the local rulers. Speaking about the events having happened before him, the 5th century author Moissey Khorenassi uses the expression *a Shirak ruler* (Moissey Khorenassi, book 3, chapter 43). One of those who revolted against the Arabian power in Armenia at the beginning of the 8th century was the ruler of Shirak province. During the times of Tiridad (the years of 54-94), a representative of Parfia, who was appointed the tsar of Armenians in the territory of Shiraks, the city being built on the bank of the Arpachay River was named as *Shrakovan* in ancient Armenian sources. This name is as *Shirokuz* in “The Book of Father-Gorgoud” (27, 110).

Thus, the living of Turkish-origin Shiraks in the territory of the present Armenia even BC can’t provoke any suspicion. It’s worthy of note that the 7th century Armenian author Sebeos related to the events of the year of 503 mentioned the place names in Shirak province as Ashaghi (*Lower*) Gadik (Nerkin Getik), Orta (*Middle*) Gadik (Mchin Getik) and Yukhari (*Upper*) Gadik (Verik Gadik).

Turkish origin *Bulgars* settled down in the territory of Armenia in the 2nd century BC. Giving an information about it the 5th century Armenian author Moissey Khorenassi writes that coming from the Northern Caucasus *Balgars* settled down in Bassian (a territory in the upper flow of the Araz River) and in Kol provinces (Moissey Khorenassi, book 2, chapter 6).

Bulgars had lived in the territory of Armenia in the early Middle Ages. It's also seen by mentioning of *Bulgars'* tribe name in "The Book of Father-Gorgoud" epos (It was first brought to light by Suleyman Aliyarov – 52, 13-18). In the sources concerning to the Middle Ages the names of Kazan, Chakar, Kol (Kul) and other tribes being different branches of *Bulgars* are mentioned. The *Kazan* (Gazan) tribe of Bulgars had left especially great traces in the territories of Azerbaijan and Armenia. Even in a source referring to the 12th century is mentioned that there was a fortress named as *Gazan* in Armenia (Армянские источники о монголах. М., 1962, с. 80). There were 24 place names with a *Gazan* component in their structure in the Caucasus in the 19th century (133, 107). A word *gazan* in the names of springs and lakes shows that the water source was of *gazan* – *kettle* shaped (see: 77). But in other place names, no doubt, that this word is an ethno-name: *Gazan* (a mountain name) in Nalchik area in the Northern Caucasus in the 19th century, *Gazans* (the name of ruins) in Gars province, 10 *Gazan*chi villages in Azerbaijan and so on. It must be mentioned that the names of *Gazan*chi in Bashgirdstan, *Gazan* in Kuban province, *Gazan* in Ukraine and *Gazan* in Turkey belong to this line. There are *Gazan*abad, *Gazan*chili, *Gazan*kand and *Chol-gazan* villages in the South Azerbaijan (see: 79). These examples indicate that *Gazan*chi village in Armenia reflects the name of *Gazan* tribe. There are a lot of names of dwelling places in Armenia reflecting the names of *Bulgar* tribes. Information about it is given in the dictionary.

In the 3rd century of our era (according to an Armenian historian Sebeos in the years of 217-252), a tribe named *Jinli* came from the Chinese Turkustan and settled down in Armenia. This tribe is mentioned as *chen* in Armenian sources. Though some historians were busy with the ethnic belonging of *Jinlies*, nevertheless, they couldn't bare the historical truth. Although Armenian historians name the military leaders coming out of this tribe, they don't like to speak about it, as, from one side, all Armenian *sparapets* (army commanders) came out of this tribe during the 4th-8th centuries, from other side, this tribe is not an Armenian one. *The Jinnies* came under the leadership of two military heads named *Mamigun* and *Gonag*. We've mentioned about it above.

One of the ancient Turkish origin ethnos in the territory of Armenia since the first centuries of our era is *Kangars*.

Being a part of ancient *Pechenegs*, their name consists of the name of *Kang* state having existed in the Middle Asia since the 1st millennium BC up to the 4th century AC and an ancient Turkish word *ar* – *man*, *fighter*.

Moving towards the west from the Middle Asia, *the Huns* joined a part of *Kangars* and *Pechenegs* to themselves and brought them to the steppes of the south-east Europe. A part of *Kangars* together with *Huns* came to the Southern Caucasus namely from there and settled down in the territory of the present Armenia (also in the area of present Gazakh-Aghstafa, Azerbaijan) and in Nakhchivan.

There are the *Kangar Mountains* in Gukassian district, Armenia. It's interesting that the expression of *theKangar Mountains* was mentioned in a source in Armenian, referring even to the 5th century. In the source is said that Armenian and Georgian armies joined together against the Persian army *in Kargar's land* in the year of 482. In a Syrian source is shown that Khosrov Anushiravan (531-579) fought against *Kangars in the borders of Georgians and Armenians* (see: 79, 10). In a source concerning to the 7th century is also mentioned that *Kangars* lived in the borders of Armenians and Georgians, to the north of the Goyja Lake (59, 52). In following centuries there is information about *Kangars* in Armenian and Georgian sources as well (see: 79, 102).

Another ancient Turkish origin tribe in the Southern Caucasus (including the territory of Armenia) is *Pecheneg*, having settled here at the beginning of our era. There were dwelling places in the territory of Armenia named as *Bajunays* (in Arabian sources) and as *Bejini* (in Armenian sources) at early Middle Ages (see: 79, 104-105).

Some *Abaran* places in the territory of Armenia indicate that there lived an ancient Turkish origin *Abar* (*Avar*) tribe. *Avars*, whose name was mentioned in the sources of Byzantium since the year of 463, were the authoritative tribe unit in the south-east Europe in the early middle ages. In the 60s of the 7th century, this tribe established a khakanate headed by Bayan khan in the present Hungary and joint to it areas. After destroy of the khakanate in 891, *Avars* were assimilated inside the European peoples. It becomes clear from the sources that a definite part of *Avars* came to the Southern Caucasus probably in the structure of *Huns* in the first centuries of our era. But in an ancient source they are called as *Obarens*. Stephan from Byzantium (the 3rd-4th centuries) writes that "Obarens are the part of Armaniya on the Kur River running parallel with the Euphrates" (51, 97). It becomes clear from this information that *Obarens* lived in Armaniya in the upper flow of the Kur River. A place name *Abaran* in Armenia is connected with the name, which was written as *Obaren* in an ancient source. Noting this ethno-name as *Aparn*, the 5th century Armenian author Yegishe wrote that *Avars* lived in Balassakan. It must be mentioned that an *Abaran* form of

the *Abar* ethno-name found its reflection in *Avaran* place name (Khachmaz district) in the north-east of Azerbaijan. It's also known that a part of Avars settled down in Georgia in the power years of Guram, the tsar of Georgia (570-600) – (Картлис Сховреба. СМОМПК, вып. XXII, Тифлис, 1897, с. 22). No doubt, that a village name *Abari* in Georgia reflects an *Abar* ethno-name. According to the information of Abars' living in Albany in the 6th century (84, 35), it can be supposed that the name of a dwelling place *Abar-shahr* (Abar city), which was mentioned in the mouth of the Kur River by Hamdullah Gazvini (the 14th century), was also connected with the name of this ancient Turkish tribe.

There were a lot of place names as *Kol*, *Kolb* and *Kolt* (as 'gh' sound interchanged 'l' sound in ancient Armenian, *Koghb* and *Koght* or *Gokhb* and *Gokht*) in the territory of Armenia in the early Middle Ages.

It's difficult to explain all meanings of the names with *kol* component (for ex.: two *Kols* in the territory of Tovuz district at the beginning of the 18th century – see: 79, 109; *Kul* in Nakhchivan, *Kol-Yurt* in the Mountainous Garabagh and others). In the place names this word can mean both as *kol* – (bushy, bushy place), in some Turkish languages *kol* (for example, in Azerbaijani *gol - branch*, i.e. the branch of a river) and *gol* – *lake*, and in ancient Turkish origin Bulgars, *Gipchaks* and *Pechenegs* as tribe names of *Kol* and *Kul*. There are tribes of the same name in the structures of several Turkish nations at present, too (see: 79, 110).

Two place names with a *Kolb* component – *Kolovit* and two *Kolts* – are known in the present territory of Armenia from Armenian sources referring to the 5th-7th centuries (Moissey Khorenassi, book 2, chapter 53; Favst Buzand, book 3, chapter 9; “The Geography of Armenia”, p. 53). *Kol* and *Kolt* (from *kol* ethno-name and a suffix *t* indicating plurality in ancient Turkish languages) ethno-names are known in the territory of Azerbaijan (for ex.: even the 2nd century author Ptolomey noted a place name *Koltene* in the territory of Ordubad district) and Armenia since the beginning of our era. As it was written about it (see: 79, p. 109-110), there is not a need for repeating.

Investigations show that several names of *Kolb* (in Armenian writing as *Koghb*), *Gulp*, *Kulp* in the territory of Armenia, *Kulpey* (a Greece writing of *Kuloba* ethno-name) of *Pechenegs* having lived in the south-east Europe, *Kuloba* (in Russian sources it is as *Kulobichi*, which consists of *Kuloba* ethno-name and being added a Russian suffix *ichi*) in *Gipchags* is an Armenian written form of the tribe name. So, the name being written as *Koghb* in Armenian consists of the ethno-name *Kol* and the perverted form

of “be” sounds – *pe (be)*, i.e. *hamlet* (dropping of ‘e’ sound at the end of the words is typical for Armenian language).

The mentioning of the ethno-name *Koluba* in ancient Armenian writing as *Kolb*, *Kulb* (in Armenian as *Koghb*) as the names of dwelling places in Armenia in the 5th-7th centuries Armenian sources show that this tribe used to live there even before the 5th century. For example, the 5th century Armenian author Eznik Koghbatsi (in the meaning of *Eznik from Kolb*), of course, was born in Kolb village.

As it was mentioned above, the name of Turkish tribe *Koluba* in the south-east European steppes is known since the 10th-12th centuries in a perverted form in Byzantium and Russian sources as *Kuppey* in Pechenegs and *Kulobichi* in Gipchags (see: Попов А. И. Названия народов СССР. М., 1973, с. 29). But in the territories of the present Armenia and Azerbaijan, the place names connected with the name of this tribe is mentioned in the 5th-6th centuries. We can come to such a conclusion that a definite part of that tribe came together with Pecheneg-Kangars (as it is seen from the place names Kangar, Bjene in Armenia, Tartar in Albany being known since the 5th-7th centuries) in the structure of Huns in the first centuries of our era, while another part continued living in the steppes of south-east Europe.

Pechenegs consisted of several tribes. In a source concerning to the 10th century is shown that living in the steppes of south-east Europe, Pechengs consisted of Karabay (originally – Garabagh), Kangar, Kuyarchi, Chur, Kapan, Chupan and Gila tribes (109, 157). There were place names reflecting the names of these tribes in Iravan province in the Middle Ages. It must be mentioned that some of the names of these tribes (Kangar, Chur) are known from the 5th-7th centuries Armenian sources.

One of the ancient Turkish tribes having lived in the territory of Armenia is Gipchags. They had been settled in the Southern Caucasus in different times. There are geographical facts proving their coming in the structure of Huns at the beginning of our era for the first time. No doubt, that mentioning of the place names as Tartarchay and Kolb (in Armenian writing – Koghb) related to the events of the 5th-8th centuries in the territories of the North Azerbaijan and Armenia reflect the names of Tartar (in Russian writing – Terterobichi) and Koluba (in Russian writing – Kulobichi) living in the steppes of south-east Europe in the 12th century according to the Russian sources (see: А. И. Попов. Названия народов СССР, с. 129-130). But another part of Gipchags came to the Southern Caucasus through the Darband way after the Mongols’ defeat of Gipchag tribes in the steppes of

the Northern Caucasus in the 13th century. Ibn al-Assir (the 13th c.) writes that after the victory of Tatars (Mongols), Gipchags moved to Aran and placed in Ganja, then a part of them went to the Kilikun Mountains (Goyja area) – (Ibn al-Assir. *Al-Kamil fit-t history*. Baku, 1996, p. 129-130). The villages' names Dogguz, Uruzpor, Kitanli, Kobakli and Itgiran in Armenia reflect the tribe names of Gipchags as Tokuzoba (in old Russian writing – Toksobichi; from Tokuzoba and Russian suffix *ichi*), Urusoba, Kuloba (in Russian – Kulobichi), Kitanoba, Kobyakoba and Etebichi (*Et* or *Ed* – *hamlet* and *ichi*) – (A. Popov, the mentioned work, p. 129-130).

Other Turkish origin tribes also lived in the territory of Armenia. In a source referring to the 7th century *Katak* area name is mentioned (59, 53). This place name is known from the sources of later centuries. It must be mentioned that an area name *Katak* was in Albany in the early middle ages as well (see about it: 79, 115).

Investigations proved that *Katak* is the name of an ancient Turkish tribe. There are the names of tribes as *Katak* and *Katay* in Kazakh, Garagalpag, Uzbek, Nogay and Bashgird people at present, too. see: 79, 115). Probably, these tribes came to the territory of the present Armenia together with Pechenegs. For, in a source referring to the 10th century was mentioned that one of the tribes of Pechenegs' in the steppes of Southern Russia was named as *Tun-Katay* (109, 156-157). In the territory of Armenia the name of this tribe remained in some villages' names of *Kodakli*, where Azerbaijanis lived.

Another Turkish origin tribe having lived in the territory of Armenia in the early Middle Ages was named as *Aran*. The name of this tribe reflected its name in the villages' names as *Eranos* (from *Aran* ethno-name and suffix *s* indicating plurality in ancient Turkish) and *Hrans* (for broad information about it see: 79, 119-122).

The name of a Turkish origin tribe, which lived in the territory of Armenia in the early middle ages, found its reflection in the place names as *Hors*, *Khoros*, *Khurs*, *Khurskand* (*Khurs* village), *Khosh-Koros*, *Khors*, *Gursali* and *Gorus* forms (for broad information about it see: 79, 129-133).

Khazars also had left great traces in Armenia. The 5th century Armenian historian wrote that Khazars came to Armenia for the first time in the 3rd century (111, book 2, chapter 65). No doubt, that Khazars could come here in later centuries being connected with different historical events. The 9th century Arabian author al-Kufi's information *Mahammad ibn Marvan fought against Khazars in Armaniya* shows that Khazars had been living there before Arabain conquest. In the sources are noted that Khazars

consisted of Abas, Avar, Bizal, Aghajari, Tarna, Pechenek, Bolgar, Suvar, Uguz and other tribes (see: 78 and 79). There are place names connected with the names of *Kabar* and *Tarna* tribes of Khazars.

Having mentioned in the events referring BC and beginning of our era in Armenian sources related to the 5th-7th centuries, the area names as Kol, Tashir, Ani, Gelam, Gegarkuni, Chopapar, Shorapor, Orduni, Vaykunik and others are in ancient Turkish.

Oghuz tribes coming to the territory of Armenia in the 11th-12th centuries had left great traces. The majority of names being mentioned in “The Book of Father-Gorgoud” are in the territory of the present Armenia. The southern plates of the Alagoz Mountain, the left side of the Gazakhchay River running from Abara was named as *Uguz yurdu* (Uguz hearth) in the 19th century. In the third chapter of the epos the present territory of Armenia being the hearth of Oghuz tribes is named as *Turkustan*. For, Gazan khan in the epos is considered *the pillar of Turkustan*. In the fourth chapter of the epos, the territory of Oghuz people is named as *the Oghuz hearth*. It’s worthy of note that the name of *Georgia* is mentioned in the epos, but *Armenia* – never. In the epos is said that the Oghuz hearth had got of 90 *tuman* (900 thousand) persons of army. The territory between the Goyja Lake and the Van Lake is named as *Inside Oghuz* in the epos. *Garadara* in the epos is later *Zangibassar*, as *zangi* in Persian is *gara* – *black*. The villages’ names as Avshar, Yuva, Gajarabay, Chebin, Garkhin, Dayarli, Girigli and others in Armenia reflect the names of Oghuz tribes.

In general, the following Turkish origin tribe names found their reflection in the place names of Armenia: Aban, Abar, Abdal, Avshar, Aghajari, Ayrum, Alagoz, Alban, Alpout, Aran, Bayan, Bayandur, Bayat, Baydar, Balta, Barani, Bassian, Bassar, Boston, Gayi (Kayi), Gazakh, Ganli, Garabag, Garabork, Garagoyunlu, Garaman, Garapapag, Garga, Gargar, Garkhin, Gajar, Gerus, Gipchag, Gugar, Gushchu, Eymur, Anja, Alat, Iva, Igdir, Yayji, Yuregir, Kamar, Kinik, Kol (Kul), Kotan, Kobak, Oghuz, Pecheneg, Sal, Samur, Sod, Tana, Tele, Tokuz, Hun (Khun), Chagan, Jandar, Chol (Chul), Shaka, Shati and others. It must be mentioned that the names of these tribes occupy a great place entirely in the North Azerbaijan and partly in the South Azerbaijan. It’s very interesting that there is not any geographical place in Armenia being connected with both *Armenian* and *Hay* ethno-names. Though according to the natural place naming together with the names of the Turkish tribes there had to be appeared geographical names of Armenian or Hay origin as well. The point is that with the exception of Armenian names, which were given according to the decrees

since the 30-s of the 20th century, the names, which were created according to the lexical units of Armenian language, are very negligible.

A lot of Turkish words had been brought into light in the place names of the territory of Armenia. These words hadn't been kept in Azerbaijani language and in its dialects. They are the following: *abra* – giving profit, caused to luxury living; *ala* – large (valley); *alga* – southern plate of a mountain; *alik* – heigh;; *altun* – gold, red; *andi* – to guard; *agru* – calm, peaceful; *aran* – a hot place, a winter pasture; *arkach* – not a sunny side of a mountain; *arku* – branched out with abyss'; *arna* – canal, *art* – a mountain pass; *height*; *atiz* – an arable place between two canals; *aska* – rock; *aush* – calm, peaceful; *baz* – an abyss mountain; *bayra* – a stop; *baku* – hill; *bair* – a mountain bloc; *bakla* – a strengthened place; *bat* – a pass; *gar* – an invincible rock; *agin* – hill; *aspa*- river, getting dry in summer; *in* – cave, burrow; *kam* – valley; *kas* – a mountain's side; *kat* – a mountain's sunny side; *kada* – a guard; *kora* (*kura*) – a place for cattle in winter pasture; *kudu* – pasture; *komur* – a narrow ravine on the top of a mountain; *kuran* – military camp; *kutan* – a place for cattle in winter; *kuz* – an autumn pasture; *kur* – proud, brisk watered; *giz* – shallow valle; *mang* – eternal, always; *mang* – a fenced place for cattle; *mar* – hill; *mara* – a pasture place, *marak* – a guard's point; *mes* – a southern plate of a mountain; *mola* – grave; *mugir*, *mukur* – abyss, ravine; river with little water; *or* (*ur*) – hill, precipitous ascent; *oraz* – calm, quiet; *olom* – a passage; *orek* – fortification, plant; *oshig* – a mountain rock getting etched by winds; *oruk* – a stop; *oron* – moving; *ozan* – river, big river; *uku* – cave, shelter; *sag* – drinkable water; *saga* – a long caved hollow place, a mountain plate, river's mouth; *saz* – reedy place; *sarp* – difficultly passing place, abyss; *sala* – corner, angle; *sebger* – rocky mountain cape; *sinor* – border, limit; *sidon* – sharp topped (rock); *soyuk* – conical high mountain; *soruk* – aline place; *sos* – poplar; *sus* – water place; *tal* – willow, poplar; *taman* – foot, bottom; *tap* – a waterless place, hill; *tey* – mountain; *tara* – branching out in the mouth of a river; *tiyik* – closed from all sides place; *tomar* – little hill; *tor* – high mountain pasture; *tula* – a mountain pass; *tut* – a camp; *chang* – mountain plat; *cherag* – mineral water of cure significance; *cherik* – troop, army; *chik* – narrow valley; *ching* – a place cut with ravines; *chira* – difficultly passed bushy place; *chit* – a mountain side; *chap* – unplanted mountain plate with small stones; *choku* – peak; *chukkas* – lonely hill and others.

The investigation of the place names of Armenia shows that several Turkish origin place names end with a Greece suffix *os*, *us* indicating the

nominative case. This peculiarity is connected with the supremacy of the Byzantium power in the territory of the present Armenia till Arabian conquests: as the Turkish speaking people obeying Christianity were under the cultural influence of the Greece language, they had to add nominative *os*, *us* suffixes to the end of the names of dwelling places, corresponding with the Greece. This peculiarity found its reflection in the place name *Shirakuz* in “The Book of Father-Gorgoud” (from the ethno-name *Shirak* and the suffix *us*) – (27, 110).

Investigations show that after the Arabian conquest the type of dwelling places was expressed by an Arabian word *garya* – *village* and as a rule this word stood at the beginning of villages’ names. Later this word in many cases meant the word *gara* – *black*.

It comes forth from the investigations that in the process of cattle-breeding peoples’ passing to sedentary life gradually, in the names of dwelling places found their reflection by the words *el* – *hearth*, *hamlet* and *kora* (*kura*, *gura*) – *stable* (stables) *for cattle in winter*. According to a rule corresponding with the Persian language, the word *el* stands at the beginning of the names and receives a suffix ‘*i*’ in meaning of necessity. But later the word combination *el+i* had changed to the personal name *Ali*: *Aligaya*, *Ali-Gizil*, *Aligirig* villages’ names are in fact as *El-i-Gayi* (*Gayi hearth*), *Eli-i-Gizil* (*Golden house*), *El-i Girig* (*Broken house*). The word *kora* (*kura*, *gura*) standing at the beginning of the other group of words, later accepted the form of *gara* – *black*, which creates difficulties in explaining the origin of the place names beginning with real *gara* – *black*. For, the word *gariya* – *village* accepting the form of *gara* – *black*, *gara*, indicating color and personal name *Gara* have got the same form.

All of these show that the passing of some words of the Turkish tribes living in the territory of Armenia into the ancient Armenian and Georgian languages is a natural process. Only in the 11th-12th centuries after the Saljug Oghuz tribes’ passing to a sedentary life, in the names of dwelling places found their reflection Eastern Iranian origin word *kand* (from the word *kanta*; see: 93, 20) and ancient Turkish origin word *koy* (a phonetic form of *giy* – *village* in Turkish runic writings). But it’s interesting that the word *koy* became specific mainly for Oghuz tribes of Asia Minor, *kand* – for the names of the dwelling places of Oghuz tribes having settles in the Southern Caucasus and in Iran.

One of the facts indicating that Turkish-speaking population lived in the territory of Armenia is Turkish origin words in ancient Armenian (the 5th-11th centuries) language (see: Туманян Э. Г. Древнеармянский язык. М.,

1971). We introduce to the reader's attention the Turkish origin words in E. G. Tumanian's work, which was written in Russian, about the ancient Armenian language. But in order to be exact, we consider important to give the words from that work, their meanings in Turkish and Russian translations.

akis – 'caress' (E. Tumanian, p. 60). In Turkish languages *oksha* – *caress* (147, 420-421). In Azerbaijani – *okshamag* – *to pet*;

ayr – 'a man' (E. Tumanian, p. 53). *Er, ar* – *a man* in ancient Turkish languages. E. Tumanian compares this word with the word in ancient Greece *andros* – *a man* (Э. Г. Туманян. Структура индоевропейских имен в армянском языке. М., 1978, с. 306). It consists of the Turkish word *ar* and an addition of 'y' sound in an ancient Armenian pronunciation (compare: *Ararat* in the Bible – writing in ancient Armenian is as *Ayrarat*). The word *ar* petrified in old Armenian language in the words *ayrasirt* – *man's heart* (E. Tumanian, p. 157) and *arambi* – *married* (Ibid, p. 249). But with the ancient Turkish origin word *ar* and endings of some Armenian words (exactly of Indo-European origin) – *ayr* (for example, *hayr* – *father*, *mayr* – *mother*, *egvayr* – *brother* and others;

ari – 'brave' (E. Tumanian, p. 47). In Turkish languages *ar* – *brave*;

ark – 'men' (E. Tumanian, p. 77). From the word *ar* in ancient Turkish languages and suffix 'k' indicating plurality in ancient Armenian;

aru – 'brook', 'canal' (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 219). The author writes that this word in Armenian is from the word *techgh* of Indo-European origin (ibid.). *Aryck* – *canal, brook* in Turkish languages;

aru – 'male' (E. Tumanian, p. 47). *Er* – *male* in Turkish languages (147, I, 321);

akhchi – 'girl' (E. Tumanian, p. 35). It can be explained in two ways. 1. *Aka* – *elder sister* (147, I, 222-223) and a suffix *chi* indicating female in old Turkish languages (Э. Н. Наджип. Исследования по истории тюркских языков XI-XIV вв. М., 1989, с. 254). 2. From the word *akachi* – *sister* in Turkish languages (Ibid.). Its external similarity with the word *akachi* – *quick-witted girl* arrests the attention;

vajar – 'trade' (E. Tumanian, p. 84). *Uchar* – *market* in ancient Turkish (E. Najib, p. 261);

gussan – 'singer' (E. Tumanian, p. 180). *Uzan* – *singer* in old Turkish languages (E. Najib, p. 107);

dizan – 'I am putting together' (E. Tumanian, p. 32). *Tuz* – *equal, identical* in ancient Turkish languages (93, 602); *dizmek* – *to put in one line*,

to string (147, III, 311), *dizil* – *to fall into line* (E. Najip, p. 63). In Azerbaijani *duzuram* – *I am threading*;

erakh – ‘mouth’ (E. Tumanian, p. 30). In Turkish languages *erek* – *mouth* (147, I, 292);

arkar – ‘long’ (Э. Туманян. Структура индоевропейских имен в армянском языке). In Turkish languages *yurak* – *far* (E. Najip, p. 20);

anjay – ‘gift, present’ (E. Tumanian, p. 50). In ancient Turkish languages *enja*, *anji* – *gift, present* (147, I, 361-362); *anju* – *presentation, reward* (93, 44);

kivg – ‘village’ (E. Tumanian, p. 26). In ancient Turkish *giy* – *suburb, settlement* (93, 440);

kivkhachi – ‘peasant’ (E. Tumanian, p. 176). It consists of the word *giy* (in Armenian *kivg*) in Turkish languages, joining sound ‘a’ and suffix *chi* indicating relationship in Turkish languages. Pretending that there is a suffix *achi* in this word (he joined ‘a’ and *chi* together), E. Tumanian offered a false suffix as *a-sk-i-u-o* of as if Indo-European origin (E. Tumanian, p. 176). In fact, the word *kivgachi* (*giygaji*) in old Armenian language is structurally the same with the word *kandchi* – *villager*. But, it’s known that the word *kand* isn’t in Turkish by origin and was brought to the territory of Azerbaijan by Oghuz Turks in the 11th-12th centuries. The word *giy* – *village* in ancient Turkish languages remains in Ottoman Turks as *goy*;

eyq, iug – ‘butter’ (E. Tumanian, p. 30). In old Turkish languages *yag* – *butter* (93, 223);

esh – ‘donkey, ass’ (E. Tumanian, p. 30). In a lot of Turkish languages *eshak* – *donkey, ass* (147, I, 317);

iuch – ‘force’ (E. Tumanian, p. 29). In Turkish languages *guch* – *force* (147, III, p. 96);

karan – ‘beam, log’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 222). According to the author this word in Armenian is from Indo-European languages (Ibid.). In fact, there is not any similar word in Indo-European languages. In Turkish languages *karan* – *great, mighty* (143, II, 2, 1090). *Karan* was the biggest log keeping the roof of houses;

kas – ‘half’ (E. Tumanian, p. 62). In ancient Turkish languages *kes* – *morsel, part* (93, 202);

kogh – ‘thief’ (E. Tumanian, 67). In Turkish languages *ogh* – *thief* (147, I, 413);

kusordi – ‘maiden-son’ (E. Tumanian, p. 247). *Kussachin* – *born as maiden* (Ibid, p. 156). In Turkish languages *kis*, *giz*, *kus* – *girl*;

orak – ‘rope, cord’ (E. Tumanian, p. 261). In ancient Turkish languages *orak* – *cord, rope* (E. Najip, p. 61);

orinak – ‘example, sample’ (E. Tumanian, p. 140). In Turkish languages *ornak* – *exempla, model, sample* (147, I, 549);

pogh – ‘throat’ (E. Tumanian, p. 236). In Turkish languages *boghaz* – *throat* (147, I, 167);

seyr – ‘to love’ (E. Tumanian, p. 32); *sirem* – ‘I love’ (Ibid.). In ancient Turkish languages *sev* – *to love* (98, 447). In Azerbaijani *sevirem* – *I love*;

suin – ‘bayonet’ (E. Tumanian, 32). In ancient Turkish languages and in modern Azerbaijani *sungu* – *bayonet* 93, 517);

tel – ‘thread, cotton’ (E. Tumanian, p. 51). In old Turkish *tel* – *thread, cotton*. In Azerbaijani *tel* – *thread, hair*;

tup – ‘bush’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 163). In Turkish languages *top* – *wood area, bushy place*. An Arabian author notes that after the last battle Babak found shelter in a forest named as *Top* (71, 309);

tuk – ‘saliva’ (E. Tumanian, p. 64). In old Turkish languages *sug* – *to spit* (93, 513). According to the typical interchanging of *s-t* in Turkish languages the changing of the word *sug* into the word *tuk* is possible;

trik – ‘dung’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 200). In old Turkish languages *turug* (*tirig*) – *looseness of bowels* (93, 558);

trchun – ‘bird, flying’ (E. Tumanian, p. 149). The *chun* part of the word can be compared with *alchun* or *lachun* – *white falcon* (E. Najip, p. 247) and with *sun*, *chun*, *shun* parts of the words *sungur* – *gerfalcon* (93, 508) and *shungar* – *Altai gerfalcon* (93, 525) in Turkish languages;

tump – ‘elevation’ (E. Tumanian, p. 59). In a lot of Turkish languages *tumb*, *tomb*, *domb* – *hill, height*;

trtur – ‘caterpillar, worm’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 88). The author writes that the root of this word can’t be found in Indo-European languages (ibid.). In Turkish languages *tirtil* – *caterpillar, worm* (V. V. Radlov, II, 2);

khoy – ‘ram’ (E. Tumanian, p. 29). In Turkish languages *goy* – *sheep* (93, 453). In Azerbaijani – *goyun*;

khor – ‘deep, pit’ (E. Tumanian, p. 249). In Turkish languages *or* – *pit* (147, I, 466-467);

khot – ‘grass’. In Turkish languages *ot* – *plant, grass* ((3, 373);

harum – ‘I beat’ (E. Tumanian, p. 149). In Turkish languages *ur* (*vur*) – *to beat*;

her – ‘track, trace’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 60). The author considers this word *ashedan* – *place* in Khet language (Ibid.). In Turkish languages *id (iz)* – *trace, track*;

hur – ‘fire’ (E. Tumanian, p. 27). In ancient Turkish languages *ort* – *fire* (93, 389). Sound ‘h’ was added in Armenian writing. Adding the ‘h’ sound to the beginning of the words before a vowel sound is typical for ancient Armenian language. E. Tumanian writes that the nature of this sound is unknown (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 235). Actually, ‘h’ sound at the beginning of words is typical for Turkish languages and we’ve got them in Azerbaijani as well (*araba-haraba*; *indi-hindi* and others). E. Tumanian writes that there is not a word *hur* in Iran, Latin, Slavic and other Indo-European languages, only in ancient Greece there is a word *hor* – *fire* and probably, the word *hur* is from that word.

chin – ‘(black) kite’ (E. Tumanian, 62). It’s the same with the word *chin* in the names of birds in Turkish languages as *baligchin* (a white bird catching fish in the river), *bildirchin* – *quail*, *goyarchin* – *pigeon*, *sighirchin* – *starling* and others (*Pudurchun* bird in Khakassian – Najip, p. 274). As the word *gush* – *bird* is expressed by the word *hav*, then the word *chin* is a borrowing. See above: *trchun*;

char – ‘word’. In Turkish *charla* – *to call, to shout*’ (Najip, p. 112);

ham – ‘all, common’ (E. Tumanian, p. 124). In Turkish languages *gamu* – *all in common* (93, 416). In Azerbaijani language *hami*. E. Tumanian writes that the word *ham* has also the meaning of *similar, the same* in Armenian (Ibid., p. 124). In fact, as the Persian origin *ham* – *similar, the same* and the Turkish origin *gamu* (in Azerbaijani *hami*) – *all, common* have the same form, the author became entangled;

chicharn – ‘swallow’ (Э. Туманян. Структура индоевропейских имен в армянском языке, с. 87). According to the author this word is connected to the same root *giros* – *voice* in Greece and *garrio* – *to chatter* in Latin (ibid). It seems to us that this word consists of *chin* part being typical for some of the birds’ names in Turkish (*alchin*, *bildirchin*, *goyarchin*, *sighirchin* and others) and *garan* part of the name *garangush* – *swallow*.

In addition to the above mentioned, a lot of words in Armenian are the borrowings from Azerbaijani:

1. **yatak** – ‘floor’, ‘land’ (Э. Туманян Структура индоевропейских имен в армянском языке, с. 202). In Azerbaijani language *yatag* – *sleeping place*;

2. **gij** – ‘mad’ (E. Tumanian, p. 37). In Azerbaijani *gij*;

3. **par** – ‘glitter’ (E. Tumanian, p. 48). In Azerbaijani *parilti, par-par, parlamag*;
4. **tig** – ‘heap of grain’ (E. Tumanian, p. 67). In Azerbaijani *tig – heap of grain in a thrashing-floor*;
5. **tar** – in Azerbaijani language *tar- new*. In Turkmen language *tar – fresh* (Туркменско-русский словарь. М., 1968, с. 628). The same word is in Persian, too (Персидско-русский словарь. М., 1952, с. 114);
6. **tap** – ‘even place’ (E. Tumanian, p. 59). In Azerbaijani *tap – waterless even place, even place in a height*.

E. Tumanian writes that, there is a suffix *chi* (*achi*) in ancient Armenian language. According to him this suffix is a being restored *a-ck-u-yo* indicating the origin, belonging to some ideological direction, learning, to definite group of people etc. *Kakhakachi – townsman; khorenachi – from Khoren* (p. 143). “Together with it they can form nouns and adjectives in the meaning of belonging, relation, quality” (ibid.). In his other work (Структура индоевропейских слов в армянском языке, с. 190), he writes that “there is a suffix (*a*)*chi* in Armenian indicating the essence of personality, origin.” (с. 190).

It must be mentioned that suffixes *chi* (*chi, chu*) widely spread in Turkish languages. This suffix can refer to a definite tribe (*Aranchi, Gazanchi, Gushchu* and others), to a social layer (peasant), group (a party member, the member of greens), to belonging, specialist ability (*damirchi – blacksmith, sinigchi – bone-setter, zurnachi – zourna player, gozatchi – guide, gorugchu – watchman, hamamchi – proprietor of a public bath, chorakchi – baker, dayirmanchi – miller* and so on).

Namely because of this, the pen-names of ancient Armenian authors as *Khorenassi, Shirakassi, Parbessi, Kogvassi* and others consist of the names of Turkish dwelling places, joining phoneme ‘a’ and suffix *chi* of Turkish origin, which is close to the meaning of suffixes *li, lu* indicating belonging. About this suffix in Turkish languages E. Sevr̄t̄ian writes that «существительные на -чу приближается к производным на -лы означая как и последние, свойства лица или предмета» (Севортян Э. В. Аффиксы именного словообразования в азербайджанском языке. М., 1966, с. 84). It must be mentioned that *Karachay-Balkar* and *Tuva* peoples have suffix *chi* indicating the dwelling place at present, too (Щербак А. М. Очерки по сравнительной морфологии тюркских языков. Л., 1977, с. 133). In ancient Georgian language the word *er(i) – free community member, fighter* and being formed of this word *eristavi –the head of*

husbands (i.e. fighters), head of an army and ayr – man, fighter in ancient Armenian language (the sound ‘y’ of this word is an added one in Armenian) consist of namely from the Turkish word *ar – man, protector, fighter*. The head of a family in the Urartian language was called as *evri* (Дьяконов И. М. Предыстория армянского языка, с. 77, 200). No doubt that this word consists of Turkish words *ev* and *ar*.

All of these facts indicate that the Turkish origin population used to live in the territory of the present Armenia since the ancient times and to have the leading role. It will be to the point to give in Russian the writings of the Russian investigators about the Sharur-Daralayaz area of Iravan province in the middle of the 19th century: “According to remoteness of settling of the area, its inhabitants are divided into old residents and migrants: Tatars (they mean Azerbaijanis – G. G.) refer to the first ones, to the second – Armenians, mainly settling in the bounds of Sharur-Daralayaz uyezd, coming from Persia in the 30s-40s.” (137, 99). The author writes that in 55 villages of that area lived Azerbaijanis, in 7 – Armenians (ibid.). The investigator of Zangazur province writes that there are only three Armenian (it must be considered Christian Albans) villages are local (Trnakot, Akhlatian), others are newcomers (103, 10). An investigator of the eastern part of Novobayazid area A. V. Parvitski mentions that there are 48 Azerbaijani and only 15 Armenian villages there (136, 5). Those Armenians were newcomers, moving from Iran and Turkey.

It must be mentioned that some of origins of personal names of the rulers being in the power in Armenia in the centuries BC were of Turkish. We’ve already spoken about some of them (Skaordi, Paruyr, Slak, Artashes, Artasur and others).

It’s difficult to follow the moving of ethnical process among the Turkish tribes in Armenia in the early Middle Ages because of lack of sources. Only as a probability such view can be put forward: before the era and at the first centuries of our era the Turkish tribes living there had to accept Christianity voluntarily or by force in the 4th century. These tribes, including Jinli (in Armenian sources – mamikonians) tribes having come in the 3rd century, passed to Armenian writing since the 5th century and gradually became Armenians. The inscriptions on their churches in the territory of Armenia had to be in Armenian, too (it can be compared with the Arabian inscriptions on the mosques in Azerbaijan). Probably, a definite part of Turkish Christians passed to Islam after the 7th century. This probability is affirmed by Russian-language literature about some of the Azerbaijani

villages' population's worshipping in Christian temples (promising to give a vow, burning candles and so on).

As Turkish according to ethnical belonging and Christian according to religious belonging tribes lived in a country names as Armaniya, they had to be named as an Armenian in common sense. Thus, two meanings of the word *Armenian* must be explained: Armenians who name themselves as *Hays* and Turkish-language tribes who only lived in Armini and were named as Armenians in common sense. These Turkish Armenians had been assimilated only because of being Christians and using of Armenian inscription. After making the Alban Christian church to obey Armenian Church at the beginning of the 8th century, it brought to Armenize of Christian Turkish-language tribes, including Albans at last. After the abolishment of the Alban Catholicism in the Mountainous Garabagh in 1828, the Armenized Albans spread to Baku, Shaki and Shamakhi. But according to Azerbaijanis they were already Armenians.

The Turkish tribes having come in the 5th-7th centuries had to preserve their idolater religious. For, there wasn't a centralized power in the territory of Armenia during those centuries and so, there wasn't any Christian religious center to ensure their passing to Christian belief. These tribes had to accept Islam since the 7th century.

Turkish origin tribes having come to these places between the 7th-9th centuries couldn't accept the Islam religion, as Armaniya was already in the structure of Arabain Caliphate. But Saljug Oghuz tribes came to Armenia as pure Muslems.

It must be taken into consideration that those Turkish origin tribes having lived in the territory of Armenia were never named as *Turks* up to the 11th-12th centuries (i.e. up to the coming of Saljug-Oghuz tribes). Those tribes who named themselves as *Turks*, mainly came in the 11th-12th centuries compactly. That's why the ethno-name *Turk* is never mentioned in ancient Armenian sources up to the 12th-13th centuries. Thus, each Turkish speaking tribe living in the territory of the present Armenia had got its own name. It can be concluded that there wasn't any common ethnical name for these tribes, as they hadn't been formed as a common nation. This thesis refers to the territory of Azerbaijan up to the 12th-13th centuries exactly: naming themselves as *Turks* came here in the 11th-12th centuries. Namely this confuses our historians: they consider that if not a single Turkish ethnic name is mentioned in the sources up to the 11th-12th centuries, so there didn't live any Turkish origin nation then (We give a viewpoint of A. P. Novoseltsev in Russian: «Попытка обнаружить тюрков в Азербайджане

до нашей эры и в первые века н.э. не основаны на конкретных фактов» - 130, 79). This wrong conclusion came forth because of inexperience of our historians in the field of Turkology investigating our history of ancient and middle ages. They don't know that the word *Turk* has got two essences in the literature: first, the concrete ethnical name of an ancient ethnos (i.e. self-naming); second, the common name of those concerning to the Turkish branch of the Altai language family. When speaking about the Turkish tribes living in Azerbaijan and in the territory now named as Armenia, we don't mean those who named themselves as *Turks*, but great forefathers of those who spoke in Turkish languages. Shortly, Turkish origin tribes lived in the territories of Azerbaijan and Armenia in the millenniums BC as well, but they weren't named as *Turks*.

In an Armenian source referring to the 8th century, the expressions as *Siyunik (Sissikan)* and *Artsak languages* (see: 48, 421) must be concerned to the Turkish speaking tribes. Armenian authors of the Middle Ages named the Turkish origin population as *from other lands* (in Russian *inoplemyanin*), mainly calling as *a Persian* (for ex.: see: 142, 55). For comparing we can say that when speaking about the 13th century – the times of Sultan Jalaladdin, Kirakos Gandzaketsi (the 14th c.) named the population of Ganja as *Persians* (107, 154). The 11th century Georgian author (Леонти Мровели. Жизнь картлийских царей. М., 1979, с. 33) names Albans as *Rans (Arans)* and as *Persians from Ran*. This is generalized *Pers* name for the population of the Persian State of Sassans. This indicates that even in the 11th-13th centuries the name *Turk* wasn't an ethnical self-naming of Azerbaijanis, though there were tribes named as *Turks* in the territories of Azerbaijan and Armenia in those centuries.

In the 11th-12th centuries, Saljug-Oghuz tribes, naming themselves as *Turks*, came to the territories of Azerbaijan and Armenia. Place names reflecting a lot of Oghuz tribe names (Avshar, Bayat, Bayandur, Baydili, Dugar, Yayji, Yiva, Kayi, Karkin, Urekir and others) are given in the dictionary. It must be mentioned that a lot of place names being mentioned in the epos “The Book of Father-Gorgoud” refer to the territory of the present Armenia and East Anadolu.

It's interesting that there are not the names of either Persian-origin *Armenia* and Armenian *Hayakan* (or *Hayastan*) in the book. Instead of this, there are the territory where the Oghuz people lived and *Oghuz land*, which could put 90 *tuman* (i.e. 900 thousand persons) soldiers (chapter 4).

In general, for the 15th-19th century both the names of Armaniya and Armenia are unknown, instead of them there are mentioned the names of

Chukhur-Sad, Ravan and Iravan provinces, Iravan khanate and Iravan province in the 19th century. Thus, the name of the present *Armenia* originally comes from the name of Arma (Arme) province, which located in the upper flow of the Euphrates in Asia Minor, was mainly the territory of Turkish origin tribes in the 2nd-1st centuries BC. From the above-mentioned it becomes clear that being the name of one region of the territory of Urartu, Armini (from the name of Arme province) was first accepted by *Madays*, then since the year of 550 BC to the Urartu state given by Persian-language Ahamans and related to it, to the territory of the present Armenia being under the protection of Urartu. Thus, there is no any relation between the ethno-name Armenian, which was formed from the word *Armini* and ethnical name of those who call themselves as *Hays*. As, there lived not only the forefathers of Armenians and Turkish speaking tribes as well – *Armini* is the name of a country, concerning to all different speaking peoples, including ancient Turks, too. The name *Filastan*, which was given to Armenia, also doesn't refer to the territory of the present Armenia.

In the middle ages, since the beginning of the 14th-15th centuries Garagoyunlu and Aghgoyunlu tribes, after the 15th century Gizilbash tribes were also located in Iravan province. That's why in all the sources referring to 1590 and 1728, all the names of the dwelling places are of Turkish origin. The names of those villages are given in the dictionary.

We are satisfied with the brief information about Turkish origin tribes in the territory of Armenia in ancient times and in the early Middle Ages. We don't repeat everything as it was broadly spoken about it in our book "Ancient Turks and Armenia".

In the times of Iravan khanate (1602-1828) Azerbaijani Turks formed majority in ethnical composition of the population. There were cattle-breeders – nomad peoples in addition to sedentary population living approximately in two thousand villages: Garapapaglar – 840 families, Boyuk Chobankara – 159 families, Sarashli – 90 families, Damirchili – 31 families, Karimbeyli – 55 families, Gafarli – 98 families, Sheykhlar – 34 families, Garabaghli – 12 families, Jafarli – 16 families, Ali-Sharurlu (i.e. Sharur hearth) – 12 families, Godakli – 24 families, Jamilli – 10 families, Chakhirli – 57 families (159, 535). As a whole, there lived Turkish speaking cattle-breeding tribes consisting of 1451 families in the territory of Iravan khanate at the beginning of the 19th century. These tribes were mainly the later generations of Gipchag and Oghuz tribes having come here in the 11th-13th centuries.

In addition to it, after the abolition of the Koniya Sultanate in Anadolu in the 15th century, Turks, named as *Ayrum* also came to the territory of Armenia. They consisted of the following branches: Ayrimli – 631 families, Seyidli-Akhsagli – 311 families, Tashanli – 124 families, Saatli – 160 families, totally – 1226 families (159, 536).

At the beginning of the 19th century Mughanli (200 families), Shahdili and Sadarakli (313 families) in Yerevan khanate were busy with cattle-breeding. They were *Gajars* by origin (159, 537).

The biggest tribe living mainly in Nakhchivan and partly in the territory of Iravan khanate was *Kangars*. The following branches of this tribe-unit are known for the beginning of the 19th century: Yurdju, Gizilli, Sarvanlar, Khalkhalli, Pirhassanli, Salagha, Aghabeyli, Kemai, Garabaghar, Chagatay, Garakhan, Hajilar, Jamshidli, Biliji, Gizilgishlag, Gurtlar, Garadolag, Shabanli, Kalfir, Arafali, Garajalli, Gara Kovsarli, Panahli, Alikhanli, Sofulu, Baydili, Ali Akbarli, Didavarli, Bolgarli, Kurd Mahmudlu, Aliyanli, Ziyadli and Bargushadli (159, 537).

An ancient Turkish origin big unit living in the territory of the present Armenia in the Middle Ages was named as *Garapapakh*. Because of Russia's moving and bringing of Armenians from Iran to this area in 1826-1828 this unit moved to Turkey and Iran under the head of Ismayil khan and Naghi khan. At present 40 thousand *Garapapakh* people live in Iran, 20 thousand – in Iraq (see: Брук С. И. Этнический состав страны передней Азии. Журнал «Советская этнография», 1955, № 2).

Kurdish tribes consisting of 1346 families lived in the territory of Iravan khanate at the beginning of the 19th century: Milli, Garachorlu, Hassanalili, Kulakanli, Shadmanli, Sheytanli, Tahmazli, Bargushad, Babali, Aliyanli, Kulukchu, Kalovji, Farrukhanli, Sissianli, Tartarli, Hajili, Sultanli, Gulukhanli, Bozlu, Alikyanli, Kolani, Pussian. They were Kurds of Shiite faith. Kurdish tribes of Sunnite faith were the following: Jalalli, Buruklu, Radikanli, Azizanli, Sheykh-Bizanli, Kalturi, Garagochlu, Dil-Kheyrimli, Banuki (159, 528-529). A Kurdish tribe named as *Dumburlu* lived in Iravan province in the Middle Ages (90, 77). Not taking into consideration Nakhchivan province and Ordubad area, there lived 999 families in 521 villages in Iravan province in the middle of the 19th century, the majority of which were Turks (159, 599).

Having come from Iran and Turkey in different times, the main part of Kurds was cattle-breeders in Nakhchivan and Daralayaz in the past. According to the information referring to the 19th century, Kurds settled down in the following villages of these areas. Milli (Shahgaldi-Gishlag and

Vartanes villages), Hajisalamli (Salli, Gozluja, Khorbadli, Hajisamli, Alagoz, Guneyvang, Garagaya, Gotur, Govushug, Aysassi, Gabagli villages), Aliyalinli (Paratun, Ogbin, Kohna Itgiran, Taza Itgiran villages), Shadmanli (in Gurdbulag village), Pussyan (Almali, Gelovlu, Aghkilsa, Ardaraz, Drdij, Giz-gishlaghi, Gurban Kassilan, Argaz, Bilak, Ziryan villages), Kulakanli (Komur, Gobut, Darakand, Farukhkanli (Gargar village), Bozlu (Tart, Mammadrzagishlag, Arinj, Aghkand, Gidbaz, Komushkhana, Istissu, Garalar villages), Hassanali (Damirchilar, Maratuz, Gochbey, Chaykand, Goyarchin villages) (Сборник сведений о Кавказе, том 7, с. 247-248). But it is mentioned there that Milli, Hajisamli, Aliyanli and Shadmanli branches spoke in Azerbaijani.

Some of Azerbaijani-Turkish origin big tribes lived in Zangazur province. In the middle of the 19th century the branches of Sofulu (5 of its winter pastures were located in Sissian area, 4 – in Jabrayil area), Saralli (13 winter pastures were located in Gafan area), Pushanli (7 of its winter pastures were located in Gafan and Megri areas), Kigili (4 of its winter pastures were located in *Gighi Valley* of Gafan area), Khojamussali (3 of its pastures were located in Sissian and Gafan areas) tribes in the province (103, 11). At the same time there lived Babali (878 families), Sultanli (240 families), Zodbanli (133 families) and Potanli (142 families) branches from Kurdish origin Pussyan tribe and Hajisamli (211 families), Kalokhchu (418 families), Tahmazli (407 families), Shadmanli (315 families), Sheylanli (232 families) and Aliyanli (110 families) branches from Garachorlu tribe (103, 11). In addition, Aghkorpu (branches: Aghbulag, Mussallam, Tunus and Shotali) and Baharli tribes were busy with cattle-breeding in the province (103, 146). From this information is seen that the population of Zangazur province was Azerbaijanis since the ancient times. S. P. Zelinsky writes that only three Armenian villages named as *Akhlatian*, *Prnakot* and *Shinatag* are the dwelling places of local Armenians, all other Armenian villages are of those who moved here after 1826-1828 (103, 10).

During 1828-1830, 40 thousand Armenians were removed from Iran and 84 thousand – from Turkey to the Southern Caucasus (see: 158, p. 59-61). In 1877-1879 from Anatolia and Asia Minor 50 thousand Armenians were removed to Gars province, from Turkey 35 thousand Armenians – to Surmali area of Iravan khanate (ibid). During 1893-1895, 900 thousand Armenians moved to the present Armenia from there (ibid). After it the number of Armenians in the Southern Caucasus reached to 1 million 300 thousand persons (ibid.). Only after it the number of Armenians increased comparing with Azerbaijanis. According to the information referring to

1897, 313 thousand 176 persons (37,8 %) of 829 thousand 556 persons were Azerbaijanis, 441 thousand (53,1 %) were Armenians. But in Iravan area of Iravan province 77 thousand 491 persons of total 150 thousand 879 persons were Azerbaijanis. The 19th century author writes that there were only three Armenian villages in Zangazur province till the 19th century (103, 10).

It's seen that the territory of the present Armenia wasn't the country of Armenians, but since the 8th-7th centuries BC, the country, where Turkish origin tribes lived and later, up to the beginning of the 19th century, Turks played leading role here. There is not such information in the sources showing that Azerbaijanis turned Armenians out from their villages and replaced them there. But there are more than enough facts about Armenians' living in Turkish-named dwelling points. This fact is enough in order to define who the local one was and who – a newcomer.

After getting acquainted with the dictionary the reader can make sure that nearly all of the names of dwelling places in the territory of the present Armenia since 1590 up to 1826-1828 were of Turkish origin. The history of the flowing of Armenians to the territory of the present Armenia begins since the 11th-12th centuries being connected with the occupation of the Anatolia peninsula by Oghuz tribes and abolishing of Armenian principalities there and pressing of Christians out from the land by the violent Muslims – Oghuz tribes. However, the names of dwelling places of newly-come Armenians were in Turkish but not in Armenian. So, the names of the villages in the territory of the present Armenia were in Turkish in the Middle Ages. The fact indicates that from one side, Turkish language spread widely among Armenians and from the other, the Turkish languages formed majority.

Historically Armenians in the territory of the present Armenia formed minority when compared with Turkish speaking population. It's not accidental that during all the 17th-19th centuries the names of villages, where Armenians lived, were in Azerbaijani. The reader can openly see this fact in the dictionary. Armenians had always been under the cultural influence of Azerbaijanis. Wedding traditions is included to the traditional cultural fund of each people. Not any local nation can appropriate of the wedding traditions of another one. But Armenians continue using a lot of Azerbaijani wedding traditions the same way: *ha demassi* (when asking in marriage a girl's family's *ha demassi* – saying yes), *behtal* (when asking in marriage a boy's side's giving *beh* – deposit to a girl's family), *nishan* (carrying *nishan* – betrothal goods for a girl), *shal* (carrying *shawl* for a girl in marriage),

glakhchik (Armenian translation of the word *bashlig* – *bride-money*; from Armenian word *glukh* – *head*), *vekilper* (bride's giving *an attorney* for marriage), *galankrel* (the agreement of the sides about *galan*, i.e. *kalim* – *bride-money*), *makarbashi* (*magharbashi* – head of a wedding ceremony), *khalat* – *a present*, *plov* – *pilaw*, *zurna*, *tamada*, *bujag* – *angle*, *arakasma* – *partition* and so on.

It must be mentioned that in coming of Armenians from Anadolu to the territory of the present Armenia in the middle ages a definite role played presenting of villages (there were villages with Azerbaijani population among them as well) to the Echmiadzin Church by the rulers of Aghgoyunlu and Garagoyunlu powers, by Shah Ismayil I and following him other Safavi shahs, Shah Abbas I and Nadir shah's decrees and freeing them from the taxes (see: 134). The Armenian Church had got a masterly ability of using Turkish rulers for their benefit during all centuries, and beginning since the early 19th century – Russian tsars.

The wave of increasing of the number of Armenians in Iravan province came across to the end of the 16th and middle of the 17th centuries. It's connected with one historical event, which happened in the indicated time. In the years of 1588 and 1727 Turkey occupied the Iravan province. The policy of hostility with the Safavis' state (this police was connected with Safavis' Shiite and Turkey's Sunnite beliefs) forced a number of Shiite belief population to leave their villages. For example, in a detailed copy-book of Turkey about this province related to the year of 1727 was mentioned that the population of Haksi, Aghjakand, Komur, Kamiyab, Horenduz, Kaladak, Bazarchayi villages in Sissian area, Rind, Gozluja, Karakor, Keshishvirani, Urnut, Jafarli, Gashga, Anguz, Telsin, Ardalas, Ayrili, Kalkut, Aghjavang, Taratum, Aghkima, Gizgalassi, Sadarak winter pasture, Madrvanis, Dibi, Shahyurdu, Karakaluk, Vartapol, dadali, Amaghu, Toduk, Birak, Pirhassanli, Sakchi, Galabeyli, Birak, Gochubet, Gushchu, Kolani and other villages in Daralayaz area had moved away as they were of Shiite (Gizilbash) belief (see: 32). Armenian families having come from the east of Turkey were placed in empty villages. In different times Azerbaijanis settled down in those villages as well. As a result, in the Turkish named villages consisted of Armenian population. In the sources related to the 18th-19th centuries, the living of Armenians mixed together with Azerbaijanis in Iravan area is explained by this.

One point must be under attention as well: as it's seen from the dictionary, though a lot of names of the villages in Zangazur area were in Turkish, the source shows their having of Christian (Armenian) population.

It's openly clear that if those villages were established as dwelling places, where Armenians lived, then the names of these points had to be in Armenian. Thus, Armenians in this area must be divided into two parts: local, Armenized Christian Albans (and Albans were Turkish speaking ones) and as we've mentioned above, Armenians having come from Turkey and Iran.

The process of Armenians' coming from abroad and settling down in the dwelling places of Azerbaijanis by the instigation and assistance of the tsarist Russia began in 1828. During the 19th century and in 1918, the process of mass flow of Armenians from Turkey continued, which was carried out parallel with the turning Azerbaijanis out of these lands and came to an end in 1988.

EXPLANATORY DICTIONARY OF AZERBAIJANI ORIGIN GEOGRAPHICAL NAMES IN ARMENIA

While using the dictionary the followings must be taken into consideration:

1. In the course of the history, the Armenians (Hays) had not had their own state structures with invariable boundaries. In 54 of our era, in the state Parfia of the Middle Asia the collateral like of Arshak dynasty captured the power in Armenia and ruled over it to the end of the 4th century. If the changes taken place at times should not be taken into consideration that the boundaries of Armenia were not invariable even during the power of this dynasty. Armenia was divided between Iran and Byzantine after the 4th century. The Iranian part of Armenia at first belonged to Iran region and then during the Arabian caliphate to Arabian region. The boundaries of today's Armenia do not correspond to the boundaries of Iravan province in the 16th-17th centuries, Iravan gubernia in the 19th century. The province, khanate and gubernia occupied a part of the territory of today's Nakhchivan Autonomous Republic then. Certain parts of the territory of Zangazur, Borchali and Gazakh areas up to 1918-1919 belonged to Azerbaijan, but now they are parts of Armenia. For this reason, the geographical names of the territory of the Nakhchivan AR, which in the past belonged to Iravan province, Iravan khanate and Iravan gubernia, have not been included to the dictionary. On the contrary, the toponyms of Armenian parts of Zangazur uyezd, certain parts of the territory of Borchaly and Gazakh uyezd joined to Armenia after 1918 are elucidated in the dictionary. In connection with this, it is to be noted that as within the last two thousand years the territory of Armenia has not had the concrete boundaries it is difficult to determine the exact amount of Turkic toponyms in this country.

2. The dictionary mainly covers beginning from 1588 up to 1988 the names of the parts of Ravan province (1590), Iravan province (1728), Iravan khanate and Iravan gubernia, in addition the Borchaly uyezd of Yelizavetpol (Ganja gubernia) joined to Armenia after 1918. Besides the Azerbaijani Turks constituted the majority of population in the above-mentioned structures (province, khanate and gubernia) there lived Armenians, Kurds, Assyrians and other minorities (Gipsus, Gucks). But it is also very interesting that the names of the settlements of all non - Turkic ethnoses are Turkic origin. So, there is difference between the ethnic affiliations of ethnoses lived in today's Armenia and language affiliations

of the names of their settlements, i.e. though the population inhabited in this or that settlement spoke in different languages the names of almost all these settlements are in Azerbaijan. It means that, firstly, the Turkish-language population is native; secondly, the Turkish language-population in the course of the history constituted the majority in the territory of the present Armenia. Thirdly, the *Hays* and other peoples formed the minority are partially newcomers and partially the influence level of the language of Turkic population on them was so strong that the naming process of settlements went on the basis of the Azerbaijan language. In the middle ages in some of settlements named in Turkic lived Hays. It shows that either they are newcomers to these places or they used the Azerbaijan geographical terms for naming the settlements. Generally, it is to be noted that if the Sami origin term *berd*, the ancient Persian terms *abad*, *kert*, *sar*, etc. are not taken into account the geographical terms being used for toponomic activity are very few. According to Armenian researches G. Kapansian the word *dzor* - “canyon” observed in some Armenian origin toponyms is from the word *tar* (a) in the Urartu language of which means “canyon” (see: 106).

3. The majority of toponyms in the territory of Armenia (except the names being expressed in the census carried out in Turkic in 1590 and 1728) has been taken from the Armenian and Russian sources. The absence of some sounds (ə, ö, ü) in these languages, falling off from the words in the Armenian language, substitution of the sounds “h” for “g” and “kh” in Russian and in conclusion, its mixing with real “g” and “kh” and at last, misrepresentation of the local Turkish-origin names, makes it difficult in the course of time to restore the initial form of the toponym and in its turn, it becomes difficult to explain their meanings. Therefore, the meanings of some toponyms have not find their explanation in the dictionary.

4. A certain part of the toponyms observed in the territory of modern Armenia is connected with political events taken place within the Middle Ages. In other words, a number of names were brought from other regions, particularly from Front Asia and Asia Minor.

5. Since the very old times up to nowadays in connection with the existing of different divisions into administrative territorial units (region, uyezd, in Soviet period – district) and changing their boundaries complicate the localization of some toponyms. For this reason, there may be met recurrence of names in the dictionary.

6. At last, while giving each toponym the authors have kept the location of administrative territorial division (province, khanate, uyezd, region and district) as it had been given in the sources and literature.

The presented dictionary is the first attempt related to the research of Turkic origin names observed in the territory of present Armenia. For this reason, the shortcomings met in the dictionary must be accepted naturally.

EXPLANATORY DICTIONARY OF AZERBAIJANI ORIGIN PLACES'S NAMES IN ARMENIA

Abana – village in Daralayaz district, Iravan province [23, 58]. According to the source concerned to 1727, there lived 17 Muslem (Azerbaijani) families (the names of the family leaders were given in the source) [32, 257]. Three settlements named as *Abano*, *Abanoeti*, *Abanoskheve* in Georgia (The Georgian SSR. Administrative-Territorial Division. Tbilisi, 1966, p. 148). They are identical with the names of villages called Abana in Artvin district, Batumi province [133, 2] and Evan in Mountainous Garabag (see: 79, 78) in the 19th century. They were taken from the name of ancient Turkish- origin tribe *Aban*. See: Avan and Gafan.

Abaran –region in Iravan khanate [159]. Up to khanate the region occupied the Abaran district of Iravan province. The district was called by the name of Abaran village and the Abaran River situated there. In 1935 it was named as *Aparan*. In 1939 both the district and the centre were called *Aparan*. In the Middle Ages the Armenian form of its writing was also as *Aparan* [57, 71]. But in the Turkic source concerned to 1590, it is as *Abaran* [169]. In the Armenian source concerned to the middle of the 18th century, though it is shown that there lived Armenians in Abaran [150], but the toponym is not of Armenian origin. The toponym in Maykop district, Kuban province in the Northern Caucasus according to its origin is identical with the toponyms as Avarandagh Mountain (Gussar district), Avaran village (Khachmaz district) in Azerbaijan. *Abaran* is the name of an ancient Turkic tribe and according to its origin, it is connected with Abar (Avar) tribe. It is noted that the tribe named Obaren lived in the Kur Riverside in the 2nd-3rd centuries of our era [51, 97]. In the 5th century the Armenian author Gedishe wrote that a tribe lived in Balasakand was called “Aparan” (Gedishe. About Vardan and Armenian War). Translated from the ancient Armenian language by E. Ter-Minassian. Yerevan, 1957, p. 115). Both ethnonyms reflect the name of Abar (Avar) tribe.

The author Prisk Paniyski lived in the V century mentioned the name of Hum tribe Abar (Avar) settled in the steppes of southeast Europe in the events concerned to 463. In 55 Istami, the military leader Western Turkic khanate, in his way to Albany (Arran) through Darband passage came into collision with the Abarians there [84, 35]. The Abar tribe was observed among the tribes of Khazars (Abar, Abas, Ugus, Tarna, Bizal, etc.) in the 10th century [63, 237]. Therefore, the view that the toponym Abaran (the Armenian form of writing – Aparan) in from the Armenian word *aparan* -

“saray” (carrying) is false. The existence of a Turkish origin tribe called *Abaran* is once more proved by the name of Abaranogly village met in the 16th century in Ravan province.

Abaran – country site in the upper reaches of the Kasakh (Gazakh) River between the Alagoz (Eleyez) and the Pambak mountains’ chains [60, 64]. It expresses the name of the ancient Turkic origin tribe *Abaran*.

Abaran – steppe in Iravan district, Iravan province [133, 1]. It is called as *Abaransu* as well. The part, which begins from the Alagoz Mountain (see) and joins to Zangichay River, is called Kasakh (Gazakh) River. It expresses the name of the ancient Turkic origin tribe *Abar*.

Abaran – village in Karbi district, Iravan province in 1728 [23, 88]. It expresses the name of the ancient Turkic origin tribe *Abaran*.

Abaranoghlu – village in 1590 [167, 232]. The meaning of the name – “those, who belong to Abaran tribe”, “those, who are from the tribe *Abaran*”.

Abbasabad – village in Vedibasara area, Iravan province [159]. From the source dated from 1728 [170, 20] is known that its population consisting of Azerbaijani Turks, was expatriated within 1828-1832 and the village was ruined. The toponym consists of two words: “Abbas” - person name and “abad” - Persian word, which means “a place having good conditions for life”.

Abbasabad – village in Aralig district, Iravan province in 1728 [23, 70].

Abbasabad – village in Sürmeli uyezd, Iravan khanate. Within 1828-1832, the population was expatriated and village was ruined [159].

Abbasdarasi – winter pasture in Gazakh uyezd (now Ijevan district, Armenia), Yelizavetpol (Ganja) province. It is known since the 18th century [107].

Abbasdarasi – village in Zangazur uyezd (now Gorus district, Armenia), Yelizavetpol (Ganja) province. The village was ruined in the 30s of the 20th century, during the collectivization.

Abbasgol Mazrassi – village in Surmali district Iravan province in 1728 [23, 64].

Abbasgolu – village in Darakand of Parchenis area, Iravan khanate [159]. Its other name was *Gulluja* (more exact: *Golluja*). Armenians migrated from the abroad within 1828-1832 and lived together with Azerbaijani population. In 1988 Azerbaijanis were expatriated. Full name - **Abbasgol** - winter pasture. The winter stay took its name from the name of the lake.

Abbaskandi – village in Maku district, Iravan province in 1728 [23, 40].

Abbaslar – village in Zangazur uyezd (now Gorus district, Armenia), Yelizavetpol (Ganja) province. It is the name of family founded the village Abbaslar. The village was ruined in the 30s of the 20th century.

Abdalagalu – village in Novobayazid uyezd (now Martuni district), Iravan province [133, 1]. Local form of pronunciation is as *Avdalagaly*. In 1935 the name of the village was changed into *Vagashen* by Armenians. In 1948 the population of the village was expatriated to Azerbaijan and it was settled by Armenians. It is supposed, that this toponym was taken from the name of Avdalaghalu met in Surmali uyezd (see: Avdalaga).

Abdallar – village in Karpibasara area, Iravan khanate [159]. In the source dated from 1950, Abdallar is the name of an “arable land” [169, 200], in the source dated from 1728, is the name of a village [170, 63]. One of the ancient Turkic tribes was called as *Abdal* (Aghun). The Abdal tribe is also met in Bashkirs, Karakalpaks, Kazakhs and Turkmens (see: 78, 59).

Abdallar Ulya – village in Garin district, Iravan province in 1728 [170, 85]. It consists of two words: the ethnoname *Abdal* and the word *ulya*, which means “upper” in the Arabian language.

Abdioghlu – village in Sharabkhana region of Ravan province (169, 241).

Abd Jahalli Atlija – village in Surmali region of Iravan province (23, 64).

Abdualabad – village in Echmiadzin uyezd, Iravan khanate [133, 1].

Abdulalilar – winter quarters in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province. The winter quarters destroyed after the banishment of its Azeri population in 1918.

Abdul Darasi – lake in Echmiadzin uyezd, Iravan province [133, 1].

Abdul Haji – another name of Buzavand village in Garni region of Iravan province (23, 49).

Abdul Mussa – village in Garni region of Ravan province (169, 208).

Abdurrahman – village in Alexandropol district of Iravan province (133, 1). Azeri and Kurds lived there in the 19th century. Armenians came from Turkey and settled after the banishment of Azeri population in 1918. In 1945 the village was named as *Avrahman* in Armenian. See: Abdurrahman.

Abdurrahimli – village in Garnibasara area, Iravan khanate. The population, consisting of Azerbaijani Turks, was expatriated within 1828-1832 and the village was ruined [159]. It is supposed that this name was

taken from the name of family called *Abdurrahimli*, who founded the village.

Abdurrahman – village in Echmiadzin uyezd, Iravan province [136]. After expatriating the native Azeri population within 1918-1919, the village was settled by Armenians. The village was liquidated in 1949. Full name is as *Abdurrahman Mazrasi* [169, 86]. It comes out from the source dated back to 1728, when this mazra (arable land) at first was called “Gaynarja” [170, 44]. It is supposed that Abdurrahman is the name of a pasture and a village.

Abdurrahmanli – village in Karbi district, Iravan province in 1728.

Abilkand – village in Zangibasara region of Iravan khanate (159). The Azeri population was banished in 1918. In 1922 people returned back and settled again. The village was abolished after the population was banished in 1948-1952.

Abi-Siyah – village in Girkhbulag district, Iravan province [170, 4].

Abnik – one of the districts in Ravan province in 1590. It is the ancient name of Surmali area and Surmali uyezd in the middle ages (In the 3rd story of the epos “The Book of Dada Gorgoud” it is given as *Evnik*). The name of Avnik fortress near Passin (Bassin) in the eastern part of Anatolia is mentioned in connection with events concerned to the 16th century [160, 194]. It is from the name of the ancient Turkic-origin tribe *Aban* (see: Avan, Gafan).

Abu – mountain, 3 km far from Garadash (*Sevkar* in Armenian) village in Ijevan district.

Abova – winter pasture in Gugar (since 1969 *Tumanian*) district Armenia. The village was ruined in connection with collectivization in the 30s of the 20th century. The real form of the name is “Aboevi”.

Abu Chikhan – village in Surmali region of Iravan province (170, 17).

Abudarda – village in Aralig region of Ravan province (169, 270).

Abul Guney – top of a mountain in Sisyan district of Armenia (60, 61).

Abusheykh – village in Aghjagala region of Ravan province (169, 191).

Abutapa – mountain in Alexandropol uyezd, Iravan province [133]. Height – 1723 m. The local form of pronunciation is *Avditapa*. Abdu (Abdi) – a person name and *tapa* in Azerbaijani means *hill*.

Achagu – mountain in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133, 25). In 1988, the Azeri inhabitants of the village were expatriated to Azerbaijan. The village was called by the name of fortress Achagu (the local people called this fortress *Gizgalassi* as well) situated nearby. In the 19th century, there were four villages named

Achaluk in the Northern Caucasus (133, 25). Supposedly, all they have the same meaning. The name consists of two words: *acha* – its origin is unknown and *ku* – village in Persian.

Achig Marjivan – village in Surmali region, Iravan province (23, 64).

Ada – fortress in Krasnoselo district.

Ada – island in Goyja Lake in the 17th century [150, 360]. See: Goyja. The word “ada” (island) is characteristic for Oghuz languages (in other Turkic languages the word *island* sounds as “aral”). So, supposedly the toponym belongs to Oghuz tribes.

Adabazar – village in Sissian region, Iravan province [169, 334].

Adakut – village in Meghri district. The village was liquidated.

Adamdarasi – river in Martuni district.

Adamkhan – village in Martuni district. *Valdadzor* since 1968. In 1940 the village was ruined. *Adamkhan* was formed from a person’s name.

Adatapa – winter stay in Gazakh uyezd, Yelizavetpol province, Azerbaijan (now Tumanian district, Armenia) [133]. It comes from the name of the Adatapa Mountain.

Adatapa – mountain in Novobayazid uyezd, Iravan province [133, 6]. *Adatapa* is the name of a peninsula in the east coast of the Goyja Lake. Another name – *Ardanish*. See: *Ardanish*. It was a country site of the cattle breeding tribes of Gazakh region, Azerbaijan. Real name – *Adaytapa*. In Turkish languages it consists of two words: *aday* (ada) – island and *tapa* – hill.

Adatapa – village in Krasnoselo district. The village was liquidated.

Adatli – village in Garnibassar region, Iravan khanate [159]. In 1828-1832 after expatriating of the Azerbaijani Turkic population, the village was ruined [159]. It was taken from the name of the Adatli Mountain.

Adatli – village in Surmali uyezd, Iravan province [133]. It is given as *Adetli* in the source [170, 20]. It is from the name of the Adatli Mountain.

Adatli – village in Aralig region, Iravan province [23, 71]. It is from the name of the Adatli Mountain.

Adatli – names of two mountain peaks in Surmali uyezd, Iravan province [133, 6]. Supposedly in the middle ages, the Adatli tribe of Shahsevarlar took its name from the name of this mountain, as this mountain was their country stay. The name of *Adatli Meer Mountain* (Adatli Mountain) sited in Andi region, Daghestan province, dated from the 19th century is the same. The meaning is unknown.

Adavaz – summer pasture in the Alayaz Mountain of Ravan province. Alput people spent summer seasons in (169, 94). It consists of the words:

ada (island) (see: Adatapa) and *bayz* (precipitous) (see: Boz Abdal) in Turkish languages.

Adis – village in Karbi region of Ravan province (169, 77). It is from the word “atiz” in Turkish.

Adyaman – village in Alexandropol uyezd, Iravan province [133]. According to its origin, the name is the same with the name *Adiyaman* (another name – *Khisu Mansur*) fortress in Eastern Turkey.

Afandi – village in Novobayazid district of Iravan province (133). The population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Norashen* in Armenian in 1938.

Afandikand – village in Novobayazid district of Iravan province (133). It was also called as *Rahmankand* (133, 302). The complete name is *Rahman Afandi*. The Azeri population was banished and Armenians coming from Turkey settled there in 1880. The village was named as *Karadzor* in Armenian in 1946. It's from the name of a clergyman named *Rahman Effendi*.

Afshan – village in Shirakel region of Iravan province (23, 138). Another name of the village is *Susanburun* (ibid). See: Susanburun.

Afsarli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The population was moved to Musallam village and the village was abolished (20, 143).

Afshar Gelavan – village in Garni region of Iravan province (23, 103).

Afshar Yerli – village in Vedi region of Iravan province (23, 51). It represents the name of Saljug Oghuz's Afshar tribe. See: Avshar.

Agdis – village in Surmali region of Iravan province (23, 63).

Aghabash – village in Sissian district, Ravan province in 1590 [169, 362]. It consists of two words. It is supposed, that *agha* means a person name and *bash* - “arable land” in Persian.

Aghabey – village in Surmali uyezd, Iravan province [133]. It is from person name, but it's not mentioned in the sources since the end of the 19th century.

Aghadarassi – village in Girikbulag area, Iravan khanate [159]. In 1946 the village was named as *Katnakhpur* in Armenian. Within 1948-1949 the population of the village was expatriated to Azerbaijan. *Agha* - name of a person, *dara* - valley.

Aghadi Mehrali – village in Zangazur uyezd (now Sissian district, Armenia), Yelizavetpol (Ganja) province [133]. In 1918 after expatriating of the Azeri population, the village was ruined. *Agha* - person name, *deh*

village in Persian. It is supposed Mehrali was the owner of this village (see: Agudi).

Aghadost – village in Iravan uyezd, Ravan province in 1590. Supposedly, it is a person name. Another name of the village - Chatgiran [169, 62] (see: Chatgiran).

Aghafli – village in Zangazur uyezd (now Gorus district, Armenia), Yelizavetpol (Ganja) province. It is from the name of family who founded the village at the beginning of the 20th century.

Aghagchi – village in Echmiadzin uyezd, Iravan province. Another name is *Aga-Kichik* [133, 3]. According to the information dated back to 1886, the population of the village was mixed - Azerbaijanis and Armenians. In 1918 the Azerbaijanis were expatriated. In 1967 the village was named as *Tsovasar* in Armenian.

Agh Agha – village in Zangazur uyezd (now Sissian district, Armenia), Yelizavetpol (Ganja) province [133]. In 1918 the Azerbaijani population was expatriated and the village was ruined.

Aghagishlaghi – village in Zarzamin district, Iravan province in 1728 [23, 120]. It means a winter stay belonging to a person called *Agha*.

Aghahamzali – village in Zangibasara area, Iravan khanate [159]. Local pronunciation form is as *Agamzaly*. In 1828 and 1878 the village was also settled by Armenians. In 1886 the population of village was mixed - Azerbaijanis and Armenians. In 1918 the Azerbaijanis were expatriated [11, 164]. In 1922 a part of them returned back, but in 1948 they were completely expatriated to Azerbaijan. In 1967 the village was named as *Marmarshen* in Armenian. The toponym consists of two words: the first part *Ekhi*, the second word expresses the name of Hamzali tribe from Gizilbashlar (Goldenheads). It means “the village Hamzalli belonging to Ekhi”.

Aghajan – village in Shirakel district, Iravan province in 1728 [170, 139]. As it was noted in the source, the village was also called *Dordtapa*. The name is from the name of a person who founded the village (at first, a winter stay) [170].

Aghajeri – village in Garni district, Iravan province in 1728 [169, 207]. Another name is *Tantag* [23, 49]. The village was founded by Aghajeri tribe concerned to Saljug Oghuz tribes. It is the same origin with the oronym *Aghajerdagh* (height 1769 m) met in Tovuz district, Azerbaijan.

Aghbaba – village in Surmali area, Iravan khanate [159]. The village was named by the name of the Aghbaba Mountain (see: Aghbaba Mountain).

Aghbaba – mountain situated in the boundary region of Iravan khanate with the Turkey [159]. The mountain borrowed its name with from the sanctuary Aghbaba.

Aghbash – village in Garnibassar area, Iravan khanate [159]. It is known since 1590 [169, 267]. In 1918 after expatriating the Azerbaijani Turks, the village was ruined [11, 164]. Before the formation of the village the word “Aghbash” was the name of a place. There is a river in Nakhchivan and village in Davachi district called *Aghbash*. It is misrepresented form of “ekhi” and Persian word *besht* (“irrigated area” – tillable area)”. See: Aghbash.

Aghbash –village in Sissian district, Iravan province [23, 150]. It means a tillable area belonging to “ekhi”.

Aghbulag – village in Agin area, Iravan khanate (Spitak district, Armenia). Another name is *Subhanverdi*. According to the information dated from 1886, the population of the village consisted of Azerbaijanis and Armenians. In 1919 the Azerbaijanis were expatriated. In 1947 the village was named as *Zyusakhpur* in Armenian. It is one of 24 Aghbulag toponyms existed in the Caucasus in the 19th century [133, 4]. It was formed as a result of settling of a community called Subhanverdis in a place named “Aghbulag”. The name of Aghbulag consists of two words, which in Azerbaijani means *agh* – “drinking water”, “running water”, “water fed from rain and snow waters” and *bulag* (spring).

Aghbulag – village in Iravan uyezd, Iravan province [133]. The village was formed as a result of families settling in a place called “Aghbulag” departed from the village Ermik, Vedibasars region. In 1918-1920 after the expatriating the Azeri population, the village was ruined.

Aghbulag – village in Goyja region (Krasnoselsk district), Iravan khanate. It was named as *Akhperək* in Armenian since 1991. A group of families departed from the village Altuntakht, settled in the place called “Aghbulag” [170, 12].

Aghbulag – mountain in Surmali uyezd, Iravan province [133]. It is from the name of a spring called “Aghbulag” in the country side.

Aghbulag – village in Zangazur uyezd (now Gorus district, Armenia), Yelizavetpol (Ganja) province. In 1988 the Azeri population of the village was expatriated to Azerbaijan. The village was formed as a result of settling of *Aghkorpu* tribe in the place called Aghbulag, once lived in Zangazur uyezd [103, 146].

Aghbulag – spring in Gorus district.

Aghbulag – the name of a village in Abnik region, Iravan province. Another name is *Itgyran* [169, 257]. See: Itgyran.

Aghbulag – village in Shirakel (Shopeyel) region, Iravan province. Another name – Garakilsa [170, 152].

Aghbulag – village in Novobayazid uyezd, Iravan province [23, 119]. In 1988 the population of the village was expatriated to Azerbaijan.

Aghbulag – village in Shirakel region, Iravan province [23, 130]. Another name – Ilanli.

Aghbulag – village in Girkhbulag region, Iravan province [23, 76].

Aghbulag – village in Abaran region, Iravan province [23, 114]. Another name is *Goshabulag*. In 1948 the Azeri population was moved to Azerbaijan and it was settled by Armenians. The village was named as *Lyus* by Armenians.

Aghbulag – village in Shirakel region, Iravan province. “It is situated near the village Shirvanjig” [23, 124].

Aghakandi – village in “Sissejan district, Gapan region” in 1468 [134, 168]. It is given as *Aghayi* [32, 32] in the source dated back to 1727, which means “belonging to Agha”. In this source it is showed that there lived only one Muslim (Azerbaijani) family [32, 233]. It is named as *Aghants* in the documents written in Armenian dated back to 1661 [135, 221].

Aghasibeyli – village in Vedibasara area, Iravan khanate [159]. Local pronunciation form is as *Aghasli* [20, 219]. In 1828-1832 the Azerbaijani population was expatriated and the village was ruined. In 1926 the village was settled by Kurds and Armenians. In the 40s of the 20th century the village was liquidated [20, 219]. *Aghasibeyli* is the name of a tribe who founded the village.

Agha Sofi – mountain in Azizbeyov district, Armenia [60, 61]. The Armenian variant is *Sopi* (the sound “f” is absent in the Armenian language). In the 30s of the 20th century, the village was named as *Sopi*. Real name was *Ekhi Sufi*. The name of the Sufi Mountain is connected with the grave sanctuary of Ekhi who was the member of darvish’s order.

Aghatala – village in Gazakh uyezd (now Krasnoselo district, Armenia), Yelizavetpol (Ganja) province. The village was liquidated in connection with collectivization in the 30s of the 20th century [20, 850]. The toponym consists of the words *Agha* – a person name and *tala* - “flat”, “open place in the forest”.

Aghatapa – village in Novobayazid uyezd, Iravan province [133]. It consists of two words - a person name *Agha* and *tapa* - hill.

Aghatgaya – mountain in Alaverdi district [60, 3]. It was changed to *Akatkar* by Armenians in the 30s of the 20th century. In Azerbaijani it means “rock with white grass”.

Aghauchurum – village in Iravan uyezd, Ravan province [169, 60]. Initial meaning – *Agh uchurum* (white steep).

Aghavyer – village in Surmali uyezd, Iravan province [133, 3]. In 1918 the population, consisting of Azerbaijani Turks, was expatriated and the village was ruined. Local form of pronunciation is *Abberi*. The meaning of the first part “agav” is unknown, the second part “yer” means “place”.

Aghavyurd – village in Zangazur uyezd (now Sissian district, Armenia), Yelizavetpol (Ganja) province [133, 3].

Aghazor – village in Iravan uyezd, Iravan province [133, 3]. Within 1828-1832, the Azerbaijani Turks were expatriated and settled by Armenians, coming from abroad [159]. In the Turkish source dated back to 1728, it was mentioned, that the owner of the village was a person named *Hassan*. The name of the village is misrepresented form of the toponym *Agh Hassar* [27, 118].

Aghbulag – pasture in Shirakel region, Iravan province.

Aghdaban – village in Zar-Zamin region, Iravan province [23, 120]. It consists of two words: *agh* (white, the color of the soil is white there) and *daban* (mountain passage in Mongolian) [126, 168]. It is the same with the name of Aghdaban village in Kalbajar district, Azerbaijan.

Aghdagh – mountain in Sharur-Daralayaz uyezd, Iravan province [133, 9].

Aghdagh – mountain in Kamo (Kavar) and Ararat (Vedi) districts.

Aghdagh – mountain in Vedi district.

Aghdam – village in Arashat (Gamarli) district. It was liquidated at the beginning of the 20th century.

Aghdam – village in Gazakh uyezd (now Ijevan district, Armenia), Yelizavetpol (Ganja) province [133]. At the middles of the 19th century, after the formation a new village called as *Ashaghi Aghdam*, this village was named as *Yukhari Aghdam*. In 1969 the village was named as *Agnakhpur*, in 1978 as *Gandzakar* in Armenian. The word *Aktan* is the name of a Turkic origin tribe. In the early middle ages, the tribe lived in the Volgaside territory among the Golden Horde. Its settling period in Azerbaijan is unknown.

Aghdamir – village in Karbibassar region, Iravan khanate [19], [23, 88]. In 1828-1832 after the moving of Azerbaijani Turks population, the village was ruined [159]. The name of this village is called side by side with

the name of the village Gizil Temur in the source [169, 81]. It is given as *Agh Temur* [170, 49]. Agh Temur is the name of a person who founded this village (see: Gizildamir).

Aghdamlar – village in Iravan uyezd, Iravan province [133, 4]. The village was ruined at the beginning of the 20th century. The toponym consists of two words: *agh* (white) and *dam* (stable for keeping cattle in winter quarters).

Aghdan – river in Ijevan (Karvansaray) district.

Aghdara – village and a river in Daralayaz region, Iravan khanate [159]. In 1919 after being expatriated of the Azeri population, the village was destroyed. It was taken from the name of a ravine called “Aghdara”, which means *agh* – white and *dara* – ravine.

Aghdash – village in Tumanian district. In 30s of the 20th century, in connection with collectivization, the village was liquidated and the Azeri population was migrated to Shamlig and Aghtala villages [20, 307]. It consists of colour *agh* – white and *dash* (*gaya*) – stone (rock) words.

Aghdash – habitation place belonged to cattle breeders of the village Boyuk Mazra, Novobayazid uyezd, Iravan province [136, 34].

Aghdash Mazrasi – village in Mavaziyi-Khatun region, Ravan province [169, 132]. It means *mazra* (area under crops) near the rock called *Aghdash*.

Aghdava – mountain near the village Gumru. Real name was *Agh-tava*. It has the same meaning with the toponym *Alatava* (in Absheron) in Azerbaijan.

Aghdivan – village in Shirakel region, Iravan province [23, 125].

Aghdiz – village in Surmali uyezd, Iravan province [133, 4]. In 1918 after the expatriating of the Azerbaijani Turkish population, the village was ruined. The toponym consists of two words: *agh* – white (the color of soil) and *tis* – “sharp peak” in Turkic language [126, 553].

Aghgala – village in Goyja region, Iravan khanate [159] (after the middles of the 19th century Novobayazid uyezd, Iravan province (136, 32). In 1918 the native Azeri population of the village was expatriated and it was settled by Armenians, having moved from Turkey. It took its name from the name of fortress, built of white stone.

Aghgash – village in Darakand-Parchenis region, Iravan khanate [159]. It was ruined at the middles of the 19th century. The village took its name from the name of Aghgash rock located near.

Aghgaya – mountain from the west of Ijevan town in Ijevan district [60, 63]. In the 30s of the 20th century, it was named as *Akkar* in Armenian.

Aghgaya – mountain in Gafan district.

Aghgol – village in Zangazur uyezd, Yelizavetpol (Ganja) province (at present Gorus district, Armenia) [133]. At the ends of the 19th century, the village was ruined. It was taken from the name of “Agh gol” (white lake), having met there.

Aghgol – lake in Gavan district. At present it is called *Berandzod*.

Aghgol – preservation in Massis district. In 1939 it was liquidated.

Aghgol – village in Gafan district. In 1939 it was destroyed.

Aghgol – the name of a lake in Vedi district. Another name is *Shorgol*.

Aghgula – ruined village in Elayaz region. In 1878 the village was destroyed by Armenians and it became ruined from the 90s of the 19th century [6, 152]. It is the misrepresented form of *agh gulla* (white tower).

Aghgurag –village in Goyja region, Iravan khanate [159]. The village was ruined at the middles of the 19th century. The toponym consists of the words *agh* and *girag* (side).

Aghhamzali – village in Zangilan district. The Azerbaijani inhabitants were expatriated in 1988.

Aghin – village in Alexandropol uyezd, Goyja region, Iravan khanate (133, 5). Local prononciation form is *Egin*. In 1878 the Azerbaijani population of the village was expatriated and Armenians settled there (6, 151). In 1961 the village was called by the name of the town Ani, which was met in the present territory of Turkey in the early middle ages (The town was ruined because of earthquake in the 14th century) See: Aghindaghi.

Aghindaghi – mountain near the village of Aghin, left side of the Arpachay River, Shirak valley. The word *aghin* means “hill”, “upland” in Turkic languages [126, 627].

Aghirli – village in Khinzirak region, Iravan province (23, 47). “The population consists of Shagiabad inhabitants” (ibid).

Aghirliy – village in Khinzirak region, Iravan province in 1728 [170, 7].

Aghis – mountain in Gelam (*Gegam* in Armenian) Mountain range, Goyja region (60, 67).

Aghit – village in Shirakel region, Iravan province [23, 130]. “The population consists of Mughanlu tribe” (ibid). The original name was *Agut*. It means “Agh otlug” – white lawn. See: Aghudi.

Aghizli – area under crops belonging to Shaharbuz village in Darachichak region, Iravan province [23, 116].

Aghja – village in Karni region, Iravan province. It is written as *Agjaots* in Armenian [150, 358].

Aghjaarkh – village in Oktemberian district. It was noted as a name of village in Karbi region, Iravan province in 1728 [23, 91]. “The population is from Sinli tribe” (ibid). In 1918 the Azeri inhabitants of the village were expatriated and Armenians having moved from Turkey settled there. In 1946 the village was named as *Arervik* in Armenian. It consists of words: *aghja* (whitish) and *arkh* (aryk).

Aghjadaman – village in Bazarchay region, Ravan province [169, 156]. The toponym consists of two words: *aghja* (whitish) and *taman* (foot, bottom) in Turkish languages [126, 542].

Aghjagala – village in Echmiadzin uyezd (then Talin district), Iravan province [33, 4]. The name of the village is also noted as *Urush* in the source [170, 53]. In 1828-1832 the village was settled by the Armenians, having moved from abroad [159]. In 1918 the Azerbaijani inhabitants of the village were expatriated. In 1946 the village was named as *Bazmaberd* and in 1978 as *Tsakhgapang* in Armenian. It was taken from the name of ruins called “Aghjagala”, situated not far away.

Aghjagala – village in Karbi region, Ravan province [169, 85]. The name of the village is also given as *Khatunkandi* in the source (ibid).

Aghjagala – village in Khynzirak region, Iravan province [23, 48].

Aghjagala – village in Daralayaz region, Iravan province [170, 16].

Aghjagala – village in Gegarkuni (Goyja) region [150, 360].

Aghjagala – winter stay in Gazakh uyezd, Yelizavetpol (Ganja) province (now Krasnoselsk district, Armenia). In the 30s of the 20th century, in connection with collectivization the winter stay was ruined.

Aghjagala – village in Mazra region, Iravan province [23, 62].

Aghjagala – village in Aghjagala region, Ravan province [169, 182].

Aghjagala – ancient building in the territory of Menkuk village, Vedi region.

Aghjagaya – village in Sharabkhan region, Ravan province [169, 24].

Aghjagishlag – village in Surmali region, Iravan province. “A winter stay belonged to Pirili inhabitants” [170, 16].

Aghjagishlag – village in Khynzirek region, Iravan province [170, 7].

Aghjagishlag – village in Iravan uyezd, Iravan province [133]. It is the name of a village in Girkhbulag uyezd Iravan province in the source [23, 83]. Another name is *Chercherakin* (ibid). In 1918 the Azeri inhabitants of the village were expatriated and Armenians, having moved from Iran, settled there. In 1922 a part of the population returned back and lived mixed with Armenians. In the 30s of the 20th century the Azerbaijanis were forced to leave the village.

Aghjagishlag – village in Zangibasar region (Masis district), Iravan khanate [159]. In 1918 the native inhabitants of the village were expatriated and settled by the Armenians moved from Turkey. In 1978 the village was named as *Getapi* in Armenian.

Aghjagishlag – village in Garnibasar region (Artashad district), Iravan khanate [159]. “The population consists of the people of Gamarli” (ibid). In 1918 the Azeri population of the village was expatriated and settled by the Armenians moved from Turkey. In 1948 it was named as *Getazat* in Armenian. According to the source dated from 1728, the village was formed on the basis of a winter stay belonging to the “inhabitants of Kamarlu” [170, 9].

Aghjagishlag – winter stay in Maku region, Iravan region [23, 42].

Aghjagishlag – village in Garni region, Iravan province [23, 101]. “Another name is Khatunkand” (ibid).

Aghjagishlag – winter stay belonged to the village of Tejirlu in Igdir region, Iravan province [23, 66].

Aghjakalkid – village in Mazra region, Iravan province [170, 15]. It is given as *Aghja-Kilid* in the Armenian source dated from the middles of the 18th century [150, 360]. It consists of the words: in Azerbaijani *aghja* and in Persian *kilid* (originally *kelat*) – fortress [145, 108].

Aghjakand – village in Zar region, Iravan province [169, 328].

Aghjakand – village in Sissian region, Ravan province [169, 334]. The name of the village is given in the source dated from 1728 [23, 150]. It is mentioned in the source that nobody lived there [32, 242].

Aghjakand – village in Daralayaz uyezd, Azizbeyov district, Iravan province [133]. In 1918 after expatriating of the Azeri inhabitants, the village was ruined.

Aghjakilsa – village in Vedi region, Iravan province [169, 222].

Aghjavank – village in Daralayaz region, Iravan province [170, 14]. In the source is said that there lived nobody in the village. As they were of Shia believers, they had to move away [23, 28].

Aghjaviran – village in Garni region, Iravan province [170, 88].

Aghjaviran – village in Vedi region, Ravan province [169, 222].

Aghkand – village in Daralayaz region (Yeghegnadzor district), Iravan khanate [159]. In 1918 the population of the village was expatriated. In 1922 a part of the population returned back and lived together with Armenians. In the 30s of the 20th century, Azerbaijan origin population was forced to move from the village. In 1968 the village was named as

Agijadzor in Armenian. Its origin name is *Akhikand*. The toponym consists of two words: *akhi* (title) and *kand* (village). See: Aghabash.

Aghkhach – village in Daralayaz region, Iravan province [133]. There settled Armenians, having moved from Turkey in 1847.

Aghkikhlu – village in Iravan district. In 1951 after the expatriating of the Azerbaijani population, the village was ruined.

Aghkilsa – village in Zangazur uyezd (now Sissian district, Armenia), Yelizavetpol (Ganja) province [133]. In 1828 after settling the Armenian origin population, having moved from Iran, the population of the village lived mixed [20, 180]. In 1918 the Azerbaijanis was again expatriated, but in 1948 a part of them returned back. In 1948 the village was named as *Ashotavan* in Armenian. In 1988 the Azerbaijanis were expatriated to Azerbaijan. The real name of the village was *Akhikand*.

Aghkilsa – village in Goyja region (now Ijevan district), Iravan khanate [159]. The population of the village was expatriated to Azerbaijan in 1988. It consists of two words: *agh* (white) and in Arabic *kilsa* (church). It means “a church built from white stone”.

Aghkilsa – village in Goyja region, Iravan khanate [170, 12]. In 1828-1832 after the expatriating of the Azerbaijani Turkic population, the village was ruined [159]. It is one of the ten villages named *Aghkilsa* [133] in Azerbaijan and Armenia in the 19th century. The meaning of the toponym is “a church built from white stone”.

Aghkilsa – village in Basarkechar district. In 1935 the village was named as *Azat* in Armenian (in the middle Persian language *Azat* means “a tax-free”, “cavalryman”). It is the village, where Ashug Alaskar was born. In 1988 the population was expatriated to Azerbaijan. After this event the grave of the prominent ashug was destroyed.

Aghkilsa – village in Akhurian (Duzkilsa) district. Another name is *Aghyelli*. In 1829 the village was settled by Armenians, who came from Turkey. In 1878 the Azerbaijanis were expatriated [6, 151]. In 1945 the village was named as *Grashen* in Armenian.

Aghkilsa – name of a village in Sharur-Daralayaz (Yekhegnadzor district) uyezd, Iravan province [159]. In the source dated from 1727 is written that nobody lives in the village, inhabitants left the village as they were of Shiah believers [32, 282]. After this the place of the village became areas under crops for neighboring villagers. A new settlement as winter place was created in the middles of the 19th century. In 1918 after the expatriating of the Azerbaijani Turkic population, the village was ruined.

Aghkilsa – village in Vedibasari region, Iravan khanate [170, 92]. Another name is *Kadili* (ibid). In 1919 Azerbaijani Turkish population was expatriated. In 1930 a part of them returned back. In 1948 after expatriating of the Azerbaijani population, the village was ruined [20, 22].

Aghkilsa – village in Zarzamin region, Iravan province [23, 120].

Aghkilsa – village in Shirakel region, Iravan province [23, 134]. “It is situated near the Charjor village” (ibid).

Aghkorpu – village in Zangazur uyezd, Yelizavetpol (Ganja) province (at present Sissian district, Armenia) [133]. In 1918 after the expatriating of its Azeri population, the village was ruined. At the middle of the 19th century, the village of Ashaghi Aghkorpu was formed from this village. It is the name of the tribe, which found the Aghkorpi villages [103, 146]. The origin of the name of this village is the same with the name of *Aghkorpi* village, having met in Borchali uyezd, Tiflis province in the 19th century [99, 504].

Aghkula – village in Aleksandropol uyezd, Iravan province [133]. The name of this village is not met in the sources since the end of the 19th century. Original name was *Aghgulla*. It was taken from the name of the tower built from white stone near it.

Aghlaghan – mountain in Alexandropol uyezd, Iravan province [133, 5]. It is one of the peaks of the Boz Abdal mountain range. Height – 2992 m. For the first time its name is mentioned in the epos of “The Book of Dada Gorgoud” (chapter 4) (2, 69).

Aghmahammad – village in Surmali region, Iravan khanate [159]. In 1918 after expatriating of the Azerbaijani Turkic population, the village was ruined. It is given as *Akhi Mahammad* in the source. It was the name of one kin of Gurdlar Tribe [170, 18]. *Akhi* (see: Aghabash) *Mahammad* was a head of this kin.

Aghmangan – mountain in Novobayazid uyezd (Kamo district), Iravan province [133]. It was given as a country land in the source [169, 66]. Another name is *Abdulhasar* [133, 1]. Local pronunciation form of it is *Aghmaghan* (In the “Aslan Shah and Ibrahim” legend by Miskin Abdal: “Where were the Aghmaghan tribes left?”). *Agh Makhan* form is also met in the Russian language literature, concerned to the 19th century [90, 157]. In the Turkic languages the name of the mountain means: *agh* – white, *mangan* – light yellowish [143, IV, 2, 2000].

Aghnadara – village in Khinzirek region, Iravan province [170, 7]. It is the same with the name of Akna fortress noted by Yagut Hamavi (the 13th century) near the city Ganja.

Aghotlug – winter stay in Igdyr region, Iravan province [23, 68]. In Arabic alphabet it is read as *Aghutlug*. The name of winter stay has been given as Mustafabey in the source as well (ibid). The toponym means *white flowerly pasture*.

Aghotlug – winter stay in Igdyr region, Iravan province [23, 68]. The winter stay has been also noted as “Gibsi winter stay” in the source (ibid).

Aghotlug – winter place in Idgyr region, Iravan province [23, 67]. The name of the winter pasture was also named as *Khandangulu* in the source (ibid).

Aghoran – village in Katak region, Iravan province in the middles of the 18th century [150, 362]. It consists of the following words: *agh* – white and *oran* – wall of ruined fortress. See: Aghveran.

Aghoran – *mazra* (area under crops) in Girkhbulag region, Iravan province [23, 80].

Aghovrat – village in Surmali region, Iravan province [23, 63]. The toponym consists of two words: *agh* – white and *rabat* in Arabic, which means “strengthened camp”. See: Arbat.

Aghpara – village in Darachichek (Razdan (Akhti) district) region, Iravan khanate [159]. *Akhpara* in the source dated from 1728 [23, 116]. In the middles of the 19th century, the Azerbaijani Turkic population was expatriated and Armenians settled there. On the data dated from 1886, the population of the village was Armenians [136, 60]. The name was taken from *Arkhipara*. *Akhi* (see: Aghabash) and *para* (in Persian) “land area for crops and melonfield away from village” [145, 109].

Aghri Country-(Aghbuyrak) – country site in Surmali region, Iravan province [23, 65]. “In summer there lived the inhabitants of Surmali villages” (ibid).

Aghrija – village in Goyja region, Iravan khanate [159]. It is the form of the name of Ayrija, having written in the Russian language. Local pronunciation form is *Eyrje*. In 1832 after expatriating the Azerbaijani Turkic population by Armenians, the village was ruined [159]. It is the name one of the 6 villages called *Ayryja* met in Azerbaijan and Armenia in the 19th century [133, 9]. In former times a new settlement built by a group of families of a certain village in the area belonging to the village, was often called “Ayrija” or “Yenija”. There was difference between “Ayrija” and “Yenija”. In the first case, the inhabitants of a settlement payed the tax together and in the second case, they payed the tax individually. Sometimes such settlement was called as “Yarimja”, in this case the inhabitants of the new settlement formed one community with the inhabitants of main village.

Aghrisifat – village in Saatli region, Iravan khanate [159]. Local pronunciation form is as *Ayrissifat*. In 1828 the Azerbaijani inhabitants of the village were expatriated and Armenians, moving from Turkey, settled there. In 1940 the village was liquidated [6, 169]. In Turkic languages *aghri* – silent (slow running) [93, 94] and *suvat* - “water running circular in irrigated area”. See: Arisubat. The toponym has the same meaning with the name of Sabat plain met in the middle stream of the Pirsaat River, Azerbaijan.

Aghrisifat – village in Karbibasar region, Iravan khanate [159]. The village was named as *Dzoragyug* in Armenian in 1939.

Aghriyurd – winter stay in Gugurak (Boyuk Garakilsa) district.

Aghsu –village in Sharur-Daralayaz uyezd (Yeklegnadzor district), Iravan province [133]. The village was ruined at the beginning of the 20th century.

Aghsu – river in Gafan district.

Aghtaban – mountain in Zangazur, Armenia [60, 66]. The mountain was named as *Artapan* in Armenian in the 30s of the 20th century. The name consists of two words: *agh* (in Turkic languages *white*) and *daban* (in Mongolian) “mountain passage”. See: Aghdaban.

Aghtalag – village in Gazakh uyezd, Yelizavetpol (Ganja) province (now Krasnoselo district, Armenia). In 1949-1950 after the expatriating of the population to Azerbaijan, the village was ruined. It consists of words: *agh* - white and *talag* “mountain peak” in Turkic languages [126, 542].

Aghtapa – village in Krasnoselo district, Armenia. The village was ruined at the middles of the 19th century.

Aghtekh – village in Darachichak region, Iravan province at the beginning of the 18th century [150, 362]. It consists of two words: *agh* and Persian *teg* – “soil”, “rock” [145, 205].

Aghvani – village in Zangazur uyezd (now Gafan district, Armenia), Yelizavetpol (Ganja) province [60, 61]. The Armenian pronunciation form of Turkic-origin ancient Albanian ethnonym. In 1950 the village was ruined.

Aghveran – village in Novobayazid uyezd, Iravan province [133]. In 1918 after having settled by newcomer Armenians from Turkey, the Azeri people of the village lived mixed. In 1949 the Azerbaijani inhabitants of the village were moved to Azerbaijan. In 1950 the village was liquidated. In the sources concerned to 1590 [169, 254] and 1728 [170, 34], the name of the village are given as *Aghviran*. It consists of two words: in Azerbaijan “agh” – white and “viran” – ruin. Another name – *Kebir-Ali*, really means village

was formed by the families from Khazars origin tribe of Keber settled in the place called “Agh viran”.

Aghveys – the name of a village in Surmali region, Iravan khanate [133, 23]. In 1828-1832 the population of the village consisting of Azerbaijani Turks was expatriated and it was settled by the Armenians, having moved from the abroad [159]. The expatriated families moved to Zangilan district, Azerbaijan and founded there Aghbiz village (perverted form of *Aghveys*). In Turkic source dated from 1728, it is given as *Akhi-Veys* [170, 18]. In the middle ages in the Near East, people, belonging to Sufi order was considered *Ekhi* (“brother” in Arabic) for each other. The name of the village was taken from the person name called Ekhi Ueys (see: Aghabash).

Aghving – fortress in Geghegnadzor (Keshishkand) district. It is called as *Berdkunk* (Kamo district) in Armenian since 1991.

Aghviran – village in Vedi region, Iravan province [23, 104]. “It is situated near the village Zanjirli” (ibid).

Aghvirani – village in Girkhbulag region, Iravan province [170, 3]. It means “great white ruin”.

Aghudi – village in Zangazur uyezd, Yelizavetpol province, Armenia. Since 1991 it was called *Agitu* [133, 6]. In 1918 the Azeri population was expatriated and it was settled by Armenians. In 1922 the population returned back and lived together with Armenians. In 1988 the Azerbaijani population was expatriated. It is one of the most ancient Turkic origin toponyms in the territory of Armenia. For the first time the name *Akutaini* was mentioned in the sources of Urartu dated from the 8th century BC in the Small Caucasus [see: 14, 15].

Aghulgaya – mountain in Alexandropol uyezd, Iravan province. Its altitude is 1788 *m*. It is a place, where sheep-folds were met in old times.

Aghyarghan – mountain in Soyran (Azizbeyov, Vayk) district.

Aghyatag – village of Talin district. It has been given as the name of a country place in the source [169, 334]. After the expatriation of the Azerbaijani Turkic origin population, the village was ruined in 1918. The toponym consists of two words: *agh* – white colour and *yatag* – sheep-fold.

Aghyaylag – village in Maku region, Iravan province [23, 41].

Aghyokhush – village and a passage in Basarkechar district. Up to 1935 the village was named as *Zod* [20, 278]. In 1988 the Azeri population of the village was expatriated. The toponym was taken from the name of a country place called “Aghyokhush”, known since 1590 [169, 66].

Aghziayri – country place belonged to Aghbulag village, Novobayazid uyezd, Iravan province. The name of a small river, running from “Aghziayri” country. It means “a river the mouth of which is crooked”.

Aghzibir – village in Novobayazid uyezd (Kamo district), Iravan province [136, 32]. Another name is *Abilkand* [20, 297]. In 1918 the Azerbaijani Turkic population was expatriated and Armenians settled there. In 1922 a few part of refugees returned back. In 1945 the village was named as *Ljap* in Armenian. In 1949 the Azerbaijanis were forced to migrate to Azerbaijan. The word *aghzibir* means “closed place from three sides” in Azerbaijani.

Aghziboyuk – another name of the Urut River in Zori region. *Aghziboyuk* means “big mouth”.

Aghziganli – village in Sharabkhana region, Ravan province [169, 24]. Originally: *Akhis Ganly* – it means *ganli* (village) near *akhis* village (see: Akhis). It expresses the name of ancient Turkic origin tribe *Kangli*.

Ahmadagha – ruined village in Zangazur district (now in Gorus region of Armenia) of Elizavetpol province (133).

Ahmadagha-Yurd – mountain in Alexandropol district of Iravan province (133, 24). The other name is *Dashkasan* (ibid).

Ahmadgulu Gishlaghi – village in Garni region of Ravan province (169, 211).

Ahmadli – village in Zarzamin region of Iravan province (23, 122).

Ahmadli – village in Abnin (Avnik) region of Ravan province (169, 256).

Ahudagh – mountain in Novobayazid uyezd, Iravan province. It means a mountain where there is *ahu* (gazelle). It has the same meaning with the name of the mountain called *Ahudagh* in Shamakhi district, Azerbaijan.

Ajibaj – village in Zangazur uyezd, Yelizavetpol province (now Gafan district, Armenia). It was one of the winter huts (Agbir, Ajibaj, Alishar, Balli-Gaya, Boynager, Goyyal, Daratun, Givrag, Girs, Murkhus, Pirassad, Pusyan, Saldash, Sanjaraglu, Sarijig, Khachati, Khortikuz, Charvali and Yavsunlu) of Sofulu tribe (103, 66). It is situated on the bank of the Ajibaj River. In 1988 the population was expatriated to Azerbaijan.

Ajigishlag – village in Karpi region, Iravan province (169, 211). It is noted in the source that the village was named as *Kurakashin* as well (ibid).

Ajigol – village in Maku region, Iravan province (23, 41).

Ajili – village in Zangazur district (now in Sissian region of Armenia) of Elizavetpol province (133). It consisted of Musallam, Tunus and Shotali hamlets in the 19th century (103,146). The village was abolished in 1969.

Ajikahriz – village in Gyrykbulag region, Iravan province (170, 7). According to the the source, a settlement founded in Khalfa village (ibid).

Aji Pishar – mountain and a winter hut in Echmiadzin uyezdz, Iravan province (133, 7).

Ajisu Giftliyi – village in Vedi region, Iravan province (169, 219).

Akarak – village in Echmiadzin district of Iravan province (133, 9). Armenians coming from Turkey settled after the banishment of its Azeri population at the beginning of 1918. There were a lot of Agara, Akarak (sometimes with the addition of “h” sound at the beginning – Hakara) toponyms in the Southern Caucasus, Iran and Turkey in the 19th century. It is from the word of farmstead (agricultural farmsteads of landlords during the feudalism) on the basis of the word *akar* (it is the same with *ak* word being the root of sowing, sow words in Azeri), (ploughed field, an arable land) belonging to Sumerian language of Altai-Turkish in origin. This word passed to old Greek and Latin languages and is represented in the words: *agros* (field) in Greek, *ager* (an arable land) in Latin and the word *akr* (land) and the expression “agronomiya” (agriculture) passed from these languages to Russian. The villages *Akara*, *Akarak* were just founded on the basis of arable lands belonging to slave-owners, then to landowners (also to rulers) in ancient times. That’s why, this word passed to Ethnos, Turkish in origin, having lived in the present territory of Armenia in the 1st millennium BC, is represented in village names. The name of *Kolt-Akarak* (Akarak village in the vicinity of Kolt village) village in the territory of Albany in the middle ages is mentioned in “The History of Albany” of Mussa Kalankatli (book 2, chapter 14). Some villages in the form of *Agara* are known in Georgia in the source of 1214 (Georgian Documents, 9th-15th centuries. Translation and comments S.S. Kakabadze. M., 1982, p. 68).

Akarak – village in Ashtarak district (133, 9). Armenians coming from Turkey settled after the Azeri population was banished in 1918.

Akarak – village in Iravan district of Iravan province. The village was ruined after the population was banished in 1918.

Akarak – village in Echmiadzin district (then in Talin district) of Iravan province (133, 9). Another name is *Kharaba Akarak*. The village was ruined after the Azeri population was banished in 1918.

Akarak – village in Surmali district of Iravan province (133, 9). The village was ruined after the population was banished in 1918.

Akarak – river in Surmali district of Iravan province (133, 9). It’s from the name of Akarak village there.

Akarak Talish – village in Talin district. It's in the meaning of Akarak village in the vicinity of Talish (it represents the name of Gizilbash's Talish tribe) village.

Akarali – village in Zangazur district of Yelizavetpol (now in Gorus district of Armenia) province. (133) The village was ruined related to the collectivization in the 30s of the 20th century.

Akari – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. The village was ruined at the beginning of the 20th century. **Akas** – village in Karbibasar region, Iravan khanate [159]. Local pronunciation form is as *Akhis*. In 1918 after expatriating of the Azerbaijani Turkic population, the village was ruined. Supposedly, it was taken from the Greek word *agios*, which means “sacred” (place). See: Akhasku and Hakhis.

Akharbakhar – mountain in Vardenis district.

Akhasku – village in Daralayaz region, Iravan province (170, 13). The name consists of two words: in Greek *agios* - “holy” (here it has the meaning of Christian religious temple) and in Persian *ku* - “village”, “quarter”, “place” (145, 128).

Akhdara – river in Yekhnadzor district. See: Aghdara River.

Akhenik – village in Goyja region (150, 360).

Akhikand – village in Girkhbulag region, Iravan khanate [159]. Another name is *Muradtapa*. In 1920 after expatriating the Azerbaijani-Turkish population, the village was ruined. It has the same meaning with the name of village called *Akikand* in Sharur region, Nakhchivan khanate [159]. Originally: *Ekhikand*. It means “a village belonged to Ekhi”. See: Aghabash.

Akhili – village in Aralig region, Iravan province (23, 71).

Akhiros – village in Vedi region, Iravan province (169, 224).

Akhis – village in Iravan uyezd, Iravan province (133, 23). In the Turkic source dated from 1590, it is given as *ekhis* (169, 69). In 1918 after the expatriating of the Azeri inhabitants, the village was destroyed. In the 30s of the 20th century, the village was settled by Armenians and named as *Dzort* in Armenian.

Akhis – village in Echmiadzin uyezd, Iravan province (133).

Akhilu – village in Sharur-Daralayaz uyezd, Iravan province (133, 23). At the beginning of the 19th century, the Azeri inhabitants were expatriated and Armenians settled there. In 1978 the village was named as *Berkarat* in Armenian. Supposedly, the name was brought. In the Arabic sources it mentioned the name of a city called *Akhul* near the Tigris River (see: 73).

The name was brought by the Turkic tribe called *Shamli*, that lived in Syria (in Sham). According to its origin, it is the same with the name of a village called *Akhullu* in Kagizman district, Gars province in the 19th century (133, 24). See: Hakhili.

Akhlatyan – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Sissian district, Armenia) (133, 23). In the Turkic source dated from 1590, it is given as *Ekhlatian* (369, 36) and *Ahlatian* (170, 161). This name was brought by the families migrated from *Akhat* (in Armenian *Khlat*), situated at the shore of the Van Lake, Turkey. In 1727, there lived 5 Azerbaijani and 1 Armenian families in this village (32, 234). At the first half of the 19th century, the Azerbaijanis were expatriated and Armenians, having moved from Turkey settled ther.

Akhlatyan – village in Zangibassar region, Iravan khanate (159). See: Akhlatian.

Akhnatun – village in Karbibasar region, Iravan khanate (159). In the source dated from the middle ages, it is given as *Agunatun* (145, 141). It consists of two words: in the Turkic languages *egin* - “height” (126, 637) and *ton* - “lengthwise hill”.

Akhsag – village in Aralig region, Ravan province (169, 269). See: Aksak.

Akhsag Ahmad – village in Talin region, Ravan province. Another name is as *Aghjaviran* (169, 249).

Akhsaglu – village in Khinzirak region (170, 7) in the 19th century in Alexandropol uyezd, Iravan province. “It is situated near the Uchkilsa village” (ibid). In 1918 after expatriating the Azerbaijani population, the village was ruined (6, 155).

Akhsag Tavus – village in Goyja region, Iravan khanate. In 1828-1832 the Azerbaijani Turks were expatriated and the village was ruined (159). It is noted that the Akhsagli (see: aksag) branch of the Ayrums had settled down near the old Tavis fortress (it is known since the 7th century) on the bank of the upper reaches of the Tovuz River. It means “Aghsagli tribe near Tavus”.

Akhsag Toyug – ruined village in Novobayazid uyezd, Iravan province (133, 10). It notifies that the Akhsag tribe settled down in a place called “Toyug”. The name, having accepted the form of “toyug” is originally from the word *tiyig* (tuyug), which in the Turkic languages means “a place close from all sides” (i.e. a canyon surrounded by mountain from four sides), “pool” (143, III, 2, p. 1436, 1437). See: Tigig.

Akhsu – forest point in Shamshaddin (Berd) district. In 1960 it was liquidated.

Akhta – village in Darachichak region, Iravn khanate (159). In the first half of the 19th century, the inhabitants consisting of Azerbaijani Turks were expatriated and Armenians settled there. In 1959 the village was named as *Hrazdan* in Armenian. In the source dated from 1728, it is given as *Akhtu* (170, 12). This name was brought from Turkey. There was Akhta region in Eastern Anatolia in the middle ages. One branch of the Padar tribe, having lived in Azerbaijan in the 19th century, was called *Akhta*.

Akhta – village in Daralayaz region, Iravan province (23, 60). It is noted that there lived only one Azerbaijani family (Valikhan Murad oghlu) in this village (32, 317).

Akhta – village in Surmali uyezd, Iravan province. In 1948 the Azeri population was expatriated to Azerbaijan. The village was named as *Charensovan* in Armenian. In the source dated from 1728, the name of the village was written as *Akgtabina* (150, 15). At the same time, the village of Akhta in Daralayaz region, Ravan province is also noted in this source (170, 15).

Akhta – river in Surmeli uyezd, Iravan province (133). The toponym was taken from the name of Akhta village.

Akhtakhan – village in Karbi region, Iravan province (23, 49).

Akhtakhana – village in Igdyr region, Iravan province (23, 66).

Akhtakhana – area under crops in Talin region, Iravan province (169, 249).

Akhtakhana – village in Gafan district. In 1940 the village was named as *Zorastan* in Armenian.

Akhtali – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133). In 1828-1832 Armenians, having moved from abroad also settled in the village. In 1918 the Azerbaijani inhabitants of the village were expatriated. In 1940 the village was named as *Dzorastan* in Armenian.

Akhtu – village in Darachichak region, Iravan province (23, 53).

Akhum – one of the right tributaries of the Kur River in Shamshadil district. Supposedly, the name was taken from the Azerbaijani word *akhim* – flow (60, 68).

Akhum – village in Shamshadil district. It expresses the name of the the Akhum River.

Akhumnd Bozavand – village in Iravan uyezd, Iravan province (133, 24). In 1918 the native Azerbaijani inhabitants were expatriated and the

village was settled by Armenians, having moved from Turkey. In 1926 a part of the expatriated inhabitants returned back and lived mixed with Armenians. In the 30s of the 20th century, the Azerbaijanis were forced to leave the village. In 1935 the village was named as *Bertik* in Armenian. This village was founded by the tribe called as *Bozavand* in the middle ages, having lived in Azerbaijan, Iran and Armenia. This toponym has the same meaning with the name of Bozavand village (Kurdamir district). See: Girkh Bozavand and Gulamli Bozavand.

Akhunvang – village in Garni region, Ravan province (169, 210).

Akhura – village in Aralig region, Ravan province (169, 258).

Akhura – village in Daralayaz region, Iravan province (170, 12). It is noted in the source that the inhabitants of the village were Turks (32, 257).

Akhurabulag Mazrasi – arable land in Vedi region, Iravan province (167, 223).

Akhuri – village in Surmali uyezd, Iravan province (133, 24)

Akhuri – ruined village in Surmali uyezd, Iravan province (133, 24)

Akhurian – tributary of the Araz River. Length – 186 km. Another name of the Arpa River. It takes its beginning from the Arpa Lake and other springs and joins the Araz River at the territory of the Bakhchalar village. The name of Akhuriaini “country” was noted with the name of the river in the Urartian source dated from the 8th century. Armenians, changing the ending “ini”, which in Urartian means *place*, added Armenian ending “ian”. In the Armenian source dated from the middle ages, this toponym is given as *Akhurian* (107, 343). Though the toponym was noted in the Urartian source, the name is not in Urartian, but in Turkish. The name was taken from the Turkic languages: *akirin*, *akrin*, *aghrin*, *agru*, *ahru* – “silent”, “camp”, “evenly” (147, I, 123). It is to be noted that the hydro-name *Arpachay* was also taken from the Turkish languages – *abra* means “useful”, “safeguarded to the peaceful life”, “protected” (147, I, 59). The names of Akhurchay are being met in Nakhchivan and in Gussar district, Azerbaijan, as well.

Akhurlu – winter hut in Daralayaz uyezd, Iravan province. In the 30s of the 20th century, in connection with collectivization, the village was destroyed. Originally *Akhurlu*. See: Akhura.

Akhurlu – village in Aralig region, Iravan province (170, 20).

Ako – winter stay in Echmiadzin uyezd, Iravan province [133, 6]. It has the same meaning with the toponyms of *Akho* (name of village) in Batumi province in the 19th century, *Akho* (name of village) in Oltin district, Gars province, *Akho* (name of mountain) in Oltin district, Gars province [133,

24]. It expresses the name of Akyo tribe, having lived in the territory of Turkey in the middle ages [90, 19].

Aksak – village in Novobayazid uyezd, Iravan province [133]. In the period of the Iravan khanate, one region was called by the name of this village as *Seyidli-Akhsagli* (the name of Seyidli branch of the Ayrim tribe). See: Ayrim. In the second half of the 19th century, this region was under the rule of Iravan uyezd, Iravan province. The origin name is *Aksaklu* (in the source dated from 1728 – Aksaklu, 170, 7). The name of the village is related with the name of Aksakgala region in the middle ages in Turkey. The following alike toponyms are also met: *Angar-Sag* (see: Enger – sag), *Sarsakli* (see: Sari-Sakli), *Seyid-Akhsakli* in the territory of Armenia in the 19th century and the names of mountain peaks – *Mirza-Sag* and *Pir-Sak* in the Talish Mountain range. It consists of colour showing word *ak* – white and *sak* – “drinking water” in Turkic languages [93, 480]. See: Akhsag Tavus and Akhsag Toyug.

Akunk – village in Goyja region [150, 360].

Akuri (Akhura) – village in Daralayaz region, Iravan khanate [159]. This village in the slope of Great Ararat was ruined because of the earthquake in 1840. The inhabitants of the village, who remained alive, moved away and founded a new village called *Yeni Akhura* (New Urartian sources are given as *Akuriuyani* (8th century, BC). At the beginning of the 19th century, the name of the village was written as *Arguri* [160, 53]. In ancient Turkic languages the word *argu* means “valley among mountains” [126, 58].

Akhi Veys Kandi – village in Igdyr region of Iravan province (23, 66). People belonging to Sufi (mystic) unit called themselves as *Akhi* (brother in Arabian) in the middle ages. Rulers granted Akhis with land area or with subject along with wondering hermits and vagrants. That’s why, the settlements were called with the names of those Akhis. It’s in the meaning of a village belonging to Akhi named Veys. See: Aghveys and Akhikand.

Akhili – village in Daralayaz region of Iravan province (32, 306). The dwelling of only one married man and a single boy in the village is mentioned in the source (ibid). The village was ruined after the banishment of its population in 1918. It’s from the word *akhi* (brother), having given to each other by people belonging to Sufi unit.

Akhi Mahammad Kandi – village in Igdyr region of Iravan province (23, 66). The population consisted of Kurds (ibid).

Akhinakig – village in Abaran region of Ravan province (169, 237). It’s from the words *akhi* and *kug* (village) in Armenian.

Akija – village in Zangazur district of Yelizavetpol (Ganja) province (133, 300).

Akijalar – mountain in Novobayazid district of Iravan province (133, 301). It's the same with the Ikijalar Mountain name (133, 101) in Gazakh district in the 19th century. May be it is misinterpreted from the word *aginchi* (forward warrior, specially trained cavalry) (147, 123), (in “The Book of Dada Gorgoud”: Aghinchilar invaded the country of infidels and captured their women and daughters) in ancient Turkish. **Akizlar** – mountain in Echmiadzin district of Iravan province (133, 301). It's in the meaning of a double-topped mountain. As a mountain was a summer pasture in the past, the consisting of it from the word of *egiz*, *ekiz* (height, high mountain pasture) in Turkish can be supposed (126, 197). It is the same in meaning with the Akizlar Mountain (133, 301) in Kagizman district of Gars province in the 19th century.

Al – mountain in Gafan district.

Alachig – village in Gazakh uyezd, Yelizavetpol (Ganja) province (now Ijevan district, Armenia) in the second half of the 19th century. In 1988 the population of the village was expatriated to Azerbaijan. Perverted form of the mountain name called *Alajiki* (see).

Alachigdash – winter stay in Krasnoselo district. The village was liquidated in the 30s of the 19th century.

Alagöz – highest mountain in the territory of Iravan khanate. In the Armenian sources dated from the 5th century, its writing was given as “Aragadz” (Favst Buzald, book 3, chapter 24; Moissey Khorenassi, book 1, chapter 12). In old Armenian the name of the mountain was *Gakhtik*. A number of researchers tried to find the ethimology of the word *Alagöz*, basing on the Armenian language, but all efforts remained without result. It has the same meaning with the name of the Alagöz mountain near Saribash village, Gakh district.

In fact, Alagoz is an ancient Turkic toponym and consists of two words: “ala” and “kez” (gez). The word *ala* in the Turkic languages means “large”, “wide” (“great”) [147, I.755] and this word is met in the name of the river called *Alazan* (originally, *Alaozen*), which means “wide river”. The second part of the horonym is the word “goz” (“gez”) is observed in the names of a number of mountains, located in the Southern Caucasus. For example, *Daragaz* in Surmali uyezd Iravan province in the 18th century, *Chilgep* in Lachin range”, *Maggiz* in Nakhchivan, *Kalgaz* at the border of Guba and Shamakhi districts, etc. In the Azerbaijani language the word “gaz” means

“depression place at the top of mountain” [143, II, 2, 1389). The Alagoz Mountain is of volcanic origin and there is a great depression on its top. Alagoz was a country stay of the Azerbaijani Turks. So, the toponym *Alagoz* (originally, *Alagez*) means “large depression (on the head, top)”.

Alagoz – village in Alexandropol uyezd, Iravan province [133, 10]. In 1949 the Azerbaijani population was expatriated. In 1930 the village was named as *Aragats* in Armenian.

Alagoz – village in Talin district. In 1950 it was named as *Aragats* in Armenian. In the source one village is called *Alagoz* in Daralayaz (originally, *Dara Alagoz*) region, Iravan province [170, 14].

Alagoz – village in Yekhegnadzor district [170, 14]. Another name – *Mazra Karimkhan*. It was the capital of Daralayaz region in the second half of the 19th century. In 1918 after the expatriation of Azeri population, the village became ruined.

Alagollar – lake at the top of the Alayaz Mountain in Armenia in 1934.

Alagollar – mountain in Novobayazid uyezd (Vardenis district), Iravan province [133, 13]. The name of the mountain was taken from two lakes.

Alagollar – lake in Zangazur uyezd, Iravan province [133, 10].

Alaguney – mine place in Meghri district.

Alahajili – village in Ararat region, Iravan province [23, 70].

Alahajili – village in Igdir region, Iravan province [170, 19].

Alajiki – mountain in Gazakh uyezd, Yelizavetpol (Ganja) province [133, 10]. Originally, *Ala-Chiki*. The name has two components: *lala* - supposedly it shows the color or in Turkish languages means “large” and *chiki* - “narrow ravine”. The mountain was called by the name of ravine “Alachiki” situated there. See: Chikdamli.

Alakak – village in Darachichek region, Iravan province [170, 12]. It consists of Turkish origin word *alamany* – colored and *ukek* – “tower”, “fortress” [93, 623]. In Turkish languages the word *kak* at the same time means “solid rock” [70, 9].

Alakilsa – village in Amasiya. In 1828-1832 the Azerbaijani Turkish population of the village was expatriated and Armenians settled there [159]. In 1935 the village was named as *Baytar* in Armenian. The toponym has the same meaning with the name of village called *Alakilsa* in Kagizma district, Gars province in the 19th century. It consists of two words: color showing *ala* – many-coloured (the buildings were constructed with many-colored stones) and *kilsa* – church.

Alakilsa – village in Alexandropol uyezd, Iravan province [133, 11]. In 1948 after expatriating the population to Azerbaijan, the village was ruined.

Alakli – village in Karbi region of Iravan province (170, 3). It is as *Alaklu* in Sharur-Daralayaz district in the source belonging to the beginning of the 20th century (133, 11). It is a village settled by Christian Aysors (Kaldanilar or Nasranilar), coming from Urmiya-side territory after 1828.

Alakli – village in Zarzamin region of Iravan province (23, 121). It's the same in meaning with the names of Alak village and the Alak Mountain (133, 11) in Andi district of Daghestan province.

Alakchi – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol province (133). It is one of the winter quarters (Arikli, Alakchi and Sham) of Gasimushaghi (the other name is Kurd Haji) tribe Kurdish in origin, having lived in Zangazur district (103, 158). The village was ruined after the banishment of its population in 1918.

Alatli – village in Surmali district of Iravan province (133, 12). It's as *Aletlu* in the source (ibid). The Azeri population was banished and Armenians settled in the 70s of the 19th century. The population were Armenians according to the information of 1886. It was known since the beginning of the 18th century (150, 117). It represents the name of Oyrat tribe's Olet branch (77, 86), Turkish in origin coming in the composition of Mongols in the 13th century. It is the same in origin with *Alat* (Garadagh region), *Alatli* (Sabirabad region) in Azerbaijan, *Alet-Kari* (133, 12) in Signakh district of Georgia in the 19th century, *Alat* in Turkmenistan, (S.Ataniyazov, vocabulary, page 35), *Alatlar* in Daghestan (133, 117), *Aletlu* (150, 117) in the west of Turkey in the 18th century (about Alat tribe along the Volga River see: Alishev S.Kh. Kazan, 1972, p. 201).

Alandza – village in Alexandropol uyezd, Iravan province [133, 11]. In the 19th century the population of the village was mainly Armenians. The toponym was taken from the name of town called *Yelandzberd*, existed in the early middle ages at the left side of the present Goynuk River [142, 110]. According to one point, it means “spotted dear fortress” [142, 168, note 11]. The name was brought to Iravan province by Armenians.

Alapapag – mountain peak in Pembek mountain range [159].

Alaparag – the name of a village in Darachichak region, Iravan khanate. In 1828-1832 after expatriating the Azerbaijan Turkic population by Armenians, the village was ruined [159]. Originally *Aliparag*. It consists of two words: person name *Ali* and *parag* – fenced place for keeping cattles during nights”.

Alapars – village in Darachichek region (Razdan district), Iravan khanate [159]. In the source dated from 1728, the name of a village is given as *Alabars* in Girkhbulag region, Iravan province [170, 28]. In 1828-1832

the village was settled by Armenians, where Azerbaijani Turkish population lived. According to the data, dated from 1886, there were not Armenians in the village before [136, 33]. It is known that the Azerbaijanis were expatriated in 1918. The toponym consists of two components: Azerbaijani word – “ala” and Persian *bariz* – upland.

Alashig – village in Darachichek region, Iranan province [23, 117]. “It is also named Palchigli” (ibid). Perverted form of the word *Shikh* (*sheykh*). See: Ulyashikh.

Alatala – winter stay in Berd (Shamshaddin) district. In 1960 it was liquidated.

Alavar – village and a river in Borchaly uyezd, Tiflis province (now Gugarak district, Armenia). It consists of the words: *alay* – “military unit” and *var* in Turkish languages. The word *var*, which is met in toponyms of Iran languages means “fortress”, “side”. In the 19th century it was used as “camping place” in Azerbaijani.

Alayaz – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol province. The population was banished to Azerbaijan in 1988. Originally: Alagoz.

Alayaz – village existed in the middle ages in Vedibasara region. Another name is *Kichik Shirazli*. *Alayaz* toponymy is misinterpreted from the name of El-Oghuz (Oghuz-Hearth tribe).

Alchadarali Mazmazak – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Sissian district, Armenia) [133, 14]. In 1918 after the expatriating of the Azeri inhabitants, the village was ruined.

Alchakilsa – village in Girikbulag region, Iravan province [23, 78].

Alchali – village in Zangazur uyezd, Yelizavetpol (Ganja) province, Azerbaijan in the 19th century (now Goris district, Armenia) [133, 14]. In 1918 after expatriating of the Azeri population by dashnaks, the village was ruined.

Alchali (Ashaghi Alchali) – village in Darakand-Parchenis region, Iravan khanate [159]. After the second half of the 19th century, its name was not mentioned. It means “a place where *alycha* grows”.

Alchali – mountain in Gafan district.

Alchali Dara – home place in country place belonging to cattle breeders from Small Mazra village in Novobayazid uyezd (in the Bersdagh Mountain), Iravan province [136, 34].

Alchali Hill – river and hill in Martuni district.

Aldara – village in Meghri district. Originally, Elidara or Alidara. In 1988 the population was expatriated to Azerbaijan. It consists of *Eli* (Ali) – a person name and *dara* (valley).

Alem – village in Aghjagala region, Ravan province [169, 195]. In the Turkic languages from the word *olom* - “passage” [126, 412].

Algirikh – village in Martuni district. Since 1935 the village is called as *Astkhadzor* in Armenian.

Algurd – mine place in Gafan district.

Aliabad – village in Vedibasara region of Iravan khanate (159).

Aliagha – old settlement place in Gumru district. A settlement place of *Alan* tribe in Gumru, whose name was *Alyagha* [6, 53].

Alibabat – village in Iravan province (150, 198).

Alibak – mountain top branched to the southeast from the middle of the Pambak Mountain slope in Novobayazid district (133, 12) of Iravan province (60, 107). It was named as *Tekhenis* in Armenian in the 30s of the 20th century.

Alibeyayaghi – mountain in Novobayazid district of Iravan province (133).

Alibeyli – village in Khinzirak region of Iravan province (170, 7).

Alibeyli – village in Karbibasara region of Iravan khanate (159). It's as *Alibeklu* in Echmiadzin district of Iravan khanate (133, 12). It was known since 1590 (169, 93). The Azeri population was banished and Armenians coming from Turkey settled in the 70s of the 19th century. The population were Armenians according to the source of 1886. The village was named as *Atabekian* in Armenian in 1946. It was known since 1441 in Armenian source (150, 172). It was one of the villages belonging to Echmiadzin church. It is from the name of Alibeyli branch (34, 186) of Ulu Yoruk tribe unit, having lived Marash zone of Anatolia in the 13th-14th centuries.

Ali Bistam – village in Iravan district of Ravan province (169, 65).

Alidan – village in Gukassian region.

Alidara – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol province (133, 12). Another name is *Alidami*. The Azeri population was banished in 1918, but they returned in 1926. The population was again banished to Azerbaijan in 1988 (20, 172). As the village was founded in Ali valley, it had adopted the name of that valley. The lake, located in that valley and named Alidara, was called as *Alidzor* in the 30s of the 20th century (60, 64).

Alidarasi – village in Daralayaz region of Iravan khanate (159). The village was ruined after the banishment of its population in 1918-1920. As the village was founded in Ali valley it had adopted the name of that valley.

Aligaya – village in Shirakel region of Iravan province (23, 128). Another name is *Sardanasa* (ibid). See: Sardanasa village. Originally: El-Kayi (Gayi), that's Kayi (Gadi people).

Aligara – village in Vedi region of Iravan province (169, 225). Originally: El Gara, that's Garalar people (tribe).

Ali Gamarli – village in Surmali district of Iravan province (133, 12). A village in Aralig region of Iravan province in 1728 (23, 70). Originally: Eli-Gamarli, that's Gamarli people. See: Ali Kamarli.

Aligizil – village in Garnibasar region of Iravan khanate (159). It was known since 1590 (169, 299). Azeri Turks were banished and Armenians coming from abroad settled in 1828-1832. The population were Armenians according to the source of 1886. Originally: El-Gizilli, that's Gizilli people. It was founded as a result of the settlement of Kangarli's Gizilli tribe. See: Kangarli.

Aligizil – arable land in Aralig region of iravan province (23, 71). Originally: Eli-Gizil, that's Gizilli people.

Aligirig – village in Vedibasar region of Iravan khanate (159). It's as *Alikrikh* in Novobayazid and Echmiadzin districts in the source belonging to the beginning of 20th century (133, 12). The village was ruined after the banishment of its Azeri population in 1918 (11, 164). It was known since 1590 (169, 208). The village was named as *Astkhadzor* in Armenian in 1935. The population was moved to Azerbaijan in 1949. Originally: El-Girig, that's Girig people (tribe). One of the ancient Turkish tribes was called *Krik* (T.I. Sultanov. Practice of analyses of traditional lists of nine tribes of "Ilatia", Middle Asia in the middle ages. M., 1977, p. 116). One tribe among Garagalpags in the Middle Asia was called *Kirk* (Jdanko T.A. The essay of historical ethnography of Karakalpaks. M., 1950, p. 165). One branch of Afshars was called *Girigli* in the middle ages. One branch of Gizilbash's Zulghadar tribe was *Girkhli* according to I.P. Petrushevski (138, 94). It is the same in origin with *Girigli* (in Tartar and Khanlar regions) villages of Azerbaijan.

Aligara – village in Vedibasar region. The other name is *Garalar*. *Aligara* is in the meaning of Gara people (tribe).

Aligirig – village in Garni region of Iravan province (23, 102). Originally: El-i Girig, that's Girig people.

Aligirig – village in Vedibasar (now Ararat region) region of Iravan khanate (159). The village was ruined in connection with the collectivization in the 30s of the 20th century. The village was named as *Blrashen* after Armenians settled there (60, 64). Originally: Eli-Girig, that's Girig people (tribe).

Aligirig – river falling into the Goyja Lake from the south in Martuni region (60, 67).

Aligishlag – village in Daralayaz region of Iravan khanate. It is not mentioned after the middle of the 19th century. It is in the meaning of a winter quarters belonging to Ali.

Aligishlaghi – village in Zarzamin region of Iravan province (23, 123).

Aligishlaghi – another village in Zarzamin region of Iravan province.

Aligulu – village in Shirakel region of Iravan province (170, 135). The village is also mentioned as *Galgali* winter quarters in the source (ibid). It's from a person name Aligulu. See: Galgali.

Aligulu – village in Maku region of Iravan province (23, 40).

Aligulukand – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 12). The population was banished and Armenians settled in 1918. The village was named as *Azadshen* in Armenian.

Aligulu Ushaghi – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol province (133, 12). It's in the meaning of Aligulu stock.

Alijan – village in Surmali district of Iravan province (133, 12). A village in Surmali region of Iravan province in 1728 (23, 63). Another name of the village is *Khalifa* (ibid). The population was banished and Armenians coming from abroad settled in the 70s of the 19th century. The population were Armenians according to the source of 1886.

Alikamarli – village in Surmali district of Iravan province (133, 12). It is as *Ali-Kamerlu* in the source (170, 20). Originally: El-Kamarli, that's Kamarli people. It represents the name of Kamar or Gamar (Kimmer in ancient sources) tribe (14) of ancient Turkish in origin, coming to the Southern Caucasus from the north in the 8th century BC. See: Ali Gamarli.

Alikand – village in Echmiadzin district of Iravan province (133). It was also called *Elikand*. It was mentioned as a village in Karbi region of Iravan province in the source (23, 94). The population was banished and the village was ruined in 1915-1916 (6, 170). It's from a person name Ali.

Alikand Gishlaghi – village in Iravan khanate (159). It's not mentioned in the sources after the middle of the 19th century. It's in the meaning of a winter quarters belonging to Alikand.

Alikhan – village in Alexandropol district of Iravan province (133, 13).

Alikhan – village in Amasia (now Gukassian) region. The village was named as *Getig* in the 30s of the 20th century (60, 73).

Alikhan Hajili – village in Igdır region of Iravan province (170, 19).

Alikhanli – village in Surmalı district of Iravan province (133, 13).

Alikhan Payasi – village in Sharur-Daralayaz district (133, 13).

Alikhan – village in Aleksandropol uyezd (now Gukassian district), Iravan province [133, 13]. In 1829 the migrated Armenians were also brought here. According to the data, the population of the village was mixed. In 1920 the Azerbaijani Garapapags were moved to Turkey. In 1935 the village was named as *Getk* in Armenian. In 1940 the village was liquidated. It is supposed, that the name was taken from a person (landowner) name.

Alikhan Payassi (Alkhanpayassi) – village in Sharur-Daralayaz uyezd, Iravan province [133, 13]. In 1918 after expatriating of the Azerbaijani Turkish population by Armenian dashnaks, the village was ruined. It consists of *Alikhan* – a person name and *paya*.

Alikosa – village in Surmalı region of Iravan province (170, 17). Originally: El-i Kosa, that's Kosa people.

Alikuchak – village in Surmalı district of Iravan province (133, 12). It is as *Ali-Kochak* in the source (ibid). The village was ruined after the banishment of its Azerbaijani population at the beginning of 1918. It was known since the 17th century (150, 305). It is as *Ali Kochak* in the source belonging to the end of the 19th century. Originally: El-i Kochak, that's Kochak people. It represents the name of Kochakli (34, 198) branch of Boz Ulu tribe unit, having lived in Anatolia in the middle ages.

Alikuchak – village in Iravan district (now in Abaran region) of Iravan province (133, 12). It's as *Ali Kichak* in the source (169, 236). It's mentioned in Abaran region in the source of 1728 (23, 110). It was called as *Kuchak* in Armenian in 1935. See: Ali Kuchak (Surmalı district).

Alili – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol province (133, 12). It was mentioned in Sissian region of Iravan province in the source (23, 150). The dwelling of three Moslem men and a single boy in the village is mentioned in that source (32, 230). Azeri population was banished and Armenians settled there in 1918. A few part of them returned and settled again in 1922. The population was mixed after it.

The village was named as *Salvard* in 1935. Probably it is the name of a tribe founding Alili village.

Alimammad – village in Iravan district of Iravan province (133). The complete name is *Alimammad winter quarters*. The population was moved to Azerbaijan and the village was abolished in 1949. It is from a person name Alimammad.

Alimanikh – village in Surmali district of Iravan province (133). Azeri Turks were banished and the village was ruined in 1828-1832. Originally: Eli Manikh – Manikh people.

Alimardan – village in Vedibasars region of Iravan khanate (159). Armenians coming from abroad also settled in the village in 1828-1832. The village was named as *Karadzor* in Armenian in 1946. The village was abolished after the population was moved to Azerbaijan. Originally: El Mardin, that's Mardin people. It was founded by comers from Mardin (144, 216) fortress, having mentioned in "The Book of Dada Gorgoud" epos.

Alimiran Sufla – village in Abaran region of Iravan province (170, 12). It's from a person name Ali Miran. It is in the meaning of *sufla* (down) in Arabian.

Alinja – village in Aralig region of Iravan province. (23, 70). Originally: Eli Inja, Inja people tribe. It represents the name of Gipchag's Anja tribe. It has nothing in common with Alinja fortress (Julfa region) in Nakhchivan A.R. About Anja tribe see: 77.

Alinja – village in Shirakel region of Iravan province (23, 125). Another name of the village is *Gatarkand* (ibid). Originally: El-i Anja – Anja people (tribe).

Alinjali – village in Goyja region, Iravan khanate [159]. Originally, Elinjeli. In 1948 after expatriating of the population to Azerbaijan, the village was ruined. Ravan province (109, 269). Originally: El-i Anja – Anja people (tribe).

Alirzali – village in Karbi region of Ravan province (169, 204).

Alirzalar – village in Vedibasars region. The other name is *Jangli*.

Alisargi – village in Garnibasars region of Iravan khanate (159). It consists of a person name Ali and *sorug* (saline) in Turkish (126, 517).

Alishali – village in Surmali district of Iravan province. It has not been mentioned in the sources since the end of the 20th century. It's in the meaning of Ali's stock.

Alishar – village in Zangazur district (now in Sissian region of Armenia) of Elizavetpol province (133). The Azerbaijani population was banished in 1918. A part of them returned and settled again in 1922. The

village was banished and the population was moved to neighboring Sofulu and Gizil Sharg villages in the 30s of the 19th century.

Alivali – village in Igdir region of Iravan province (170, 19)/ It's from the name of Ali Vali.

Aliverdi Kharaba – village in Darakand-Parchenis region of Iravan khanate (133). It's not mentioned in the sources after the middle of the 19th century. It's in the meaning of “Aliverdi village in the vicinity of a place named Kharaba (ruins)”. It is from a person name Aliverdi.

Aliyar Kus – village in Karbi region of Ravan province (169, 93). It consists of a person name Aliyar and the word *kuz* (an autumn pasture for sheep).

Alkavanis – village in Goyja region, Iravan province [170, 12]. In Turkish *alik* - “height” [143, 1, 1, 372] and *avan* - “village” (pronunciation form of the name in Armenian).

Alkovaz – village in Goyja region of Iravan province (23, 55). It consists of the words *alga* (the south slope of the mountain, the sunny part of the mountain), (126,47) and *bays, vays* (precipitous rock, mountain along the slope of which a river flows) (126, 65).

Allah-Akbar – mountain in Iravan uyezd, Iravan province [133, 13]. One of the old sanctuaries of Azerbaijanis. It has the same meaning with the name of mountain called *Allah-Akbar* in Gars province in the 19th century. The word *Allah* in Arabic means - God (Heaven), *elek* (eleh) in the Turkic languages “mineral spring”.

Allahverdi – district and its center up to 1939 in Armenia. The population was the mixed one: Azerbaijanis, Armenians and Greeks lived there. In 1988 the Azerbaijanis were expatriated to Azerbaijan.

Allahverdi – village in Surmali uyezd, Iravan province [133, 13]. Another name – Choban Guneyi [20, 203]. It was also called as *Grampa* in the past [133, 13]. In 1918 the Azerbaijanis were forced to leave the village and it was settled by Armenians. See: Grampa.

Allahverdibey – small village in Goyja region, Iravan khanate [159]. The village was ruined in the 30s of the 19th century. The village was founded by a citizenship of a landowner called *Allahverdibey*.

Allahverdi Kandi – village in Novobayazid uyezd, Iravan province [133, 13]. Another name was *Gorchulu*. In 1988 the population was forced to move to Azerbaijan.

Allahverdi Kandi – village in Zarzamin region, Iravan province [23, 121].

Allahyeri – ruined fortress in Alexandropol uyezd, Iravan province. See: Allah-Akbar.

Allahyeri – village in Zangazar uyezd, Yelizavetopol (Ganja) province [133, 13].

Almali – there are many villages named *Almali* both in Azerbaijan and in Iran. Some of these toponyms are related with the name of fruit *alma* - apple, some of them, with the name of *Armalu* tribe.

Almali – village in Daralayaz uyezd, Iravan province [133, 13]. In 1828-1832 Armenians also settled in the village. In 1988 the Azerbaijani inhabitants were expatriated.

Almali – village in Garni region, Iravan province [23, 49, 169, 209]. “Its population consists of Gamarli people” (ibid).

Almali – village in Zangazar uyezd, Yelizavetopol (Ganja) province (now Sissian district, Armenia) [133, 13]. In 1918 after the expatriating of the Azeri Turks were banished in 1828-1832 (159). Later a part of the population returned and settled again. The village was ruined after the banishment of its Azeri population in 1918. It consists of a person name *Ali* and *abad* (village).

Al Murad – lake in Echmiadzin district of Iravan province (133, 13).

Alpinchay – village in Sharur-Daralayaz district of Iravan province (133, 301). It's in the meaning of Alpanchay. It represents the name of an Albanian tribe.

Amarat – village in Surmali district of Iravan province (133, 14). It is as *Amarat* in the source (133, 14). A village in Igdir region of Iravan province in 1728 (23, 66). It's from the words *am* (community, people) in Arabian and *arat* (an arable land) in Azeri.

Amarat Alpin – village in Sharur-Daralayaz district of Iravan province (133, 301). It's not mentioned in the sources after the middle of the 19th century. This name, being a misinterpreted form of *Alpan* (Albanian) ethnonymy, is very valuable toponym connected with the origin of Azeri nation. It is the same meaning with *Alpan* (Guba region) in Azerbaijan and *Alpan* (two villages) in Turkmenistan.

Aminaligishlaghi – another name of Bakhish Gishlaghi (winter quarters) village in Igdir region of Iravan province (23, 68).

Aminjan – village in Abnik region of Ravan province in 1590 (169, 257). It's as *Amijan* in the 19th century (133, 12). See: Alijan.

Aminkand – village in Vedibasari region. The other name is *Saray*. It was ruined in 1828-1832. See: Saray.

Amir – village in Daralayaz region of Iravan province in 1727. Only one Christian family lived in the village at that time (32, 311).

Amiragar – village in Zangazur district of (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The population was banished and the village was ruined in 1918. It consists of a person name Amir and *gar* (homeland, camp) in Mongolian.

Amirbulag – village in Abaran region of Iravan province (170, 102). The belonging of the village to the son of Mustafa Ali is mentioned in the source (23, 111).

Amirkan – arable land belonging to Yolchular village in Abaran region of Iravan province (23, 110).

Amirkand – village in Goyja region of Iravan province (23, 55).

Amirkheyir – village in Goyja region of Iravan khanate (159). The population was banished to Azerbaijan in 1988. The name of the village consists of a person name Amir and *kair* (the irrigated part of the valley), (26, 241) in Turkish. It's the same in meaning with Amirkheyir village in Gazakh district in the second half of the 19th century (133, 15). See: Abulkheyir.

Amirovdani – village in Darakand-Parchenis region of Iravan province (159). The village had adopted the name of a place called Amirovdani.

Amirojag – village in Darakand-Parchenis region of Iravan khanate. The village is not mentioned in the sources after the middle of the 19th century. The village is in the meaning of *Amir's sacred place*. According to the version among the nation, the sanctuary is a place where an Arabian amir (ruler) was buried.

Amiryar – village in Goyja region of Iravan province (170, 12).

Amiryarli – village in Karbi region of Iravan province (23, 94).

Amizli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 92). The village was ruined after the banishment of its population in 1918. Originally: Yemazli. See: Yemazli.

Andalib – village in Maku region of Iravan province (23, 41).

Andizar – village in Maku region of Iravan province (23, 41).

Angiz – village in Vedi region of Ravan province (169, 224).

Anglaberd – village in Sissian region of Ravan province (169, 362). See: Angala-Kot.

Ankalakot – village belonging to Tatev cloister in Sissajan region of Gapan province (134, 177). It consists of the words: *angara* (valley), (126, 50) in Turkish-Mongolian languages and *gut* (pelican), (see: Kosh-Kutan) in Turkish.

Angurik – village in Karbi region of Ravan province (169, 92).

Anguzu – village in Daralayaz region of Nakhchivan area (32, 279). It's said in the source, that nobody lived in the village, they had moved because of their being Shiah (adherent of one of the Moslem sects) (ibid).

Anilar – village in Aghjagal a region of Ravan province (169, 191).

Ankuri – village in Daralayaz region of Iravan province (23, 58).

Ankus – village in Karbi region of Ravan province (169, 211).

Almalig – village in Zangazur uyezd, Yelizavetopol (Ganja) province (now Sissian district, Armenia) [133, 13]. The village was ruined at the beginning of the 19th century. It is the name of one of the winter stays of Sarallar tribe [103, 164].

Alpag Mazrassi – village in Garni region, Ravan province [169, 206].

Alpevi – village in Garni region, Iravan province [170, 76]. At the same time, the word *eb* in ancient Turkic languages means “stay”, “camp” [93, 162]. In 1918 after the expatriating of the Azerbaijani population, the village was ruined [11, 164]. The toponym means: “houses (village) belonging to Alps”. See: Aydinev.

Alpout – village in Shirakel region, Iravan province [23, 135]. “Another name of the village is *Hafizdara*” (ibid). It is from the name of an ancient Turkic tribe called Alpout.

Altigishag – village in Aralig region, Iravan province [23, 70]. Another name - Guzugudanli.

Altunhutni – village in Zebil region, Ravan province. Another name - Malikkand [169, 330]. The toponym was taken from the name of Mongolian tribe Oltin, having moved to this place in the 13th century and the word *khut* means “camp” in Mongolian.

Altuntag – village in Novobayazid uyezd, Iravan province [133]. In 1832 Armenians forced Azerbaijani inhabitants to leave this village [159], then the village was ruined. The name of the village was taken from the name of a hill, situated nearby. The toponym consists of two words: first part was taken from the name of Mongolian tribe Oltin, having moved to this place in the 13th century, second part the word *tag* in Turkic languages means “dagh” - mountain. According to its origin, it is the same with the name of Oltin region of Gars province dated from the 13th century [133].

Altuntakht – village in Novobayazid region, Iravan province [133]. The name of Altuntakht village in Goyja region, Iravan province had been mentioned in the archives' documens [170, 12]. [See: 150, 361]. In 1828-1832 the Azerbaijani inhabitants of the village were expatriated and

Armenians settled there. It took its name from the mountain called *Altuntakht*. See: Altuntakht Mountain.

Altuntakht – mountain and plateau in Darachichak region, Iravan khanate [159]. Its name for the first time was mentioned in “The Book of Dada Gorgoud” epos [27, 50]. The name consists of two words: in the Turkish languages *altun* - “gold” (this word means “red” in the names of volcanic origin rocks) and in Arabic *tekht* - “height” [145, 211]. The toponym carries the same meaning with the names of the *Altuntakht* Mountain in Zangazur uyezd (Lachin district) and *Altuntakht* passage in Shusha uyezd dated back to the 19th century [133, 13]. See: Aytakht.

Amagu – village in Daralayaz region, Iravan province. In 1988 the population of the village was expatriated to Azerbaijan. The name was taken from the name of “Amagu valley”, where the village situated. In the source dated from 1727, it was written that nobody lived in the village [32, 3003].

Amarat – village in Surmali uyezd, Iravan khanate. Name of a village in Igdır region, Iravan province [170, 15]. In 1918 the Azeri population was expatriated by dashnaks and the village was ruined. Supposedly, the name was taken from Arabic word *imarat*, which means “construction”, “building”, “palace”.

Ambar – village in Goyja region [150, 361]. It is the form of *Emirbar* (or *Emirvar*) toponym written in Armenian. *Emir* (title or person name) and in Persian *per* - “mountain”, “mountain saddle” [145, 171].

Ampert – mountain in Echmiadzin uyezd, Iravan province [133, 15]. A country place of Azerbaijani Turks. The ruins of Ambert fortress situated there, was named as *Gizgaladagh* by Azerbaijanis. It is known since the 17th century. See: Gizgala Mountain.

Amudug – village in Zangazur uyezd, Yelizavetpol (Ganja) province, Azerbaijan (now Gorus district, Armenia). In 1918 the population consisting of Azerbaijani Turks was expatriated and the village was ruined. Originally: Armudlug. It means “a place where there are many pear trees”.

Amurgalassi – old fortress on the bank of the West Arpachay River [6, 153].

Anaguney – hill in Krasnoselo and Dilijan districts.

Anatan – village in Aralig region, Ravan province [169, 270].

Angarsag (Ankarsag) – village in Echmiadzin uyezd, Iravan province [133, 15]. Local pronunciation form is as *Engersag*. At the beginning of 1918, the Azerbaijani Turks were expatriated by dashnaks and the village was ruined. The toponym consists of Turkic and Mongolian words: *angar* -

“ravine”, “valley”, “passage” [126, 50] and *sag* - “drinking water”. See: Aksak.

Andi (And) – village in Vedibasir region (now Ararat district), Iravan khanate [159]. In 1828-1832 after expatriating of the Azerbaijani Turkish population by Armenians, the village was ruined. It is from the old names of Turkic origin met in Armenia. This word has various variants. In Turkic languages - *anta*, *anda*, *andy*, *andi* mean “to watch”, “to wait”, “to guard” etc [147, I, 157-158].

Andi – village in Darachichak region, Iravan khanate [159]. In the sources dated after the middles of the 19th century, the name of this village is not mentioned. In the Turkic languages the word *andi* means “to keep watch over”.

Andog – village in Darachichak region, Iravan province.

Andok – village in Abaran region Iravan province [169, 236]. Another name - Yellitepe (ibid). Supposedly, this name in the Turkic languages is from the words: *an* “krast, hole, crack” [126, 50] and *utug* - “watery meadow”, “irrigated hayfield [126, 584].

Andon – village in Shirakel region, Iravan province [23, 136]. It is also called as *Malikkand* (ibid). In the Turkic languages the toponym consists of two words: *an* - “krast, hole, crack” and *ton* - “hill”.

Anipemza – village in Ani district. In 1878 the native population of the village was expatriated and it was settled by Armenians [6, 153]. Then the village was named as *Temzashen* in Armenian. In was called *Zagha* and *Gizgulla* as well [6, 153]. The toponym was taken from the name of ruins of Ani city, having existed at the early middle ages in the east of Anatolia. It is known that there were two old cities named *Ani* in Eastern Anatolia (*Kamakh* in Armenian sources) and in Shirak plain, Ermeniya, which was founded by Bulgarians in the second century BC. The ruins are observed near of the Arpachay River.

Anukhs – village in Goyja region [150, 360].

Apadar – village in Goyja region, Iravan province [150, 361]. It is from the words *Abay* - a person name and *tor* - “mountain pasture” [126, 550].

Apakhe – village in Goyja region, Iravan province [150, 360]. This toponym for the first time was mentioned in “The History of Alabany” (book 2, chapter 7).

Apakli – mountain situated in the north-east from Stepanavan city [60, 64]. In the 30s of the 20th century, the mountain was named as *Akakesar* in Armenian. In the Azerbaijani language it is formed from the word *aghappag* - snow white (as the peak is always covered with snow).

Apagha – village in Girkhbulag region, Iravan province [170, 4].

Apnakand – village in Abaran region, Iravan khanate [159]. At the beginning of the 19th century, the Armenians, having moved from abroad, expatriated the Azerbaijani Turkish inhabitants and settled there. The village was named as *Apnagyujh* in Armenian. The toponym consists of Armenian word *apn* - “border”, “edge” (of valley, water source) and Azerbaijan word *kand* - village.

Arabgir – village in Karbi region of Iravan province (170, 64). It is a borrowing. *Arabgir* is the name of a region and city situated in the north from Malatiya on the right bank of the Farad River in the Asia Minor in the middle ages.

Arabgirli – village in Surmali region of Iravan khanate (159). It was known since 1728 (170, 15). The village was ruined after the banishment of its Azeri population in 1919. It was founded as a result of the settlement of Gizilbash’s Arabgirli tribe (16, 14) in the 16th century. This tribe consists of a part of Saljug Oguzs who came in the 12th century and settled in Chimish-Kazak region of Arabgir province (in Anatolia, on the right bank of the Farad River, in the north from Malatiya).

Arabgirli – village in Girkhbulag region of Iravan province (23, 85). It is also known as *Kalakarkhi* (ibid).

Arabli – village in Maku region of Iravan province (23, 42).

Araboghlu – village in Aralig region of Ravan province (169, 268).

Arabkhana – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined after the banishment of its population in 1918. It consists of *Arab* ethnonym and the word *khana* (house, building) in Persian. It was founded as a result of the settlement of Arabian tribes, which were moved to Azerbaijan in the 11th - 13th centuries and later became Azerbaijanis.

Arabkhanjari – village in Sharur-Daralayaz district of Iravan province. (133). The village was ruined after the banishment of its population in 1919. The name of the village is in the meaning of “Khanjarli village in the vicinity of Arab village”. See: Khanchalli and Khanjarli.

Arachin – peak in Zangazur mountain range, Armenia (60, 10).

Arachin – village in Talin district. In the 20s of the 20th century, the village was named as *Davidashen* in Armenian.

Arafsa – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). It was mentioned as *Arafsa* in Sissian region of Iravan province in the source of 1728 (23, 150). The dwelling of only two Moslem and two Christian families is mentioned in

that source (32, 236). The Azeri population was banished and Armenians coming from Turkey settled in 1918-1919. The village was named as *Aravis* in Armenian in 1968. *Arafsa* is the most ancient village name in the territory of Azerbaijan. For the first time in the 14th century BC, the name of a small country and fortress called *Aripsa* is mentioned in one of the rock writings of Murshil II - the ruler of Khet (Het) country in the Asia Minor and the investigators localize it in the northeast from the present Arzurum in the Eastern Anatolia. Because there was a settlement there, it was mentioned as *Arabis* in Byzantian sources in the 6th century (106, 54). The ethnic relation of the population of this settlement mentioned as *Arabis* in Byzantian sources and as *Aripsa* in Khet sources is unknown. But the dwelling of ethnos of Altai-Turkish in origin in the Eastern Anatolia in the 1st millennium BC is not doubtful any more (See: G. A. Geybullayev, "About the ethnic history of Azerbaijanis. Baku, 1995). *Aripsa* was written in Khet language. In fact, the pronunciation of this name by the local population is unknown. That's why, probably, just the local form of *Aripsa-Arafsa* (*Arevis* in Armenian sources of middle ages) was brought to Nakhchivan zone. There is the *Arafsa* village in Julfa region at present too. In any case, this event took place before the Arabian occupation (the 7th-8th centuries). Because, first: The population of Arafsa could only here, in Nakhchivan adopt Islam, it would be impossible to adopt Islam in Christian Byzantium, at the same time, in Arzurum province, second: Arafsa settlement (Julfa region) already existed when Kangarlis Turkish in origin settled in Nakhchivan at the beginning of our era, as one branches of Kangarlis was called *Arafsa* with the name of that village (or *Arafsali*) in the middle ages (See; 153). The real name of that branch was *Sofulu*. Arafsa in Sissian region of Zangazur was founded as a result of the settlement of families belonging to just *Sofulu* branch of Kangarlis, as it was the summer pasture of that tribe. That's why, the village is mentioned as *Arafsajik*, that's Kichik (Small) Arafsa in the source of 1590 (169, 363). But in the source of 1728, the name of the village is mentioned as *Arafsa* (170, 161).

Arafshan – summer pasture in Ravan province. Vedi people spend summer seasons there (169, 66).

Aragahchala – village in Aralug region, Iravan province [170, 20]. Another name - Bilakli [23, 70].

Arakhus – village in Girkhbulag region, Iravan province (23, 79). Another name is *Bashkoy* (ibid). 1. The toponym consists of two words: in Azerbaijani *ara* "place" and in the old Turkic languages *kuz*- "autumn

(pasture)". 2. In the old Turkic languages *orek*- "fortress" and ending "us". In the source, it is mentioned that the village belonged to Gatal-Gol cloister.

Aralig – village in Iravan uyezd, Iravan province [133]. In 1918, the native Azeri population of the village was expatriated and Armenians, having moved from Turkey, settled there. Then the village was named as *Erasgovode* in Armenian.

Aralig – village in Karpibassar region, Iravan khanate [159]. In 1918, after expatriating of the population consisting of Azerbaijani Turks, the village was ruined.

Aralig – village in Talin district. In 1919, the Azerbaijani inhabitants were expatriated and the village was ruined. In 1920 the village was settled by Armenians, having moved from Turkey and named as *Mijnadzor* in Armenian [20, 111]. Full name - *Aralig-Bashkand*, i.e. "Aralig village near Bashkand".

Aralig – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia). It was named *Okhchu-Aralig*. In 1918 the Azerbaijanis were expatriated and Armenians settled there. Then Aralig and Okhchu villages were joined.

Aralig – village in Akhutian district. In the 30s of the 20th century, the village was named as *Erazgovors* in Armenian.

Aralig Bashkand – village in Surmali uyezd, Iravan province [133, 17].

Araliggoyun – winter stay in Krasnoselo district.

Aralig Gilanli – village in Echmiadzin district. In 1949 after the forced migration of the population to Azerbaijan, the village was settled by Armenians, having moved from Iran and Syria. The village was named as *Verin Gelanli* in Armenian.

Aramli – village in Karnibasar region, Iravan khanate [159]. Another name - Aramanis-koy [133, 18]. In 1918 the native Azeri population was expatriated and the village was ruined. The toponym was taken from the name of the Aramli Mountain.

Aramli – peak in the Bargushad Mountain range in Zangazur uyezd, Yelizavetpol province (now Sissian district, Armenia) [133, 18]. Supposedly, the toponym was taken from a tribe name.

Aramus – village in Iravan uyezd, Iravan province [169, 61]. In the Turkish source dated from 1590, it was given as *Eramus* [169, 61]. In the source dated from 1728 is mentioned that the village called *Eramus* was situated in Girkhbulag region, Iravan province [23, 75]. Local pronunciation form is *Eremis*. It is known since the 7th century. According to the data of Catholics David Aramsets, there lived Armenians as well

[150, 70]. In 1918 the Azerbaijani inhabitants of the village were expatriated. The toponym consists of two components: in the Turkic languages *irem* - “a riverside of deepened strip in mountain valley” and Greek origin ending *os (us)* in Armenian.

Aratan – village in Karnibassar region, Iravan khanate (159). In the second half of the 19th century and then its name was not mentioned. A number of toponyms with the component *tan* is mentioned in the “History of Albany” written by Mussa Kalankatli. They are: *Tanjik* (i.e. Small Tan), *Bulu-Tan* (i.e. ulu (great) Tan) and *Mussulman-Tan* in Arsak, Albany (171). In 1949-1950 the Azerbaijani inhabitants of the village were expatriated to Azerbaijan.

Aravus – village in Zangazur region, Yelizavetpol (Ganja) province (now Gorus district, Armenia) [60, 65]. Local pronunciation form is *Erevuz*.

Arazdeyan – village in Iravan uyezd (now Ararat district), Iravan province [133, 17]. Another name - Gotur (ibid). In the 2nd half of the 19th century, the village was settled by Armenians, having moved from abroad. In 1968, the village was named as *Eraskh* (pronunciation form in Armenian of the name of Araz).

Arazkand – village in Novobayazid uyezd (now Razdan district). In 1918, the local population consisting of Azerbaijani Turks were expatriated by dashnaks and Armenians settled there. Its original name is *Arzakand*, from the name of the Araz River.

Arbat – village in Iravan uyezd (now Massis district), Iravan province (133, 18). In the source, it is given as *Arebat* in Girkhbulag region, Iravan province (170, 24). In the source dated from the beginning of the 17th century, it is given as *Arpat* in Armenian (150, 117). In Turkic source dated from 1590, it is given as *Arbad* (169, 37). It is the Arabic word *rabat* - “boundary point”, “bastion of fighters for religion”.

Archanots – peak in the Pambak Mountain chain, to the north-west shore of the Goyja Lake.

Archazur – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133, 21).

Archazur – mountain in Gafan district (133, 21). The name consists of two words: in the Turkic languages *archa* (juniper) and in Armenian *dzor* (ravine). There was a region called *Archahuni* in Albany (“The History of Albany”, book 2, chapter 36) (the killer of Javanshir named Varazo was from this region).

Archli – village in Shuragel region, Iravan province (23,132). The village of *Arkhli*, at the same time known as *Jafardashli*, situated near the village *Garakhaj* (ibid). See: Arigli.

Archut – village in Alexandropol uyezd (now Gugark district), Iravan province (133, 21). In 1988 the Azerbaijani population consisting of 700 families (6, 154) was expatriated. Supposedly, this toponym was formed from the word of *archa* – “juniper tree’ in the Turkic languages.

Archut – ruined village in Alexandropol uyezd, Iravan province (133, 21).

Arakhus – village in Iravan district of Ravan province (169, 62). It consists of the words: *ora* [cavity, hollow (126, 415)] and *kuz* (autumn pasture, sheep-fold) in Turkish. See: Arakhus.

Araku – village in Armus region of Ravan province (169, 250). It’s the same in meaning with *Harak* fortress in the vicinity of Ganja (this name was first mentioned by the 14th century author Abdurrashid Bakuvi) and the names of *Harak* summer pastures in the vicinity of Barda (the summer pasture of Bardalis, this name was also mentioned by the 19th century author Hamdullah Gazvini) in the middle ages. It is the same in meaning with the Araktau Mountain in Daghestan province in the 19th century (133, 17). It can have in common with the word *areg* (precipitous bank, ravine, valley (126, 638) in Mongolian. The name of *Aragli* city in the Asian part of Turkey related to the events of 1470 is mentioned (160, 133).

Aramas – river in Zangazur district of Iravan province (133, 302). See: Armaz.

Aramus – village in Iravan district of Ravan province (169, 133). It’s from *Aramaz* (the phonetic form of Ahuramazda God’s name). See: Armaz and Aramas.

Aras – village in Girkhbulag region of Iravan province (23, 85).

Ardagh – mountain from the west of Ijevan city, Ijevan district [60, 66]. In the 30s of the 20th century, the mountain was named as *Arsar* in Armenian.

Ardagh – mountain from the west of Ijevan district (60, 66). In the 30s of the 20th century, the mountain was named as *Arsar* in Armenian.

Ardalas – village in Girkhbulag region, Iravan khanate (159). Local pronunciation form is *Ardaraz*. In 1949-50 after expatriating of the inhabitants to Azerbaijan, the village was liquidated.

Ardalas – village in Girkhbulag region, Iravan khanate [159]. Local pronunciation form is *Ardaraz*. In 1949-50 after the expatriating of the inhabitants to Azerbaijan, the village was liquidated.

Ardali – village in Abovian region. The population was banished to Azerbaijan in 1988.

Ardana – village in Shirakel region of Iravan province (170, 140). The village is also mentioned as *Uchtapa* in the source (ibid).

Ardanish (Ardanish) – village in Novobayazid uyezd (now Krasnoselsk district), Iravan province [133, 18]. In 1918 the inhabitants of the village were expatriated to Azerbaijan. In the source dated from 1728, it is given as *Aranich*. According to its origin, it's the same with the toponyms of *Ardanuch* in Arzurum province, East Turkey [83, 261], *Ardanuch* village in Artvin district, Batumi province dated from the 19th century [133, 18] and *Ardanuchsu* (name of a river). The meaning is unknown.

Ardanish – peninsula in the east part of the Goyja Lake.

Ardanuj – village in Mazra region of Iravan province (23, 62).

Ardanush – bay in the east part of the Goyja Lake [60, 66].

Ardapin – village in Sharur-Daralayaz district of Iravan province (133, 302). A village in Daralayaz region of Iravan province (32, 289). The dwelling of only two Armenian families is mentioned in the source (ibid).

Ardash – village in Daralayaz region of Iravan province (170, 14). It is as *Ardish* in the source of 1727 (32, 290). The dwelling of three Armenian families is mentioned in the source (ibid). It's from the word *artash* (a mountain cavity) (70, 10) in Turkish.

Ardashirkandi – village in Garni region of Iravan province in 1728 (23, 49).

Ardashar – village in Iravan uyezd, Iravan province [133]. At the first half of the 19th century, the Azerbaijani inhabitants were expatriated and the village was settled by Armenians and Kurds, having moved from Turkey. The names of *Artashir* in Iravan province [170, 9] and *Ardeshir* in Karbi region [170, 21] are mentioned in Turkic source dated from 1728. The toponym consists of two words: in the old Turkish languages *art* “mountain”, “mountain passage” [93, 55] and *ashar* - from *ashmag* verb - to pass.

Ardavuz – village in Aghjagala region of Ravan province (169, 189).

Arebad – villaghe in Girkhbulag region, Iravan province (“situated near the Khachaparag village”) [23, 787]. It was an estate belonging to Ibrahim Ahmad oghlu (ibid).

Argov – village in Echmiadzin district of Iravan province (133, 302). It's mentioned as a village in Karbi region in the source of 1728 (23, 89).

The population was banished in 1918 and Armenians coming from Turkey settled in 1922. It is written as *Ergov* and *Orgov* in the literature of the 19th century. See: *Orgov*. It's in the meaning of 'brave men of Gov' (people, men), as it was founded as a result of the settlement of Gipchag's Gov tribe of ancient Turkish in origin.

Argov – village in Surmali district of Iravan province (133, 302). The village was ruined after the banishment of its Azeri population in 1828-1832 (159).

Argush – village in Mazra region of Iravan province (23, 61). It consists of the words: *ar* (man, fighter) and *kosh* (a camp of nomads) in Turkish languages. See: *Koshkotan*.

Arguvang – arable land belonging to Savmosavang village in Abaran region of Iravan province (23, 102). It consists of the words: *arku* (valley among mountains or *argu* (place branched with valleys) (126, 58) and *vang* (cloister) in Turkish.

Ar Haji – village in Igdır region of Iravan province (23, 66).

Arijaud – village in Sharur-Daralayaz district of Iravan province (133, 302).

Arinj – village in Azizbayov district of Girkhbulag region in Iravan province (23, 36). It's the same with *Arinj* village in Nakhchivan. See: *Arij*.

Ark – village in Goyja region at the beginning of the 18th century (150, 360). It's from the word *ark* (fortress) in Persian.

Arkaji – village in Goyja region in Armenian source belonging to the middle of the 18th century (150, 361). It is the same in meaning with *Ar-Haji* (See: the first *Ar-Haji*) village in Surmali region of Iravan khanate. It is from the word *arkaj* (*arkhaj* in Azeri, the shady side of the mountain, the north) in Turkish. (About *Arkach* toponym in Turkmenistan see: S.Ataniyazov. *Ashgabad*, 1980, p. 43).

Arkavil – village in Darachichak region of Iravan province (23, 116).

Arkaz – village and river in Yekhegnadzor district of Daralayaz region in Iravan khanate (159). It was known since 1728 (32, 298). The dwelling of four Christian families is mentioned in this source (*ibid*). Later Azerbaijanis also settled in the village. Azerbaijanis were banished in 1919-1929. It's mentioned in "The Book of Dada Gorgoud" epos. The meaning is unknown.

Arkazan – village in Sharur-Daralayaz district of Iravan province (133). The village had ruined after the banishment of its population in 1918. In the events related to 688-735, the name of *Arkazan* village in Sunik (later Zangazur) is mentioned ("The History of Albany", book 3, chapter 14).

Probably, it is connected with *Arkaz* village in Daralayaz in origin. It's interesting that, this village was also called *Arakalaz*, in the meaning of Ark-Alayaz, that's Ark in Alayaz.

Arkil – village in Echmiadzin district of Iravan province (133, 19). It's as *Arkel* in the source (ibid). A village in Iravan district of Ravan province in 1590 (169, 159). A village in Girkhbulag region of Iravan province in 1728 (23, 79). It's situated in the vicinity of Gara Abdal village (ibid). It consists of the name *Ark* and *il* [el (tribe) in Azeri] in ancient Turkish. It was founded as a result of the settlement of families coming from Ark region (142, 57) of Tavrubaran province (among the upper stream of the Araz River and Murad-Su and Bingol-Su, that's Mingal-Su rivers) in the north-west from the Van Lake in the early middle ages. The population was banished and Armenians settled in the 30s of the 20th century.

Arkli – village in Zebil region (169, 33). It was founded as a result of the settlement of families coming from Ark region in the east of Anatolia.

Argichi – river in the south-west basin of the Goyja Lake.

Argli – village in Shirakel region, Iravan province (23, 126). “It is called Guneykand and Gullija as well” (ibid).

Arigli – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Sissian district, Armenia). This toponym is given as *Erigli* in Sissian region, Iravan province in the source dated from 1728 (32, 252). It is also mentioned that there lived only three Christian families (ibid). In 1918 after expatriating of the population, the village was ruined. Armaz - the mountain in Zangazur uyezd, Yelizavetpol (Ganja) province (133). Supposedly, it has the same meaning with name of one of the peaks called *Armazd* in the Bargushad Mountain range (60, 65). It expresses the Persian origin God's name of *Ahuramazd* (Hormusd). Moissey Khorenassi, the author of the 5th century, wrote that Aramazd is the head god of Armenians (Moissey Khorenassi, book 2, chapter 12). According to its origin, it is the same with the name of the city *Armazi* situated in the place, where the Aragvi River runs into the Kur River in Dushet uyezd, Tbilisi province.

Arigvali – village in Alexandropol uyezd, Iravan province (133). It is given as the name of a village in Shiragel region, Iravan province in the source dated from 1728 (23, 128). “Another name is *Aydinkandi*” (ibid). In 1920 the inhabitants consisting of Azeri Turks were expatriated and the village was settled by Armenians moved from Turkey. In 1967 the village was named as *Zernut* in Armenian. Supposedly, it is misrepresentation form of the toponym *Arkubeli* observed in “The Book of Dada Gorgoud” (93,

54). The toponym is from the words used in Turkic languages as: *argu* - “dissected by ravines” (93, 54) and *bel* (mountain saddle).

Arisubat – winter hut in Echmiadzin uyezd, Iravan province (133). It was taken from the words used in the Turkic languages *egri* (eyri) and *suvat* “water being run circular in irrigated area”. See: Aghrisifat.

Arkhaj – winter hut in Sharur-Daralayaz uyezd (now Geghegnadzor district), Iravan uyezd (133). In 1848 the Azeri population was expatriated to Azerbaijan and the village was liquidated. The word *arkach* in the ancient Turkic languages means “behind the mountain”, “northern part of a mountain” (see: 143, 291). This name has the same meaning with names of *Arkhash* (spring) in Borchaly uyezd (133, 20), *Arkachtapa* (hill) in Zangazur uyezd (133, 20), *Gaynararkhaj* (Oghuz district), *Gizil Arkhaj* (Mountainous Garabagh), *Gara Arkhaj* (Gadabey district), *Arkhajdarassi Mountain* (Gubadli and Jabrail districts), in Azerbaijan.

Arkhashan – river in Iravan and Novobayazid uyezds, Iravan province (133, 20). Left tributary of the Kasak River.

Arkhashan – mountain in Iravan province and two mountain peaks in Novobayazid uyezd (133, 20). In the Turkic languages *apkhaj* (see: Arkhaj) and *in* – “cave”, “den of animal” (126, 234). According to the source dated from 1590, *Arkhash* is a country place as well (169, 94).

Arkhiraghi – winter hut in Shamshaddin (now *Berd*) district.

Arkhestu – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia). In the 1918 the inhabitants consisting of Azeri Turks were expatriated and the village was ruined. It means “on the ditch”.

Armash – village in Vedibasir region (now Ararat district), Iravan khanate (159). In 1988, the Azeri inhabitants of the village were expatriated to Azerbaijan. This name was brought from Anatolia, Turkey. The name of *Armash* region in Turkey is known since the middle ages (150, 115).

Armik – village in Iravan district of Iravan province (133, 19). The population was banished to Azerbaijan and the village was abolished in 1949. It is as *Armuk* in the source of 1590 (169, 226). It is as *Armuk* in Vedi region in the source of 1728 (923, 105). It consists of the words: *arim* (hollow place, cavity - 126, 58) and *ik* (windless, silent, secret place, shelter, the lower stream of the river - 147, 1) in Turkish. It is the same with the Sumik Mountain (Gadabey region) in Azerbaijan (from unknown in origin *sum* and *ik* words).

Armik – ruined village in Iravan district of Iravan province (133).

Armudaghaji – village in Iravan province (150, 191).

Armudlu – village in Vedibassar region, Iravan khanate. After the first half of the 19th century, its name is not mentioned. It means “a place with a lot of pear trees” (wild pear).

Armudlu – village in Echmiadzin uyezd (now Oktemberian district), Iravan province (133). It is noted as *Ermudlu* in the source (170, 53). In the first half of the 19th century, Armenians also settled in the village. According to the data, dated from 1886, Azerbaijanis and Armenians lived mixed there. In 1918 the Azerbaijani inhabitants of the village were expatriated. In 1936, the village was named as *Tanzu*, but in 1968 as *Tasik* in Armenian. It means “a place with many pear trees”.

Armudlu – village in Artik district. In the source it is given as a village name in Shirakel region, Iravan province (23,128). In 1878, Azeri inhabitants of the village were expatriated and Armenians settled there (6, 154). In 1946, the village was named as *Tuvashen* in Armenian.

Armudlu – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133, 19). In 1918 after expatriating of Azeri Turks, the village was destroyed.

Armudlu – arable land belonging to Kerniki village in Darachichak region, Iravan province.

Armudlug – village in Zebil region, Ravan province (169, 332).

Armus – village in Ravan province (169, 250). See: Aramus, Armaz and Aramis.

Arnali Mazrassi – village in Aghjagala region, Ravan province (169, 182). In the Turkic languages the word *arna* means *canal* (126, 55).

Arnegi – village in Goyja region (150, 361). A pronunciation form of the name in Armenian is *Arnali*.

Arpa – one of the left tributaries of the Araz River. It begins from the Zangazur Mountain. In the geographical literature, it is also called as the *East Arpachay*.

Arpa – village in Daralayaz region, Iravan khanate. In 1920, its population consisting of Garapapags moved to Turkey. In 1940, the village was liquidated. In the sources it was known since 1728 (170, 13). It was taken from the name of East Arpachay.

Arpa – village in Sharur-Daralayaz uyezd, Iravan province (133). The Armenians settled there in the 70th of the 19th century. In the 30th of the 20th century, Azerbaijanis were forced to move away. In 1946 the village was named as *Areni* in Armenian. The name was taken from the name of the Arpa River as it is situated in the right side of the mentioned river.

Arpachay – village in Akhurian district. In 1920 the Azeri inhabitants were expatriated. It expresses the name of the Arpachay River. In 1950 it was named as *Akhurian*. See: Akhurian.

Arpachay – river running through the territory of Sharur-Daralayaz uyezd, Iravan province. Length – 186 *km*. It takes its source from the Arpagol Lake. Its tributaries are: Garakhan, Garangu, Delichay, Gozaldere, etc. (6). Lower reaches are called *Akhurian*. See: Akhurian.

Arpagavassin – village in Kabibassar region, Iravan khanate (159). After expatriating of the Azerbaijani Turks, the village was ruined. The village was founded by the families on the side of the Arpachay River, which had moved from the village of Kavazin, Borchali district, Georgia.

Arpagol – lake, area 5 *sq. km*, height – 2020 *m* above the sea level. One of the sources of the Arpachay River. The name is given as *Arpilich* in Armenian sources (6, 223).

Arpava (Alpava) – village in Garnibassar region, Iravan khanate (159). In 1918 after expatriating of the population consisting of Azerbaijani Turks, the village was destroyed. Originally, *Arpaova*, i.e. settlement of Arpa. There are many toponyms called *Arpa* in Azerbaijani, Armenia and in the eastern part of Turkey. The name of a village called *Arpa* in Artsakh region, Albany is known since the 12th century (82). There are toponyms called *Arpayurdu*, *Arpagadik*, *Arpayazi* in the Mountainous Garabagh, *Arpatapa*, *Arpadaghi*, *Arpakand* in Zangazur, *Arpalig* in Gars province, etc. A river running into the Issyggol Lake in Kazakhstan, is named as *Arpasu*. The meaning is unknown. It was an area given to a landowner, in order to cultivate *arpa* (barley) in Turkey in the middle ages. Maybe it is from the name of a tribe.

Arpavar – village in Artashat district. In 1918 the native population of the village was expatriated and it was settled by Armenians. In 1922 a part of the population returned back and lived mixed with Armenians. In the 30th of the 20th century, the Azerbaijanis were forced to leave the village. In 1945 the village was named as *Lyussakert* and in 1968 as *Ishavan* in Armenian. The name consists of two words: *arpa* and in Azerbaijani *var* – stay, camp of nomads.

Arsag – arable land in Surmali region of Iravan province (23, 64).

Arslanlitapa – village in Surmali region, Iravan province (170, 17). *Aslanli* is a name of a kin.

Artani Kovshani – village in Saatli region of Iravan khanate (159). The village is not mentioned in the sources after the middle of the 19th century. It is from a person name Artani and the word *straw*.

Artavuch – village in Iravan province in the Armenian source dated since the middles of the 18th century (150, 359).

Artij – village in Sharur-Daralayaz district of Iravan province (133, 302). It's as *Ardij* in Turkish source of 1590 (169, 92). The local pronunciation form is *Yertij*. The Azeri population was banished and Armenians coming from Turkey settled there in 1928. It is from the name of the Artij Mountain.

Artijdagh – mountain in Sharur-Daralayaz district of Iravan province (133, 302). It's from the word *ardij* (a kind of tree) in Turkish.

Artik – village in Alexandropol uyezd (now Artik district), Iravan province (133, 20). In 1878 the Azerbaijani Turks were expatriated and Armenians settled there (6, 154). There were ruins of a village called *Artic* in this uyezd at the ends of the 19th century (133, 20). In the Armenian sources it is known since the 7th century (6). Supposedly, the name was taken from the word *art*, which in the ancient Turkic languages means “mountain territory”, “passage” (93, 55). Origin was as *Artdig* (i.e *Artlig*). In fact, the village is situated at the height of 1770 *m*.

Artik – ruined village in Alexandropol uyezd, Iravan province (133, 20).

Artiz – village in Iravan uyezd (now Abovian district), Iravan province (133, 20). In 1918 the Azeri population of the village was expatriated and Armenians, having moved from Turkey, settled there. In 1922 a few part of the former population returned back. In 1948-51 the inhabitants consisting of Azerbaijanis were expatriated to Azerbaijan. In 1946 the village was named as *Gehard* in Armenian. This name was brought from the eastern Anatolia by Armenians. According to its origin, it is alike with the names of villages called *Ortiz* in Artvin district, Batumi province, *Ortiz* in Oltin district, Gars province (133,195). See: name of the Artiz Mountain.

Artiz – mountain in Zangazur uyezd, Yelizavetpol (Ganja) province (133). This name was taken from the word *ertis*, which in the Turkic languages means “passage” (108, 88).

Arzakand – village in Darachichak region of Iravan khanate (159). It's as *Arzakan* in the source of 1728 (23, 113). The other name is *Sudlubulag* (ibid). The population lived mixed after the settlement of Armenians coming from Turkey and Iran in 1828-1832. Azeri population of the village was banished in 1918. Probably, it was brought by the families coming from Erez region of the Eastern Anatolia. See: Arzni.

Arzap – village in Karbibasar region of Iravan khanate. The village is not mentioned in the sources after the middle of the 19th century. Probably,

it is connected with the name of Erez village (142, 110) in the Eastern Anatolia in the 11th century (about this village see: 46, 15-46).

Arzin – village in Girkhbulag region of Iravan province (23, 36).

Arzinjan Mazrasi – village in Karbi region of Ravan province (169, 91). It's in the meaning of an arable land belonging to a person from Arzinjan.

Arzkan – village in Girkhbulag region of Iravan province (23, 36). It's as *Arzakan* in Akhta region in later sources (60, 66). Another name is *Arzakand* (ibid). Armenians settled in the village at the beginning of the 19th century.

Arzni – village in Girkhbulag region, Iravan khanate [159]. In this village belonging to Azerbaijani Turks, Armenians and Kurds, having moved from Iran settled in the first half of the 19th century. In 1918 the Azerbaijanis were expatriated. Then a few part of them returned back, but in the 30s, they were forced to move away [20, 266]. In the Turkic source dated from 590, it is given as *Erzni* [159, 54].

Asadgala – village in Shirakel district of Iravan province. Azeri Turks were banished and Armenians coming from Turkey settled in 1878 (6, 170). The village was named as *Vagramaberd* in Armenian in 1946. The village was called with the name of Asadgala fortress in the vicinity.

Asadli – village in Armus region of Ravan province (169, 252).

Asakhan – village in Khinzirak region of Iravan province (23, 46). The population is from Dumbuli people (ibid).

Asayisharkhi – village in Karbi region, Iravan province (23, 89). The toponym was taken from the name of a tribe called *Asayishoglu*, Gizilbashes (24,192). See: Esayishli.

Asayishli – village in Aghjagala region of Ravan province (169, 193). It was founded as a result of the settlement of Gizilbash's Asayish Oghlu tribe. See: Asayisharkhi.

Asduk – village in Zebil region of Ravan province (169, 331).

Asgamor – village in Sissian region of Iravan province (32, 33). The dwelling of only two Azeri families (Jalil Sevdimali oghlu and Khanmahammad Bayramali oghlu) is mentioned in that source (32, 245). It consists of the words: *aska* [rocky mountain (126, 58)] in Turkish and *mor* (bog) in Armenian. It is the same in meaning with the names of the mountain peaks: *Askhi* (133, 22) in Senak district and *Askhi* in Lechkum district of Kutais province.

Asgarkand – village in Sharur-Daralayaz district of Iravan province. The village was ruined at the end of the 19th century.

Asgarlar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined at the end of the 19th century.

Ashaghi Adyaman – village in Novobayazid uyezd (now Martuni district), Iravan province (133, 7). In 1945 the village was named as *Nerkin Getashken* in Armenian. In 1948 the Azeri population was expatriated to Azerbaijan. The village was founded by a group of families, having moved from the village of Adyaman at the middles of the 19th century. See: Adiaman.

Ashaghi Agdan – village in Gazakh uyezd, Yelizavetpol (Ganja) province (Ijevan district, Armenia) (133). In 1967 the village was named as *Morut*, in 1970 as *Aknakhbyur* in Armenian. See: Agdan.

Ashaghi Aghbash – village in Iravan uyezd (then Artashat district), Iravan province (133, 3). In the middles of the 19th century, the Azerbaijanis were expatriated and Armenians settled there. In 1945 the village was named as *Arevshat* in Armenian.

Ashaghi Aghtala – village in Borchali uyezd, Tbilisi province (now Tumanian district, Armenia). Another name is as *Gumushkhana*. In the second half of the 19th century, in connection with mining of silver, there lived Azerbaijanis, Georgians and Armenians in the village. In the 30s of the 20th century, a part of Azerbaijan population was forced to leave the village. The remaining ones were expatriated in 1988.

Ashagli Agjagala – village in Iravan uyezd (now Talin district), Iravan province (133, 3). In 1918 the Azeri Turks were expatriated and Armenians, having moved from Turkey settled there. In 1946 the village was named as *Nergin Bezmabert* in Armenian. The toponym was taken from the name of Aghjagala (ruins of the city called *Yervandasht*) situated nearby. See: Aghjagala.

Ashaghi Alchali – village in Iravan uyezd, Iravan province (now Martuni district) [133, 14]. Since 1968 the village is named as *Ardzvensht* in Armenian. In 1829-1830 after being settled by Armenians, having migrated from Turkey, the native Azeri population was forced to move to Yukhary Atchali. Then the word *nergin* was added to the name of the village (ashaghi – lower). In 1946 the village was named as *Bazmabert* in Armenian.

Ashaghi Andi – village in Gafan district (60, 64). See: Andi.

Ashaghi Akhta – village in Darachichak region, Iravan khanate (159). It is given as *Ashaghi Akhti* in the source (136, 60). In the middles of the 19th century, Armenians also settled in the village (136, 60). In the 30s of

the 20th century, Azerbaijanis were forced to leave, Armenians named it as *Hrazdan* in Armenian.

Ashaghi Altuntakht – village in Goyja region, Iravan khanate (139).

Ashaghi Baghli – village in Talin district. In 1918-1919 the population consisting of Azerbaijan Turks was expatriated and the village was destroyed. Originally: *Bigli*. See: Bigli.

Ashaghi Bashiki – village in Iravan uyezd, Iravan province (133). The toponym was taken from the name of the mountain called as *Bashiki* (“two headed”).

Ashaghi Bandovan – village in Otmasiya district. In 1920 the inhabitants consisting of Azerbaijani Turks were expatriated and the village was ruined. The name is connected with the old dam, having been constructed on the Arpachay River (6, 155).

Ashaghi Beybili – village in Talin district. In 1920 the Azeri inhabitants were expatriated and the village was destroyed.

Ashaghi Boyukbighi – village in Aghjagala region, Iravan province (169, 191).

Ashaghi Chadirghan – village in Vedi region, Iravan province (23, 52). In another source it is given as *Chatgiran* (ibid). See: Chatgiran.

Ashaghi Chanakhchi – village in Iravan uyezd, Iravan province (133, 279). See: Chanakhchi and Yukhari Chanikhchi.

Ashaghi Charugchi – village in Surmali region, Iravan khanate (133, 280). In 1918 the Azerbaijani Turks were expatriated and the village was ruined. See: Yukhari Charikhchi.

Ashaghi Chemberek – village in Gazakh uyezd, Yelizavetpol province (now Krasnoselsk district, Armenia) (133). This village was founded from the Chemberek village. See: Yukhari Chemberek.

Ashaghi Chimankand – village in Surmali uyezd, Iravan province (133). Another name is *Garabagh*. See: Ashaghi Garabaghar.

Ashaghi Chiragli – winter hut in Surmali uyezd, Iravan province (133, 82). See: Yukhari Chiragli.

Ashaghi Damirchili – village in Talin region, Iravan khanate (159). In 1828-1832 Azerbaijani Turks were expatriated and the village was destroyed. The village was founded by the families, having moved from the Damirchili (then Yukhari Damirchili) village. See: Yukhari Damirchili.

Ashaghi Dashdigbaba – village in Aghjagala region, Iravan province (169, 196).

Ashaghi Dugah – village in Surmali uyezd, Iravan province (133). In 1919 the Azerbaijani Turks were forced to leave and the village was

destroyed. The village was founded by a group of families departed from the Digah (then Yukhari Digah) village. See: Yukhari Digah.

Ashaghi Duyun – village in Iravan khanate (159). The village was founded by a group of families departed from the Duyun (then Yukhari Duyun) village. In 1935 the village was named as *Dvin* and on the basis of this village a new administrative district called *Dvin* was founded. Originally – *Duvin*. See: Yukhari Duyun.

Ashaghi Duzkand – village in Amasiya district. The village was founded by a group of families departed from the Duzkand (Yukhari Duzkand then) village in the land belonging to this village. In 1988 the inhabitants of the village were forced to move to Azerbaijan. See: Yukhari Duzkand.

Ashaghi Eligirig – village in Martuni district. See: Eligirig village.

Ashaghi Elimirak – village in Abaran village, Iravan province (23, 54). Originally: *Ashaghi Eli Merak*.

Ashaghi Erdana – village in Shirakel region, Iravan province (23, 134). The village was situated near the Aghkilsa village (ibid).

Ashaghi Ermik – village in Iravan uyezd (Ararat district) (133). This settlement was founded by the families departed from Armik village. In 1949 the population was migrated to Azerbaijan. See: Ermik.

Ashaghi Eylenei – village in Iravan uyezd (now Echmiadzin district), Iravan province (133, 8). It was also named as *Eglenlu-Yasagli* at the end of the 19th century. In 1828-1832 after settling by Armenians, having moved from Iran and Turkey, the population lived mixed. In 1918 the Azerbaijanis were expatriated.

Ashaghi Galaguz – winter hut in Echmiadzin uyezd, Iravan province (133, 110). In 1918 the population consisting of Azeri Turks was expatriated and the village was ruined. In the 19th century, there were toponyms called as *Kolaus-Bert* (hill), *Kalaus* (village), *Kalaus* (fortress), *Kalaus* (river) and *Kalaus* (village) in the Northern Caucasus (133, 110). The meaning is unknown. See: Kalauz.

Ashaghi Gamchi – village in Echmiadzin uyezd. In 1877 the Azerbaijani Turks were expatriated and the village was settled by Armenians. In 1946 the village was named as *Bagramabert* in Armenian. See: Gemi.

Ashaghi Gamishbassan – village in Vedibassar region existed at the middle ages. Another name is *Azizkand*. In 1948-1949 the inhabitants were migrated to Azerbaijan and the village was ruined.

Ashaghi Gamushlu – village in Alexandropol uyezd, Iravan province (133, 80). See: Yukhari Gamishli.

Ashaghi Ganlija – village in Alexandropol uyezd, Iravan province. In 1878 after expatriating the native Azeri population, the village was settled by Armenians. In 1946 the village was named as *Vagramabert* in Armenian (6, 155). The toponym was taken from the name of an ancient Turkic tribe called as *Ganli* (originally: *Kangiy*). See: Ganli.

Ashaghi Garabaghlar – village in Vedibassar region, Iravan khante (159). Another name is *Chimankand*. In 1988 the Azeri population was expatriated to Azerbaijan. According to its origin, the toponym goes back to the Garabaghlar branch of the tribe called as *Kangarlar*. See: Garabaghlar.

Ashaghi Garabagh – village in Vedi region, Iravan province (169, 221).

Ashaghi Garachimen – village in Gafan district.

Ashaghi Garagala – village in Kalinino district. See: Garagala

Ashaghi Garagoymaz – village in Echmiadzin uyezd (now Talin district), Iravan province (133). In 1918 the Azeri Turks were expatriated and the village was settled by Armenians having moved from Turkey in 1915-1916 (20, 172). In 1946 the village was named as *Nerkin Sasunashen* in Armenian. In 1922 some families having moved away, returned back to the village and lived mixed with Armenians. In 1949 they had to migrate to Azerbaijan. Originally: *Gara Koymaz*. The toponym consists of the following words: in Arabic *gerye* - “village”, in Turkic languages *goy* - green grass and *mes* – “south slope of the mountain”, “forestless side of the height” (126, 369).

Ashaghi Garagoyunlu – village in Aralig region, Iravan province (169, 271). It is from the name of Gargoyunlu tribe.

Ashaghi Garanlig – village in Surmali uyezd, Iravan province (133, 118).

Ashaghi Garanlig – village in Goyja region (now Martuni district). In 1930 the village was named as *Martuni*. Martuni became the center of the district. In 1918 after the leaving of the native Azeri population, the village was settled by Armenians having moved from Turkey.

Ashaghi Garkhun – village in Echmiadzin district. In 1918 the population consisting of the Azerbaijani Turks was expatriated and the village was settled by Armenians having moved from Turkey. In 1928 a few families returned back and lived mixed with Armenians. In 1949 the Azerbaijanis were moved to Azerbaijan. The village was founded by a group of families, having moved from the village called *Yukhari Garkhun*

at the end of the 19th century. Another name is *Shafiabad*. The toponym carries the name of Turkic origin tribe called *Karkin*, which came to the Caucasus together with Mongols in the 13th century.

Ashaghi Gatirli – village in Surmali uyezd, Iravan province (133). In 1918 the Azeri inhabitants were expatriated and the village was ruined. The village was founded by a group of families, having moved from Gatirli village in the middles of the 19th century. It carries the name of an ancient Turkish-origin tribe called *Katar*. See: Yukhari Gatirli.

Ashaghi Genuz – village in Vedi region, Iravan province (23, 107).

Ashaghi Genzak – village in Surmali uyezd, Iravan province (133, 155). The settlement was founded from the Kenzak village. See: Genzak.

Ashaghi Gezbin – village in Talin district. In 1926 it was liquidated.

Ashaghi Gilan – village in Garni region, Iravan province (169, 204).

Ashaghi Gobakli – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133). The settlement was founded from the Gopbekliat village in the middles of the 19th century. It was ruined at the beginning of the 20th century.

Ashaghi Godakli – village in Zangazur uyezd, Yelizavetpol (Ganja) province. This settlement was founded from the Godakli village (then Yukhari Godakli). In 1988 the population of the village was expatriated to Azerbaijan. Originally: *Kotakli*. See: Yukhari Godakli and Godakli.

Ashaghi Goykand – village in Girkhbulag region, Iravan province (23, 36).

Ashaghi Gozaldara – village in Novobayazid uyezd, Iravan province. In 1828-1832 Armenians having moved from Iran and Turkey settled there and they lived mixed with Azerbaijanis. In 1918 the Azerbaijanis were expatriated. In 1945 the village was named as *Vardanik* in Armenian. See: Yukhari Gozaldara.

Ashaghi Gozaldara – village in Shirakel region, Iravan province (23, 137). Another name is *Kichikli* (ibid).

Ashaghi Gilaghan – village in Surmali region, Iravan province (23, 64).

Ashaghi Gizgala – winter hut in Shamshaddin (Berd) district. In 1930 it was liquidated.

Ashaghi Gizilviran – village in Abnik region, Iravan province. Another name – *Gutlubey* (169, 254).

Ashaghi Golt – village in Iravan uyezd, Iravan province (133). In 1918 the inhabitants consisting of Azerbaijani Turks were expatriated and the village was settled by Armenians. In 1922 a part of expatriated inhabitants

returned back, but they were not allowed to settle there and were settled in the village of Boyuk Golt. In 1940 they were again expatriated (20, 263).

Ashaghi Grakhor – village in Zangazur uyezd, Yelizavetpol province (now Gafan district, Armenia) (133). The village was founded in connection with construction of Grakhor hydroelectric power station in 1955. The Azerbaijanis lived mixed with Armenians. In 1988 the Azerbaijanis were expatriated.

Ashaghi Grampa – village in Surmali uyezd, Iravan province (133). The village was founded by a group of families, having moved from the village of Grampa (now Yukhari Grampa) in the second half of the 19th century. See: Grampa.

Ashaghi Gulduzu – village in Sharur-Daralayaz uyezd, Iravan province (133). The settlement was founded by the families departed from the Gulduzu village (then Yukhari Gulduzu). In 1950 it was joined to Yukhari Gulduzu (20, 353). See: Yukhari Gulduzu.

Ashaghi Gulubeyli – village in Echmiadzin uyezd, Iravan province (133). The village was founded by a group of families having moved from the village named as *Gulubeyli* (now Boyuk Gulubeyli). In 1918 the population consisting of Azerbaijan Turks was expatriated and the village was settled by Yezid Kurds. See: Boyuk Gulubeyli.

Ashaghi Gurbaghali – village in Garni region, Iravan province (23, 101).

Ashaghi Guylasar – village in Iravan uyezd (now Artashat district), Iravan province (133). In the source it is given as *Ashaghi Guyulu Hassar* (23, 49). The village was founded by a group of families having moved from the village of Guylasar (now Yukhari Guylasar). See: Yukhari Guylasar.

Ashaghi Guyurlu – village in Aghjagala region, Ravan province (169, 192).

Ashaghi Guzuchulu – village in Karbi region, Iravan province (23, 92).

Ashaghi Kahriz – village in Iravan uyezd (Artashat district), Iravan province (133). Another name is *Kahriz Isabey*. The village was ruined at the beginning of the 20th century.

Ashaghi Kalaguz – village in Iravan uyezd, Iravan province (133). Local pronunciation form is as *Galaguz*. The toponym was taken from the name of *Galaguz* tribe (36, 186). See: Kalaguz.

Ashaghi Karvansara – village in Karbi region, Iravan province (23, 93).

Ashaghi Kechili – village in Masis district. It was founded on the basis of Kechili (Yukhari Kechili then) village. In 1988 the Azeri inhabitants of the village were expatriated to Azerbaijan. See. Yukhari Kechili.

Ashaghi Keyti – village in Alexandropol uyezd, Iravan province (133). Another name is *Salamabad*. The village was founded by a group of families departed from the Keyti village (then Yukhari Keyti). After the end of the 19th century, the name of the village is not noted. See. Yukhari Ketii.

Ashaghi Khatunarkh (Ashaghi Khatinarkh) – village in Echmiadzin uyezd (now Echmiadzin district), Iravan province (133, 262). In the middle of the 19th century, the Azerbaijani Turks were expatriated and Armenians settled there. In 1978 the village was named as *Gay* in Armenian. See: Khatunarkh.

Ashaghi Kilsa – village in Gughar district. This settlement was formed from the village called *Kilsa* (then Yukhari Kilsa). In 1968 the Azeri inhabitants of the village were moved to the Yukhari Kilsa (Dizman) village, because of landslide taken place in the Garangu Mountain (6, 155). See: Yukhari Kilsa.

Ashaghi Kiretag – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133). This settlement was founded from the Kiretag village (Yukhari Kiretag then). *Kiretag* consists of two words. In the Turkish languages *kora* means construction, stall for keeping cattle in nights at the winter hut and *yatag* – sheep-field.

Ashaghi Korpu – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Sissian district, Armenia) (133). In 1918 after expatriating of the Azeri inhabitants the village was ruined.

Ashaghi Korpulu – village in Novemberian district. The settlement was founded by the families moved from the village of Korpulu (then Yukhari Korpulu). In 1950 the Armenians having moved from Georgia settled there and lived together with the Azerbaijanis. In 1978 the village was named as *Hakhtapak* in Armenian. In 1988 the inhabitants were expatriated to Azerbaijan. See. Yukhari Korpulu.

Ashaghi Kurakli – village in Igdır region, Iravan province (23, 67). Another name of the village is *Haji Amin* winter hut (ibid).

Ashaghi Makara (Ashaghi Maghara) – village in Karbi region, Iravan province (23, 45). It is situated near the Yenija village (ibid).

Ashaghi Nejili – village in Zangibasār region, Iravan khanate (159). In 1828-1832 the Azerbaijani Turks were expatriated and the village was settled by Armenians. Then a part of population returned back and lived

mixed with Armenians. In 1978 the village was named as *Sayat-Nova*. In 1988 the Azerbaijanis were expatriated. See: Yukhari Nejlili.

Ashaghi Pirtikan – village in Echmiadzin uyezd, Iravan province (133). The settlement was founded from the Pirtikan village. In 1918 the inhabitants consisting of Azerbaijan Turks were expatriated and Armenians having moved from Turkey settled there. In 1922 a few part of expatriated inhabitants returned back and lived mixed with Armenians. In 1946 the village was named as *Dzoraguyg* in Armenian. In 1948 the Azerbaijani population of the village were migrated to Azerbaijan and Armenians having moved from Syria and Lebanon settled there. The toponym was taken from the name of sacred place situated there (6, 155).

Ashagi Pirulu – village in Zangazur uyezd, Yelizavetpol province (now Gafan district, Armenia) (133). It was founded from the village called *Pirulu* (then Yukhari Pirulu). In 1988 the Azeri population of the village was expatriated to Azerbaijan. See: Yukhari Pirulu.

Ashaghi Salli – village in Daralayaz region, Iravan khanate (152). In connection with collectivization, the village was liquidated in the 30s of the 20th century. The toponym was taken from the name of tribe called *Sal*, having lived in the Northern Caucasus in the early middle ages.

Ashaghi Shami – village in Surmali uyezd, Iravan province (133). In 1918 the inhabitants were expatriated and the village was settled by Yezid Turks (Balbases), having moved from Turkey.

Ashaghi Sheypurkhan – village in Noyemberian district. The village was liquidated in connection with collectivization in the 30s of the 20th century. The settlement took its name from *Sheypurkhan* village. See: Sheypurkhan.

Ashaghi Shorja – village in Basarkechar (Vardenis) district. Another name is *Salmankand*. In 1988 the Azeri population of the village had to migrate to Azerbaijan. See: Shorja.

Ashaghi Talin – village in Alexandropol uyezd, Iravan province (133, 236). In 1918 Armenians settled there. In 1978 the village was named as *Dashtadzor* in Armenian. See: Talin.

Ashaghi Talish – village in Echmiadzin uyezd, Iravan province (133, 236). See: Talish.

Ashaghi Ternegut – village in Karbi region, Iravan province (13, 85). Originally it expresses the name of Terne tribe.

Ashaghi Tokhushali – village in Igdird region, Iravan province (23, 68). It is situated near the Chidemli village (ibid).

Ashaghi Turkman – village in Echmiadzin district. In 1935 the village was named as *Lyusaguyg* in Armenian. The village was founded by the tribe called *Turkmen* (16).

Ashaghi Tut – village in Surmali uyezd, Iravan province (133, 249). Its name is not mentioned after the ends of the 19th century. In the Turkish languages the word *tut* means *camp*.

Ashaghi Vandumarak – village in Surmali uyezd, Iravan province (133). In 1918 the Azeri Turks were expatriated and the village was ruined. Originally: *Vanumerek*.

Ashaghi Zaghali – village in Basarkechar (Vardenis) district. This settlement was founded by the families departed from Zaghali (then Boyuk Zaghali) village at the beginning of the 19th century. In 1828-1832 Armenians having moved from Iran and Turkey, also settled in this village and they lived mixed with Azerbaijanis. At the beginning of the 20th century, the Azerbaijanis were forced to leave this village. In 1946 the village was named as *Tsovak* in Armenian.

Ashaghi Zeyva – village in Echmiadzin district. This settlement was founded on the basis of Zeyva (then Yukhari Zeyva) village. In 1918 the Azerbaijanis were expatriated. In 1978 the village was named as *Hartashen* in Armenian. See: Yukhari Zeyva.

Ashig Ali (Ashgali) – ruined village in Ani district (6, 156). The toponym is from the name of the Ashgali Mountain.

Ashgosh – village in Zarzamin region, Iravan province (23, 121).

Ashigah – village in Gazakh uyezd, Yelizavetpol province (now Ijevan district, Armenia) (133). In 1935 the village was named as *Lalakand* (then *Lalegyukh*) and in 1975 as *Vzashen* in Armenian. Supposedly, this name was taken from the Turkic languages: *ashig* – open place, plain or *aska* – forbidding rocky mountain (126, 68). The word *asga* means stone (rock pieces) scatterings in the Mongolian language and *rock* in the Kyrghiz language.

Ashirabad – village in Nairi district. The village was liquidated in 1950.

Ashig Hassan – village in Igdirdir region, Iravan province (170, 19).

Ashig Husseyn – village in Darakand-Parchenis region, Iravan khanate (159). In 1828-1832 after expatriating of the Azerbaijani Turks, the village was ruined.

Ashnak – peak in the south-west slope of the Alagoz Mountain range (60, 68). And a country place situated there is called as *Ashpak*.

Ashnak – village in Talin district. Local pronunciation form is as *Eshnek*. For the first time it is known since the 12th century (32, 252). In 1920 the Azerbaijanis were expatriated and the village was ruined. Supposedly, *Ashna* is the name of a tribe. There are villages called as *Ashan* in the Mountainous Garabagh and South Azerbaijan.

Ashtarak – village in Karbi region, Iravan province (23, 75). See: Eshterek.

Ashtash – ruined village in Novobayazid uyezd, Iravan province (133, 26).

Aski Jangur – arable land belonging to Jangur village in Mazra region of Iravan province (23, 61).

Askipara – village in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol province (133). The village was named as *Voskepar* in Armenian in 1950. The village was called with the name of Askipara village in Gazakh region. *Askipara* toponymy is the name of a place, where Khalkhal city of Albany was situated, consisting of the words: *aski* (old) and *para* [village, dwelling (43, 1, 418)], a field apart from the village, melon-plantation (145, 168)) in Iran languages. The fortress wall was built in the 6th century and its nine towers remain at present.

Askulum – village in Zangazur district (now in Armenia) of Yelizavetpol (Ganja) province (133, 21). The village was ruined at the end of the 19th century. It consists of *aski* (old, ancient) in Azeri and *olum* (olom), (pass) in Turkish languages (126, 412).

Asni – village in Iravan district of Iravan province (133). The village was ruined after the banishment of its population in 1919. It is from the word *aska* [invincible rocky mountain (126,58)] in Turkish.

Asrik – village in Zarzamin region of Iravan province (23, 121). It's the same in meaning with the names of the villages: *Asrikchay* in Gazakh district and *Asrik* in Javanshir district (133, 21) in the 19th century.

Assahat – village in Khinzirek region, Iravan province (170, 7). The village was founded by a tribe called *Dumbili* (ibid).

Asefi – village in Daralayaz region, Iravan province (23, 59). It means “belonged to Asef”.

Aseje – village in Girkhbulag region, Iravan province (170, 4). The word *asu* means “red clay” in ancient Turkic languages (93, 64).

Aseti – village in Daralayaz region, Iravan province (170, 14). It consists of two words: in the Turkic languages *asu*- “red clay” (93, 64) and in Persian *deh* – “village”.

Ashrabad – village in Echmiadzin region. Azeri population was banished in 1918. Later the village was named as *Parakar* in Armenian.

Ashtarak – village in Karpibasara region (see: 159) of Iravan khanate, later in Echmiadzin district (133, 26) of Iravan province. It was the name of the administrative region and its centre. It was one of the ancient villages, where Azeri Turks lived. The population was banished and Armenians coming from abroad settled there in 1828-1832. It's written as *Ashtarak* in Armenian. It was known since the 15th century for the first time (116, 143). It's as *Ashtarak* in Turkish source of 1590 (169, 77). It was written as *Ashtarak* in Karbi region of Iravan province in 1728 (23, 75). The name of *Hashterek* village is mentioned in Shirakel region of Iravan province in the source of 1728 (23, 134). This village was granted to Echmiadzin church by Turkish rulers of Iravan province in 1441 (150, 172). It's the same in origin with the toponyms *Khas-Terek* village and *Khash-Tarak* winter quarters in Kagizman district of Gars province, *Hashtarak* village in Gazakh district (133), *Ag-Terek* (misinterpreted form in Armenian *Haterk*) in Albany (in Artsak) in the early middle ages. We come to the conclusion that the first form of the toponym was just as *Khash-Terek* (exactly, *Khach-Terek*), later in any case not being late than the 15th century, it became as *Ashtarak*. The name of the village consists of the words: *cross* (in the meaning of crossed stone) and *terek* (pine tree) (93, 553) in ancient Turkish. But G. F. Sattarov (Sattarov G.F. "Onomastics of Uzbekistan", Tashkent, 1989, p. 73) mentioned that *terek* was also in the meaning of *river* in ancient Turkish. The Terek River in the Northern Caucasus is as an example and regards this word as Hun-Bulgar term. It is the same in meaning with the toponyms: *Bujur-Terek* in Gizil-Yar district of Ter province in the Northern Caucasus, *Terek-Bay* and *Terek-Isimbay* winter quarters in Achi-Kulak district of Stavropol province, *Agh-Terek* in Kara-Nogay district of Ter province, six *Terek* villages (133) and 30 *Terek* mountain peaks, rivers and village names in Kyrgyz in the 19th century (See: The vocabulary of geographical names of Kyrgyzstan. Frunze, 1988, pp. 147, 153). That's why, Armenian investigators' regarding this toponym as Armenian one in origin is wrong.

Avan – village in Girkhbulag area, Iravan khanate [159]. The native population was expatriated and the village was resettled by Armenians from Turkey [20, 103]. For the first time the name of this village was known since the 6th century. The Catholics supporter of Byzantian took seat in this village within 590-611. According to the source dated back to 1728, the owner of the village was "Abdullah, son of Ismail" [170, 24] and there lived Turks. It is supposed, that the name of the village was brought from Eastern

Anatolia. The name of Avan area is mentioned in the information concerned to Van province, Anatolia, dated back to 1648 [57, 380].

Aslanlu – village in Surmali uyezd, Iravan province (133, 21). The name is not mentioned from the ends of the 19th century. *Aslanlu* is the name of a tribe.

Asma – village in Surmali region, Iravan kahante (159). In 1828-1832 after expatriating the inhabitants consisting of Azerbaijani Turks, the village was ruined (ibid). Then a few part of the population returned back. In 1918 the population was again expatriated and the village was ruined. The word *espe* means “a river dried in summer” in the Turkic languages (126, 204).

Asnichay – river in Vedi districts. This river runs into the Araz River.

Assar – village in Echmiadzin province (133,21). It is the Russian writing form of the word *hassar*. This toponym was taken from the word *hesar*, which in Arabic means “fortress”, “a village rounded by fortress wall” (145, 237).

Astaflu – small village in Surmali uyezd, Iravan province (133, 22). After the end of the 19th century, the name wasn't mentioned. The name has the same meaning with the names *Astovka* village in the Northern Caucasus and *Astaf* in Dashkassan district, Azerbaijan.

Astandilgil – village in Abaran, Iravan province (167, 233).

Asti – village in Vedi region of Ravan province (169, 217). It's the same in meaning with the Asti Bozdagh Mountain (133, 21) in Shamakhi district in the 19th century.

Ataghali – arable land in Vedi region, Ravan province (169, 226). Perverted form of “At aghili” (stable for horse). It is not mentioned in the source dated after the middles of the 19th century.

Atakhan Mahammadgadim – village in Zarzamin region, Iravan province (23, 20).

Atamdarassi – river in Novobayazid uyezd, Iravan province (133, 22). The name consists of two words: *Atan* – a person name, *dara*- canyon.

Atamkhan – village in Novobayazid region (now Martuni district), Iravan province (133, 22). In 1968 the village was named as *Vardadzor* in Armenian. The toponym was taken from a person name.

Atarenis – village in Goyja region (150, 360). Perverted form of *atani* in Armenian, which means “winter hut for horses”.

Atdash – village in Martuni district. It has the meaning of “rock of horse”. In 1950 it was liquidated. Another name is *Garaduzu*.

Atdashi – village in Goyja region, Iravan khanate. In 1828-1832, the population consisting of Azeri Turks, was expatriated and the village was ruined (159). It is alike to the toponym of “At duzu” (plain of horse) observed in “The Book of Dada Gorgoud”.

Atgoch – village in Martuni district. The village was liquidated at the beginning of the 19th century.

Atjar – village in Yeghegnadzor district.

Atkiz – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gafan district, Armenia) (133, 22). Local pronunciation form is *Atgiz*. In 1959, it was joined to Kochalan village, areas under crops were given to Kudukan village and the village was liquidated (20, 133). In 1988 the population was expatriated to Azerbaijan. Its meaning is: “autumn pasture for horses”.

Atlidara – village in Shirakel region, Iravan province (23, 133). Another name is *Garakilsa* (ibid). It carries the following meaning: “canyon where horse is kept”.

Atlija – village in Surmali region, Iravan khanate. In 1828-1832 the Azeri inhabitants were expatriated and the village was ruined. Old name is *Atligishlag* (170, 20). According to the source dated from 1723, it was founded at the winter place belonging to Reyhan tribe (170, 20). The name has the meaning : “a winter hut where is kept horse”.

Atlijali – village in Igdir region, Iravan province (170, 17).

Atsig – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Meghri district, Armenia). In 1940 it was named as *Voroshilov*.

Avan – village in Karbi district, Ravan province in 1590 [169, 92]. “Population consists of Garajalar tribe” [23, 89] (see: Avan, Gafan).

Avanik – village in Garni district, Ravan province in 1590 [169, 204]. The name of Avanik village in Ararat valley is mentioned in the decree given by Shah Ismail in 1577. The toponym consists of an *Avan* ethnonym and Armenian “ik” ending (see: Avan and Gafan).

Avanlibulag – Arabic land in Garni district, Ravan province in 1728 [170, 82]. It consists of *Avanly* (originally: Abanli) ethno-name and the word *bulag* (spring).

Avaran – village in Echmiadzin uyezd, Iravan province [133, 1]. It is from the name of ancient Turkic origin tribe Abar (see: Abaran).

Avazanik – village in Darachichek district, Iravan province in 1728 [170, 12]. In the Armenian source dated back to the middle of the 18th century is given as *Avazank* [150, 362]. It is an Armenian form of the

Azerbaijani village name *Avazan*. The village was ruined in the 50s of the 20th century.

Avazgishlaghi – village in Surmali region of Iravan province (170, 17).

Avdal – village in Abovian district. It is a phonetic form of the toponym Abdal. It is given as *Viran-Abdal* in the source dated back to 1590 [169, 64]. The names of villages as *Avdal*, *Abdal* was met in the 19th century in Kagizman and Ardahan districts, Gars province, in Jabrayil uyezd, Yelizavetpol (Ganja) province are the same origin. This toponym expresses the name of an ancient Turkish-origin tribe called *Abdal* (white Hun) (see: Abdallar).

Avdalagha – fortress ruins in Surmali district, Iravan province [133, 3].

Avdallar – village in Girkhbulag (Kotayk in the middle ages) area (now Abovian district), Iravan khanate [159]. In 1918 the native population of the village was expatriated and it was resettled by Armenians from Turkey. In 1946 the village was renamed as *Hatsavan* in Armenian. The Azerbaijanis returned back in 1922, but were evacuated forcibly to Azerbaijan within 1949-1951. The toponym *Avdallar* expresses the name of an ancient Turkic-origin tribe named *Abdal*.

Avdibey – village in Spitak district. Local form of pronunciation is as *Avdibey*. Mixed population since 70s of the 19th century. In 1918-1919 the Azerbaijanis were expatriated. In 1939 the village was named as *Tsakhkashen*, in 1967 – *Tsakhkabert* in Armenian.

Avditapa – mountain on Shirak plain. Height – 1723 *m* (See: Abdutapa).

Avshar – village in Vedibasara area, Iravan khanate [159]. It is known since 1590 [169, 221]. In 1918 the native population was expatriated and the village was resettled by Armenians from Turkey. The Azerbaijanis returned back in 1928, but were moved to Azerbaijan within 1949-1950 [20, 219]. The toponym expresses the name of Avshar tribe of Saljug-Oghuz tribes.

Avshar – village in Shirakel district, Iravan province in 1728 [23, 134]. It is called as *Gassimkand* too.

Avshar Kalavan – village in Karni region, Iravan province (170, 87). It has the following meaning: “Afshar (village) near Kalavan (village)”. It expresses the name of (Afshar) tribe of the Saljug Oghuzes. See: Avshar and Gellavan.

Avsarli – village in Senjazur uyezd (now Gafan district, Armenia), Yelizavetpol (Ganja) province [60, 61]. The Azerbaijani population was expatriated and the village was ruined in 1950.

Avshar Mardangulu – village in Shirakel district, Iravan province in 1728 [23, 134]. *Mardangulu* is person name (state functionary or landowner) from Avshar tribe.

Avush – village in Sharur-Daralyaz uyezd, Iravan province [133]. Within 1828-1832 the population, consisting of Azerbaijani population, was expatriated and the village was ruined [159]. It is supposed, that the word “aush” means “quiet”, “calm” in Turkic languages. The name of the Avush Mountain in Nakhchivan has the same meaning.

Ayagshorja – village in Novobayazid uyezd, Iravan province. In 1919 after expatriating the population, the village was ruined. The name of the village means “Shorja village situated in *ayag* (under foot)”. See: Shorja.

Ayazli – village in Garnibassar region, Iravan khanate, then in Iravan uyezd, Iravan province [133, 26]. In 1918-1919 the Azeri habitants were expatriated and Armenians, having moved from Turkey, settled there. Since 1938 the village was named as *Aygestan* in Armenian. The original name was *Ayasli*.

Ayarli – village in Garnibasar region, Iravan khanate, Echmiadzin uyezd, then [133, 26] Iravan province [159, 170, 68]. It is given as *Eyarli* in this source. In 1918 the population of the village was expatriated and settled by the Armenians, having moved from Turkey. In 1978 the village was named as *Lernamets* in Armenian. The village was founded by the families that originally were from the village of *Ayar* (See: *Eyar*), Sharur-Daralayaz uyezd.

Ayaslu (I Kabir) – village in Karpi region, Iravan province [170, 9]. It means “Great Ayasli”. In the source it is noted that the village was also named as *Gushchu* (ibid). The village was originally settled by the families moved from Ayas region, existed in the middle ages in Eastern Turkey (Kilikiya).

Ayaslu-Sagir – village in Karpi region, Iravan province [170, 9]. It means “Small Ayaslu”.

Aydan – village in Darachichak region, Iravan khanate [159]. In 1828-1832 the Azerbaijani Turkish population was expatriated and the village was ruined. The toponym was taken from the name of *Adan* city in Eastern Turkey (Kilikiya) in the middle ages. See: Aghdan.

Aydaman – mountain in Alexandropol uyezd, Iravan province [133, 7].

Aydaman – river in Novobayazid uyezd, Iravan province [133, 7].

Aydin Darvish – village in Iravan province at the middles of the 19th century [250, 339].

Aydinev – village in Shirakel region, Iravan province [170, 129]. It consists of the name of *Aydineli* tribe of the Gizilbashes [15, 16] and the word *ev* – “stay” [93, 162]. In old toponyms the word “ev” has also the following meanings: “constructon”, “building, “prayer house”. *Kolevi* (from the name of Kol tribe) in Sharopan uyezd, Kutaisi province and *Kulevi* in Signakh uyezd in the 19th century [133, 139 and 147]; *Tatev* – a monastery in Albany; *Avey* (originally “Ay – ev”) – the name of a mountain, where a temple was located in Gazakh district.

Aydinkand – village in Shirakel region, Iravan province [23, 129].

Aydinkandi – village in Shirakel region, Iravan province [23, 108]. Another name is *Arigvali*. See: Arigvali.

Aydinli – village in Echmiadzin district. In 1918-1918 the population of the village was expatriated and settled by Armenians, having moved from Turkey. In 1946 the village was named as *Lenugs* in Armenian. The village was founded by Yeryuk and Aydinli tribes, having lived in Anatolia in the middle ages (see: 34).

Aydoghmush – village in Shirakel region, Iravan province [23, 135]. It is also called as *Gozlubulag*. Another name is as *Garaoren*.

Aygirbag – mountain in the Pambak range.

Aygirgol – village in Echmiadzin district. In 1918-1919 the population of the village was expatriated. In 1978 the village was named as *Aknaulich* in Armenian. The toponym was taken from the *Aygirgolu* name. See: Aygirgolu. It consists of Turkic origin words: *aygir* – name of a grass and *gol* – lake.

Aygirgol – lake in Echmiadzin uyezd, Iravan province. *Metsamor* in Armenian.

Aygirgol – lake in Shirak valley.

Aygizparchi – village in Girkhbulag region, Iravan province [170, 4]. Originally – *Akhis Parchi*. “The village of Akhis sited near the village of Parchi”. See: Akhis (Echmiadzin uyezd). For the toponym of Parchi see: Parchenis.

Aygormaz – ravine between Davali and Shahabli villages in Vedi district. Another name – Aydoghmaz.

Ayidarassi – winter stay belonged to Tokhluja village in Novobayazid uyezd, Iravan province [136, 33].

Ayibasan – village in Aralig region, Ravan province [169, 268].

Ayigishlagli – village in Girkhbulag region, Iravan province [170, 39]. As it is noted in the source, the village was also called *Telzor* [23, 83]. “A winter stay belonging to Erkuk village”.

Ayiyataghi – ruined village in Talin district. It was ruined by Armenians in 1914 [6, 152].

Aynali – village in Talin district. In 1918 the Azeri population of the village was expatriated and in 1915-1918 settled by Armenians, having moved from Turkey [20, 111].

Aynakhli – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Gorus district, Armenia) [133]. The village was ruined at the beginning of the 20th century.

Ayrabja – winter stay belonged to Tokhluja village in Novobayazid uyezd, Iravan province [136, 34].

Ayranli – village in Echmiadzin uyezd, Iravan province [133]. In 1918 after expatriating the Azeri population, the village was ruined.

Ayranli – mountain in Gazakh uyezd, Yelizavetpol province [133].

Ayrim – village in Noyemberian district. In 1960 the village was named as *Pkhtovan* in Armenian and in 1988 its Azerbaijani population was expatriated to Azerbaijan. The village was founded by the Turkic origin tribe called *Ayrim*, having lived in Iravan province in the middle ages.

Ayrim – village in Tumanian district. In 1988 the population of the village was expatriated to Azerbaijan.

Ayrija – country place in the foot of the Small Caucasus, between Sharur-Daralayaz and Goyja regions [159]. In the Turkic origin source dated from 1590 is written: “Eyrija country stays where the inhabitants of Sharur rest” [169, 66]. There are two villages called *Boyuk* (Big) *Ayrija* and *Kichik* (Small) *Ayrija*. The river, running there was also called as *Ayrija*. The word “oyricha” in the Turkic languages means “a steppe, where is running a river”, “a country site, where a river is running”.

Aysasi – village in Daralayaz region (Yeghegnadzor district) [159]. It is given as “Ayisasi” in the source dated from 1727 [23, 288]. In the source it is noted that there lived only two Armenian families in the village. In 1991 the village was named as *Artsa* in Armenian. In 1988 the Azeri population of the village was forced to move to Azerbaijan. It has the same meaning with the toponyms *Aysatapa* (name of mountain) in Kaytag Tabassaran district, Daghestan province, *Aysigortapa* (name of mountain) in Teymurkhanshina district, Ter province, Northern Caucasus [133, 9]. It is from the word *aksa*, which in Evenk means “rock”, “high shore” [126, 197].

Aysasi – village in Zangazur uyezd, Yelizavetpol (Ganja) province (now Meghri district, Armenia) [33]. In 1988 the population was expatriated to Azerbaijan.

Aysorgol – village in Iravan uyezd, Iravan province. It was also called as *Gol Aysor* and *Turk Golu* [20, 219]. Assyrians came to the village, where Azerbaijan Turkish population lived at the first half of the 19th century. In 1918 the Azerbaijani population of the village was expatriated by dashnaks and settled by Armenians.

Aytag – village in Echmiadzin uyezd, Iravan province [133, 1].

Aytakht – village in Karbibasar region, Iravan khanate [159]. It is given as Haytag in the source [23, 92]. Originally – *Agh-takht*. *Agh* – white (it shows the colour of the soil) and *tekht* - height in Arabic [145, 211]. The word *takht* is met in the toponyms distributed from the South Caucasus (for example, *Shahtakhti* in Nakhchivan, *Agtakhtatapa* in Gazakh district [133, 6]).

Ayvazli – village in the basin of the Gazakh (Sirkali) River. In 1920 the Armenians killed a part of Azerbaijani inhabitants of the village immediately and another part was thrown alive into the wells for grain and buried [6, 152].

Ayar – village in Daralayaz region of Iravan khanate (159). *Ayar* (133, 26) in the source belonging to the end of the 19th century. It is as *Ayar* in the source (32, 267). The dwelling of only three Azeri families in the village was mentioned in the source (ibid). Armenians also settled in the village in 1829 (159). Azeri population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Agarakadzor* in Armenian in 1946. The local pronunciation form is *Ayar*. Probably, it is from a person's name *Ayar*. See: *Ayarli*.

Ayanzir (Aynazur) – village in Daralayaz district of Iravan province (133). It's as *Aynazor* in the source of 1727 (32, 274). The population of the village consisted of 22 Armenian families according to the source. Armenians coming from abroad also settled in the village in 1918. The village was named as *Agavnadzor* in Armenian in 1946. See: *Eynazir*.

Aylagud – village in Sissian region of Nakhchivan area (32, 249). The dwelling of six Christian families is mentioned in the source (ibid). It consists of the unknown word *ayla* and *gut* (a camp in winter quarters, pelican) in Turkish.

Aylanli – village in Iravan district of Iravan province (133, 8). It is as *Aylanli* in the source (ibid). *Aganli* village in Karbi region of Iravan province in 1728 (23, 92). The other name of the village is *Yassagli* (ibid). It is as *Aglanli* in the source. The other name was *Akhsagli-Aglanli* (170, 58). It's as *Aylanli-Yassagli* in the source belonging to the beginning of the 20th century (133, 8). The village was ruined in 1828-1832 (159). There

were Yukhari (upper) Aylanli Abdurrahmanli and Ashaghi (lower) Aylanli Yasagli villages in the 80s of the 19th century. It is the name of a tribe founding the village. The dwelling of Aglanlu people in Ganja and Barda regions is mentioned in the source of 1593 (167, 206).

Aynazir (Eynazir) – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 301). It is also as *Arnazir* in the source (133, 93). The village was abolished according to the order and Azeri population was moved to neighboring villages (mainly to Nuvadi village) in the 30s of the 20th century. It was founded as a result of the settlement of Aynazir tribe (34), one of the branches of Garagoyunlus (Bayramlu, Ayinlu, Aynazir, Hajilu and Dukhanlu).

Ayrak – village in Surmali district of Iravan province (23, 63).

Ayribujag – village in Shirakel region of Iravan province (23, 129). Another name is *Guzeykand*.

Ayribulag – village in Abaran region of Iravan khanate. The village was ruined after the population consists of Azeri Turks was banished in 1828-1829 (159). The village was called with the name of Ayribulag spring there.

Ayri-Chivan – village in Khinzirak region of Iravan province (23, 48).

Ayridara – summer pasture in Zebil region of Ravan province (169, 334). The name of the summer pasture is from the name of *Ayridara* there.

Ayrili – village in Daralayaz region of Iravan province (32, 278).

Ayridagh (Ayridash) – mountain in the north-west from Dilijan resort. It was called *Ayrisar* in the 30s of the 20th century. It consists of the words *ayri* (crook), (it represents the bending of mountain's top) and *dagh* (mountain) in Azeri.

Ayrifa – village in Yekhegnadzor district of Mazra region in Iravan province (23, 62). Originally: Ayrifa.

Ayribichanak – winter quarters belonging Tokhluja village in Novobayazid district of Iravan province (136, 34).

Ayrimazra – village in Sissian region of Ravan province (169, 362). Originally: Akara-Mazra. See: Akarak.

Ayriyavang – village in Goyja region of Iravan khanate. A village in Novobayazid district of Iravan province in the 19th century (136, 32). Armenians coming from Turkey settled after the Azeri population was banished in 1918. The name was taken from the *Ayriyavang* cloister there. It consists of *ayr* (cave) and *yavang* (cloister) words. The other name of Vang is *Gegard* (it means shooting-range, dart in Armenian). *Ayriyavan* (Ayriyavang)

situated in the vicinity of Garni in other Armenian source of the 17th century (150, 349).

Azabangul – village in Talin region of Ravan province (169, 249).

Azadek – village in Sharur-Daralayaz region (Yeghhegnadzor district), Iravan khanate [159]. In the source it was given that there lived three Armenian families in the village [32, 305]. In 1828-1832 after settling the Armenians having moved from abroad, the inhabitants lived mixed. At the beginning of the 20th century, the Azerbaijanis were forced to leave the village. In the ancient Turkic languages the word *asu* means “red clay” [93, 64] and in Persian *teg* – “soil”, “rock” [145, 205] or the word *dek* in this language means “saline hollow filled with rain water”, “saline lake”, “saline land”, “land without plant” [45, 67].

Azadibey –village near Gumru. The village was liquidated at the beginning of the 19th century.

Azadkaha – village in Goyja region, Iravan province [23, 55]. It consists of a person name – *Azad* and the word *kaha* (in Azerbaijani) – cave. The origin of this toponym is *Assadkaha*. *Assad* – person name, *kaha* – cave.

Azadkaha – village in Shirakel region, Iravan province [23, 125]. It is also known as *Haji Bayram* (ibid).

Azaklar – village in Girkhbulag region, Iravan khanate [159]. In 1828-1832 after expatriating the native Azeri population, the village was ruined [159]. It is from the name of family, founded the village.

Azduk – village in Daralayaz region of Iravan province (70, 14).

Azizkand – village in Vedibasars region of Iravan khanate (159). The village was abolished after the population was moved to Azerbaijan in 1949.

Azizli – village in Garnibasars region of Iravan khanate. The village was ruined after Azeri Turks were banished in 1828-1832 (159). It is the name of a tribe founded the village.

Azizpayasi – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 8). It is the name of one of the winter quarters (Azizpayasi, Dashli, Zor Keshish, Isgandarpayasi, Govushug and Ashaghi Ulukhan) of Gara Bayramli tribe, having lived in Zangazur zone in the 19th century (103, 156). It consists of a person name *Aziz* and the word *paya* (a stable where cattle was kept in winter). *Aziz* was the leader of a hamlet, located in the winter quarters.

Azerku – village in Karbi region, Iravan province [169, 93]. Perverted form of the Azerbaijani word *lasar* (in Arabic *lesar*) – “strengthened

village”, “fortress”, “fortress wall” [145, 237] and in Persian *kuh* – “mountain”.

Bababelli – village in Zangazur district of Yelizavetopol (Ganja) province (now in Gorus district of Armenia). The name of the region was not mentioned after the second half of the 20th century. It means land, hamlet belonged to Baba (sacred place? person?).

Babaligayali – village in Zangazur district of Yelizavetopol (Ganja) province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. The meaning of the name is “Kayalikandi near Babali village”. It was named after the Kayi (Gayi) tribe of Saljuk Oghuzs. See: Kayali.

Babagishlagi – village in Zarzamin region of Iravan province (23, 121).

Babakar – mountain in Boz-Abdal mountain chain. The original form is *Babagar*. It consists of the following words: *baba* in Azerbaijani (in the meaning of sacred place), *gar* in Turkish, which means “unconquerable (in the meaning of precipitous) cliff” (108, 107) or in some of them probably the Arabian word *gar*, which means “cave”. In Azerbaijan and Armenia there exist the words *gar* or *kar* in the names of several mountain peaks. Armenian explorers consider that this is the Armenian *kar*, which means “stone”. But this is absolutely wrong. The names of the regions counted below show that the names of these mountains were not created on the basis of the Armenian language: *Bozdukhgar* (Kalbajar district), *Kachalakar* (ibid), *Goshgar* (the Small Caucasus), *Goshnagar* (Gadabey district), *Goshungar* (Oguz district), *Lazgigar* (Shamkhor district), *Lolukgar* (Dashkasan district), *Chingar* (Khanlar district), *Chokhgar* (Shaki district), *Shikhgar* (Kalbajar district), *Hingar* (Ismailli district), *Ayrikar*, *Yastigar*, *Gutangar* in Borchali region of Georgia; *Zangar* (108, 112), *Talgar* (108, 205) in Kazakhstan, *Gizilgar* in Turkmenistan (Ataniyazov, above mentioned book, p.127.) and others (see: 79, 100).

Babakishi – village in Echmiadzin district of Iravan province (now in Abaran district of Armenia) (133). In 1918 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there (6, 156). Afterwards Azerbaijanis returned again. In 1922 a half of the banished population returned and lived together with Armenians. But in 1931 Azerbaijanis were again turned out (20, 94). In 1948 the village was named as *Bujakan* in Armenian. *Babakishi* is the name of a person (landlord).

Babakishi – village in Novobayazid district of Iravan province (136, 60). In 1870 the population consisting of Azerbaijani Turks was banished. According to the information of 1836, the population of the village was Armenians (136, 60). In 1949 the village was named as *Agavnadzor* in Armenian. *Babakishi* is the name of a person.

Babalar – village in Garni region of Ravan province (169, 211).

Babali – village in Maku region of Iravan province.

Baba-Charchur – village in Girkhbulag region of Iravan province. In the source it was mentioned that the village was situated near the Dallan village (23, 360). Another name is *Mohammadkand* (ibid). The origin is Baba-Jarchar. See: Jarchar

Babakhanli – village in Shoroyal region of Iravan khanate (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed. In the Armenian source belonging to the beginning of the 17th century, the name of the village was mentioned as *Babakhana* (150, 116). *Babakhan* is the name of the person, having founded the village. Another name of the village is *Bozchalu* (170, 80). It emerged in the 15th century as a result of the settlement of Bozchali tribe (16). *Babakhan* was one of the leaders of this tribe (150, 116).

Baba Yagublu – village in Zangazur district of Yelizavetpol (Ganja) province (now in Gorus district of Armenia). The village emerged in 1825 (20, 164). At the beginning of the 20th century, it was destroyed. It was named after Babayagublu division.

Badal – village in Octemberian district. In the 30s of the 20th century, the population of the village was gradually banished and Armenians settled there. It was named as *Ekhegnut* in Armenian. The original form is *Badal*. Probably, it is the name of a person.

Badali – village in Echmihadzin district of Iravan province. The local pronunciation way is *Badali*. In 1920 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there. In 1946 the village was named as *Yekhnazut* in Armenian. In the source belonging to 1728, two villages named *Badali* and *Badalli* were mentioned in Goycha region of Iravan khanate (170, 12). It's the same with the toponyms of the 19th century as *Bada-Yurt* (the name of the village) in Khasavyurt district of Ter province in the Northern Caucasus, *Bata-Yort* (the name of village) in Khizilyar district of the same province (133), *Badakand*, *Badachay*, *Badasu* in Yelizavetpol province in Azerbaijan (133), *Badibad* in Javad district, *Batabat* in Nakhchivan, *Badalan* in Masalli region (133). Toponyms existing in the 19th century as *Bayta* (the name of the winter

camp) in Kazakh district, *Baytali* (the name of the winter camp) in Borchali district can be related to the above mentioned names. In “The History of Albany” of Mussa Kalankatli, the village called as *Saz-Baday* in Albany was mentioned in connection with the event, happened in the 5th century. The meaning is unknown (“The History Albany”, book 1, chapter 33).

Badamkandgishlaghi – village in Zarzamin region of Iravan province (23, 123).

Babajan – village in Novobayazid district of Iravan province (136, 60). The full name is *Babajandarasi* (ibid). In the source of 1728, it was mentioned as the name of the village in Kirkhbulag region. It is also noted to be called as *Ozan* and *Bakhchajig* (23, 82). In 1988 the population of the village was banished to Azerbaijan. The village emerged in “Babajan valley”. The valley belonged to Babajan who was a landlord.

Babajan – right branch of the Dabad River in Armenia (60, 88). It was named after Babajan valley.

Babajur – village in Girkhbulag region of Iravan khanate (159). Between 1828 and 1832, the Azerbaijani Turks population was banished and the village was destroyed. In the source the name of the village was as *Baba-Jalajur* (170, 3). In the source it was noted that the village was also called as “Muhammad village” (ibid). This toponym consists of words: *baba* (probably the name of a person) and “jalajur” the meaning of which is unknown.

Babirli – another name of Goyarchinli village in Shirakel region of Iravan province (23, 130). See: Goyarchinli.

Babirli Yeri – land in Gorus district.

Badirkhan – village in Karbi region of Iravan province (170, 52).

Badal – village in Oktemberian district. The village was named as *Yekhegnut* in Armenian. The word *buudal* means “camp”, “stopping place” in Mongolian (Монголско-русский словарь. М., 1957, p. 90).

Badalli –village in Goycha region of Iravan province (23, 55).

Badirdash – village in Karbi region of Iravan province (23, 95).

Badirkhanli Gishlaghi – village in Zarzamin region of Iravan province (23, 123).

Baybali – village in Zangazur district (now in Sissian d-ict of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population was banished and then the village was ruined.

Baydash – village in Zangazur district (now in Sissian d-ict of Armenia) of Yelizavetpol (Ganja) province (133). It is one of the winter camps (Aggaya, Almalig, Ayadi, Baydash, Garakasan or Turabkhanli, Gard, Zor,

Girmik, Mollali, Sisnak, Faraj, Khashtab and Khimij) of Saralli tribe, having lived in Zangazur district in the 19th century (103, 164). The origin is *Baydash*. In 1918 after the village was joined with the Irsavang village and the population moved to Godakli (20, 136), the village collapsed.

Bakdash – village in Gafan district. It has been named as *Khordzor* in Armenian since 1991.

Baydara – village in Daralayaz region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks had been banished, the village collapsed. It means “valley belonged to bey”.

Baydili – village in Girkhbulag region of Iravan province (170, 4). It reflects the name of Seljuk Oghuzs’ Baydili tribe (16). There are 23 villages called *Baydili* in Turkey (34, 410-411).

Bayzaman – village in Aralig region of Ravan province (169, 270). It is the name of the person (landlord) founded the village.

Baykand – village in Shirakel region of Iravan province (23, 126). The village was named as *Mete Parni* in Armenian in 1945. See: Bekand

Bayji – village in Garnibasar region of Iravan khanate (159). The name wasn’t mentioned after the middles of the 19th century. It has the same meaning with the name of the village *Baychituba* (133) in Achikulak district of Stavropol province in the Northern Caucasus in the 19th century.

Bayjiavazli – village in Karbibasar region of Iravan khanate (159). In the 30s of the 19th century, Azerbaijanis were forced out and in 1945 it was named as *Vostan* in Armenian. In the archive document belonging to 1728, it was as *Bayjivazli* (170, 23). The local pronunciation form is *Baychiyazli*.

Bagin – village in Girkhbulag region of Iravan khante (170, 28).

Balgar – village in Novobayazid district (now in Abaran district) of Iravan province (133). In 1950 it was named as *Shenavan* in Armenian. In the source belonging to the beginnings of the 17th century, it was used as *Bulkhar* (150, 365). It reflects the name of Bolgar tribe of old Turkish origin. The name of Belgar tribe was used in “The Book of Dada Gorgoud” epos (52, 13-18). Bolgars settled the territory of present-day Armenia in the 2nd century BC (see: 79).

Balak – village in Sissian region of Ravan province (169, 361). The name was mentioned in the source of 1728 (23, 150). In the source of 1727, it was noted that one Azerbaijani (Muhammad Hussein Khanali) and two Christian families (probably, Christian Albanians) lived there (32, 249). In the literature belonging to the 19th century, it was used as *Balk*. It consists of the word *balik* - “town” in the old Turkish languages. See: Balk.

Bamatum – village in Daralayaz region of Iravan khanate (170, 14).

Bandamurad – village in Surmali district of Iravan province (133). In the 19th century, it was called *Alexandrabad* as a result of Russians' arrival and location in the territory. The original form is *Bandi-Murad* (i.e. “Murad dyke”). The village emerged around the dyke, having built for irrigation by the person called Murad.

Bandovan – village in the Alexandropol province (133). According to the source of 1728, it was mentioned as *Bandovan* in Shirakel region (23, 133). In the middles of the 19th century, after Armenians had settled, Azerbaijanis were oppressed and turned out. It is from Azerbaijani word (of Persian origin) *band*, which means “barrier built to block up running water”. In the 19th century, a man who controlled irrigation canals was called “banduvanchi”. It has the same meaning with the name of the Bandovan village (Garadagh district) in Azerbaijan.

Banavshapusht – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population consisting of Azeri Turks was banished and the village was destroyed. It consists of a person's name *Banovsha* and the word *pushta* - “hill” in Persian.

Bardinli – village in Maku region of Iravan province (23, 40).

Baryabad – village in Gazakh district of Yelizavetpol (Ganja) province (now in Armenia) (133). It was named as *Baranat* in Armenian (Krasnoselo district) since 1991. In 1988 the population was banished to Azerbaijan. It has the same meaning with the following toponyms: in the 19th century destroyed village *Beri* in Artivin district of Batum province, the *Pari Chingili* Mountain in Zangazur, the *Parili* Mountain and *Beri* village in Surmali district of Iravan province, *Parili* village (133) in Iravan district of the same province. Its original form is *Beyrabad*. It consists of the word *bayra*, which means “camp”, “stopping place” in Mongolian and *abad* which means “village”. (See: *Beri* village).

Bark Dara – mountain in Yeghegnadzor district.

Bargushad – village in Sardarabad region of Iravan khanate (159). Like the *Bargushad* village in Ujar district, it reflects the name of Bargushad tribe, which was one of Gizilbash tribes. By origin it belongs to Sofulu tribe, having lived in Zangazur in the middle ages and Kangar tribe unity of Nakhchivan (103, 12). Tribe was named after Bargushad region of Zangazur in the middle ages. The name of this region was first mentioned in sources of the 14th century. At the same time, *Bargushad* is the name of the river (in the upper parts of Bazarchay), running in Zangilan and Gubadli

districts. The river was named after the mountain. The name of the mountain consists of the words: *berik* - “strengthened” in the old Turkish language and *shat* - “rocky mountain”, “mountain plate”, “low mountain chain with lots of valleys”, “the place where valleys join” (126, 608, and 609). It has no connection with the word *shat* (the origin is the Persian word *shahr*, which means “justice” and “region”) used in some Armenian toponyms.

Barkli – mountain in Talin district (60, 70). In Mongolian *boruk* means “shattered rocky altitude”. See: Bork. The toponym might also consist of the word *bayrak* - “planted gorge”, “ravine” (126, 65) in the Turkish languages.

Basri – village in Abaran region of Ravan province. Another name is *Chaykhikand* (169, 235).

Bahanlar – village in Shirakel region of Iravan province (23, 135). “Another name is *Goshayatag*” (ibid).

Bahlulqaya – mountain summit in Azizbayov district in Armenia. In the 30s of the 20th century, the mountain was named as *Balukar* in Armenian.

Bahlulkand – village in Iravan district of Iravan province (133). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed. It was used as *Bahlulkandi* in Girkhbulag region of Iravan province in the source of 1728 (170, 64). *Bahlul* is the name of a man.

Bahram Gishlagi – village in Zarzamin region of Iravan province (23, 123).

Bahrilu – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population consisting of Azerbaijani Turks was banished and the village was ruined.

Bakhtiyar – village in Gugark district. The name of the village wasn't mentioned after the middles of the 19th century.

Babur – village in Maku region of Iravan province (23, 41).

Baburlu – village in Talin region of Iravan khanate (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians were located. Afterwards a part of the population came back. Between 1914 and 1915, the Azerbaijanis were again banished (9, 159). In 1947 the village was named as *Bartrashen*. It reflects the name of Baburlu tribe. In the 12th-13th centuries, one of the new tribes emerged on the base of Oghuz tribes (Garaman, Taraklu, Inal, Bahadurlu, Goran, Bayburlu or Baburlu) was Baburlu (for this see: 36, 95).

Bagaburj – village in Zangazur district (now Gafan village of Armenia) of Yelizavetpol (Ganja) province (60, 68).

Bagaran – village in Vedibasara region of Iravan khanate (159). In the middles of the 19th century, the village was destroyed. The Armenian pronunciation form is *Bagavan* (in the old Persian *baga* means “god” and *van* means “place”). It was named after the Bagaran Mountain (height 1656 m) in Agin district.

Bagasun – peak in the south-west slope of the Gelam Mountain chain in Goycha district. Another name is *Bagharsug* (60, 68).

Baghamli – village in Garnibasara region of Iravan khanate (159). The name of the village was not mentioned after the middles of the 19th century. Probably, it was named after the people founded the village.

Baghanis – village in Noyemberian district. In the Turkish languages *bakanas* means “ the old delta course of the river”, “ the old course of the river” (126, 67-68).

Baghdad – village in Shirakel region of Iravan khanate (159). In the source of 1728, the name is mentioned as *Baghdadjig* (23, 131). Another name is *Kulakhi* (ibid). In 1914 the population of the village was banished and the village was ruined. The other name was *Mirbayi* (170, 135). It was named after the Baghdad Mountain. It was a destroyed village since 1814 (6, 157). See: Baghdad Mountain.

Baghdad – mountain near Boyuk Kapanakchi village in the east of Shirak valley (6, 192).

Baghdaddolutakht – mountain in Alexandropol district of Iravan province (133).

Baghirbaba – mountain in Shirakel region. Height is 3268 m.

Baghirbeyli – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. The name of the village is the name of the stock that founded it.

Baghirli – village in Aralig region of Iravan province (170, 20). In the source this village was mentioned to emerge from “Sheyikli tribe” (ibid).

Bagirsag – mountain in Iravan district of Iravan province (133).The original form is *Bagir-Sag*. *Bagir* is the name of a person and *sag* means “pure water” in the Turkish languages. See: Angar-Sag.

Baharli – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). Another name is *Shafibeyli* (103, 170). In 1917 the population consisting of Azerbaijani Turks was banished and the village was destroyed (20, 182). The

Azerbaijani population settled in Vagudi village afterwards. It reflects the name of Garagoyunlus' Baharli tribe (34, 158) (15).

Baharli – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133). In 1988 the population was banished to Azerbaijan. It reflects the name of Garagoyunlus' Baharli tribe.

Bajoghlu – village in Alexandropol district of Iravan province (133). In 1918 the population consisting of Gazakhs' Garapapag tribe was banished and between 1915 and 1918, Armenians from Turkey settled there. Then a part of the population returned again. In 1930 the population had to move to another Azerbaijani village (6, 158). Armenians settled there then. In 1935 the village was named as *Haykavan* in Armenian. It is the same with the names of the villages *Bejukli* in Kagizman district of Gars province, *Bejukli* in Oltin district of Gars province in the 19th century and with the name of the Bijgulu Mountain in Guba district (133). It is a loan word, having brought in the result of people's movement. The meaning is unknown.

Bajoghlu Tapi – hill in Amasiya district.

Bakhish Gishlagi – winter camp in Igdirdir region of Iravan province (23, 68). “Another name is Aministrali gishlagi” (ibid).

Bakhchalar – village in Bagramian district. In 1968 the village was named as *Bagaran* in Armenian.

Bakhchali – village in Alexandropol district of Iravan province (133). It emerged as the summer pasture of Gullubulag village. The village collapsed after the population consisting of Garapapag tribe of Gazakh land had moved to Turkey in 1921 (6, 158). The origin is *Bakhshali*. Probably, it is a man's name.

Bakhchajig – village in Vedibasir region (Ararat district) of Iravan khanate (169, 218). Between 1828 and 1832, the population of the village consisting of Azerbaijani Turks was banished. After several years a part of the population returned and settled again. In 1949 the population of the village was moved to Azerbaijan and the village was abolished. The name of the village reflects the name of the Bakhchajig Mountain.

Bakhchajig – village in Surmali district of Iravan province (159). At the beginning of the 20th century, the village collapsed. It comes from the name of the Bakhchajig Mountain over there.

Bakhchajig – village in Iravan district of Iravan province. It was mentioned as a village in Girkhbulag region of Iravan province in the source of 1728 (23, 82). Another name is *Ozan* (ibid). “It is situated near the Khalifali village” (ibid). “Another name of the village is Babajan” (ibid). In 1919 after the population had been banished, the village collapsed.

Bakhchajig – village in Daralayaz region of Iravan khanate (32, 275). In the source it was mentioned that only three married and one single men lived in the village (ibid).

Bakhchajig – village in Darachichak region of Iravan khanate (159). Between 1828 and 1832, the Azeri population was banished and the village collapsed (159).

Bakhchajig – village in Echmiadzin district of Iravan province (133). It was mentioned as a village in Karbi region of Iravan province in the source of 1728 (23, 90). In 1918 the population of the village was banished and Armenians from Turkey settled there. In 1935 the village was named as *Partichak* in Armenian.

Bakugol – lake in the Alagoz Mountain of Echmiadzin district of Iravan province. Its length is 150 *m*, width - 145 *m* and it is situated in the height of 3200 *m*. It is the name of one of the tops of the Baku Alayaz Mountain (h. 3128 *m*). It consists of the following words: *baku*, which means “hill”, *bagu*, which means “range of hills” (93, 83) in the old Turkish languages and the word *gol* (“lake”) in Azerbaijani. It means “lake in the hills”. In the 30s of the 20th century, it was called *Bagu-Lich* in Armenian according to a decree. It has the same meaning with the city *Baku* (see: 86), which was mentioned in the Arabian source of 936. It belongs to the list of the following toponyms: in the 19th century *Baku-Tala* in Teymurkhan-Shura district of Daghestan province in the Caucasus, *Bakay Aji Aul* in Eysk district of Cuban province, *Bakay Kichiklik* (the mountain nose) in Teymurkhan-Shura district. Probably, the name of *Vagazin* village in Zangazur, the population of which consists of Azerbaijanis, includes the word *Bakay* and the word *sin* - “mountain plate” in the Turkish languages. In one of the sources, it was mentioned that Albanian tsar Vachagan presented Baku to his daughter Varsenik in 500 AD (Эфрикян. Иллюстрированный географический словарь [Illustrated geographical dictionary]. Volume 1. Venice, 1903-1905, p. 362)

Bala – village in Karbi region of Iravan province (23, 91).

Balaban – village in Maku region of Iravan province (23, 42). It is in the meaning of little Albanian village.

Balabarani – village in Avnik region of Ravan province (169, 257). It is in the meaning of little Barani village. See: Barana.

Balagaragoyunlu – village in Basarkechar district. Another name is *Kichik Garagoyunlu*. In the 30s of the 20th century, the village was abolished as a result of collectivization. It reflects the name of Garagoyunlu tribe. See: Garagoyunlu.

Balazagha – village in Ararat district. It was abolished at the beginning of the 20th century.

Balakand – village in Gazakh district (now in Noyemberian district) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, after the population of the village had moved to Azerbaijan, Armenians settled there. In 1957 the village was named as *Dovekh* in Armenian. It means “a little village”.

Balakhatab – village in Goycha region. According to the Armenian source belonging to the middle of the 18th century (150, 361), the name of the village consists of the words: *balik* - “town” in the Turkish languages and *tap* - “hill”, “altitude” in Azerbaijani (see: Tap). See: Balak.

Balamazra – village in Basarkechar (Vardenis) district (Pokr Mazra). In 1988 the population of the village was banished to Azerbaijan. *Mazra* means “field of planting on the flat place, which can be watered”. But the village emerged on the base of mazra was also called Mazra. It means Kichik (Little) Mazra village.

Balashlu – village in Sissian region of Iravan province (170, 28).

Balashli Najili – village in Girkhbulag region of Iravan province (23, 75).

Baldirghan Gishlaghi – village in Zarzamin region of Iravan province (23, 123). The name of the winter camp in Shamsaddin (Berd) district. In 1930 it was abolished.

Baldirghanli – winter camp in Shamshaddin (Berd) district. It was abolished in 1930.

Baldirghanli – village in Gugark district. At the end of the 19th century, the village collapsed and the population moved to Karvansara village of the same district. It was named after the Baldirganli Mountain there (133).

Baldirghanlig – mountain in Gorus district.

Baldirghanlidagh – mountain in Gafan district.

Bali – village in Karbi region of Iravan province (170, 53). It is a loan name. It emerged as a result of the location of families come from Bali (57, 489) region of Eastern Turkey. In the source of 1581, it was mentioned that in Eastern Anatolia, between Karada and Balu, Koroghlu (Rovshan) led his cluster (36, 192). In that same province, on the Tokat-Sivash way the Chanlibel Mountain is located (36, 193).

Baligli – village in Amasia district. It has been named as *Zorakert* in Armenian since 1991. In 1988 the population was forced to move to Azerbaijan. The village was noted as *Balak* in the source belonging to the 3rd century and as *Balakli* in Daralayaz region of Iravan province in the

archive document of 1728 (90, 19). Probably, it is the loan name. In the 19th century, there were three villages called *Baligli* in Gars and Kagizman districts of Gars province (133). The names of Balikli villages were taken from the name of Balkali tribe of Turkish origin (for this tribe in Nogays, Uzbeks and Kazakhs see: “Onomastika Kirgizii”. Frunze, 1985, p. 93).

Baligli – river flowing into the Goycha Lake in the north-west (60, 77). The river was named as *Dziknaget* in Armenian in the 30s of the 20th century. The name of the river is connected with the abundance of fish there.

Baligchay – river in Novobayazid district (Dilijan district) of Iravan province (133, 30).

Baligchi Shahverdi Virani – village in Iravan district of Ravan province (169, 65).

Balk – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province. It was mentioned as the name of the region in Sissakan province of Albany in Mussa Kalankatli’s “The History of Albany” (book 3, chapter 17). It was also called as *Echalan* in the 10th century. Probably, it consists of the word *balik*, which means “town” in the old Turkish languages. See: Balak.

Balligaya – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It was taken from the name of “Balli cliff”. The name of the cliff is connected with the existence of the nests of honey bees there. It is the name of one of the winter camps (see: Ajibaj) of Safulu tribe, having lived in Zangazur in the 19th century (103, 166).

Balligaya – mountain in Zangazur district of Yelizavetpol (Ganja) province (133). It was named as *Megrakar* in Armenian (20, 164).

Ballija – village in Iravan district of Ravan province (169, 61).

Ballija – village in Girkhbulag region of Iravan province (23, 80).

Ballija – mazra belonging to Astadingil village in Abadan region of Iravan province (23, 113).

Baltadarasi – village in Gazakh district (now in Dilijan district of Armenia) of Yelizavetpol (Ganja) province (133). In the ends of the 40s of the 19th century, after the population was banished to Azerbaijan, the village was abolished. It reflects the name of Balta tribe of Turkish origin (for this tribe see: 77).

Baltachay – village in Gazakh district (now in Dilijan district of Armenia) of Yelizavetpol (Ganja) (133). It was joined to Dilijan settlement in 1959. It reflects the name of Balta tribe. See: Baltadarasi.

Bal-Yol – destroyed village in Echmiadzin district of Iravan province (133, 30).

Bar – village in Goycha region (150, 360). Probably, it consists of the Turkish word *bair* - “hill” (126, 64).

Barabli – village in Abnik region of Ravan province (169, 255). It consists of the word *baryab*, which means “field of planting in the irrigated area” (145, 169) in Persian.

Barabli – village in Khinzirak region of Iravan province (170, 7).

Barakhli – village in Gazakh district (now in Noyemberian district of Armenia) of Yelizavetpol (Ganja) province (133). It emerged on the base of *baraks* (temporary houses made of wood), having built by Russian families. Azerbaijanis, Armenians and Georgians settled in Lambali and Garabulag villages nearby (20, 328). In 1988 the population consisting of Azerbaijanis was banished.

Barana – village in Gazakh district (now in Noyemberian district of Armenia) of Yelizavetpol (Ganja) province (133). It was mentioned as *Barani* village in Surmali region of Iravan province in the source of 1728 (170, 16). It was named *Injasu* after the name of the Injasu River. In 1938 it was named as Noyemberian in Armenian. It reflects the name of Garagoyunlus' Barani tribe (15, 18). It has the same origin with Boranikand village (in Salyan district) in Azerbaijan. For Barani region in Eastern Anatoly see: 90, 77.

Barani – village in Surmali region of Iravan province (23, 63).

Barat – village in Darachichak region of Iravan khanate (159). In the source of 1590, it was used as “Barat winter camp” (169, 271). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed (159). In 1806, in the years of Russian-Persian war, 400 Azerbaijani families migrated from Georgia to Iravan khanate. Iravan khan Huseyngulu khan placed them along the right bank of the Zangichay River and consequently Maklar, Mursalli, Barati, Karvansaray, Yaychi, Garakeshish, Ardishli and Gara Murad villages emerged (Акты Кавказской археологической комиссии, IV, II, 305). It was named after the Barat Mountain.

Barat – mountain in Novobayazid district of Iravan province (133, 31).

Barati – mazra (field of planting) in Abnik region of Ravan province (169, 257). It means “(field of planting) belonged to the person called Barat”.

Baratli – village in Khinzirak region of Iravan province (23, 47).

Barbara – village in Surmali district of Iravan province (133, 31).

Bardag – village in Aghjagala region of Ravan province (169, 191). The village was also noted to be called as *Tutmajili* in the source (ibid).

Bardagli – village in Aghjagala region of Ravan province (169, 193).

Bardagli – village in Abnik region of Ravan province (169, 254). The village was mentioned to be also called as *Gulaj* in the source (ibid).

Bardug – village in Maku region of Iravan province (23, 41).

Bariabad – village in Krasnosel district. In the 50s of the 20th century, the Azeri population was banished and Armenians located there. It consists of the words: *bari* (fence, fortress wall) and *abad* (village) in Azerbaijani.

Baritli – village in Zarzamin region of Iravan province (23, 121).

Barisha – village in Zar region of Ravan province (23, 121).

Barsug – village in Zarzamin region of Iravan province (23, 120)

Bartaz – one of the peaks in the Meghri Mountain plate (60, 69). It consists of the words *bari* - “fence”, “fortress wall” in Azerbaijani and *tas* - “cliff” in the Turkish languages.

Basarkechar – village in Novobayazid district of Iravan province (133). It was mentioned as a village in Mazra region of Iravan province in the source (23, 61). Since 1930 it became the name of the district and its capital. It was named as *Vardenis* in Armenian in 1969. In 1988 the population of the town was banished to Azerbaijan. *Basarkechar* as the name of the settlement was known since 1728 (170, 16). The fact that it was not mentioned in the list of the villages of Iravan province of 1590, shows that it was laid out between 1590 and 1720. In this connection the folk etymology that it emerged in the 14th century, when Ameer Teymur (Tamburlain) conquered this area, is false. In the Armenian source belonging to the middles of the 18th century, the villages was mentioned as *Aghabazar* and *Garabagar* in Surmali region were mentioned (150, 116). Probably, the original form of the toponym was *Bazar-Kechar*. In 1590 the village called as *Kochari* in Sissian region of Ravan province was noted (169, 364). It is possible that the toponym means “Kochary village in the area called Bazar”. *Kochari* is the name of one of the old Turkish tribes. (See: *Kocharli*).

Bash Abaran – region in Iravan khanate (159). The region has been known since 1590 (169, 235). It was named after the village *Bash Abaran*.

Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians from abroad (from Persia and Turkey) settled there. The name was noted at the beginning of the 18th century (150, 365). It reflects the name of Abaran tribe of Turkish origin. See: Abaran.

Bash Abdallar – village in Abovian district. It was abolished between 1905 and 1906.

Bash Ali – village in Daralayaz region of Iravan khanate (170, 14).

Bashbulag – village in Maku region of Iravan province (23, 41).

Bashga Charikni – village in Zabil region of Ravan province (169, 332).

Bash Dam – village in Maku region of Iravan province (23, 41).

Bash Garagadik – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population was banished and the village was destroyed. It is the name of the place, where Garagadik village is situated.

Bash Garni – village in Garnibasars region of Iravan khanate (159). Between 1828 and 1832, the population of the village consisting of Azerbaijani Turks was banished and Armenians from abroad placed there. It had been the centre of Garni district since 1935 and then it became the centre of Abovian district. *Garni* is the name of the old fortress over there. According to the information belonging to the 5th century, it was built by Parfian Governor Tiridad who ruled in Armenia (Moissey Khorenasi, book 2, chapter 10). At the same time, *Garni* is the name of the river over there. The meaning is not known. See: Garni.

Bash Gishlag – village in Saatli region of Iravan khanate (159). The name of the village was not mentioned after the first half of the 19th century.

Bash Goy – village in Daralayaz region of Iravan province (170, 114). In the source, it was noted that four families lived in the village (32, 295).

Bash Gozaldara – village in Goycha region (in Martuni district) of Iravan khanate. After the population was banished between 1828 and 1832, the village collapsed. The village reflects the name of the valley called “Gozaldara”.

Bash Haji – village in Novobayazid district of Iravan province. In 1919 the population consisting of Azerbaijani Turks was banished and the village collapsed. It consists of person's name Haji (land lord).

Bashiboyuk – village in Khinzirak region of Iravan province (170, 7). According to the information of 1728, it was also called as *Jandar* (170, 78). *Jandar* is the name of the tribe of Turkish origin. See: *Jandar*.

Bashkand – village in Novobayazid (Yeghegnadzor) district of Iravan province (133). It has been known since 1728 (23, 48). In 1946 it was called Bash Gyukh (in Armenian *gyukh* means “village”) in Armenian.

Bashkand – village in Abovian district. In 1828 Armenians from Persia were also settled and the population became mixed. Between 1918 and 1920, Azerbaijanis was banished. In 1922 a little part of them returned, but in 1949 they were again moved to Azerbaijan. In 1946 the village was named as *Akunk* in Armenian.

Bashkand – village in Sharur-Daralayaz district (in Yeghegnadzor district) of Iravan province (23, 126). In the 70s of the 19th century, the Azerbaijani Turks were forced out. In 1886 the population of the village was Armenians. In 1946 it was named as *Vernashen* in Armenian.

Bashkand – village in Shuragal region of Iravan province (23, 128). In the 70s of the 19th century, the Azeri population was banished. In 1946 the village was named as *Saralanj* in Armenian.

Bashkand – village in Kamo district. In 1946 the village was named as *Gekharkunik* in Armenian.

Bashkand – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). In 1828 the Armenians coming from Persia settled there and the population became mixed. In 1918 the Azerbaijani population of the village was banished. In 1946 the village was named as *Barsravan* in Armenian.

Bashkand – village in Khinzirak region of Iravan province (170, 7). It was abolished between 1905 and 1906.

Bash Keyti – village in Goyja region of Iravan khanate (159). The name has not been mentioned after the first half of the 19th century. The origin is *Bash Kati*. See: Ashaghi Keyti.

Bashkoy – village in Gukasyan district. It was named as *Bashgyug* in Armenian in 1946.

Bash Marjivan – village in Surmali region of Iravan province (23, 64). “It was also known as *Mubarak*” (ibid). See: Achig Marjivan.

Bashnali – village in Garnibasar region of Iravan khanate (159). It was known since 1728 (23, 99). In the source the village was also mentioned to be called as *Jandar* (ibid). In 1918 Azerbaijani population was banished. In 1949 the village was named as *Bagramian* in Armenian. It is a phonetic form of the name *Basineli* (i.e. Basin tribe).

Bash Sinak – village in Surmali district of Iravan province (133). The name has not been mentioned after the first half of the 19th century.

Bashsiz – village in Echmiadzin district of Iravan province (133). It was mentioned as the name of the village in Karbi region of Iravan province in the source of 1728 (23, 90). The original form is *Bash Sis*. In the source of 1590, the name of the village was used as *Bashsiz*, but in the source of 1727 as *Bash Sis* (170, 20). *Sis* is the name of the town and region in Kilikiya province in the south of the Asia Minor (137, 275). In the middle ages, *Sis* and *Masis* were the names of the two fortresses in Garaman province in the south of Turkey (160, 275). (For *Sis* province also see: 146, 370). In the sources, it was first noted in the 16th century (107, 202). The village emerged after the Turks from *Sis* had settled here. According to the Armenian source belonging to 17th century, *Sis* was also called as *Kozan* (150, 120). The name of the tribe living in Garabagh in the 19th century is associated with the name of *Kozan* region (the name of this land was reflected in the name of *Guzanli* village in Aghdam). See: *Gulagsiz*.

Bash Shorja – village in Novobayazid district of Iravan province (133). In 1919 the population consisting of Azerbaijani Turks was banished and the village collapsed. See: *Shorja*.

Bash Yurd – summer pasture in Ravan province. “People from Akharbeyli spend their summer here” (169, 66).

Bash Zebil – village in Zebil region of Ravan province (169, 330). One of the regions of the province called *Zebil* after the name of this village (see: *Zebil*). The meaning of *Zebil* is unknown.

Bastam – village in Goycha region in the middles of the 18th century (150, 360).

Batakal – village in Goycha region (150, 361). In the source the village was mentioned to belong to *Garavang* (*Sevvanka* in Armenian) in the lake. It is the distortion of the name *Battagol* in Armenian.

Batakhli – winter camp in Shamshaddin (Berd) district. It was abolished in 1930.

Batar – village in Zangazur district (now in Sissian d-ict of Armenia) of Yelizavetpol (Ganja) province (133). At the beginning of the 20th century, the village collapsed. The origin is *Baydar*. It reflects the name of *Baydar* tribe (see: 78) of Turkish origin. It has the same origin with the name of the *Baydarli* village (Zagatala d-ict) in Azerbaijan. See: *Baytar*.

Batmish – village in Maku region of Iravan province (23, 40).

Batrinj – village in Karbi region of Iravan province (23, 37).

Bayan – village in Karnibasar region of Iravan khanate. In the middles of the 19th century, the village was destroyed. It reflects the name of *Bayan* tribe of old Turkish origin. Uyghurs, Kyrghyzs and Turkmens even now

have Bayan tribe (see: 77). It has the same origin with the village Bayan (Dashkasan district) in Azerbaijan and with a lot of villages named Bayan (see: 145, 32) in the Southern Azerbaijan. Another name was *Basin-eli* (Basin's land). *Basin* is the name of one of the branches of Saks, having come in the 7th century BC. The main part of them located in the east of Turkey, in the upper part of the Araz River and in the territory of the Northern Azerbaijan (Upper Garabakh). The name of this land in the east of Turkey was initially mentioned by Ksenefont in the 5th century BC. In the source belonging to the 7th century, one of the regions in Artsak was called *Rot-Pasian*. In the Armenian source belonging to the 9th century, it was used as *Basean* in the eastern part of Turkey (107, 22). The Pasunik toponym used in "The Book of Dada Gorgoud" was the Pasians' area in the east of Turkey (See: G. Geybullayev. *Azərbaycanlıların etnik tarixinə dair* [On Azerbaijanis Ethnic History]. Baku, 1994, p.55).

Bayandur – village in Zangazur District (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). In the middle of the 19th century, the population consisting of Azerbaijani Turks was turned out and Armenians located there. According to the information of 1886, the population was Armenians. In 1959 the village was named as *Vagatur* in Armenian. It was named after the Oguzs' Bayandur tribe. There are 53 villages called as *Bayandur* in Turkey (34, 414-415).

Bayandur – village in Shurakal region of Iravan province (23, 131). It was named after Bayandur tribe. The village was destroyed in 1918 after the population had been banished (6, 157).

Bayandur – village in Maku region of Iravan province (23, 43). It was named after Bayandur tribe.

Bayatdagi – mountain in the Pambak Mountain chain. It reflects the name of Saljuk Oghuzs' Bayat tribe.

Bayat Bulag – mineral spring in the Pambak Mountain chain.

Bayatlar – winter camp in Pambak region (6, 157). It was abolished according to a decree.

Baybujan – mountain in Zangazur district (now in the Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). It has the same meaning with the toponyms of *Buchanchay* in Gaytag-Tabasaran district of Daghestan province, *Bujan-chay* in Tioneti district of Tiflis province, *Bujan-Ar* mountain (133) in Borchali district. It is in keeping up with the name of a person Bey Bejan in "The Book of Dada Gorgoud" epos. The component "bey" in toponyms means "lord", "rich man". This word exists in the name of the Babaki village (original form is *Bey-baki*, which means "Bey hill"),

In the name of the Bey-Sal Mountain in Nakhchivan and in the name of the Akhvay Mountain (original form is Ag-Bay) in Gakh district.

Bayburt – village in Garnibasars region of Iravan khanate (159). It was known since 1728 (170, 9). In 1949 a part of the population was banished to Azerbaijan. It is a loan name. Bayburt is the name of an old fortress in Anatolia, near Arzinjan. In an Armenian source of the 5th century, it was used as *Baybert* (Moissey Khorenassi. 11, 37). In the source of the 11th century, it was *Babert* (142, 100). In “The Book of Dada Gorgoud” epos and in the source of the 4th century, it was used as *Bayburt* (144, 268). In the middle ages *Bayburt* was the name of both town-fortress in Anatolia and a tribe of Turkish origin consisting of Amirhajili and Oghulbeyli branches (34, 188). In the 4th century, one of the Gizilbash tribes was called Bayburtlu (15, 25). There were Bayburt villages in Gars district of Gars province and in Borchali district of Tiflis province (133). The toponym consists of the words: *bey* - “lord”, “rich man” in the Turkish languages and *birtu* - “fortress where Shah’s garrison is located” and belongs to Akkad language by Sami origin (the word *bert*, *berd*, which means “fortress” in Armenian is from the word *birtu*).

Bayburt – village in Khinzirak region of Iravan province (23, 48).

Baydag – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol province (133). In 1918 the population consisting of Azerbaijani Turks was banished and Armenians coming from Persia located there. In 1959 it was joined with Gafan city. It is the same with the name of Boyuk Badak village in Samur district of Daghestan in the 19th century (133). The meaning is unknown.

Bayramgishlag – village in Shirakel region of Iravan province (23,127). “It is also called *Gunbazli*” (ibid).

Bayramaligishlag – village in Garnibasars region (Ashtarak region) of Iravan khanate (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed (159). The original form is *Bayramli*. It was abolished in 1930. It had emerged after Gizilbashs’ Bayramli tribe was settled here. See: Bayramli.

Bayramalikand – village in Garnibasars region of Iravan khanate (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed (159). The origin is *Bayramli*. It was abolished in 1930. It emerged as a result of location of Gizilbashs’ Bayramli tribe. See: Bayramli.

Bayramkandi – village in Darakand-Parchenis region of Iravan khanate (159). Another name is *Khara-Tash*. It is the village, which was founded by a person named *Bayram* (landlord) in the place called “Karatash”.

Bayramli – village in Echmiadzin district of Iravan province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. Another name is *Aligishlagi* (20, 103). It emerged as a result of settlement of Gizilbashes’ Bayramli tribe (15, 6).

Baysiz – village in Talin district. In 1897 Yezit Kurds moved from Turkey and located in this village (6, 157).

Baytar – village in Amasya district. Another name is Aghkilsa. In 1920 the population consisting of Azerbaijani Turks was banished. After 1920 a part of the population returned and located again. In 1948 the population was moved to Azerbaijan and the village was abolished. It has the same origin with the name of Baydar village (Gakh district) in Azerbaijan. It reflects the name one of old Turkish tribe called *Baydar people* (see: 77). Mongols, Crimean Tatars, Bashgirds and Gazakhs also have tribes called *Baydar* (see: 78, 68).

Bazakli –village in Girkhbulag region of Iravan khante. Between 1828 and 1832, after the population consisting of Azerbaijani Turks had been banished, the village collapsed (159). Afterwards Armenians settled in the village and it was named as *Bartsradir* in Armenian (60, 70). It reflects the name of the Bazakli Mountain.

Bazakli – mountain in Iravan district of Iravan province (133).

Bazirganagili – village in Aralig region of Ravan province (169, 276). *Bazirgan* means “merchant”. In the Armenian source belonging to the 18th century, the toponym *Bazirganchay* was mentioned in Bayazid region of the Eastern Turkey (150, 116).

Bazirkhana – village in Alexandropol district of Iravan province (133). The name wasn’t mentioned after the ends of the 19th century. It means a place, building, where *bazir* - “oil” was produced for lighting of oil lamps.

Bazli Aghjakand – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed.

Bazarkand – destroyed village in Zangazur district (now Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). It was destroyed in the 19th century. In a lot of toponyms in the Southern Caucasus exists the word

bazar. See: Gargabazar. But in this toponym the word *bazar* is probably in the meaning of “a place of trade, commerce”.

Bazarchay – river in Zangazur district of Yelizavetpol (Ganja) province. It consists of the branches Goruschay, Lizikchay and Uzchay. It takes its origin from the Sissian Mountain and joins the Bargushadchay River (length is 179 km). It probably reflects the name of Bazar tribe of old Turkish origin (for Bazar tribe see: 77). It has the same meaning with Bazarchay hydronym (133) in Lankaran district in the 19th century.

Bazarchayi – village in Bazarchay region of Ravan province and Sissian region of Iravan province (23, 150). In the source of 1727, it was written that nobody lived in the village (32, 236).

Bazarjig – village in Echmiadzin district of Iravan province (133). It was known since 1590 (169, 237). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians settled there. According to the source of 1886, the population of the village was Armenians. In 1946 the village was named as *Arik* in Armenian. It is a loan name. The village emerged as a result of the location of the families, having come from Kagizman district of Gars province.

Bazarjig – village Abaran region of Iravan province (23,113).

Bazarjig – village in Achagala region of Iravan province (169, 196).

Bazikit – mountain in Alexandropol district of Iravan province (133). In the Turkish languages it consists of two words: *baz* “precipitous mountain” and *igid* “brave man”. The village was called *Bazeikit* in Armenian (60, 69).

Bazum – mountain between Pambak cavity and Lori plateau in Armenia (60, 69). It is from the old Turkish word *baz* (*bayz*), which means “precipitous mountain”.

Bazumtar – peak in the Bazum Mountain plate (60, 69). It consists of the words *bazum* and *tor*, which means “high mountain pasture” in the old Turkish languages.

Bazurmazra – mazra in Sissian region of Ravan province (169, 362). It consists of the words: *bazirik* - “kurgan” (126, 64) and *mazra* - “a field of planting” in the Turkish languages.

Becha – village in Aghjagala region of Ravan province (169, 193).

Bedgus – village in Iravan district of Ravan province (169, 59). The name of the dead village.

Begludagh – mountain in Novobayazid district of Iravan province (133, 34). It is the toponym of Turkish origin extended to the broad area. It is the same with the following toponyms: in the 19th century *Begala-Mokhi* (“means “Begliidagh”) in Dargin district of Daghestan province in the

North Caucasus, *Begleti* and *Beglevan* in Batumi province (133, 34), *Begleti* in Gori district of Tiflis province (means “Begli yeri”), *Boyuk Beglar* and *Kichik Beglar* in Borchali district (133, 35), *Bekla* (the name of the village) in Shamakhi district of Azerbaijan, *Beglar* village in Arash district (133, 35), *Bekli* (the name of the village) in Nukha (Shaki) district (133). Probably, *bekli* means “reinforced territory”, “fortress”, “strong” in the Turkish languages (147, 2, 177-120). See: Bigli.

Bejazin – village in Artashat district. Another name is Bejazlu (60, 70). In 1831 after Armenians from Persia had been settled in the village, the population became mixed. In 1918 the population consisting of Azerbaijanis was banished. In 1945 the village was named as *Vostan* in Armenian. Though it has the same structure with the name of the Bejasin mountain (133) in Badalpasha district of Kuban province in the Northern Caucasus, the meaning of the toponym is unknown.

Bejini – village in Darachichak region of Iravan khanate (159). In the source of 1728, Bechini village was mentioned in Girkhbulag region of Iravan province (23, 36). Even in the middle ages, the population of the village was mixed. Between 1828 and 1829, as new Armenians arrived from abroad, the number of Armenians increased (159). In 1918 Azerbaijani Turks was banished. The village was named after the ancient Bejini fortress (46, 192). The name of the fortress was mentioned in the source about the event associated with Sultan Jalaladdin in 1225 (Rashid addin. 1, 2, pp. 242-243). The fortress reflects the name of Pechene (Pecheneg) tribe of old Turkish origin. At the beginning of our era, Pechenegs probably among the Huns and together with Kangarlis settled in Eastern Anatolia and Arsak province of present-day Armenia and Albany. The toponyms *Bznunik* (*Bajunays* in the Arabian sources), *Bejini* in Eastern Anatolia and *Bejans*, *Pazkank* in Albany in the 7th-10th centuries in the Armenian sources reflect this ethnonym. According to the information of 1588, one of the branches of the Zayamchay River was called *Bachanchay* (167). The names of two *Bjeanevi* villages in Sharopan district of Kutais province and *Bejani* in Signakh district of Tiflis province in the 19th century are the phonetic forms of the same ethnonym.

Bekand – village in Alexandropol district of Iravan province. In 1878 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there. In 1967 the village was named as *Mets Parni* in Armenian. The origin is *Boyuk Bakand*. The distorted form of the name *Baykand*. See: Baykand.

Bekand – village in Artik district. The origin is *Kichik Bekand*. In 1878 the Azeri population was banished and Armenians located there (6, 159). In 1967 the village was named as *Anushavan* in Armenian.

Bekhikhut – mountain summit in Gafan district (60, 70). It consists of the words: *bekhi*, which meaning is unknown and *khut* - “mountain” in Mongolian.

Belishen – village in Goycha region in the Armenian source belonging to the middles of the 13th century (150, 360).

Benis – village in Sissian region of Iravan province (23, 150). It was said in the same source that seven Christian families lived in the village (32, 234).

Benis – village in Vedi region of Iravan province (23,150). It also has the form as *Benus* (ibid).

Beranke – village in Maku region of Iravan province (23, 43).

Berdadagh – village in Yeghegnadzor district (destroyed village).

Berdateg – fortress in Gugark district.

Berdiz – village in Sissian region of Iravan province (23, 131). But in the source of 1727, it was used as *Berli* (32, 254).

Berdiz – village in Sissian region of Iravan province (23, 150).

Beri (Beyri) – village in Surmali district of Iravan province. The name of the village wasn't mentioned in the sources after the ends of the 19th century. In the Buryat-Mongolian languages the word *bayra* means “stopping place”, “camp” (See: Кузьмина Г. Г. Словарь географических терминов и других слов, встречающиеся в бурюских географических названиях. М., 1969, p. 13).

Besh Agal – lake in Echmiadzin district of Iravan province (133, 38).

Beybutabad – village in Zangibasara region of Iravan khanate (159). The name of the village wasn't mentioned in the sources since the middles of the 19th century. It consists of a person's name *Beybut* and the word *abad* - “village”.

Beyrakkand – village in Mazra region of Iravan khante (170, 15). See: Boyrak.

Beyraktabi – village in Daralayaz region of Iravan province (170, 14). It means “settlement depended on Beyrak (village)”.

Beyti Murad – village in Shirakel region of Iravan province (23, 129). “Another name is *Gutbi gishlaghi*” (ibid). It consists of the words *beyt* - “house” in Arabian and a person's name *Murad*.

Beytivan – village in Shirakel region of Iravan province (23, 133). It consists of the words *beyt* - “house”, “temple” (145, 33) and *avan* - “village” in Arabian.

Bezadbulaghi – village in Girkhbulag region of Iravan province (170, 4). It is the distorted form of the name “Behzadbulaghi”.

Beziki – village in Echmiadzin district of Iravan province. It reflects the name of Paziki tribe (135, 48), having lived in Armenia in the middle ages. In the 19th century, one of the branches of Zangana tribe of Kurdish origin was called as *Bazuki* in Persia. See: Baziki.

Bezmindagh – mountain in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). The name of the mountain consists of the words *bayz*, *baz* “precipice” (see: Boz Abdal) and *mengi* “glacier”, “constant snow” (126, 368) in the Turkish languages and means “precipice with constant snow on the top”.

Bibis – village in Gazakh district (now in Ijevan district of Armenia) of Yelizavetpol (Ganja) province (133). In 1978 the village was named as *Bernaberd* in Armenian. In the Russian literature belonging to the 19th century, it was as *Pipis*.

Bichanak – village in Sissian district of Iravan province (170, 164). It reflects the name of Pecheneg tribe of Turkish origin, having lived in the territory of Albany and present-day Armenia in the early middle ages.

Bidni – village in Goycha region of Iravan province (150, 361).

Bigli – village in Novobayazid district of Iravan province (136, 33). In the source it was mentioned as *Biyigli*. (169, 194). In 1918 the population consisting of Azerbaijani Turks was banished. Though half of the population returned afterwards, but at the ends of the 20th century, the village was destroyed. It has the same meaning with the names of *Begli Ahmad* (133, 3) and *Beglu Hussein Sarachlu* (ibid) villages in Gars province in the 19th century. Probably, it's the name, having brought from Anatolia in the result of people's moving and the origin of which is *Bigali*. One of the rivers flowed to the Marmara Sea in Turkey is called *Biga* (in the past it was called *Granik* and the first battle between Alexander Great and Persian army took place in the bank of this river in 334 BC). It is known that one of the rivers in the basin of the Donets River was called as *Bik* (Pletneva S.A. Polovtsi. M., 1990, p. 162). It is also known that in 1364, Turkish ruler Sultan Murad conquered *Biga* fortress in Anatolia (160, 81). It is the phonetic form of the word *baklik* (paklik) - “fortress” (126, 432), which exists in the Turkish languages. It should be mentioned that there was a village named *Bigli* in Artsak province of Albany in the early

middles ages. (“The History of Albany”, book 1, chapter 19). See: Beglu Mountain and Ashagi Baghli.

Bijan – village in Maku region of Iravan province (23, 43).

Bikh – village in Zangazur district of Yelizavetpol (Ganja) province (now Qafan district of Armenia) (133, 46). In the 19th century, the population of the village consisted of Azerbaijanis and Armenians. In 1918 Azerbaijanis were banished. It has the same origin with the following toponyms: in the 19th century the *Bik* Mountain (133, 46) and *Bikova* (original form is *Bikoba*) in Ter province of the Gakh district in Azerbaijan. Probably, it comes from the word *buk* - “forest”, “the bush” (193, 131) in the Turkish languages. In the Altai languages *buk* means “valley along the river between mountains” (170, 13).

Bilak – village in Daralayaz region of Iravan khanate (159). Between 1828 and 1832, Armenians also settled in the village and the population became mixed. In the archive document of 1728, it was mentioned as *Balak* (170, 160). It has the same meaning with the toponyms *Bilakh-Su* (133) in Gara Nogay district of Ter province in the Northern Caucasus in the 19th century. Probably, it consists of the word *balak*, *balik* – “hill” (143, IV, 1, 1609) in the Turkish languages.

Bina Qaragadik – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the village was destroyed. It means bina (temporary living place of nomads in winter camp) in the area called *Garagadik*.

Binnat – village in Iravan district of Iravan province (133). *Binnat* is the name of a man.

Binta – village in Zar region of Ravan province (169, 236). It consists of the words *bina* (nomads’ place of living in winter camp) in Azerbaijani and *deh* - “village” in Persian.

Birak – village in Daralayaz region of Iravan province (32, 311). In the source it was mentioned that nobody lived in the village, but people from neighbor villages cultivated there. It is the distortion of the name *Beyrak*. See: Beyrakkand.

Birali – village in Iravan district of Iravan province (133). In 1949 the population of the village was migrated to Azerbaijan and Armenians settled there. In 1968 the village was named as *Lanjsar* in Armenian. It has the same origin with the following toponyms: *Brili* in Artvin district of Batum province, *Brili* in Batum district of the same province, *Brili* in Gori district of Tiflis province, *Brili* in Rochin district of Kutais province, *Bira-Jeng* in Vladicaucasus province of the Northern Caucasus, *Bir Alambek* in Javad

district of Baku province, *Bir Aghgan* in Ter province, *Biruli* in Zangazur district (133, 39-43). Some of these toponyms were made of the word *bira* - “short river” in the Altai-Turkish languages. For example, the Amur River has *Boyuk Bira* and *Kichik Bira* branches. One of the rivers in Nakhchivan (in Sharur district) is called *Biralichay*. But Ashagi Pirili and Yukhari Pirili in Iravan province in the 19th century and currently Boyuk and Kichik Pirali (in Gabala district) in Azerbaijan probably imply the name of a tribe. In the source of 1593, the existence of Peyralu tribe in “the winter camp Ahistabad of Ganja province” was mentioned.

Birinji Arhaji – village in Surmali district of Iravan province. At the beginning of 1919, the Azeri population was banished and the village was ruined. *Arhaji* is the distorted form of the word *arkach* - “sunless side of the mountain” in the Turkish languages. See: Arkaji.

Birinji Aylanli – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 after the Azeri population had been banished, the village collapsed. See: Aylanli

Birinji Bahlul – village in Talin district. The original form is *Birinji Bahlulkand*. In 1918 after the population was banished and the village was destroyed.

Birinji Bayandur – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133, 34). In 1918 the Azerbaijani population of the village was banished and Armenians from Turkey located there. Then the village was named as *Vagatur* in Armenian. See: Bayandur.

Birinji Chatgiran – village in Iravan district of Iravan province (133). In 1832 the population consisting of Azerbaijani Turks was banished and Armenians from abroad placed there. The name wasn't mentioned after the beginnings of the 20th century. For *Chatgiran* (the local pronunciation form is *Jadgiran*) toponym see: Chatigiran

Birinji Gaya Kharaba – destroyed village in Abovian district. See: Gaya Kharaba.

Birinji Gulubek – village in Echmiadzin district of Iravan province. In 1919 the population was banished and the village was destroyed.

Birinji Tazakand – village in Iravan district of Iravan province (133, 135). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there. It collapsed at the beginning of the 20th century.

Bitli – village in Abaran region of Iravan khanate (159). The name of the village wasn't mentioned in the sources after the beginnings of the 19th

century. It is the same with the following toponyms: in the 19th century *Bit-Naghali* in Kutais province (133, 39), *Bituktapa* in Nalchik district of Ter province in the Northern Caucasus (133, 39), *Bit-Tili* (Bitdili) in Yelizavetpol province (Tovuz d-ict) in Azerbaijan (133, 39), and *Fitdagh* (Ismailli d-ict), and *Bitdili* (the name of the river) in Zagatala district and so on. The meaning is unknown.

Bitlija – village in Iravan district (now in Artashat d-ict) of Iravan province (133, 39). In 1945 it was named as *Barterashen* in Armenian.

Bogharlu – village in Zangazur district (now in Sissian d-ict of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. Probabaly, it is the distortion of the name *Bughutlu*. See: Boyuk Bughutlu Mountain.

Boghazkasan – village in Alexandropol district of Iravan province (133, 40). In the source the name of this village was mentioned in Shirakel region of Iravan province. In 1914 the population consisting of Azerbaijani Turks was turned out and Armenians from abroad settled there. In 1935 the village was named as *Dzorokap* in Armenian. In geographical names the word *boghaz* means “place in the shape of mans throat”, “narrow place”, “narrow passage way”. In the toponyms as the Gizilboghaz Mountain (Lachin district) in Azerbaijan and Garaboghazgol Lake in Turkmanistan the word “boghaz” is in the same meaning. The other part of the toponym *kasan* in the Turkish languages means “a place where stone is made”, “quarry”. As an example, we can use the following toponyms: Dashkasan (in the past there was a quarry in this hill, which is 60 *m* of height) in Jabrail district, Dashkasan (the place, in the east of Gabala fortress in the southeast of Yengija village, Jamal forest, where was a quarry, the centre of Dashkasan district - Dashkasan (in this toponym “dash” is in the meaning of *ore*), Kasan-dash (Kichik dagh) in Julfa district. In the source of 1621, the name of the village Mantash Kasan in Iravan province (150, 27) and in the source of 1727, the name of the village Tashkasan (171) in Dizak region of Upper Garabagh (171) were mentioned. But in the other Turkish languages *kasan* (original form is *gazan*) also means “hollow place”, “lower land”, “hollow of mountain plate”, “pass”, “mountain hollow” (126). For example: this meaning of the word was reflected in the name of the Aghkasan (Gakh district) Mountain. In Kazakhstan there are toponyms as Kara Kazan, Gizil Gazan etc. (126). It has the same meaning with the name of Boghazkasan village (133, 40) in Borchali district of Tiflis province in

the 19th century and with the name of the Darboghaz Mountain(133, 75) in Gars district of Gars province. It has no relation with the name of Boghazkasan fortress, having built by Sultan Bayazid I in the European coast of Bosphor strait and called *Gozaljahisar* (160, 124), because this name reflected possibility to block any ship from abroad in this strait.

Boghazkasan – destroyed village in Alexandropol district of Iravan province (133, 40).

Boghultu – village in Talin district. In 1878 after the population consisting of Azerbaijani Turks had to move to Turkey, Armenians from abroad settled there (6, 159). In 1950 the village was named as *Arteni* in Armenian. The origin is *Bughutlu*. It is the name of the Bughutlu Mountain. See: Boyuk Bughutlu Mountain.

Bonchuglu – village in Abaran region of Iravan province (23, 101). It is the name of the settlement emerged from Abaran village.

Bonjuktapa – village in Igdır region of Iravan province (23, 69).

Boradaghi – mountain in Gugark district.

Boralan Bulagbashi Kandi – village in Aralig region of Ravan province in 1590. Another name is *Kheyraaddin* winter camp (169, 268).

Bordi – village in Sissajan region of Ravan province in the Armenian source (134, 162). Armenian spelling of the word is as *Buradi*. It consists of the words *bur* - “uncultivated land”, “cleared place” (145, 45) and *deh* - “village” in Persian.

Bork – village in Surmali region of Iravan province (170, 17). It consists of the word *beruk* “shattered rocky altitude” in Mongolian.

Borkudalik – village in Karbi region of Iravan province (170, 26). In the source it was mentioned that the village belonged to the man (landlord) called *Khalil* (ibid). The village was named after the rock with natural hole nearby.

Bornak – village in Maku region of Iravan province (170, 17). It is from the name of Gizilbashes’ Purnak tribe. The origin is *Purnak*. The village emerged as a result of location of Purnak tribe by Aghgoyunlu origin.

Boshadir – village in Daralayaz region of Iravan province (23, 59). “Another name is *Daylagan*” (ibid).

Bostanchi – village in Alexandropol district of Iravan province. It was also called as *Bostantala*. In 1878 after the population consisting of Azerbaijani Turks had to move to Turkey, the village collapsed (6, 160). In the middle ages a member of Sultan’s army was called “bostanchi” in Turkey (143, IV, 2, 1680). It is known that one of the old Turkish tribes was

called as *Boston* (see: 77). It has the same origin with the name of *Bostanchi* (Khachmaz d-ict) village in Azerbaijan.

Bostantala – village in Gazakh district (now in Ijavan d-ict of Armenia) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, the village was abolished in connection with collectivization.

Boyrak – village in Surmali region of Iravan province (23, 64). The origin is *Bayrak*. See: *Beyrakkand*.

Boyrudalik – village in Girkhbulag region of Iravan province (23, 78). It means “cliff with a hole on the side”.

Boyukagha – village in Goycha region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village collapsed (*ibid*).

Boyuk Aghamak Gishlaghi – village in Zarzamin region of Iravan province in 1728 (23, 122).

Boyuk Aghviran – village in Girkhbulag region of Iravan province. “Boyuk Aghviran village situated near Jarajur village” (*ibid*).

Boyuk Agdagh – one of the peaks of the Gegham Mountain division in Goycha region (60, 90). In the 30s of the 20th century, it was named as *Spitaksar* in Armenian. It was called so because of the constant snow on the top of it.

Boyuk Ardana – village in Shirakel region of Iravan province (23, 134).

Boyuk Arigvali – village in Artik district. In 1920 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey and Persia placed there. In 1935 the village was named as *Mets Mantash* in Armenian. See: *Arigvali* village.

Boyuk Ayasli – village in Garni region of Iravan province (23, 49). “Another name of the village is *Gushchu*” (*ibid*). See: *Ayasli*.

Boyuk Ayrım – village in Borchali district (now in Tumanian d-ict) of Tiflis province. In 1935 it was called *Ayrım*. In 1988 the population of the village was banished to Azerbaijan. It reflects the name of Ayrım tribe of Turkish origin in the middle ages.

Boyukbagh – village in Chighindara region of Vedi district. It reflects the name of the apricot gardens belonging to Garagoyunlu village there. Afterwards it was joined with Garagoyunlu village.

Boyuk Bekand – village in Alexandropol district of Iravan province (133, 36). In 1878 the population of the village was banished and Armenians from Turkey placed there. In 1967 the village was named as *Mets Parni*.

Boyuk Bughutlu –one of the peaks of the Pambak Mountain chain in Iravan district of Iravan province (133). In the old Turkish languages *bughut* means “male deer”. The mountain was called so because of deer living there.

Boyuk Dallar – village in Iravan district of Iravan province (133). Between 1828 and 1832, Armenians also settled in the village. According to the information, the population of the village consisted of Turks and Armenians (136). In the 20s of the 20th century, Azerbaijani Turks were gradually forced out and the village was called as *Mets Sepasar* in Armenian. In the source belonging to the beginning of the 17th century, it was mentioned as *Dolular* in Kotak (Darachichak) region (150, 362). It has the same origin with the villages *Dallar* in the Kagizman district of Gars province (133) and *Dallar* in Aghsu, Saatli and Shakhi districts of Azerbaijan and in Dmanisi district of Georgia. It is the phonetic form of the name *Telalar*. It reflects the name of Tele tribe of old Turkish origin (see: 78). In the 5th century, Tele tribe consisting of a hundred tents crossed the Irtish River and moved to the west and came to the southeast European steps. Here they mixed with the Gipchags. Probably, in the middle ages, among the Gipchags, they came to the Southern Caucasus and settled there.

Boyuk Davali – village in Vedi region of Iravan province (169, 220).

Boyuk Daya – village in Goycha region of Iravan province (23, 56).

Boyuk Duz – mountain in Spitak district.

Boyuk Duzkand – village in Shirakel region of Iravan khanate (23, 132). It is the name of Saljug Oghuzs’ Bukduz tribe. There are 32 villages called *Bugduz* in Turkey (34, 424).

Boyuk Garabagh – village in Vedi region of Iravan province (23, 52). It reflects the name of Kangar-Pechenegs Garabagh tribe.

Boyuk Garagoyunlu – village in Novobayazid district of Iravan province (now in Basarkechar d-ict) (133, 115). It was also called as *Yellija Garagoyunlu* and *Yengija Garagoyunlu*. In 1919 the population consisting of Azerbaijani Turks was banished. In 1922 a little part of the population returned. In 1935 the village was called as Azizbeyov. In 1988 the population of the village was banished to Azerbaijan.

Boyuk Garakilsa – village in Shirakel region of Iravan province (23, 135). “Boyuk Garakilsa village situated near Garabulag village” (ibid).

Boyuk Garakilsa – village in Gugark district. By 1935 it had been the centre of Boyuk Garakilsa district, since 1935 it had been the centre of Kirovakan district. Then it became the centre of Gugark district. It was called *Kirovakan* in 1935 and then as *Gugark*. Between 1828 and 1832,

after Armenians had been settled here, the population became mixed. In the information belonging to 1886, it was noted that the population of the village consisted of Turks and Armenians (136). In 1988 the Azerbaijanis were banished to Azerbaijan. In 1990 the settlement was called as *Vanadzor* in Armenian.

Boyuk Gilan – village in Garni region of Iravan province (23, 120).

Boyuk Gilyanar – village in Iravan district of Iravan province (133, 62). The local pronunciation form is *Gulunar*. In 1949 the population consisting of Azerbaijani Turks was migrated to Azerbaijan and instead of them Armenians from Sarnakhpur village of Martuni district were placed there (20, 222). See: Gilyanar.

Boyuk Guzilgulla – village in Talin district. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed (159).

Boyuk Gulubayli – village in Echmiadzin district of Iravan province (133). In 1918 the population consisting of Azerbaijani Turks was banished and Yezit Kurds from Turkey settled there.

Boyuk Gushchu – village in Maku region of Iravan province (23, 41).

Boyuk Hakhis – village in Iravan district of Iravan province (133). In 1949 after the population migrated to Azerbaijan, the village collapsed. See: Akhis.

Boyuk Jamishli – village in Alexandropol district of Iravan province (133, 80). In 1878 after the population consisting of Azerbaijani Turks had to move to Turkey (6, 160), Yezit Kurds from Turkey were located here. In 1938 the village was named as *Aragats*. Probably, it is a loan word. There were *Jamishli* village in Gars district of Gars province and *Jamish-Tash* in Kagizman district of the same province in the 19th century (133). See: Jamishli.

Boyuk Jamshidli – village in Ararat district. Between 1828 and 1832, after Armenians had been also settled in the village, the population became mixed (159). In the 30s of the 20th century, the village was called *Jamshidli-Mets*.

Boyuk Kapanak – village in Ani district. In 1918 the population of the village consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there. In 1925 the village was named as Musaelian in Armenian. It reflects the name of Pechenegs' Kapanak tribe of old Turkish origin.

Boyuk Kapanakchi – village in Gukassian district. In 1878 the population of the village consisting of Azerbaijani Turks was banished and

Armenians located there (6, 161). In 1935 the village was named as *Mets-Mantash*. It reflects the name of Pechenegs' Kapan tribe. See: Keyti.

Boyuk Karbi – centre of the Karbibasar, which was one of the regions of Iravan khanate. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled there (159). According to the information of 1886, the population of the village was Armenians (136). As the second settlement was formed in the middle ages (see: Karbi), this village was called *Boyuk Karbi*. It is one of the toponyms of old Turkish origin in the Armenian territory. In the middle ages of Turkish, Persian and Armenian sources *Garbi*, *Karbi* and *Karpi* forms of the toponym were mentioned. *Karpi* (or *Karbi*) was the name of the old fortress in the past. In the source describing the events of 1386, the name of “Garbi (Gerbi) fortress” was mentioned and it was noted that Turkish Sheykh Hassan was its holder (owner) (33, 7). In the source of the 3rd century, along with Armaniya, the name of Karbi region was also mentioned (144, 270). In the document belonging to 1621, it was used as *Karpi* (135, 166). In the 17th century, Armenian author Arakel Tabrizli used this toponym as *Karbi* (57, 89). According to the language relation and meaning, it is the same with the following toponyms: in the 19th century, the name of the *Karbi* village in Gori district of Tiflis province (the name of *Karbi* village in Georgia was known since 1348 – see: Georgian documents of 9th-15th centuries. M., 1882, p. 86.), *Garpichay* (river) in Akhalsikh district of the same province, *Karbu* village in Gaytag-Tabasaran district of Daghestan province (133, 122) and *Mulkum Karpi* village in Zagatala district of Azerbaijan (135, 90). All this proves that the toponym has Turkish origin. In some Turkish languages (also in *Chuvash*) *kar*, *gar* means “strengthen place”, “fortress” (126, 254). Probably, the word *bi* (*pi*), which forms the ending of Karbi and Parbi toponyms and means “settlement” (in the old Turkish languages *ep* “stopping place”- 141, 1) has the same meaning with the word “fi” in the names *Yerfi* in Guba district, and in the 19th century *Bozfi* in Yelizavetpol district. The names of the villages *Korpali* and *Korpulu* (133, 130) existed in Iravan province and Georgia in the 19th century, according to their origin, they are the distorted forms of the name of “Karpili”.

Boyuk Kati – village in Akhurian district. In 1946 it was named as *Akhurian*. Among the local population it was also called as *Keyti*. It has the same meaning with the following names of toponyms: in the 19th century, *Keyti* village (another name is *Shorchali*) in Novobayazid district of Iravan province, the *Katidagh* Mountain in the same district and in Javanshir

district of Azerbaijan, *Katitapa* in Gaghizman district of Gars province, *Kadikand* in Batum district of Batum province, the *Kedis-Tava* Mountain in Shoropan district of Kutaisi province, *Kedis-Ubani* village in Rachin district of the same province, *Keydi* village in Andi district of Daghestan province (133). See: Keyti.

Boyuk Khana – village in Maku region of Iravan province (23, 40).

Boyuk Khirdakar – village in Zarzamin region of Iravan province (23, 122). It consists of the following words: *khirda* (little, small) in Azerbaijani and in Arabian *qar* - “cave”, ”den” or in Turkish *qar* “unconquerable cliff” (108, 107). It should be mentioned that the second part of the mountain names in Azerbaijan and Armenia consists of the word “qar”, “kar”. Armenian explorers, who think that “kar” is the Armenian word, which means “stone”, consider this as the fact proving Armenians living there in the past times. But this consideration is absolutely wrong. The word *qar* in Eastern Persia (Afgan, Tajik, and Jagnab) languages also means “mountain”. It is possible that together with Turks, moving to the west, this word was brought here. In Azerbaijan the first part of the following mountains are completely in Turkish (see: 79, 100): *Babagar* (Tovuz district), *Buzduggar* (Kalbajar district), *Kechalakar* (Kalbajar district), *Goshnakar* (Gadabey district), *Chimgar* (Khanlar district), *Hingar* (Ismaili district), *Chokhgar* (Shaki district), *Keshungar* (Oghuz district) and so on. *Kalkagar*, *Sunkar* and other mountains in Kazakhstan also belong to this list. See: Babakar.

Boyuk Kuznut – village in Gegarkuni (in Armenian) region (present-day Goyja region) of Iravan province (150, 360). It consists of the word *kuz* - “autumn pasture” in the Turkish languages.

Boyuk Masumlu – village in Garni region of Iravan province (23, 49).

Boyuk Mazra – village in Novobayazid district (then in Basarkechar district) of Iravan province (136, 34). Between 1915 and 1918, after Armenians from Turkey had settled in the village, the population of the village became mixed. In 1988 the Azerbaijani population was banished. Another name is *Galaaghali* (20, 280). It emerged in the mazra (field of planting) belonging to Galaaghali village at the beginning of the 19th century. In the middles of the 19th century, cattle-breeders of the village had summer pastures called “Aghdash” and “Haji Gurban darasi” (136, 34).

Boyuk Ordak – village in Goycha region of Iravan province (23, 55).

Boyuk Ordakli – village in Darachichak region of Iravan khanate (159). It was used as *Boyuk Ordak* in the source of 1728 (23, 55). It wasn't mentioned in the sources after the middles of the 19th century.

Boyuk Ortakandi – village in Sissian region of Iravan province (23, 150). “Another name is *Ortagir*” (ibid).

Boyuk Sariyal – village in Akhurian district. In 1940 the village was named as *Mets Sarnar* in Armenian. It consists of the words: *sari* - “yellow” and *yal* (mountain plate) in Azerbaijani.

Boyuk Sariyar – village in Alexandropol district (now in Gukassian district) of Iravan province (133, 219). It consists of the words: *sari* - “yellow” and *yar* - “ravine” in Azerbaijani. See: Sariyar.

Boyuk Shahriyar – village in Oktemberian district. Between 1828 and 1830, the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled there. According to the information of 1886, the population of the village was Armenians. The village was called as *Shahriyar-Mets* in in the 30s of the 20th century and as *Nalbandian* in 1950. See: Shahriyar.

Boyuk Shishtapa – village in Gizilgoch (now Gukassian) district. In 1921 after the Azeri population of the village had to move to Turkey, Armenians located there. It was named as *Mets Sepasar* in 1946 (6, 161).

Boyuk Shollu – village in Zangibasar (Masis) district. In 1988 the Azerbaijani population was banished.

Boyuk Tapakoy – village in Daralayaz district (Amasiya district) of Iravan province (133). In 1950 it was joined with Kichik Tapakoy village. In 1988 the population was banished to Azerbaijan. In 1990 the village was named as *Dashtavayr* in Armenian. The village is situated in the mountainous territory which is in 2027 m of height. It consists of the words: *tapa* - “hill” in Azerbaijani and *koy* - “village” in Turkish.

Boyuk Tuklu Tapa – village in Noemberian district.

Boyuk Vedi – village in Vedibasar region of Iravan khanate. It has been known since 1590 (169, 214). In 1918 the population consisting of Azerbaijanis was banished and between 1915 and 1918, Armenians from Turkey settled there. It was called as *Vedi* in 1946 and as *Ararat* in 1968. In 1951 Azerbaijani families in Vedi were migrated to Azerbaijan. It consists of the word *vadi* - “valley” in Arabian. See: Vedi-Ulya.

Boyuk Yenija – village in Mazra region of Iravan province in 1728 (170, 15).

Boyuk Yokhush – mountain in Abovian district.

Boyuk Zeyva – village in Echmiadzin district of Iravan province (133). Between 1828 and 1832, Armenians from abroad also settled in the village. In 1918 the Azerbaijani population was banished. In 1978 the village was

named as *Artashen* in Armenian. It consists of the word *zaviya* - “corner”, “angle”, “chapel” and “meeting-house” in Arabian.

Boyuva – village in Khinzirak region of Iravan province (23, 46).

Boz Abdal – mountain chain in Alexandropol district of Iravan province. In the middles of the 19th century, one of the mountains in Borchali district of Iravan province was called *Bezabdal* (99, 367). The local pronunciation form is *Buzovdal*. In Azerbaijan and Armenia the word *boz* in toponyms has two meanings: 1) in a number of geographical names this word means “greyish land”, “a place where the rock of land is grey”, “plantless” (or rarely planted), “naked, without forest”, “sterile land”; 2) in the names of cliffs and mountains the word *boz* is the distortion of the word *bayts*, *bayz*, *bays* (*baz* in Azerbaijani) - “precipitous cliff”, “gheer cliff”, “mountain with the river running in narrow valley at the bottom of it” in the Altai languages (126, 65). But as the word *boz* in most cases is pronounced as “baz”, “biz”, “vaz” in oral speech, it is impossible to identify its meanings. In the meaning of “precipitous cliff”, this word was first known from the name of Babak’s Bazz fortress (Garadagh region of the Southern Azerbaijan). The words “baz,”vaz” in Teyvaz, Janbaz, Lehvaz, Kapaz toponyms in the territory of Northern Azerbaijan express the meaning of the name of Bazz (original form *Bayz*) fortress. So the name of the Boz Abdal Mountain means either “Abdal cliff” or “Abdal Mountain with grey rock”. The component “Abdal” in toponym means either the name of a person or the name of Abdal tribe of Huns. The name of the following toponyms were formed by means of this word: in the 19th century *Boz Abdal* (another name is *Todardagh*) Mountain in Borchali district of Georgia, *Vays-Kom* village and *Vayz-Kom* winter camp in Kagizman region of Gars province (133, 47), *Nasirvaz* village in Ordubad district, *Janbaz* (from the word *chang* “precipitous mountain ravine” in the old Turkish languages - 126, 626) and the *Mavas* Mountains in Upper Garabagh, *Sarvaztapa* Mountain in Goranboy, *Bezmintapa* Mountain in Gubadli district, *Dostu-Bazi* and *Osman-Bazi* mountains in Shamakhi district and so on. According to a decree, this mountain was named as *Bazum* in Armenian. It seems Armenians don’t know that the word “baz” in the names of mountains is a Turkish word. See: Darabaz.

Bozburun – village in Echmiadzin district (Talin district) of Iravan province (133, 41). In 1920 the population consisting of Azerbaijani Turks was banished and the village was ruined. It is from the name of the Bozburun Mountain.

Bozburun – mountain in Iravan district of Iravan province (133). It consists of the words *boz* - “grey” (because the soil of the mountain is grey) and *burun* - “nose”, “mountain’s jut in the shape of a nose” (*Aghburun* in Apsheron, *Gizilburun* in Siyazan, *Dashburun* in Beylagan d-ict).

Bozchali – village in Garni region of Iravan province (23, 101). “Another name is *Babakhanli*” (ibid). It comes from the name of Gizilbahs’ Bozchali tribe (24, 193). In the middle ages one of the branches of Anatolia Bayats was called as *Bazcha* (34, 175).

Bozdar – mountain in Surmali district of Iravan province (133, 41).

Bozdashli – village in Shirakel region of Iravan province (23, 125). “Another name is *Suluchay*” (ibid).

Bozdoghan – village in Alexandropol district (now in Ani d-ict) of Iravan province (133, 41). It was mentioned as the name of the village in Karbi region in the source (23, 96). In 1850 the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled (6, 160). In 1935 the village was named as *Sarakap* in Armenian. It reflects the name of Bozdaghan tribe (34, 202) of Turkish origin, having lived in the south-west of Anatolia in the 13th century. One of the tribes, having lived in Gochhassar region of Anatolia was called *Bozdoghan* (34, 188). In the middle ages Bozdoghan village in Eastern Turkey was known (150, 117).

Bozgala – village in Amasia district. In 1920 the population of the village consisting of Azerbaijani Turks was banished. In 1922 a part of them returned again. In the 30s of the 20th century, the village collapsed in connection with collectivization. In 1946 the village was abolished. It was also called as *Shindlar*. The name of the village reflects the name of “Boz gala” (fortress) (another name is “Koroghlu galasi”) [6, 160].

Boz Gunnut – mountain in Vedibasir region. See: Gunnut.

Bozkaha – village in Zangazur district (now in Gorus d-ict of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It consists of the words: *bayz* - “precipitous cliff” (see: Boz Abdal) and *kaha* (cave). It means “a cliff with cave”.

Bozkand – village in Alexandropol district of Iravan province (133, 41). It was also called *Bozikand* (133, 41). Another name is *Hamzachimani*. In the middle of the 19th century, Azerbaijani Turks were banished and Armenians settled there. According to the information of 1886, the population was Armenians. In 1978 the village was named as *Markohavit* in Armenian. It consists of the words *bayz* (*baz* in Azerbaijani) - “precipitous cliff” (see: Boz Abdal) in the Turkish languages and *kand* “village “. It has

the same meaning with the toponyms *Osmanbazi* and *Dostubazi* in Azerbaijan.

Bozkand – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). Another name is *Darakand*. In 1918 the population consisting of Azerbaijani Turks was banished and Armenians settled there. The population returned in 1922, but was not allowed to enter the village and was settled in Agudi and in other neighbour villages (20, 182). It has the same meaning with the toponym Bozikand (see).

Bozkosa – village in Iravan district of Iravan province (133, 41). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed.

Bozkoy – village in Gugark district. In 1915 the population consisting of Azerbaijani Turks was banished and Armenians from abroad located there (6, 160). In 1978 the village was named as *Markovit* in Armenian. The origin is *Buzakoy*. It consists of the words *busa* - “stopping place of nomads”, “camp” in Mongolian and *koy* - “village” in Turkish. Another name was *Hamzachaman*.

Boznali – village in Zangazur district of Yelizavetpol (Ganja) province (now Sissian district of Armenia). Another name is *Aghkorpulu*. The distortion of the phrase “Basin eli” (Basin land). It reflects the name of the Basin tribe of old Turkish origin. Probably, the village was formed as a result of population movement during which the families belonging to Akkorpu land from Basin region of Anatolia were settled here. See: Bashnali.

Boztapa – mountain in Iravan district of Iravan province (133, 41).

Boztapa – kutan in Surmali district of Iravan province (133, 41).

Bozyokhush – village in Alexandropol district (now in Gukassian district) of Iravan province (133, 41). In 1878 after the population consisting of Azerbaijani Turks had to move to Turkey (6, 160), Armenians from Turkey settled there. According to the information of 1886, the population of the village was Armenians. In 1946 the village was named as Musaelian in Armenian. It comes from the name of Bozyokhush pass.

Bozyokhush – river in Novobayazid district of Iravan province (133, 41). It consists of the words *bayz*, *baz* - “precipitous cliff” and *yokhush* - “ascent” in the Turkish languages.

Budagbey Gishlaghi – winter camp in Karbi region of Iravan province (23, 85). The name of the winter camp belonging to Tarnagut village (ibid).

Budar – village in Zarzamin region of Iravan province (23, 120).

Bughadagh – village in Surmali district of Iravan province (133, 43). It means mountain, where bulls (male deer) live. It has the same meaning with the name of the Bughadash Mountain (Shusha d-ict) in Azerbaijan. See: Boyuk Bughutlu.

Bughajig – village in Zangazur district (now in Sissian d-ict of Armenia) of Yelizavetpol (Ganja) province (133). In 1906 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It is the name, which was brought by Shamla tribe, having lived in Buka region (72) of Syria (Sham) in the middle ages. It is a hamlet emerged from Shabadin (see) village (103, 170).

Bughakar – village in Zangazur district (now in Meghru d-ict of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed in connection with collectivization in the 30s of the 20th century (20, 170). It consists of the words: *bugha* “bull” and *gar* “unconquerable (precipitous) cliff” (108, 107) in Azerbaijani. See: Babakar and Boyuk Khirdakar.

Bughamlu – village in Iravan district of Iravan province (133, 43). The name has not been mentioned in the sources after the ends of the 19th century. Probably, it is the name of a tribe.

Bughatapa – one of the peaks of the Shirak Mountain plate (60, 101). In the 30s of the 20th century, the village was named as *Sulasar* in Armenian. The name of the mountain is associated with the living of bull deer there.

Bughavar – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province (133, 43). In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It consists of the word *bugha* (bull, male deer).

Bughdashin – village in Alexandropol district of Iravan province (133, 41). In 1947 the village was named as *Bagravan* in Armenian. It has the same meaning with the toponym *Bughdashin* (the name of a lake) in Akhalkalki district of Tiflis province.

Bughdatapa – village in Novobayazid district of Iravan province (133). In the 30s of the 20th century, the population consisting of Azerbaijani Turks was banished and the village was destroyed. At the beginning of the 17th century, it was one of the villages, belonging to Garavang (Sevvank in Armenian) cloister in the Goycha Lake (150, 361).

Bughdatapa – mountain in Alexandropol district of Iravan province (133, 41). It is a peak in the north slope of The Gelam (Gegham) Mountain plate in Goycha region. In the source of 1728, it was used as “Bughda-i-

tapa” (170, 12). It has the same meaning with the toponym *Bughdagh-Su* in Gadabey district.

Bulagbashi – village in Garnibasari region of Iravan khnate (159). It was known since 1590 (167, 270). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed.

Bulaglar – destroyed village in Sharur-Daralayaz district of Iravan province (133, 45).

Bulaglar – village in Sharur-Daralayaz district (Azizbayov district) of Iravan province (133, 45). Another name is *Bolbulag*. It is really a place where there are a lot of springs (*bol* means “a lot of”, *bulag* means “spring” in Azerbaijani). In 1949 the population of the village was moved to Azerbaijan and the village was abolished.

Bulagli – village in Aghjagala region of Ravan province (169, 192).

Bulagli – village in Masis district. Another name is *Habilkand*. In 1940 it was called *Kalinin*.

Bulkheyir – village in Abaran. It has been known since 1590 (169, 237). In the 30s of the 20th century, because of collectivization, the population consisting of Azerbaijani Turks was forced out and Armenians settled there. The village was named as *Shenavan* in Armenian in 1950. It was used as *Abdulkheyir* in the source of 1728 (170, 11). It consists of a person’s name Abdul (Abil) and *kair* (khair), which means “mellow (loose) soil”, “river bed” (126, 241). In Altai, in the Tuva language *khayir* means “saline land”, “salt ridden lands where cattle carried” (Словарь географических терминов Западной Сибири [Dictionary of Geographical Terms of Western Siberia] L., 1970, p.76.) It has the same meaning with the name of *Bulukhauri* (133, 45) village in Ozurget district of Kutaisi province in Georgia in the 19th century and with the name of the *Aghbatkheyir* (it consists of the words *agh* which means *white*, *bat* which means “face” “surface” in Turkish and the word *khair*) Mountain in Azerbaijan. See: Amirkheir.

Bunduk – mountain in Alexandropol district of Iravan province (133, 45).

Buninis – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. It was first known in 1468 (134, 168). In the source belonging to the middle of the 19th century, it was mentioned as *Pulnis* (103, 164). It seems that they are the names of different villages. *Buninis* consists of the word *bune*, which means “house”, “building”, “place” in Persian (145, 42) and *naus* in Arabian (original form

is *naos* in Greek), which means “temple”, “construction”, having built on the tomb (grave) of Zoroastrian deads during the Sassanids period - V.V.Bartold, 2nd, 1st, p. 212)

Bunut – village in Vedibasars region of Iravan khanate. Another name is *Garatorpag*. In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It has the same origin with the name of the *Bunut* village in Azerbaijan.

Burdalag – village in Garnibasars region of Iravan khanate. It was mentioned in the source belonging to the 1728 (23, 103). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed. It was known from the source of 1728 (170, 87). Probably, the name is the distorted form of *Burdal*. It was named after the Burdalan people that was one of the three branches (Burdalan, Kirki, and Charju) (58,140) of Turkish tribe called Yarsari in Turkmens.

Burdun – village in Garnibasars region of Iravan khanate (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed (ibid). It consists of the words *bor*, *bur* “gray” and *ton* “hill” (126, 557) in the Turkish languages.

Burjalilar – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. In 1918 after the population had been banished, the village collapsed. *Burjalilar* is the name of the stock founded the village.

Bujag – village in Karbi region of Iravan province (23, 93).

Bukulhasan – village in Maku region of Iravan province (23, 41).

Bulbulabad – village in Girkhbulag region of Iravan province (170, 7). In the source the village was mentioned to be a settlement emerged from the village Khalifkand (ibid).

Bulbulolan – village in Daralayaz region of Iravan khanate (159). Another ancient name is *Kaha* (20, 354). In 1918 the population consisting of Azerbaijani Turks was turned out and the village was destroyed. Original form is “Bulbulolan”. It means “a place with nightingale”. The villages called *Bulbulabad*, *Kalate-bolbol* are known in Persia (145, 42). In a number of toponyms by Turkish origin in Azerbaijan and Armenia, the words *olan* (the form of the verb *to die*), *olan* (the form of the verb *to be*) and *alan* (the form of the verb *to take away*) sometimes were distorted in every-day speech. For example: in the name of *Davaolan* (mountain of 1659 m of height in the north of Chagazur village in Upper Garabagh) the word “olan” indeed means “died” (animals’ death falling from the cliff), but in *Gulalan* (Khachmar district) means “where lake exits”, in *Naftalan*

means “a place where oil exists”, in the name of the *Gochalan* River (Gabala district) means “river which takes away sheep”. See: Takaolan.

Bullur – village in Igdir region of Iravan province (23, 67).

Burkan – village in Maku region of Iravan khante (23, 40). “The population belongs to Dumbulu people” (ibid).

Burnak – village in Maku region of Iravan province (23, 42). The origin is *Purnak*. It is the name of one of the Gizilbashes’ tribes in the 16th century. By origin it is from the name of Aghgoyunlus’ Purnak tribe (34, 160). See: Bornak.

Burungot – village in Zangazur district (now Sissian district of Armenia) of Yelizavetpol (Ganja) province. The name wasn’t mentioned in the sources since the end of the 19th century. It consists of the words: *burun* (nose; mountain nose) and *gut* (got) in Azerbaijani. In Turkish languages the word *gut* means “fortress” (L.Z.Budagov. II, 144), but in Mongolian it means “camp”, “stopping place”. The component “gut” of the toponym was reflected in a lot of geographical names in Azerbaijan and Armenia. For example: *Atagut* in Upper Garabagh (it has been known since 1727), *Atagut* in Kurdamir district, *Tug-Kot* in Aghdara district (in 1828 after Armenians had settled there, it was called *Tkhkot*) and *Khoshagut* in Aghdara district. The name of *Khut* province (*Khut-Zabug* village in Zashin district was named after this province) in the Eastern Anatolia in the middle ages also belongs to this list.

Burunlu – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. The toponym is associated with the geographical shape of the territory.

Buzavand – village in Garni region of Iravan province (23, 49). “Another name is *Abdulhaji*” (ibid).

Buzavand Akhundlu – village in Garnibasar region of Iravan khanate (159). The origin is as *Bozavand-Akhundlu*. The name wasn’t mentioned since the middles of the 19th century. In the source of 1728, only the name of *Bozavand-Zirzir* (Abdulhaji) village in Garnibasar was noted (170, 9). It reflects the name of Gizilbashes’ Bozavand tribe. It has the same origin with the name of the *Bozavand* village in Azerbaijan. It means “Bozavand families belonging to Akhund (theologian of Iravan khanate)”.

Buzavand Gulamali – village in Garnibasar region of Iravan khanate (159). The origin is *Bozavand Gulamali*. The name wasn’t mentioned since the middles of the 19th century. It means “Bozavand families belonging to Gulamali (the name of a landlord)”.

Buzavand Kabir – village in Garni region of Iravan province (170, 79). In the source the village was also mentioned to be called as “Aghjagishlag” (ibid).

Buzavan Godak – village in Garni region of Iravan province (170, 81). In the source the village was also noted to be called as “Inas” (ibid).

Buzkhana – village in Garni region of Iravan khanate (170, 79). In the source the village was also mentioned to be called as “Aghjagishlag (ibid). Probably, it consists of the word *busa* - “stopping place”, “camp” in Mongolian.

Chakchak – village in Shirakel region of Iravan province (170, 124). It’s from the name of Chakchak tribe Turkish in origin.

Chachkhan – mountain in Alexandropol district of Iravan province (133, 281).

Chadirchilar – village in Igdird region of Iravan province (170, 19).

Chagazir – village in Daralayaz region of Iravan province (170, 13). It’s as *Chagazur* in the source of 1727. The dwelling of six Armenian families in the village is mentioned in the source (32, 264).

Chaghirag – summer pasture in Ravan province (169, 66).

Chajur – village in Alexandropol district of Iravan province. Russians and Armenians also settled in the village after the middle of the 19th century. The village was ruined after the banishment of its population.

Chakazgird – village in Vedi region of Iravan province (170, 51). Later it’s known as *Chogaz*. It’s from the words of *chugas* (alone hill) (126, 620) and *gird* (a fortress) in Altai languages or *gerd* (a round hill) in Persian.

Chakazgird – village in Girkhbulag region of Iravan province (170, 51).

Chakarshin – village in Iravan district of ravan province (169, 59). It consists of Chakar tribe’s name of ancient Turkish speaking Bulgars and *sin* (chin, shin) affix in ancient Turkish (162). Maybe the toponym was originated from the words: *chakar* (a place fortified and covered with fortress walls apart from the castle) and *shin* (the precipitous and ravine part of a plateau, a mountain covered with snow and not visited by a man) (145, 249).

Chakhkali – mountain in Alexandropol district of Iravan province (133, 281).

Chakhkali – river in Alexandropol district of Iravan province (133, 281).

Chakhmag – village in Gars district (now in Amasiya region) of Gars province. The population lived mixed after the settlement of Armenians coming from Turkey in 1918. The Azeri population of the village was banished to Azerbaijan in 1988. It's known since the middle ages (101, 158). It's one of the many toponyms with *chakhmag* component in the Caucasus in the 19th century (133, 281). The name of the village is connected with the *guary* named as *Chakhmag* nearby.

Chakirli – village in Novobayazid district of Iravan province (133, 281). Another name is *Gizilbulag* (ibid). Armenians coming from Turkey in 1915-1918, settled in the village in 1918. After it the population of the village was mixed. The village was named as *Sovetakert* in Armenian in 1978. The Azeri population of the village was banished to Azerbaijan in 1988 (20, 294). It was founded as a result of the settlement of families belonging to Gazakh's Chakirli tribe in a place named Gizilbulag. But Chakirli tribe belongs by origin to Chakar tribe of Bulgars of ancient Turkish in origin (78). Garagoyun's Chakurlu tribe is also known (34, 158).

Chakli – village in Vedi region Ravan province (169, 223). It's from the word *chakil* (a little river stone) (126, 223).

Chakmayurd – mountain in Alexandropol district of Iravan province (133, 278). Originally, Chakmagyurd. It's in the meaning of a land in a place, where a flint is mined.

Chalab – village in Shirakel region of Iravan province (23, 133). It's situated in the vicinity of Garakilsa village. It's from the word *chalaf* (a deep, round cavity formed in a rocky stony place as a result of the fall of water) in Persian (145, 245).

Chalabi – village in Gars district (now in Amasiya region) of Gars province. It's mentioned in the source of 1728 (170, 140). The Azeri population of the village was banished and Armenians settled there in 1860 (6, 187). The village was named as *Chiradzor* in Armenian in 1946. The name of the village is as *Chalabi-Gishlagin* in the source belonging to the beginning of the 18th century (46, 213). *Chalabi* is a person's name (*chalabi* - lord, is in the meaning of *mister* in Turkish). It's the same in meaning with the toponym of *Chalabikand* (the other name is *Keshishkand*) in Armenian in the first half of the 17th century (150, 191).

Chalabi – river in Alexandropol district of Iravan province (133, 282).

Chalabibulag – village in Aralig region of Iravan province (170, 39).

Chalabigishlag – village in Iravan province (910, 213). It was one of the villages belonging to Echmiadzin church.

Chalaf Kechut – village in Alexandropol district of Iravan province (133, 89). It's the same in meaning with the name of *Duz-Gechud* village in Gars province in the 19th century (133, 89). The meaning is unknown.

Chalagil – arable land in Aralig region of Ravan province (169, 269). It consists of the words: *chala* (a hollow place) and *agil* (a yard for keeping sheep) in Azerbaijani.

Chaldagh – village in Darakand-Parchenis region of Iravan khanate. The village was ruined after the banishment of its population in 1828-32 (159). It's from the name of the Chaldagh Mountain.

Chaldagh – mountain in Iravan district of Iravan province (133, 278). The word *chal* before the names of mountains denotes the grayish color of a rock. For ex. *Chaldash* (Gadabay region), *Chaldagh* (Tovuz region) in Azerbaijan. But the word *chal* at the end of mountain names is from the word of a small mountain, a hill (32, 27). *Mollachal* (Khanlar region), *Agh Mollachal* (Gazakh region) and so on.

Chaldash – village in Amasiya region (a ruined village).

Chaldash – mountain in Novobayazid district of Iravan province (133, 278). It's in the meaning of grayish colored rock.

Chaltag – summer pasture belonging to Solok village in Novobayazid district of Iravan province (136, 33).

Chaltapa – village in Khinzirak region of Iravan province (23, 47).

Chaltapa – village in Karbi region of Iravan province (23, 93). It became a ruined village since 1919.

Chamarlu – village in Novobayazid district of Iravan province (133, 279).

Chambarak – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol province (133, 279). It was called *Krasnoselo* in honor of 11th army in 1937. It's from the word *chambarak* (a large smooth place in the slope of the mountain).

Chambarak – village in Vedibassar region of Iravan khanate (159). The village was named as *Surenasten* in Armenian in 1935. The population of the village was banished to Azerbaijan in 1988. Probably, it's from the name of *Chambarak*, which was a summer pasture of cattle-breeding people in the Small Caucasus in the past.

Chaman Daghi – mountain in Gafan region.

Chamargirilan – winter quarters in Gazakh district (now in Shamshadil region of Armenia) of Yelizavetpol province (133). The village was ruined connected with the collectivization in the 30s of the 20th century.

Chamkhal – river in Alexandropol district of Iravan province (133, 279). It's the same in meaning with the word *cham* (a pine-tree) in the name of the Yalakuz-Cham Mountain in Ardahan district of Gars province in the 19th century (133).

Chamurlu – village in Surmali region of Iravan khanate (159). The village was ruined at the beginning of the 20th century. It's from the name of Chamurlu region in Turkey in the middle ages (150, 117).

Chamurlu – village in Echmiadzin district of Iravan province (133, 279).

Chanagli – summer pasture belonging to Soyugbulag village in Novobayazid district of Iravan province (136, 32). It's from the word *ching* (a precipitous in the height of 300-350 *m*, sheer ravine, precipitous bank) in Turkish (143, III, 2, 2116). The Changallar Mountain in Shaki region.

Chanakchi – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 279). The population of the village was banished and the village was ruined in 1914. It was founded on the basis of Garadige village (103, 154). There were eight villages named *Chanakchi* in the Caucasus in the 19th century (133, 279). It's the same in meaning with the name of *Chanakchi* (another name is *Avataran*) village in the Mountainous Garabagh. *Chanakchi* is in the meaning of “wooden bowl-makers”.

Chanakchi – village in Daralayaz region of Iravan province (170, 13). It's said in the source that, nobody lived in the village, they had moved because of being Shiah (adherent of one of the Moslem sects) (32, 276).

Chanali Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123). Nobody lives there.

Chandar – village in Garni region of Iravan province (23, 99). The other name is *Bashnali* (ibid). It's from the name of Chandar tribe.

Changli – village in Iravan district of Iravan province (133, 279).

Chanki Darasi – village in Shirakel region of Iravan province (170, 124). It consists of the words: *chang* (top) and *dara* (valley) (126, 607).

Chankitapa – village in Shirakel region of Iravan province (23, 136).

Chapakhchay – river in Ararat region of Iravan district in Iravan province (133, 279).

Chapni – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol province (133, 280). One branch of Ulu-Yorug tribe confederation in Anatolia was called as *Chapni* in the middle ages (36, 186). It was founded as a result of the settlement of Gizilbash's *Chapni* tribe in the 16th century (16, 14). It represents the name of Saljug Oghuz's

Chabni tribe in origin. The Azeri population of the village was banished in 1828 and Armenians coming from Iran settled there (103, 170). That's why, according to the information belonging to the 80s of the 19th century, the population of the village were Armenians. There are 43 villages named as *Chapni* in Turkey (34, 416-417). It's the same in origin with the name of *Chapni* village in Kalbajar region.

Chapni – two villages in Surmali region of Iravan province (23, 63).

Charbag – village in Zangibasir region of Iravan khanate (159). In the source of 1728, this village in Girkhbulag region (in Iravan district in the 19th century) is mentioned named as *Hurramabad* (170, 38). Armenians settled there after the banishment of its Azeri population in 1918. The population returned in 1925. Azeri population of the village was banished in 1948. It consists of the words: *jar* (valley) and *bag* (farmstead) in Turkish. About Charbag (garden) in Ardalan province of Kurdistan in the middle ages (see: 120, 118). It was called with the name of famous Charbag Garden in Isfahan in the middle ages (*Cheharbag* in Persian). Charbag is in the meaning of a garden belonging to a ruler (145, 246). About Charbag garden situated in the valley in Turkmenistan (in Garrigala region), (see: S. Ataniyazov. Ashgabat, 1980, p. 300).

Chardagli Gayatapasi – village in Karbi region of Iravan province (23, 97).

Chardakli – village in Vedi region of Ravan province (169, 293). It's as *Chardakli* in 1728 (170, 92).

Chardash – mountain in Iravan district of Iravan province (133, 280). It consists of the words: *jar* (valley, precipitous bank, ravined valley) and *dash* (rock) in Turkish.

Charekvar – village in Zarzamin region of Iravan province (23, 120). It's from the name of Charek fortress existed in the middle ages and from the word *var* (a place) in Persian. It's the same in origin with the name of Charaktar (that's *Charaklar*, *Charaklilar*) in the Mountainous Garabagh.

Charigli – arable land in Abnik region of Ravan province (169, 257).

Charikchi – village in Igdir region of Iravan province (170, 19).

Charikchili – village in Igdir region of Iravan province (170, 15).

Charkhach – village in Gazakh district (now in Dilijan region of Armenia) of Yelizavetpol province. The population of the village was banished and Armenians settled in 1918. The village was named as *Kuybishev* in 1949. It's in the meaning of a *jar* (a cross shaped stony valley).

Charsala – mountain in Surmali district of Iravan province (133, 280).

Charakdar – village in Zebil region of Ravan province (169, 330). It`s the same in meaning with the name of Charaktar village in the Mountainous Garabagh in Azerbaijan. It`s from the name of Charek castle existed in the middle ages.

Charakli – village in Khinzirak region of Iravan province (170, 7). It was founded as a result of the settlement of Charakli tribe, having lived in Anatolia in the middle ages (90, 29). *Charakli* is the phonetic form of *Cherikli* branch of Saljug Oguz`s *Avshar* (Afshar) tribe in origin (34, 165).

Charakli – village in Karbi region of Iravan province (23, 94).

Charchachi – village in Abaran region of Iravan province (23, 109).

Charchiboghan – village in Sharur-Daralayaz district of Iravan province (133, 280). It`s from the name of the Charchiboghan River. (*charchi* - from the word of a *tradesman* in Turkish).

Chariklik – village in Zar region of Ravan province (169, 327). Probably, it`s in the meaning of a military camp consisting of *cherik* (troop) word in ancient Turkish (this word is also mentioned in “The Book of Dada Gorgoud”).

Charjakir – village in Shirakel region of Iravan province (23, 128). It`s from the words of unknown *charja* and *ger* (a nomad tent, a house) in Mongolian.

Charjar – village in Darachichak region of Iravan khanate (159). It`s not mentioned in the sources after the middle of the 19th century. It`s supposed that, it consists of *Charjar* name, given to people belonging to Bakdash Suphi (mystic) community in Turkey in the middle ages.

Chatal – village in Mazra region of Iravan province (23, 62). It`s the same in meaning with *Chatal* toponym in Javad district in the 19th century (133, 281).

Chatan – village in Zarzamin region of Iravan province (23, 121). It`s the same in meaning with the mountain names *Chatankut* in Kagizman district of Gars province, *Chatantau* in Lechkhum district of Kutais province (133, 281).

Chatan – village in Daralayaz region of Iravan province (170, 16). It`s the same in meaning with the name of the Chatandash Mountain (Jabrayil region) in Azerbaijan.

Chatindara – valley in Krasnoselo region.

Chatindara – river taking its beginning from the Childir Mountains in Amasiya region. Length – 17 km. It was called so, because of its flowing through Chatindara valley (6, 19).

Chashurlu – village in Karbi region of Iravan province (150, 197). The village is mentioned in the source called as *Bokhemis* in Armenian. It's clear from the information that, the population of the village was mixed then.

Chatag – summer pasture in Spitak region.

Chatal Chingil – winter quarters in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined connected with the collectivization at the 30s of the 20th century. It consists of the words: *chatal* (a junction of two mountains) and *chingil* (volcano originated stones). It was named as *Razdan* in 1935 and as *Yechashen* in Armenian in 1967.

Chatal Kaha – mountain in Sissian region.

Chatallar – village in Karbi region of Ravan province (169, 208). Probably, it's from the word *chat* (a jut of a rock).

Chatgiran – village in Girkhbulag region of Iravan khanate (159). There was an expression of Chatgiran village settled by Moslems in Girkhbulag region in the source of 1728 (23, 82). The village was named as *Gegashen* in Armenian in 1945. The local pronunciation form is *Jadgiran*. It's as *Jadgiran* in the source of 1590 too (169, 268). *Jadgiran* village is also mentioned named as *Aghadost* in the source of 1590 (169, 62). It's mentioned as *Chatkiran* in the Turkish source of 1727 (170, 3). The first component of the toponym is *chat* (the side of the ravine, foothills, the jut of the mountain, rocky height, the junction of the valley, the low row of a mountain with ravines and valleys, a division): *chat* (or *chad*) part was in the name of *Chat-Choran* village (*Chat-Chorans* in Armenian writing) in Artsak (Mountainous Garabagh) even in the 13th century. *Chat-Bashi* in the Northern Caucasus, *Ozangi Chat-Bashi* in Nalchik district of Ter province, the *Chat-Aman* Mountain, *Chat-Goy* in Gars district of Gars province and other toponyms were known in the 19th century. *Chat-Bel*, *Sari Chati*, *Chat-Bazar* mountains in Gyrghizistan also belong to this line. The *giran* part of the toponym is polysemantic in Azerbaijan and Armenia. 1) in the meaning of breakable (shattering) in a group of toponyms. It's characteristic for the rock names. For ex: the name of the *Bash-Giran* Mountain in Axalkalaki district of Tiflis province in the 19th century (133); 2) in the meaning of *sawed* in some toponyms. For ex: the name of *Pardigiran* village in Khachmaz region (a place where oak-trees are cut when building a house for a log); 3) it represents the name of *Kiran* tribe of Turkish in origin in some toponyms. The name of this tribe is mentioned in “The Book of Dada Gorgoud” epos. Probably, there was Kiran fortress in Tovuz region in the

middle ages called with the name of this tribe, the ruins of which are known as *Aghjagala* at present. The name of this fortress remained in the names of *Khinna Kiran* and *Gushchu Kiran* in that region. Yagut Hamavi (the 13th century) mentioned the name of Kiran fortress between Tabriz and Beylagan; 4) the word *giran* is used in the meaning of broken in some toponyms. The name of *Kupgiran* village is mentioned in Iravan province in Armenian source belonging to the beginning of the 18th century. The name of this village is in the meaning of the place where a broken pitcher was during the farming. Probably, a winter quarters was founded in a place of *Kupgiran* and later the winter quarters was turned to a village. 5) *giran* is in the meaning of ruined, broken (from the stream, fire) in some toponyms. For ex: *Arigiran* (Gadabey region); 6) at last, *giran* is the phonetic form of *kuren*, *guran*, *kuran* (a military camp, a house, building in a hut for the dwelling of an army during the war, a military unit) in ancient Turkish in some toponyms. The name of *Chadgiran* or *Chatgiran* village is also in the meaning of just *guran* (*kuran*) in a crack place, that's a camp. There were three villages named as *Chatgiran* in Armenia in the 19th century. We come to the conclusion that, two of these villages is originated from the third one and so, two *Chatgiran* toponyms were delivered with the moving of the population.

Chatgiran – village in Vedibasar region of Iravan khanate (159). The village was founded as a result of the settlement of families, having come from Chobangara village. It was also called as *Chudkand* (probably, *Chatkand*) and *Garachorlu* (20, 236). The population of the village was moved to Azerbaijan and Armenians settled there in 1948. The village was named as *Bazmavan* in 1957 and as *Nor-Yekhi* in Armenian in 1962.

Chatgiran – village in Karbibasar region of Iravan khanate (159). The Azeri population of the village was banished in 1918, one part of them came back in 1922. The village was ruined in the 30s of the 20th century. It's mentioned in the source of the 17th century (133, 70). It had been presented to Khor-Virab cloister by Safavi shahs in the middle ages.

Chatgirani-Zimmi – village in Girkhbulag region of Iravan province (23, 281).

Chatili-Duz – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol province. The village was ruined after the beginning of the 20th century.

Chatma – village in Artashat region of Iravan district in Iravan province (133, 281). The Azeri population of the village was banished in 1918 (11, 164) and Yezidi Kurds coming from Turkey settled there.

Probably, it's from the word *chat* in Turkish. It's the same in meaning with the name of the Chatma Mountain in Tiflis district of Tiflis province in the 19th century (133, 281). The village was ruined in 1950.

Chavushjuk – village in Daralayaz region of Nakhchivan area (32, 278). It's mentioned in the source that, nobody lived there now. It's in the meaning of a small village belonging to Chavush (title). It represents the name of Chavushlu branch of Gizilbash's (a military rank in the army of Shah Ismail) Ustajli tribe (138).

Chay Ahmadi – village in Novobayazid district of Iravan province (133). The village was ruined after the banishment of its Azerbaijani population in 1919.

Chayirbeyli – village in Khinzirak region of Iravan province (23, 47).

Chaykand – village in Goyja region of Iravan khanate (159). The Azeri population of the village was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Arazdan* in Armenian in 1935.

Chaykand – village in Sharur-Daralayaz district of Iravan province. The village was abolished after its population was moved to Azerbaijan in 1949.

Chaykand – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol province (133, 278). The population of the village was banished to Azerbaijan in 1988. It was named as *Dpraban* in 1991.

Chaykand – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol province (133, 278). According to the information of the 80s of the 19th century, it was a village, the population of which consisted of Kurds (103, 170). The population of the village was banished to Azerbaijan in 1988.

Chens – valley in Krasnoselo region.

Chepni – village in Aralig region of Ravan province (169, 270). It's from the name of Saljug Oghuz's *Chapni* tribe. There are 43 villages named as *Chapni* in Turkey (34, 416-417).

Chergerakin – winter quarters in Girkhbulag region of Iravan province. Another name is *Aghjagishlag* (23, 83). It's the misinterpreted form of *jar* (*yar*, the phonetic form of a ravine) and *giraghi* (a side).

Chermanis – village in Vedi region of Iravan province (170, 90). It's the Armenian pronunciation of *Chorman*. It represents the name of Pechenek's *Chor* tribe. It's the same in origin with the names of two *Chorman* villages (Kalbajar and Lachin regions) in Azerbaijan.

Chersal – village in Maku region of Iravan province (23, 40). It consists of the words: *yer, yar* (the phonetic form of a ravine), (a precipitous rock in the bank of a river) and *sal* (an unsmooth rock, a raft stone) in Turkish.

Chichakli – village in Darakand-Parchenis region of Iravan khanate (159). It's known since 1728 (23, 69). The name of the village wasn't mentioned in the source after the end of the 19th century. It represents the name of *Chichakli* branch of Gedik tribe of Yeruk unity leaving in Anatolia (34, 187).

Chichakli – village in Darachichak region of Iravan khanate. In 1828-32, the Azeri population of the village was banished and the village was ruined (159). It's known since 1590 (169, 328). The village was also called as *Khachli* in the source of 1728 (170, 10).

Chichakli – village in Talin region of Iravan khanate (159). It's known since 1728 (23, 125). The village was ruined after the banishment of Azerbaijane Turkish population in 1828-32. It represents Chichakli etnonym.

Chibilli – village in Zangazur district of Yelizavetpol (Ganja) province, now in Gafan district of Armenia. In the 30s of the 20th century, the village was ruined and abolished. The meaning is unknown.

Chigdamal – village in Alexandropol district (now in Spitak region) of Iravan province (133, 284). The population of the village lived mixed after the settlement of Armenians coming from Turkey in 1878. The Azeri population of the village was banished in 1918. The village was named as *Arevshag* in Armenian in 1978. The local pronunciation form is *Jikdamal*. It consists of the words: *chik* (a narrow valley) in Turkish and *mal* (an estate) in Arabic (145, 139). It's the same in meaning with the name of the *Chikhyol* Mountain (Dashkasan region) in Azerbaijan.

Chikdamli – village in Garnibasir region (in Spitak region) of Iravan khanate (159). It's as *Chikdamlu* in Iravan district in the information belonging to the beginning of the 20th century (133, 284). The local pronunciation form is as *Chikdamli*. The Azeri population of the village was banished in 1918 and Armenians coming from Turkey settled. The village was called as *Azatavan* in Armenian in 1936. Chikdamlu village is mentioned in Garni region of Iravan province in the source of 1728 (170, 72). Another name is *Nahri-Chal* (that's the sea of Chal) (170, 76). In the source of 1588, the dwelling of Chik-Damlu people in Barda district is shown and it's also mentioned named as *Nahri-Chal* (169). It's one of the branches of Kolagiran tribe. It became as *Areveshog* in Armenian since 1978.

Chidamli – village in Igdir region of Iravan province (170, 58). It`s the misinterpreted form of a person name *Chikdamli*.

Chigni – village in Ararat district of Vedibasar region of Iravan khanate (159). It`s known since 1590 (169, 218). The village is not mentioned after the middle of the 19th century. It`s written as *Chignitabeli* in Vedi in the source of 1728 (170, 90). It was founded as a result of the settlement of Chegein branch of Gajar tribe. It`s the same in origin with the names of *Aghsu* and *Chiyni* villages in Ujar region of Azerbaijan. It was abolished in 1950.

Chighin – village in Chighindara region of Vedibasar district. It was as *Chigin* in the source of 1500. In the second part of the 19th century, the village was named as *Kol Chiginda*.

Chigingol – village in Vedibasar region of Iravan khanate (159). The other name is as *Jigindara* (20, 237). The village was ruined after the banishment of its population to Azerbaijan in 1949. It`s from the word *chigin* (the turn of a river) in Turkish (126, 615).

Chigni Garagoyunlu – village in Iravan district of Iravan province (133). It`s in the meaning of Garagoyunlu village in vicinity of Chigni village.

Chik Kichik – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province. The village was ruined at the beginning of the 20th century. It`s from the word *chik* (a narrow valley) in Turkish (143, III, 2, 2112).

Chilak Bulghumlug – village in Khinzirak region of Iravan province (23, 46).

Chilakhan – village in Akhurian region. The local pronunciation form is *Cholakhan*. But it`s as *Chinakhan* in Vedi and Garni regions of Iravan province in the source of 1728 (170, 78). Armenians settled in the village after the banishment of its Azeri population in 1878 (6, 186). The village was named as *Benyamin* in Armenian in 1945. The population was driven to Azerbaijan in 1988.

Chilakhanli – village in Garnibasar region of Iravan khanate (159). It`s as *Chinakhanli* in Iravan district in the source belonging to the beginning of the 20th century (133, 284). The village was abolished after the moving of its population to Azerbaijan 1948. The Azeri population of the village had been banished in 1918, as well (11, 164). One part had returned after 1921.

Chilligol – village in Abaran region of Iravan province (23, 109). Originally, *Jilligol*. *Jil* is the name of a plant growing in a damp place in

Azerbaijan. It's the same in meaning with the toponym *Jilligol* (the name of a bog) in Tiflis district in the 19th century (133, 82).

Chimandara – village in Vedi region. The village was ruined after the banishment of its population to Azerbaijan in 1948. It's in the meaning of a meadowy valley.

Chimankand – village in Iravan district (in Ararat region) of Iravan province (133, 286). The other name is *Garabaghli*. One part of the population had to moved to Azerbaijan in 1949 and Armenians settled there. The village was named as *Urjadzor* in Armenian in 1978. The Azeri population of the village was banished in 1988. The building of otag (a nomad tent of a khan (ruler)) by Gazan khan in Korkul (in the meaning of outstanding, for ex: in the 1st and 3rd chapters of “The Book of Dada Gorgoud” (*korku* is *water*). *Chiman* (a meadow) is mentioned in “The Book of Dada Gorgoud”. The name of the village consists of *chaman* (meadow) and *kand* (village) words. It's the same in meaning with the names of *Chiman-Gut* village in Darachichak region of Iravan province in Armenian source of the 18th century (150, 362), the *Chiman-bel* mountain in the eastern Anatolia in Armenian source of the 17th century (91, 26) and *Chimankand* in Fuzuli region.

Chinarli – winter quarters in Gazakh district (now in Shamshadil region of Armenia) of Yelizavetpol (Ganja) province (133, 284). The name of the village is in the meaning of a place with plane trees.

Chinehal – village in Garni region of Iravan province in 1728 (170, 71).

Chingildagh – mountain in Novobayazid district of Iravan province (133). *Chingil* is from the word of volcanic lava origin, stony territory of a mountain, splinters of a rock in Turkish. Probably, the village had been founded on the basis of a winter quarters. There were 10 Chingil mountains in the Caucasus in the 19th century (133, 285). It's the same in meaning with the names of the *Ayi Chingili* and *Pari Chingili* mountains in Kalbajar region.

Chingildagh – mountain in Echmiadzin district of Iravan province (133, 285).

Chingildagh – mountain in Surmali district of Iravan province (133, 285).

Chingil – winter quarters in Shamshaddin district.

Chingil Yaylasi – summer pasture in Spitak region.

Chingik – village in Gazakh district of Yelizavetpol province (now in Shamshadil district of Armenia). Probably, it's the name, having brought from Anatolia with the moving of the population. In middle ages the name

of *Jinjik Gala* is known in Aydin region of Turkey, in Kocharli region separated by the Mandaras River (93, 23).

Chiragli – ruined village in Surmali region of Iravan khanate (133, 285). The village ruined after the population was banished in 1828-32 (159). It's known since 1728 (170, 15). One of the Gizilbash tribes was *Chiragli* during the reign of Shah Abbas. This tribe belongs to Shirak tribe of Turkish in origin (71). In 1588 the kin, having lived in Garabagh was called *Chiragli* (167, 208). In the 19th century, one branch of Kilingli tribe was called as *Chiraglu*. It's the same in origin with many *Chiragli* villages in Azerbaijan. It has nothing in common with *Chirag* word in some toponyms.

Chirchir – village in Novobayazid district of Iravan province (136, 64). In the 80s of the 19th century, the Azeri population of the village was banished and Armenians coming from abroad settled there. The population of the village consisted of Armenians in 1886 (136, 64). In 1946 the village was named as *Varser* in Armenian. The village was founded on the basis of Chirchir winter quarters. The winter quarters was called with the name of *Chirchir* spring. It's the same in meaning with *Chirchirbulag* in Gazakh district (133).

Chirchur – mountain in Zangazur district of Yelizavetpol province (133, 285). In Turkish *gar* means a ravine on the bank of the river.

Chirag – village in Aghjagala region of Ravan province (169, 189).

Chirpili – village in Alexandropol district of Iravan province, now in Ani district (133, 285). It's as *Chirpili* in the source. It's known since the 18th century (150, 368). In 1949 after the moving of the population to Azerbaijan, Armenians settled here. In 1974 the village was named as *Nerkin Yrapi* in Armenian.

Chiva – village in Sharur-Daralayaz district of Iravan province (133, 284). It's from the name of Saljug Oguz's *Yiva* (Jiva) tribe.

Chivandara – village in Iravan district of Iravan province (133, 284). It's not mentioned in the sources from the end of the 19th century. It represents the name of Gipchag's *Chipan* tribe. It's the same in origin with the village names of *Chuvan* in Garni region of Iravan province: in the source of 1728 (170, 7), *Chuvan* in Artvin district of Batum province in the 19th century, *Chivan-Ubani* in Gori district of Tiflis province and *Chuvan-Shirak* in Uzbekistan. There is a settlement named as *Chivan-Gala* in Arzrum province of Turkey. The other name is *Avnikgala*. The name of a village named as *Avnik* in Arzrum province (142, 101) is also connected with the name of this castle (ibid) . The name of Avnik castle is mentioned

in “The Book of Dada Gorgoud” epos. It’s interesting that in the source of 1588, a tribe named Gara-Chiyan in “Otuziki Ulus” (a tribe) of Garabagh is mentioned (167).

Chivanli – village in Surmali district of Iravan province (133). The local form is *Chinli*. Originally, *Chibanli* and another name is *Mammad* village (133). The population of the village was banished to Azerbaijan in 1988. The village was named as *Yekhegnadzor* in Armenian in 1990.

Chivili – mountain in Alexandropol district of Iravan province (133, 284). The other name is *Sip*. Originally, *Chivali*. Probably, it’s from the name of *Chiva* (Yiva) tribe.

Chivinli – village in Gars district (now in Amasiya region) of Gars province (133, 284). The population of the village was banished to Azerbaijan in 1989. The village was named as *Yegnajur* in Armenian in 1990 (6, 186).

Chiyinli – village in Maku region of Iravan province (23, 41).

Chiyni Tazakand – village in Iravan district of Iravan province. The other name is *Garagayali* (20, 238). The village was ruined at the beginning of the 20th century.

Chobankara – village in Echmiadzin district of Iravan province (133, 286). The Azeri population of the village was banished in 1918. In 1932 one part of the population came back and settled again. The population of the village was moved to Azerbaijan in 1948. The village was founded as a result of the settlement of Chobankara tribe consisting of 19 families. Being same in origin with Chuban Kara branch of Kashkay tribe in Iran, Chobankara tribe consists of Chupan tribe of Kenker-Pechenegs of Turkish in origin. One branch of Kenker-Pechenegs, having lived in the southeast of Europe, was mentioned as *Chupan* in the source of the 10th century. This tribe was more powerful than Chor, Goyerchin, Kapan, Karabagh, Kola tribes of Pechenegs. The settlement of Pechenegs, also Chobankara tribes in the Southern Caucasus in the first ages of our era was related to the coming of Hun tribes. *Chobankara* ethnonym is the same in meaning with *Shaban-Kara* castle in Iran in the early middle ages (160, 76). An author of the 11th century named Nizamulmulk wrote about a kin called as *Shobankara*, which had lived in Iran. *Choban* ethnonym has nothing in common with *choban* (shepherd) in Azeri.

Chobankara – village in Iravan district of Iravan province (133, 286).

Chobangarakmaz – village in Girikbulag region of Iravan khanate (159). It was as *Chobankarakmaz* in Alexandropol district in the source belonging to the beginning of the 20th century (133, 286). The name of the

village was as *Chivankarakmaz* in the Turkish source of 1590 (169, 331). It was written as *Choban-Karakmaz* in Girkhbulag region of Iravan province in the source of 1728 (170, 161). The other name is *Kashkayol*. The Azeri population of the village was banished in 1918. After coming to Azerbaijan, the families founded *Choban Garakmaz* village. It consists of the name of Pecheneg's *Chupan* tribe and the word *korkmaz* (brave).

Chobangolu – village in Darachichak region of Iravan khanate (159). The village was ruined after the banishment of its population in 1828. The village was called with the name of the Choban Golu lake.

Chobanli – village in Zangazur district of Yelizavetpol (Ganja) province, now in Gafan district of Armenia (133, 286). In 1988 the Azeri population of the village was banished to Azerbaijan. It was taken from the name of *Chapanli* tribe, a branch of Ulu Goruk tribe unity, having lived in the eastern Anatolia (34, 186).

Cholmakchi- village in Girkhbulag region of Iravan province (23, 36). It was taken from the name of Cholmakchi branch Danishmandlu Turkman tribe that had lived in Anatolia Peninsula in middle ages.

Cholmali – mountain in Novobayazid district of Iravan province (133, 287).

Chopanis – village in Karbi region of Iravan province (150, 198). In the Armenian source it was mentioned that, the village was also called as *Tsopanis* and belonged to Baghibeyli Youssif Agha (title). It represents the name of Pecheneg's *Chopan* tribe.

Chopedara – village in Zangazur district of Yelizavetpol province, now in Gorus district of Armenia (133, 287). The village was ruined after the banishment of its Azeri population in 1918. In Turkish *chep* means “greenless mountain slope”. In the 7th century, *Chopapor* toponym in Gugar district of Armenia was mentioned in the work named “Armenian Geography” (59). In the 19th century, there were *Altichop* and *Karachop* villages in Pambak region (133). In 1918 the banished Azeri population settled in Zangilan district and founded *Chopadara* village. It's the same in meaning with the name of *Chepeder* village in Zangilan district.

Chopur – village in Darachichak region of Iravan province (133, 287). The other name is *Eli Chopur*. The village was ruined after the banishment of its population in 1831 (159). Later the population came back and settled again. The village was ruined at the beginning of the 20th century. It was taken from the name of a person.

Chorak – mineral water source in the bottom of the Tekekaya Mountain near Gumru town. The area is 30 square *m*². In Turkish *cherak*

means mineral water sources. It's the same in meaning with *chirak* in *Chirakgala* toponym in Azerbaijan. It's the same in meaning with the names of *Chrakhana* in Sharur-Daralayaz district and *Churuk-Su* water springs in Batum province (133, 288).

Chorlu – village in Talin region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1828-32 (159). But later they came back. Probably, it's a name, having brought from Anatolia, related to the moving of the population. The name of *Chorlu* castle in Anatolia was mentioned in the information of 1357. It represents the name of Pecheneg's *Chor* tribe. It was mentioned in the source of 1588 about the dwelling of Chorlu Kizili cattle-breeding family in Garabagh (167).

Chorlu – village in Gukassian district. The other name is Bostanchi Kharaba. In the 70s of the 19th century, the Azeri population of the village was banished and Armenians settled there (6, 187). In 1886 the population of the village were Armenians. In 1946 the village was named as *Lernashen* and in 1967 as *Lernagung* in Armenian.

Chotur – village in Alexandropol district of Iravan province, now in Spitak district (133, 287). In 1857 Armenians coming from Turkey also settled in the village. According to the information of 1886, the population of the village consisted of Azerbaijanis and Armenians. In 1918 the Azeri population of the village was banished. In 1946 the village was named as *Sarashen* in Armenian. The name of the village was taken from the words *choku* (top) (126, 618) and *tor* (high mountain pass). It's the same in meaning with the *Tir-Yal*, *Aziz Toru*, *Kaftoru* mountains in Azerbaijan.

Chovdar – village in Zarzemin region of Iravan province (23, 121).

Chiragli – village in Alexandropol district of Iravan province, now in Akhurian district (133, 285). It's known since 1728 in Shirakel region (23, 125). The village was named as *Jirarat* in Armenian in 1945. The population of the village was banished to Azerbaijan in 1949. It was as *Cherakhlu* in Echmiadzin district in the source belonging to the 19th century (133).

Chiragli – castle in the north-east of the Alayaz Mountain, between Alayaz and Shirak villages (6, 187). The castle was named as *Hyusalert* in Armenian in 1934.

Chiraglibash – mountain in Yelizavetpol district of Yelizavetpol province (133). It means “the mountain in Chiragli village”.

Chiragli Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123).

Chiragohlukand – village in Daralayaz region of Iravan khanate. The village was abolished after the moving of the population to Azerbaijan in 1948-49.

Chirayli – village in Zarzamin region of Iravan province (23, 122). Nobody lives in the village.

Chirish – village in Zangazur district of Yelizavetpol province, now in Gafan district of Armenia (133, 285). The population of the village was banished to Azerbaijan in 1988. The meaning is unknown. It was founded as a result of a winter quarters of Gagali tribe (103, 150).

Chirkhan – village in Akhuryan district. In 1918 the Azeri population of the village was banished and Armenians coming from Turkey settled there. In 1945 the village was named as *Benyamin* in Armenian.

Chirmanis – village in Vedibasir region of Iravan khanate (159). It was written in the literature, belonging to the end of the 19th century, as *Chir Manis*. In Turkish *chir* means a shrubby place and *Manas* - the name of a person. It's the same in meaning with *Chirdakhan* in Tovuz district of Azerbaijan and *Chiryurd* toponyms in the Northern Caucasus.

Chirpili – village in Alexandropol district of Iravan province (133, 285).

Chirviz – village in Ijevan district. In 1918 the Azeri population of the village was banished and Armenians settled there. The village was named as *Lysahovit* in Armenian in 1978. In Turkish *chire* means a shrubby place and *vays* – a precipitous with a river flowing through its slope.

Chiryukhla – village in Saatli region of Iravan khanate (159). The local pronunciation form is *Chiriklu*. The real name is *Chirikli*. It was taken from the name of an ancient Turkish in origin Chirik tribe. It's the same in meaning with the name of the Chiriktapa Mountain.

Chrakhor – village in Zangazur district of Yelizavetpol (Ganja) province, now in Gafan district of Armenia. The real name is *Chirakh-or*. In 1988 the population of the village was banished to Azerbaijan.

Chubuglu – village in Novobayazid district of Iravan province (136, 64). It was mentioned in Darachichak region in the source of 1728 (23, 53). The village was named as *Tsovagyukh* in Armenian in 1935. In 1988 the population of the village was banished to Azerbaijan. It was as *Chubuglu* in Turkish source of 1728 and as *Chubuklu* in Armenian source of the 16th century (150, 361). It was founded as a result of the settlement of families coming from Chubuk district of Anatolia (34, 406).

Chubugchu – village in Borchali district, now in Oktemberian district of Armenia. Armenians and Russians settled in the village in the 40s of the

18th century. The name of the village was changed and called as *Pokrovka*, in 1939 as *Kuybishev*. In the 30s of the 20th century, the Azeri population was banished.

Chubukhchu – village in Sudabad region of Iravan khanate (159). It was as *Chubukhchi* in Echmiadzin district at the beginning of the 20th century (133, 288). It was mentioned in Shirakel region of Iravan province in the source of 1728 (23, 125). It's situated near Haramdara village. In 1918 the Azerbaijani population was banished and Armenians settled there.

Chudulu – village in Igdır region of Iravan province (170, 19).

Chukandar – village in Vedi region of Ravan province (169, 221). It consists of the words *choku* (a conical height) in Turkish and *antar* (a forest) in Armenian (126, 618).

Chukhursaid – village in Shirakel region of Iravan province (23, 137). “The other name is *Kaltapa*” (ibid). It's the misinterpreted form of *Chukhur-Saat*.

Chukhur Tala – winter quarters in Shamshaddin region.

Chukhuryurd – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The Azerbaijani population of the village was banished and the village was ruined in 1918.

Chukumesha – mountain in Novobayazid district of Iravan province (133, 288). It has in common with the name of *Chukulu* village in Lechkhum district of Kutais province.

Chul – village in Sharur-Daralayaz region of Iravan province (133). It's known since 1727 (32, 314). It was mentioned in the source about the dwelling of three Christian families in the village. The other name is *Aghkhach*. In 1950 the population of the village was moved to Azerbaijan. The village was named as *Artavan* in Armenian in 1950. It represents the name of an ancient Turkish *Chol* tribe (79).

Chullu – village in Zangazur district of Yelizavetpol province, now in Sissian region of Armenia (133, 288). In 1918 the Azeri population was banished and the village was ruined. One part of the population had come back later. The village was ruined in the 50s of the 20th century. It represents the name of an ancient Turkish *Chol* tribe.

Churastan – village in Gazakh district of Yelizavetpol province, now in Shamshadil district of Armenia (133). The village was abolished connected with the collectivization in the 30s of the 20th century. In the middle ages, Churastan was a region in Khorasan. Probably, the name was brought with the movement of Turkish tribes to the west.

Chura Gamish – village in Shirakel region of Iravan province (23,132). The population is from Iramlu kin (ibid).

Churban – village in Shirakel region of Iravan province (23, 136).

Dabayanli – village in Karbi region of Iravan province. (23, 92) The population is from Aglanli tribe (ibid).

Dadagishlag – village in Razdan region of Novobayazid district in Iravan province. (133, 73) It was called *Akhundov* in honor of M. F. Akhundov. The population was banished to Azerbaijan in 1988.

Dadagulu – village in Shirakel region of Iravan province (170, 128). It is situated in the vicinity of Chagchag village (ibid).

Dadali – village in Sharur-Daralayaz district (in Talin region) of Iravan province. The population was banished in 1914 and Yezid Kurds coming from Turkey settled there in 1920. The village was named as *Yekhnik* in Armenian in 1946. The name of Dadalu village in Daralayaz region of Iravan province is mentioned in the source (ibid) (170, 14). It is the same in origin with the names of the villages: *Dadali* in Kagizman district of Gars province, *Dadali* in Goychay district in Azerbaijan and *Dadali* (133) in Guba district in the 19th century. After appointing of Abdal bey the Dada Amir-al Umara in 1501, Shah Ismail Khatai gave him land areas as a titul [land areas given to feudals (land lords) as a reward]. Probably, these villages were called with the name of that amir.

Dadali Korpu – bridge in Sharur-Daralayaz district of Iravan province (133, 73). It is in the meaning of “Dadali in the vicinity of a bridge”.

Dad Malik – mountain in Gorus region. (60, 89) It was called Melik in Armenian. It consists of the words: *tey* (ted) “mountain” in ancient Turkish and *Malik* (person name or title).

Daharli – village in Alexandropol district of Iravan province. (133, 73) It is as *Dagharli* in the source (ibid). The Azeri population of the village was banished and Armenians coming from Turkey settled in 1878 (6, 167). The village was named as *Getk* in Armenian in 1945. Originally: Dahgarli. Three *Dahgarli* villages were mentioned in this district in the source belonging to the end of the 19th century. (133) It is from the name of Dahgarli plateau.

Daharli – ruined village in Alexandropol district of Iravan province (133, 73). Originally, Dagharli. It is from the name of Dagharli plateau.

Daharli – mountain and plateau in Alexandropol district of Iravan province. (133, 73) Probably, it represents the name of Saljug Oghuz`s

Dugarli tribe. There is a person name *Tukar* in “The Book of Dada Gorgoud”.

Dahna – mountain in Iravan ditriect of Iravan province (133). It is the same in meaning with *Dahnadagh* in Nakhchivan and *Dahnadagh* in Sharur-Daralayaz district. It is from the word *dahna* (a mouth, a pass) in Azeri (originally, in Persian).

Dahnaz – village in Iravan district (later in Vedi region) (133, 76) of Iravan province. The village was abolished after the population was moved to Azerbaijan 1949. The local pronunciation form is *Daynaz*.

Dahnakand – village in Darachichak region of Iravan khanate. The other name is *Damirchigishlag*. (159)

Dake Buzurk – village in Goyja region of Iravan province (170, 12). It consists of the words: *dak* (the meaning is unknown) and *bozork* - “big” in Persian.

Dake Kuchuk – village in Goyja region of Iravan province (170, 12). It consists of the words: *dak* (the meaning is unknown) and *kuchek* - “small” in Persian.

Dakzid – village in Daralayaz region of Iravan province (170, 13). The dwelling (32, 268) of 22 Azeri families in the village is mentioned in the source.

Dalachay – names of two rivers in Alekxadropol district of Iravan province (133, 74), (See: Dalichay).

Dalakli – village in Novobayazid district of Iravan province (136, 33).

Dalali – village in Echmiadzin district of Iravan province.(133, 73) This village is not mentioned in the sources after the end of the 19th century. It represents the name Tele tribe (see: Great Dallar) of ancient Turkish in origin.

Dali-Aghajan – village in Mazra region of Iravan province (170, 16).

Dalichay – river in Echmiadzin district of Iravan province (133, 74). It takes its beginning from the foots of the Alayaz Mountain and passing through Gazanfar valley mixes with the Garasu River. It was named as *Gekharot* in Armenian.

Dalidagh – mountain in Alexandropol district of Iravan province (133, 74). Height - 3196 *m*. It is one of ten *Dalidagh* oronyms (133, 74), existed in Azerbaijan and Armenia in the 19th century. They were the mountains, where the summer pastures of Azerbaijan’s cattle-breeding people located in the past. It is a name given to some mountains, connected with the unexpected change of the whether.

Daligardash – village in Novobayazid district of Iravan province (133, 74). It was mentioned as a village in Goyja region in the source of 1728 (23, 55). The Azeri population of the village was banished in 1919 and Armenians coming from Turkey settled there in 1920. The village was named as *Sarukan* in Armenian in 1935. It is as *Dali Gardash* in the Turkish source of 1728 (170, 18) and as *Dalu Kartash* in the Armenian source (150, 361). It was also called as *Ayrivang* (*ayr* in Armenian). Originally, *or* - “cave, dint” in ancient Turkish. From the words *cave* and *vang* - “church”).

Dalijan Gishlaghi – village in Zarzamin region of Iravan province (23, 123).

Dalikdagh – mountain in Kalinino region of Surmali district in Iravan province (133, 74).

Dalikdash – village in Novobayazid district of Iravan province (133, 74). It's mentioned as a village in Goyja region in the source of 1728 (23, 56). The population was moved to Azerbaijan in 1948. The village was named as *Tsakhkar* in Armenian in 1948. It is as *Dalik Tash* in Goyja region of Iravan province in the source (170, 12). The location of another village named as *Dalik Tash* in Girkhbulag region of Iravan province is mentioned in the same source (170, 43). It's from the name of the close Dalikdash rocky mountain. See: Dalikdash Mountain.

Dalikdash – village in Girkhbulag region of Iravan province (23, 84).

Dalikdash – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 74). The mountain was called with the name of natural perforated rock of volcano origin there.

Dali Kasik – village in Karbi region of Iravan province (23, 90). The other name of the village is *Garkhin* (ibid). See: Garkhin.

Dalikli – summer pasture in Ravan province (169, 226).

Dalikvang – village in Abaran region of Iravan province (23, 114).

Dalilar – village in Aghjagala region of Ravan province (169, 188).

Dalilar – village in Karni region of Iravan province (23, 49).

Dalilar – village in Alexandropol district of Iravan province (133). It's as *Dalilar* in the source of 1728 (23, 36). It's situated in the vicinity of Arzgan village (ibid). The population lived mixed after the settlement of Armenians coming from abroad in 1830-1831. Azeri population of the village was banished in 1918. It is as *Dalilar* in the source (170, 9) and in the literature of the 19th century (133). It was called as *Dalar* in 1935. It is one of the nine *Dallar* and *Dalilar* villages (133, 74), existed in the Southern Caucasus in the 19th century. There were also *Boyuk Dalular* and

Kichik Dalular villages in Iravan district of Iravan province (133,74). It represents the name of Tele tribe of ancient Turkish in origin (81, 78-79). See: Boyuk Dallar.

Dalipasha – village in Darachichak region of Iravan khanate (159). It's mentioned in the information of 1886 that, a village in Novobayazid district of Iravan province was also called *Pashakand* (136, 60). It is not mentioned in the sources since the end of the 19th century. Probably, it is from a person name *Dali Pasha*.

Dalisadi – village in Abaran region of Ravan province (169, 235).

Dallakli – village in Girkebulag region of Iravan khanate (159). The population was moved to Azerbaijan in 1948-1951. The village was named as *Tsovashen* in Armenian in 1946. The real name is *Dalakli* (133, 73). It's from *Dalak* ethnonym in “The Book of Dada Gorgoud” epos.

Dallar – village in Novobayazid district of Iravan province (133, 74). The village was ruined after the banishment of its Azeri population in 1918. See: Dallar.

Dalma – irrigation canal drawn from Zangichay in Iravan province (150, 177).

Dam – winter quarters in Echmiadzin district of Iravan province (133, 78). Another name is *Samakhamik* (ibid).

Damagirmaz – village in Iravan district of Iravan province (133, 74).

Damdira Gaya – mountain in Ararat region.

Damgaya – arable land in Krasnoselo region.

Damgha – village in Zar region of Ravan province (169, 327). It's from the word *tamga* - “a branch of a river” in ancient Turkish (93, 530).

Damibulag – spring in Sharur-Daralayaz district of Iravan province (133, 77).

Damitapa – mountain in Sharur-Daralayaz district of Iravan province (133, 77). It's the same in meaning with *Damidagh* in Zangazur district in the middle of the 19th century.

Damjili – village in Girkebulag region of Iravan khanate (152). It's known since 1590 (169, 60). The population consisting of Azeri Turks was banished and comer Armenians settled there in 1828-1832. The population of the village were Armenians according to the information of 1886. The village was named as *Mravyan* in Armenian in 1935. The village was called with the name of *Damjili* spring there. It is the same in meaning with the name of *Damjili* village (150, 365) in Abaran region of Iravan province in the Armenian source belonging to the beginning of the 17th century.

Damjili – village in Aparan district of Abaran region in Ravan province (169, 232). It is as *Mravyan* since 1935. It was mentioned as belonging to Ibrahim, son of Mustafa, in the source.

Damlama Gadik – mountain in Iravan district of Iravan province (133, 74). Probably, the oronym consists of words: *dam* - “a cattle yard” and *gadik* - “a way among mountains”, “a mountain pass”.

Damlar – village in Daralayaz district of Iravan province (133, 77). It's not mentioned in the sources after the end of the 19th century. It is the misinterpreted form of a cattle-yard (stable).

Damlkdagh – mountain top in the north-east from Abaran (60, 75). It's as *Damlk* in Armenian.

Danadami – summer pasture in Spitak region.

Danadaminin Yastanasi – hill in Krasnoselo region.

Damirchi – village in Zangibasar region of Iravan khanate (159). The population was banished to Azerbaijan in 1988. It is as *Timurchi* in the source (170, 63). This village was called as *Damirchi Solluda* too.

Damirchi – village in Karbi region of Iravan province (23, 94).

Damirchilar – village in Sharur-Daralayaz district of Iravan province (133, 78). The village was ruined after the banishment of its population in 1918. It is from the name of Dul Gadirli tribe's *Damirchilar* branch (see: Gadirli)

Damirchilar – village in Borchali district (now in Tashir region of Armenia) of Tiflis province (133, 78). The population was banished to Azerbaijan in 1988. It was founded as a result of the settlement of Gazakhli's *Damirchilar* tribe.

Damirchili – village in Iravan district of Ravan province (169, 68). It's the name of the tribe founding the village.

Damir Chikhan – village in Surmali region of Iravan province (23, 63). It is in the meaning of “a place where iron-ore is mined”.

Damirchi Pogos – village in Goyja region of Iravan khanate (159). The village was ruined after the banishment of the population consisting of Azeri Turks in 1828-1832.

Damirhangishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123).

Damirli Bulag – spring in Echmiadzin district of Iravan province (133, 78).

Damirli Dagh – top in the Zangazur Mountain division (60, 75). The mountain was named as *Erkatasar* in Armenian in the 30s of the 20th century.

Damirligishlag – village in Igdir region of Iravan province (23, 68).

Damirsikhan – village in Darakand-Parchenis region of Iravan khanate (159). The Azeri population was banished and it was ruined in 1918. It is as *Damur-Sighan* in the Armenian source of the 17th century (150, 116). The meaning is not clear.

Damir Shollu – village in Zangibasar region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1918. A part of the population had returned. But they were again banished in 1988. It is in the meaning of *Shollu* village in the vicinity of Damirchi village. See: Shollu.

Danakales – village in Girkhbulag region of Iravan province (170,4). It's the misinterpreted form of *Danagalasi*. The meaning of the toponym's *dana* part is unknown. It is the same in meaning with the toponyms of *Tanadag* in Borchali district (133,237), *Danasulaghi* and *Danakechidi* in Armenia, *Danatapasi* in Gadabey region, *Danaorushu* in Kalbajar region in the 19th century. The word *dana* is represented in the toponym *Tanasazi* in the epos of "The Book of Dada Gorgoud". A church in Albany was called as *Tapahat* ("The History of Albany", book 3, chapter 4).

Danagirmaz – village in Alexandropol district of Iravan province (133). The population of the village was banished and Armenians settled there in 1918. The village was named as *Nichavan* in Armenian in 1946. The dwelling of *Danagirli* people in Barda area of Garabagh is mentioned in the source of 1588 (167, 208).

Danagirmaz – village in Girkhbulag region of Iravan khanate (133, 74). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Ovit* in Armenian in 1946.

Danchili – village in Shirakel region of Iravan province (23, 132). It's also called *Hamamli* (ibid). See: Hamamli.

Dandar – mountain top in the southwest from Jujavan village, in Noyemberian region (60, 75). It represents the name of ancient *Dandar* (Dondar) tribe of Turkish in origin (see: 78). It's the same in origin with the *Dondar* Mountain (133, 88) in Kagizman district of Gars province.

Dangavang – village in Abaran region of Ravan province (160, 232). It's from the words: *danga* (district, a small village) and *vang* (cloister) in Persian.

Darabagh – village in Echmiadzin region. It was abolished in 1950.

Darabaghlar – district in Iravan.

Dara – village in Basarkechar region of Novobayazid (133, 26) district in Iravan province. The population was banished to Azerbaijan in 1988. The

other name is *Babajan Valley* (20, 285). Azerbaijanis, banished from Pambak village by Armenians in 1921, founded the village. It is difficult to determine the exact meaning of this word in the name of many villages, made from word *dara* – “valley” in the territory of Armenia. As some of them can consist of *daira* - “deyr in Arabian” (cloister) word in Syrian language in the early middle ages. For example, in the Armenian source of the 11th century, is mentioned the name of *Derenik* cloister in the Eastern Anatolia (110, 110). It is as *Darana* since 1991.

Darabasi Tala – hill in Iravan district of Iravan province (133, 75). It consists of the words: *deyr* (a Christian cloister) in Arabian, *baz* (see: Boz Abdal) and *glade* in Turkish languages.

Darabaykandi – village in Khinzirak region of Iravan province (23, 46). The population is from Dumbili tribe (ibid).

Darachay – river, taking its beginning from the Aghlaghan Mountain. Joining the Pambak River, it falls to the Debet River. Length is 67 m. It was named as *Dzoraget* in Armenian.

Darachichak – one of the regions of Iravan khanate (159). It’s an ancient settlement on the foot of the Alibey Mountain. It was known since 1728 (169, 11). The village was called with the name of Darachichak valley. It was named as *Tsakadzor* in Armenian in 1946. Darachichak region was called as *Hrazdan* in 1959. It was as Akhta region with the name of Ashaghi Akhta village till 1930.

Darachichak – village in Novobayazid district of Iravan province (133, 75). It was called as *Konstantinovskoe* after Iravan province was annexed to Russia (136, 64). Azeri population was banished and Yezid Kurds coming from Turkey settled there in the 70s of the 19th century. Later a few Azeri families returned, but were again banished to Azerbaijan in 1918.

Darachichak – mountain in Novobayazid district (133, 75). It’s in the meaning of “a flourished mountain with valleys”.

Daradashi – village in Aghjagala region of Ravan province (169, 193).

Daragishlaghi – winter quarters in Darachichak region of Iravan province (23, 118). It’s also called as *Gurdchulu* and *Shahmammad* (ibid). See: Gurdchulu.

Daragoz – mountain in Surmali district of Iravan province (133, 75).

Darakam – one of the winter quarters belonging to Tokhluja village of Iravan province (136, 34). It consists of the words: *dara* – “valley” in Azeri and *kam* (valley) in Turkish languages. It is the same in meaning with the *Guru-Kam* in Gakh region and *Ulu-Kam* rivers in the Northern Caucasus.

Darakand – ruined village in Echmiadzin district of Iravan province (133, 75). It's mentioned as an arable land in Karbi region in the source of 1728. It is also mentioned named as *Gul* village (170, 63). See: Gulkand.

Darakand – village in Borchali district (now in Gugark region) of Tiflis province (133, 75). The population consisting of Azeri Turks was banished and Armenians coming from Turkey settled there in 1878. The village was named as *Dzoragyug* in Armenian in 1946.

Darakand – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 75). The village was ruined after the banishment of its Azeri population in 1918. It was founded from Vagudi village at the beginning of the 19th century.

Darakand – village in Alexandropol district of Iravan province (133, 75). It was also called *Darakoy*. A village in Shirakel region in the source (23, 135). Azeri Turks were banished and Armenians coming from Turkey settled there in 1828-1832 (159). Later one part of the population had returned. The village was named as *Bagravan* in Armenian in 1947. Azeri population was moved to Azerbaijan in 1948.

Darakandi – village in Surmali district of Iravan province. It was known since 1728 (170, 17). The village was ruined after the banishment of its population.

Darakandi – village in Shirakel region of Iravan province (170, 145). The village is also mentioned as *Zarchi* in the source (ibid).

Darakoy – village in Alexandropol district of Iravan province (133, 75). The population consisting of Azeri Turks was banished and Armenians settled there in 1878. The village was named as *Saragyug* in Armenian in 1946.

Daralayaz – winter quarters in Krasnoselo region.

Daralayaz – mountain in Sharur-Daralayaz district of Iravan province (133, 75). It consists of the word *valley* in Azeri and the name of Alagoz tribe. See: Alagoz.

Daratumb – village in Yekhegnadzor region.

Darabaz – village in Zangazur district of Yelizavetpol (Ganja) province (now in Sissian district of Armenia) (133,75). In 1918 the Azeri population of the village was banished and Armenians coming from Turkey settled. In 1948 the village was named as *Darbis* in Armenian. The local pronunciation form is *Dar-Abbas*. The real name is *Darvaz*. The name of the Darvaz Mountain was first mentioned in the events related to Babak in Arabian sources. There is the *Darvaztapa* Mountain on the left bank of the Bazarchay River in Zangazur at present. The explanation of the mountain's

name with the word *darvaza* (a pass, a door) in Persian is wrong. In fact, the toponym consists of the words: *dair* in Syrian language, *deyr* (temple, cloister) and *baz* (hill) in Arabian. See: 14, 219. It is the same in meaning with the names of two *Darvaz* villages in Borchali district of Tiflis province, *Darvaz* village ruins in Javanshir district (133,75) of Yelizavetpol province, *Darvazbina* in Zagatala region in the 19th century. *Baz* [(mountain cavity), (143,4,2,154, Tovinsko-Russian vocabulary. M., 1968, p. 81), part of the toponum in Turkish, *bayz*, *bays* in the meaning of a “vertical cliff, precipitous mountain, a rock on the foot of which a river flows in a narrow valley” in Mongolian (see: Boz Abdal), is represented in the names of mountains: Betevaz, Nasirvaz, Teyvaz, Uybaz in Nakhchivan, Gindavaz, Adavaz, Alkavaz, Kivaz, Iknvaz, Lichikvaz in Armenia, Janbaz (Mountainos Garabagh), Osmanbazi (Shamakhi region), Sarvaz tapa (Goranboy), Pas Mahmud (Zagatala region) and probably Kapaz in Azerbaijan. There are the Bakubaz and Gokavaz Mountains (S. Ataniyazov, vocabulary, pp. 55, 158) in Turkmenistan .

Darablu – village in Khinzirak region of Iravan province (170, 7). It was mentioned in the source that the village was founded as a result of the settlement of Dumbili tribe (ibid).

Daralak – village in Iravan province in the source (150, 359).

Dara-Yurt – summer pasture in belonging to Tokhluja village in Krasnoselo region of Novobayazid district in Iravan province (136, 32).

Darayurt-Chay – river in Sharur-Daralayaz district of Iravan province (133, 75).

Darayzami – mountain in Mehri region.

Darband – village in Alexandropol district of Iravan province (133, 75). A village in Shirakel region (now in Akhurian region) of Iravan province in 1728 (23, 115). Azeri population of the village was banished in 1878 and Armenians coming from Turkey settled in 1880 (6, 168). The village was named as *Karmrakar* in Armenian in 1946. It is from the name of *Kagizman Darbandi*, one of two *Darband* toponyms, mentioned for the first time in “The Book of Dada Gorgoud” epos. It’s from the word *darband* (a mountain pass, valley) in Persian (145, 70).

Darband – village in Abaran region of Iravan province (23, 109). It’s as “Darband tabii Abaran” in the source of 1728 (170, 96).

Dardjan – village in Zangibasars region of Iravan khanate (see: 159). The population consisting of Azeri Turks was banished and Armenians coming from abroad settled there in 1828-1832 (159). The local pronunciation form is *Darjan*. It is also as *Saru-Tarjan* in the sources of

the middle ages (16, 15). It was mentioned as *Dardjan* (142, 99, 110, 96) in the Armenian sources of the 11th century for the first time and as *Darjan* (57, 35) in the source of the 17th century. It was brought in connection with the moving of the population. It was founded as a result of the settlement of families coming from Tarjan city and region (it is as *Tarjan* in the source of 1450, 115, 148) in the valley of the Farad River, in the southwest of Arzrum province in Anatolia. It is the same in meaning with the name of *Tirjan* village (Shamakhi region) in Azerbaijan.

Darghali – village in Garnibasar region of Iravan khanate (159). Azerbaijanis were banished and Armenians coming from Turkey settled there in 1918. A part of the population returned in 1920. These families were moved to Azerbaijan and Armenians settled here in 1949. The village was named as *Anastasavan* in 1949, *Haykezard* in 1967 in Armenian. The names of two *Darghali* villages were mentioned in Iravan district of Iravan province in the source belonging to the beginning of the 20th century (133, 75). It was called as *Darugali* in the source of 1728 and was mentioned as a settlement founded from Yuva village (170, 79). People passed winter in Shir region of Barda area, which was called *Darugali* in the source of 1588 (167, 215). It's from the word of headman (*darakhu* in Mongolian) leading of the collecting of taxes in cities and regions in the 12th-13th centuries.

Darmazur – village in Zangazur district of Yelizavetpol (Ganja) province. The village was ruined in connection with the collectivization in the 30s of the 20th century.

Darnachay – village in Karbi region of Iravan province (23, 93).

Darvaz – village in Alexandropol district of Iravan province (133, 75). It is as *Darbaz* in the source (ibid). Armenians coming from Turkey settled there after the banishment of its Azeri population in 1915-1918. It was named as *Darpas* in Armenian. It is from the words: *deyr* (Christian cloister) (L. Z. Budagov. I. 599) in Arabian and *vayz*, *bayz* (precipitous mountain) in Turkish languages. See: Darabaz. It is the same in meaning with the names of two *Darbaz* villages in Borchali district and *Darbaz* village ruins in Javanshir district in Azerbaijan at the end of the 19th century.

Darvishgiran – arable land in Abaran region of Iravan province (170, 98). The belonging of the arable land to Gulluja village is mentioned in the source (ibid). The name of the arable land is in the meaning of “wandering hermit's camp”. A lot of toponyms related to wandering hermit word in Armenia is connected with granting certain land areas to wandering hermits

settled in zaviyas (farmsteads, where the temples of wandering hermits situated) during the reign of Safavi Empire. There were a lot of wandering hermit units also in Turkey in the middle ages. These wandering hermits wearing green turbans, carried with them a genealogy the length of which sometimes reached 20 *m*, showing their being from *seyid* (title given to the kin of prophet Mohammed) stock (see: Gordlevsky V. A. Selected works, volume 3. M.-L., 1973. p. 205).

Darvish Ali – village in Abaran region (Shorayalda) of Iravan province (170, 122). The name of this village is also mentioned as Sorkuli in the source (ibid).

Darvish Aziz – village in Abaran region of Iravan province (23, 113). It is situated in the vicinity of Sagmosavang village (ibid).

Daryekali – village in Garnibasara region of Iravan khanate (159). The village is not mentioned in the sources after the middle of the 19th century. It's from the name of *Yekali* and *dar*, the misinterpreted form of the word *dair* (*deyr* in Arabian) - "church, cloister" in Syrian language. It is in the meaning of "Yekali village in the vicinity of Deyr". The word *deyr* is represented in the toponyms: in the name of *Dar-Abdul* village in Chilaberd region of the Mountainous Garabagh (171), *Dirnis* (originally, Deyr-Naus) village in Ordubad region, *Diri* (originally, Deyri) fortress in Jabrayil region [it is as *Tiri* in "The History of Albany", the homeland of Ashig (Caucasian folk poet and singer) Gurbani] and the *Daridagh* Mountain in Julfa region in the archive source of 1727 in Azerbaijan.

Darzili – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 75). The village was ruined after the banishment of its population in 1918. It is as *Tarzili* in the source of 1728 (170, 20). It is the name of cattle-breeding people who spent winter in Garabagh plain and summer in Zangazur in the 19th century. They had the following winter quarters: Bey Ali, Gomaran, Gun, Chambar, Garagol, Barkin, Pir Veysli, Razgah and Sharakan (103, 152).

Darzili – village in Aralig region of Iravan province (23, 70).

Dashaghanchay – river in Vardenis region.

Dashaghil – village in Zarzamin region of Iravan province (23, 121).

Dashalti – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 76). The population was moved to Azerbaijan in 1948-1949. It is in the meaning of "under the rock". It is the same in meaning with the name of Dashalti village in Shusha region.

Dashalti – winter quarters in Sharur-Daralayaz district of Iravan province (133). The village was ruined after the banishment of its Azerbaijani population in 1918.

Dasharkhi – village in Girikbulag region of Iravan province (170, 5).

Dashbashi – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 76). It's one of the names of Pushanli tribe's winter quarters, having lived in Zangazur in the 19th century (103, 164). The population was banished to Azerbaijan in 1988. It is in the meaning of “the top of the rock”.

Dashbulag – village in Aghjagala region of Ravan province (169, 193).

Dashbulag – village in Shirakel region of Iravan province (23, 125). The other name is *Alikand* (23, 135).

Dashbulag – river in Alexandropol district of Iravan province (133, 76).

Dashburun – village in Echmiadzin region. The population was banished and Armenians coming from Turkey settled there in the 70s of the 19th century. The population of the village were Armenians in 1886. It is in the meaning of “a mountain's rock in the form of a nose”. See: Bozburun.

Dashburun – village in Surmali district of Iravan province (133, 76). It is from the name of the Dashburun Mountain.

Dashburun – mountain in Surmali district of Iravan province (133, 76). It is in the meaning of “a rock in the form of a nose”. See: Bozburun.

Dashburun – two mountain peaks in Iravan district of Iravan province (133, 76). It's in the meaning of “a rock in the form of a nose”. See: Bozburun.

Dashchili – village in Iravan district of Ravan province (169, 64). Originally: Dash Chullu. It is from the name of *Chol* (Chul) tribe of ancient Turkish in origin. See: Chullu.

Dashdan – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 239). This toponym was as *Tashtun* at the end of the 19th century (133, 239). It's one of the most ancient toponyms of Albany, Turkish in origin. It was mentioned as *Tashton* in the events of the 7th century in Mussa Kalankatli's “The History of Albany”. It shows that the territory of present Meghri region was included to the territory of Albany. It is from the words: *tash* (stone, rock) and *ton* (a long hill) in Turkish languages.

Dashgala – village in Ani region of Alexandropol district in Iravan province (133, 239). The population of the village consisting of Azeri Turks were banished and Armenians coming from Turkey settled there in 1878 (6, 167). The village was named as *Karaberd* in Armenian in 1947. It is in the

meaning of “a fortress on the rock”. It was called with the name of Dashgala fortress in the vicinity of the village.

Dashgala – village in Karbi region of Iravan province (23, 96).

Dashgapi – village in Aghjagala region of Iravan province (168, 193). It consists of the words *dash* - “stone” (here in the meaning of a rock) and *gapi* (a narrow pass) in Turkish languages.

Dashkand – village in Basarkechar region. It is as *Hayrk* in Armenian since 1991. It was a village name in Zarzamin region of Iravan province (23, 120). It was mentioned as *Tashkand* in Novobayazid district of Iravan province in the 19th century (136, 34). It was mentioned in the source that the cattle-breeders of the village spent summer in plateau in a hearth place named *Tarsa* on the Keyti Mountain (ibid). The Azeri population was banished in 1919. One part returned and settled again in 1922. It is in the meaning of “a village in a stony, rocky place”.

Dashkand – village in Daralayaz region of Iravan khanate. The village was ruined after the banishment of its population consisting of Azeri Turks (159).

Dashkasan – mountain in Alexandropol district of Iravan province (133, 76). The other name is *Ahmad-Akhi Hearth* (ibid). It’s in the meaning of “a place where stone is mined, a quarry”. It is the same in meaning with the Dashkasan Mountain name (133, 76) in Kagizman district of Gars province and some *Dashkasan* toponyms in Azerbaijan in the 19th century. See: Boghazkasan.

Dashkasan – summer pasture in Karbi region of Ravan province (169, 94).

Dash Keyti – village in Vardenis region of Novobayazid district in Iravan province. The population consisting of Azeri Turks was banished and the village was ruined in 1828-1832 (159). It consists of the name of Keyti village and the word stone (in the meaning of a rock) in Azeri. It is one of Keyti villages (see: Keyti), existed in the 19th century. It is in the meaning of “Keyti village situated in a rocky place”.

Dashkhana – winter quarters in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined after the banishment of its population in 1918.

Dashkhurman – village in Yekhegnadzor region of Daralayaz district in Iravan province (133). The village was ruined after the banishment of its population in 1918. It was founded on the basis of a winter quarters, existed in the middle of the 19th century. And the winter quarters is from the name

of “Stony thrashing-floor”. It is from the words: *dash* – “stone” in Azeri and *karman* (fortress) in Turkish languages.

Dash Korpu – village in Surmali district (later in Amasiya region) of Iravan province (133, 76). The population was banished to Azerbaijan in 1988. The village was founded as a result of the settlement of families coming from Dash Korpu village (133) of Gars province.

Dash Korpu – summer pasture in Ravan province (169, 94).

Dash Korpu – river in Sharur-Daralayaz district of Iravan province (133, 76).

Dashli – village in Vedibasir region of Iravan khanate (159). The village was ruined after its population was moved to Azerbaijan in 1949. It was mentioned as *Dashli-Gaya* in the source of 1728 (170, 10). In fact, it shows that the village was founded as a result of the settlement of Gayi (Kayi) tribe in a stony place.

Dashli – village in Karbi region of Ravan province (169, 92).

Dashli – village in Echmiadzin region. It was mentioned as a village name in Garni region in the source (23, 99). It was mentioned in the source that the village was situated in the vicinity of Chinakhan village (ibid). The population was moved to Azerbaijan in 1949. It is as *Tashlu* village belonging to Reyhanli people (see: Reyhanli) in the source (170, 19). The village was named as *Dashtakar* in Armenian in 1968. Armenian scientists thought that as if the word *dash* in the name of the village is from the word of *dasht* (desert, flat), having passed from the Persian language to the Armenian (because the village was really pronounced as *Dashti* by the local population).

Dashligaya – village in Vedi region of Iravan province (23, 51).

Dashli Gol – lake on the Alayaz Mountain at a height of 3250 *m* in Novobayazid district(133, 239) of Iravan province. The area is 1151 *m*². The village was named as *Karilich* in Armenian in the 30s of the 20th century. It was called so as it was situated in Dashli valley.

Dashlija – village in Surmali district of Iravan province (133). The village was ruined after the banishment of its population in 1918. It is as *Tashluja* in the source (170, 17). It’s in the meaning of “stony, rocky”.

Dashlija – village in Khinzirak region of Iravan province (23, 46).

Dashnov – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the banishment of its Azeri population in 1918. It is from the words: *dash* – “stone” in Azeri and *nav* (irrigation canal, aryk) in Persian.

Dashnov – village in Vedibasir region of Iravan khanate (159). The village was abolished after its population was moved to Azerbaijan in 1949.

Dasht – village in Iravan district of Ravan province (169, 59). It's from the word *dasht* (a steppe, a desert) in Persian.

Dashtak – village in Zar region of Ravan province (169, 327). It's as *Dashtak* in the Armenian source of the 18th century (150, 360). It's the misinterpreted form of a name consisting of the words: *stone* and *enclosure* (a stable built by cattle-breeding people for every 50 sheep), or *stone* and *room* “a hut of a khan” in Turkish.

Dastakerd – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. It is mentioned as *Dastagird* in Sissian region of Iravan province in the source of 1728 (23, 150). The dwelling of only one Christian family in the village is mentioned in that source (32, 241). Armenians settled in the village in 1918 and the population lived mixed. Azeri population of the village was banished in 1988. It is from the word *dastagerd* (a farmstead belonging to a ruler, a landlord) in Persian. *Dastagerd* was a hereditary land area in the Sassanis' Empire.

Davaakhur – village in Goyja region of Iravan province (150, 360). It is in the meaning of “a place for the keeping of camels in winter, a stable”.

Davaboynu – mountain in Iravan district of Iravan province (133, 77). It is in the meaning of “a mountain resembling the neck of a camel”.

Davadash – mountain in Gugark region of Novobayazid district in Iravan province (133, 77). Originally, Tavardash. It is the same in meaning with *Alatava* toponym in Azerbaijan. See: Davakharaba.

Davagozu – mountain slope (60, 99), forking to the west from the Gelam (*Gegham* in Armenian) Mountain division in Iravan district (133, 77). The mountain was named as *Ukhtupar* in Armenian in the 30s of the 20th century.

Davagozu – river flowing from the Gelam Mountain division (60, 99). It was called as *Ukhtuakunk* in Armenian in the 30s of the 20th century.

Davachukhuru – village in Zebil region (169, 332) of Ravan province and in Zarzamin region in 1728 (23, 121).

Davakharaba – village in Abovian region of Novobayazid district in Iravan province (136, 60). Azeri Turks were banished and Yezid Kurds settled in 1878. The population were Kurds according to the information of 1886 (136, 60). Originally, *Tava-Kharaba*. It is from the word *tava* (plantless, dry grassed place) in Turkish languages. It is in meaning with

Alatava toponymy in Azerbaijan. It was called *Avad* in Armenian. It was abolished in 1967. It is as *Avad* since 1935.

Davali – village in Vedibasir region of Iravan khanate. It was known since 1728 (170, 10). The population lived mixed after the settlement of Armenians coming from Iran in 1828-1829 (159). The village was named as *Ararat* in 1975. Azeri population was banished in 1988. It was mentioned as *Davalonots* in the Armenian source belonging to the beginning of the 17th century (150, 115). Probably, it was brought by the families coming from Davalu zone (36, 188), existed in Anatolia in the middle ages. People who spent winter in Garabagh in Azerbaijan was also called as *Davilu* in the source of 1588 (208).

Davaolan – village in Daralayaz district of Iravan province (133, 72). It was founded on the basis of a winter quarters, existed at the beginning of the 19th century. And the winter quarters situated in a place named “a battle (fighting) place”. The village is not mentioned in the sources after the end of the 19th century.

Davayataghi – summer pasture in Spitsak region.

Davudlu – village in Igdir region of Iravan province (170, 19).

Davud Kand – village in Zarzamin region of Iravan province (23, 122).

Dayirli – village in Maku region of Iravan province (23, 40). It's from the word *deyr* (Christian cloister) in Arabian.

Dayirli – winter quarters in Igdir region of Iravan province (23, 67).

Daylakhlu – village in Sharur-Daralayaz district of Iravan province (133, 73). The village is also mentioned as *Pushadiz* in the source of 1727 (32, 304). Six Azeri families lived in the village according to that source (32, 304). Probably, it is in the meaning of a “lambing place of ship”, taken from the word *dolak* “childbirth”, used in “The Book of Dada Gorgoud”. It is the same in meaning with *Daylakhlu* village (133, 73) in Nakhchivan district in the 19th century.

Daymadaghli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 72). It was called as *Shrvanants* in Armenian. It was founded as a result of the settlement of Kolani tribe's Daymadaghli branch - one of the peoples of Garabagh. And the tribe was called with the name of the Daymadaghli Mountain in Zangazur. It is the same in origin with the names of the villages: Javad and Nukha in Azerbaijan, Daymadaghli (133) in Shamakhi district in the 19th century.

Daymadaghli – mountain in Zangazur district of Yelizavetpol province (133). It consists of the words: *dayma* (79, 470), (an enclosure) and *aghil* (a

yard for keeping sheep) in Turkish languages. It is in the meaning of a “mountain, where a yard for keeping cattle is located”. It is the same in meaning with the names of *Daymadara* villages in Oghuz and Jabrayil regions of Azerbaijan.

Debikli – village in Iravan district of Ravan province (169, 59). See: Dibakli.

Debil – village in Zarzamin region of Iravan province (23, 127). Probabaly, it is connected with *Dabil* toponym - the pronunciation form in the eastern sources of *Dvin* toponym. It must be mentioned that Albanian historian Mussa Kalankatli also wrote the *Dvin* toponym as *Dabil* (“The History of Albany”, book 2, chapter 44).

Dehkedeyi-Shakiabad – village in Garni region of Iravan province (23, 106). It is situated in the vicinity of Kodak Buzavand village (ibid). It consists of the words: *deh* (village) in Persian and *Gedey* ethnonym.

Dekin – village in Mavaziyi-Khatun region of Ravan province (169, 133). Probably, it is from the word *tegin* (princess) in Turkish languages. It is the same in meaning with the name of Garadeyin village in Aghdash region.

Delijan – village in Goyja region of Iravan province (23, 55). Probabaly, it is a name brought from the Eastern Anatolia with the moving of the population. There were *Dalijan* region and *Dalijan* village in Gars province in the 19th century (133). And the village was called with the name of Gizilbash's Mosullu tribe's amir Mammadkhan bey's son Dalijan (16, 12). See: Dilijan.

Delijan – village in Shirakel region of Iravan province (23, 124). It's also called as *Garagishlag* (ibid).

Dem – village in Echmiadzin district of Iravan province. It is not mentioned in the sources after the end of the 19th century.

Demidagh – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 77). It's from the word *dayma* - “a place for the cattle's sleeping” (70, 470) in Turkish languages.

Demitapa – mountain in Surmali district of Iravan province (133). Probably, it is from the word of *dayma* “a place for the cattle's sleeping” in Turkish languages.

Deshdik Jamal Goycha – village in Zarzamin region of Iravan province (23, 120).

Diadin – village in Girakbulag region of Iravan province (170, 5). It was founded as a result of the settlement of families coming from Diadin region (150, 116) of the Eastern Turkey.

Dian – village in Talin district of Seyidli Akhsagli region in Iravan khanate (159). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. The meaning is unknown.

Dibakli – village in Echmiadzin district of Iravan province (133). It is as *Tipaklu* in the Armenian source belonging to the beginning of the 18th century (91, 213). The village was called *Sant* in Armenian. It was known since 1664 (135, 87) (also see: 15, 339). It is one of Azeri villages granted to Echmiadzin church by Nadir Shah (150, 178). It is from the word *dibak* (a soft stone), (a mortar and pestle and a mash plate for a dog was made of this stone) in Azeri dialects. It is in the meaning of “a place with a soft stone”. It is the same in meaning with the oronyms: *Dibakli* (145, 65) in the Southern Azerbaijan, the *Dibakli* Mountain in Julfa region, *Dibakdagh* in Kalbajar region (it is also called *Koldagh*). One of the winter quarters of Korjalalli tribe in Zangazur was also called *Dibakli* (103, 158).

Dibakli – village in Surmali district of Iravan province (133, 85). It is as *Dibaklu* in the source (ibid).

Dibakli – mountain in Gugark region.

Dibi – village in Daralayaz region of Iravan province (32, 286). The name of *Divtakan* (originally, *Dib-Togan*) village is mentioned in the information connected with the 5th century events in “The History of Albany” (book 1, chapter 28)

Dibsiz – village in Surmali district of Iravan province (133, 85). It’s not mentioned after the end of the 19th century. It consists of the toponyms: *dib* (the foot of the mountain) and *sis* in Azeri. It was founded as a result of the settlement of families coming from Sis province of Anatolia. See: Bashsiz.

Didvan – mountain in Vedi region.

Didvar – village in Sissian region of Iravan province (170, 162). It consists of the words: *dida* (fortress) and *var* (place) in ancient Persian. It is the same in meaning with the toponyms: *Didavar* in Nakhchivan zone, *Dizavar* (in the vicinity of Khizi village) and *Didvan* (in the suburbs of Gazakh city) in Azerbaijan.

Digar Agh Kilsa – village in Goyja region of Iravan province (23, 55).

Digar Rustam Kandi – village in Maku region of Iravan province (23, 40). In order to differ it from Rustam village (23, 40) in the region, the word *digar* – “other” was added to the beginning.

Dighir – village in Ashtarak district of Karbi region in Ravan province (169, 84). See: Digor. It was abolished in 1950.

Digir – village in Seyidli-Akhsagli region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1828-

1832. It is the same in meaning with *Gishlagi-Digirli* (160, 18) village in the source of 1728.

Digor – village in Aghjagala region of Ravan province (169, 194). It is from the name of Digor region in the Eastern Turkey. It is the same in origin with the toponyms: *Digor*, *Digor-Kharaba*, the *Digor* River (133, 85) in Kagizman district of Gars province, *Digor* in the Northern Caucasus in the source belonging to the beginning of the 20th century. *Digor* is the name of an ancient tribe of Turkish in origin.

Digorkilisa – village in Karbi region of Iravan province (170, 70).

Diirkilisa – village in Sissian region of Iravan province (170, 70).

Dik – village in Maku region of Iravan province (23, 40). The population is from Dumbili tribe (ibid).

Dikbash – summer pasture in Zebil region of Ravan province (169, 334).

Dikburun – village in Abaran region of Iravan province (23, 110). The other name is *Tullutapasi* (ibid).

Dikli – village in Girkhbulag region of Iravan province (23, 78).

Dikma – village in Maku region of Iravan province (23, 41).

Dikmadash – summer pasture in the Alayaz Mountain of Ravan province. Alpaut people spend summer there (169, 94). Originally, Tikmadash. The joint of precipitous rocks reminds the laying (6, 95). It's the same in meaning with *Tikmadash* village (133, 243) in Akhalkalak district of Tiflis province in the 19th century.

Dikmadash – arable land in Vedi region of Ravan province (169, 223).

Dik-Tapa – mountain in Novobayazid district of Iravan province (133, 89). It is the same in meaning with the names of *Dikh-Dash* in Azerbaijan, *Dikh-Su* and the *Dikhtau* mountains (133, 90) in the Northern Caucasus. The meaning is unknown.

Dilanchi – village in Goyja region of Iravan province (170, 12). The belonging of the village to Kheyravang cloister is mentioned in the Armenian source of the 18th century (150, 361).

Dilijan – village in Gazakh district (now in Dilijan region of Armenia) of Yelizavetpol (Ganja) province (133, 77). It is as *Dilijan* (as the name of the region belonging to Gamchi khan in Gazakh country) in the notes of traveler Sharden in the 17th century for the first time, as *Dalijan* in Goyja region in the source of 1728 (170, 12). Probably, it was brought with the moving of the population. There were *Dalijan* region and village in Gars province in the 19th century (133). See: Deljan.

Dinaz – village in Vedi region of Iravan province (23, 104).

Dir – village in Maku region of Iravan province (23, 43). It is from the word *deyr* (temple, cloister) in Arabian. It is the same in meaning with the names of *Daridagh* (originally, *Deyridagh*) in Julfa region and *Pir Dirakli* [from the words of *dir* and *ki* (mountain) in Tatlanguage] in Shamakhi region.

Dirakchi – village in Khinzirak region of Iravan province (23, 48). The other name of the village is *Uzungishlag* (ibid).

Diraklar – village in Alexandropol district of Iravan province (133, 86). Azeri population of the village was banished and Armenians settled in 1918. The village was named as *Kernut* in Armenian in 1946. Originally: Terekler. One of the Turkish tribes, having lived in the Asia Minor was *Terekli* in the 12th-13th centuries (see: 96). The name of *Diraklu* village on the Istanbul-Tokash caravan road is mentioned in the Armenian source belonging to beginning of the 17th century (46, 24).

Dirakli – village in Shirakel region of Iravan province (23, 135). The belonging of the village to the son of Bakir Khalil is mentioned in the source (ibid). It is from the name Terekli of Turkish tribe (see: Diraklar). It is a Gipchak tribe in origin. The tribes of *Tarakli* in Garagalpag, *Gipchak Tarakli* in Moldavia is known (see: N. A. Baskakov, 1967, p. 49). The location of *Diraklar* village in a flat called Gipchak steppe conforms this fact. It is the same in origin with the name of the Terek River (the river is called with the name of ancient Terek fortress there) in the Northern Caucasus. See also: Ashtarak.

Divanshahkaram – village in Shirakel region of Iravan province (23, 126). It is also called as *Haramdayirmanli* (ibid). See: Haramdayirmani village.

Diza – village in Surmali district of Iravan province (133). The village was ruined after the banishment of its population in 1918. It is from the word: *dida* (fortress) in ancient Persian and *dizak* (in modern Persian, *fortress*) in middle Persian. The name of the *Dizabad* Mountain (*Dizapayt* in Armenian spelling) in Artsak (Mountainous Garabagh) province of Albany is mentioned in “The History of Albany” (book 1, chapter 34).

Dizak – village in Girkhbulag region of Iravan khanate (159). The village was ruined after the banishment of its population consisting of Azeri Turks in 1828-1832. It is from the word *dizak* (fortress) in middle Persian. It's the same in meaning with the name of Dizak region (the territory of present Jabrayil region) of the Mountainous Garabagh in the middle ages.

Dogguz – village in Garnibasara region of Iravan khanate. Armenians also settled in the village in the 50s of the 19th century. The population of

the village were Armenians according to the source of 1886. The village was named as *Kanachut* in Armenian in 1945. It is as *Tokuz* (another name is *Kahabli*) in the source of 1728 (170, 78). The name of *Tokuz-Bayan* village is also mentioned in that source. (170, 3) It is as *Dokhs* in the Armenian source of the 17th century (46, 199). It represents the name of one of the branches (Dogguz Bishanlu, Karkin, Kurd Mahmudlu Hajilar, Dogguzgoyunlu and Avchi) of Dul-Gadirli tribe, having lived in Marash province of Anatolia in the 16th century (34, 184). These people are connected with Toksoba (Dogguz Oba) branch of Gipchaks in origin (see: 78). About Tokug-Oghuz Turkish tribe combination see: 65, 371. The coming of Shah Ismail to Dogguz-Ulama, passing through Chukhursaad is mentioned in the events of 1500 (24, 40). It has in common with Dogguz-Ul (*ul* “a height, a mountain” in Turkish languages - 147, 1, 594) Mountain (Zagatala region) in Azerbaijan.

Dogguz – village in Iravan district of (133, 88) Iravan province. It is as *Dokhguz* in the source. The Azeri population was banished and Armenians coming from Turkey settled there in 1918 (11, 164). A part of the population returned in 1922, but were supplanted in the 30s of the 20th century. The village was named as *Kanachut* in Armenian in 1945. It represents the name of Gipchak’s *Tokuzoba* tribe in origin (Toksobichi in Russian sources. A. I. Popov, p. 129) About Tokuz tribe in Garagalpags see: N. A. Baskakov, 1967, p. 50.

Dolanan – mountain in Sharur-Daralayaz district of Iravan province (133, 87). The name of the mountain is connected with the winding form of the road around it.

Dolaylar – village in Tumanian region. The village was ruined after the banishment of its Azeri population in 1919-1920. Originally: Dalaklar. Probably it is the name of a stock.

Dolgitar – mountain in Echmiadzin district of Iravan province (133, 87). The name of the mountain consists of the words: *tolgoy* - “the top of the mountain” (126, 555) in Mongolian and *tor* - “a high mountain pasture” in ancient Turkish. It is the same in meaning with the toponyms: *Uruz-Tor* (133, 284) in Kuban province, *Avdur* (village), *Tir-Yal* (mountain) in the Mountainous Garabagh in Azerbaijan in the 19th century.

Dolulu – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 87). The village was ruined after the banishment of its population in 1918. It is from the name of the Dolulu Mountain.

Dolulu – mountain in Zangazur district of Yelizavetpol (Ganja) province (133). Probably, it is connected with the often hails on the mountain.

Donanik – village in Maku region of Iravan province (23, 43).

Dondarvirani – village in Abnik region of Ravan province (169, 258). represents the name of ancient *Dondar* tribe of Turkish in origin. See: 79. See: Dandar.

Donguzgol – winter quarters in Zangibasars region of Iravan khanate. It is not mentioned after the middle of the 19th century. It is in the meaning of “a winter quarters with Donguzgolu”.

Donuzdami – winter quarters in Azizbeyov region of Daralayaz district in Iravan province. The village was ruined at the beginning of the 20th century. It is in the meaning of a stable, a cattle-yard of pigs.

Donuzpayan – village in Girkhbulag region of Iravan province (23, 36).

Donuztam – winter quarters in Gazakh district (now in Krasnoselo region of Iravan province) of Yelizavetpol province. The village was ruined in the 30s of the 20th century. It is in the meaning of “a cattle-yard of pigs”.

Donuzyeyan – village in Zangibasars region of Iravan khanate (159). It is as *Donguzyeyan* in the source belonging to the beginning of the 20th century (133, 88). The village was called *Zangilar* in 1935. It has been known since 1590 (169, 62). The population was banished to Azerbaijan in 1988. It was mentioned as *Donuzyeyan* winter quarters in the source of 1727. It means the village was founded on the basis of a winter quarters. And the winter quarters had been founded in a place called *Donuzyeyan*. The name of *Dunguzlu* province is mentioned in Anatolia in the source of the 13th century (144, 230).

Donuzyatag – winter quarters in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol province. The village was ruined in the 30s of the 20th century. It is in the meaning of “a winter quarters of pigs”.

Dordni – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 88). It's a settlement founded from Garadigha village (103, 156). The population was banished and Armenians coming from Turkey settled in 1918. The village was named as *Antarashat* in Armenian. It was founded from Garadaghi (see) village (103, 154). The local pronunciation form is *Dorni*. Originally, Dortlu. It is from the name of Kolagiran tribe's *Dortlu* division. See: Kolagiran. People spending winter in Ganja area, summer in Zangazur - was called *Dordnu* (167, 268). It is connected with the name of Gipchag's Turut tribe in origin.

Dosh – hill in Krasnoselo region.

Doshgaya – village in Abaran region of Iravan province (23, 111). The belonging of the village to the son of Bakir Shahin is mentioned in the source (ibid).

Dostali – village in Shirakel region of Iravan province (23, 132). The other name is *Giziltapa* (ibid).

Dostalibey – village in Sharur-Daralayaz district of Iravan province (133, 88).

Dostalibey Diza – mountain again in the same place (133, 88).

Dostlu – village in Noyemberian region. Originally, Dostulu. Probably, it was founded as a result of the settlement of families coming from Dostu village (133, 88) in Nakhchivan district.

Dovlatabad – village in Sardarabad region of Iravan khanate (159). It was known since 1728 (170, 4). The other name is *Teymurkhan* village. It is not mentioned in the sources after the middle of the 19th century.

Dovlatyar – another name of Targul village in Shirakel region of Iravan province (23, 133).

Dovradagh – mountain in Zangazur district (now in Armenia) of Yelizavetpol (Ganja) province (133). It is in the meaning of “a round mountain”.

Dovrakharaba – village in Echmiadzin district of Iravan province (133, 87). It is as *Dovratapa* in the source (ibid). Armenians also settled in the village in the middle of the 19th century. The population of the village was Azerbaijanis and Armenians in 1886. Azerbaijanis were supplanted in the 30s of the 19th century (20, 76). The village was called with the name of a ruins in a place named *Dovratapa* in the vicinity.

Dovri – village in Ashtarak region.

Dovruz – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 87). The population was banished to Azerbaijan in 1988. It is from the name of the Dovruz Mountain.

Dovruz – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 87). The local pronunciation form is *Davruz*.

Dovshangishlag – village in Alexandropol district of Iravan province. The population consisting of Azeri Turks was banished and Armenians settled there in 1850 (6,168). It was named as *Shirakovan* in Armenian in 1950. Two views can be about the meaning this toponym: 1) the village was founded on the basis of a winter quarters. And the winter quarters was called connected with the abundance of hares in that place; 2) it represents

the name of Ardem-Dovshanlitribe, having lived in Mughan in the 17th century.

Dovshanli – summer pasture in Zebil region of Ravan province (169, 334). The name of the summer pasture is connected with the abundance of hares in that place.

Doyurak – village in Mazra region of Iravan province (23, 61).

Dudanki – village in Goyja region in the middle of the 18th century (150, 361). It consists of the words: *du* (two) and *danga* (a district, hamlet) in Persian.

Dudanlar – village in Spitak region. The population was banished to Azerbaijan in 1988.

Dukan – village in Karbi region of Ravan province (169, 92). Probably, it is the misinterpreted form of a person name *Tughan* in Turkish.

Dulus – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The population was banished and Armenians coming from Turkey settled there in 1918. It is as *Tulus* in the sources of 1590 (169, 361) and 1728 (170, 160). It represents the name of Tulus tribe of ancient Turkish in origin. B.B. Radlov mentioned that one of the ancient Turkish tribes had been called *Tolos* (143, 3, 1261). A branch of Telengit tribe living in Altai is called *Tolos* too (67, 228). Telengits had taken part in Mongolian attacks in the 13th century (1, 2, p. 77). It is the same in origin with the name of Tulus village (Jabrayil region).

Dumandara – valley in the territory of Magharjig village in Amasiya region. It is connected with the valley's being foggy in the mornings during winter and autumn months (6, 200).

Dumanli – village in Karbi region of Iravan province (170, 9). It's from the word *tuman* (money) in Turkish languages.

Durmushgishlaghi – winter quarters in Igdird region of Iravan province (23, 67). The population is from Shahabli tribe (ibid).

Durnagorughu – summer pasture in Ravan province (169, 334).

Durranli – village in Aralig region of Iravan province (170, 20).

Duyun – village in Iravan district of Iravan province (133). Armenians also settled in the village in the middle of the 19th century. The population of the village consisted of Azerbaijanis and Armenians in 1886. The name of the village is not mentioned after the end of the 19th century. It is as *Dogunrak* in the source (170, 16).

Duz Gishlag – winter quarters in Meghri region.

Duz-Gol – summer pasture belonging to Davakharaba village in Novobayazid district of Iravan province (136, 33).

Duzkand – village in Amasiya region. The population was banished to Azerbaijan in 1988. The village was named as *Alvar* in Armenian in 1990. It was called *Duzkand* because of its location in the plain on the bank of the Arpachay (river).

Duzkand – village in Shirakel region of Iravan province (23, 131).

Duzkand – village in Alexandropol district of Iravan province (133, 89). It was mentioned as a village in Shirakel region of Iravan province in the source (23, 131). The population was banished and Armenians coming from Turkey settled there in 1918. It was the name of Duzkand region and its centre from 1931 up to 1950. The village was named as *Akhurian* and the region was also called *Akhurian* according to it.

Duzkand – village in Talin region. Armenians and Kurds settled in 1886, Azerbaijanis were banished. The village was called as *Baroj* in Armenian in 1935.

Duzkharaba – village in Alexandropol district of Iravan province (133). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Artashen* in Armenian in 1945. The village was founded on the basis of a winter quarters in the middle of the 19th century. And the winter quarters is from the name of a village ruins, called “Duz kharaba (ruins)” in the vicinity.

Duzlar Gishlaghi – village Shamshaddin region. It was abolished in 1930.

Duz Yurd – winter quarters in Krasnoselo region.

Dvin – village in Girkhbulag region of Iravan province (170, 90). The other name is *Altuntakht* according to the source of 1591 (168). It represents the name of ancient *Dvin* (*Duvin* in Byzantium sources, *Debil* in Arabian sources) city. The foundation of Dvin city was laid in Armaniya by the 3rd Khosrov (332-338) of Arshaklar dynasty. Originally: *Devin*. The toponym was in *Dvin* form in Armenian spelling as “e” sound in ancient Armenian language was weak. It is from the word of natural winter quarters (see: G. M. Murzayev. *Toponyms and Geographical Recognition of Mongolia*. “Toopnyms in Regional Geographical Researches”. M., 1984, p. 7) in Turkish languages. *Dvin* was a city, where Azerbaijanis and Armenians lived mixed in the early middle ages. As Sultan Jalaladdin ordered the local confessor to draw Moslem women and children from the city for their not being robbed, we come to the conclusion that, Turkish Moslem population also lived there. The city was ruined by Mongolians in 1236.

Dvin Kurd (Cherk) – village in Iravan district of Iravan province (133, 77).

Eganan – region in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol(Ganja) province (150). Later this region was called *Balk* with the name of Balk village. The region was the common name of the villages situated along the Eganan (Okhdar) River.

Eganan Chayi – river in Zangazur district (now in Sissian region of Armenia) of Yelizavetpl Province. It is also called as *Khalaj* and *Okhdar* river. It begins from the Bargushad Mountains and joins with the Okhju River in the vicinity of Baydal village. Length is 29 km (20, 143). It's as *Gejanan* in the source (133, 58).

Egvard (Yeghvard) – village in Karbibasar region of Iravan khanate (159). It is as *Egvart* in Iravan district in the source belonging to the beginning of the 19th century (133, 91). It is as *Yegvard* in the source of 1590 (159, 55). It is as *Yegavert* in Girkhbulag region of Iravan province in the source of 1728 (23, 36). It was one of the villages belonging to Echmiadzin church in 1711 (150, 29). It was mentioned as a village belonging to the representative of Iravan`s khan Murad bey in the middle of the 18th century (150, 193). It was mentioned as a village the population of which consisted of Armenians in the source of 1886. It is the same in meaning with the toponyms: *Agavard* in Surmali region (170, 18) in the source of 1728, *Zuvert* (133, 99) in Oltin district of Gars province, *Abulvert* in Gars district (133, 2) and *Salverti* (mountain) in Azerbaijan in the 19th century.

Elbayli Gishlaghi – village in Zarzamin region of Iravan province (123, 122).

Elija – village in Novobayazid district of Iravan province (136, 34). See: Yelija.

Elimjan – village in Saatli region of Iravan khanate (159). The village is not mentioned in the sources after the middle of the 19th century.

Elin – village in Igdir region of Iravan province (170, 20).

Elinja – village in Aralig region of Iravan province (170, 20). See: Yelinja.

Ellar – village in Iravan district of Iravan province (133, 300). It is as *Eylar* in the source (ibid). It is known as *Hellar* in Girkhbulag region of Iravan province in 1728 (23, 82). It is situated in the vicinity of Shahab village (ibid). It was the centre of Kotayk region from 1930 up to 1961 and the centre of Abovian region since 1961. The village was named as Abovian in Armenian in 1961. A part of the population was moved to Azerbaijan and Armenians settled in the village in 1948-1951. The population of the village was banished to Azerbaijan in 1988. Originally,

Elar. It is as *Ilar* in the source of 1590 (169, 56) and as *Elar* in the Armenian source belonging to the beginning of the 17th century (150, 362). It is one of the most ancient toponyms of Turkish in origin in the territory of Armenia as it was mentioned as *Elar* in Urartu source (122, 424) of the 7th century BC. About see: 14.

Ellar Oyughu – village in Girkhbulag region of Iravan khanate (159). The population was moved to Azerbaijan in 1989. It consists of the name of *Ellar* village and the word of *oyug* (border) (6, 169). It is the same in origin with the names of *Ellaroyughu* village in Gars province and the *Ellaroyughu* Mountain (133, 301) in Signakh district of Tiflis province in the 19th century.

Ellija – village in Garnibasars region of Iravan khanate (159). The population consisting of Azeri Turks was banished and the village was ruined in 1832 (159).

Elvar – village in Girkhbulag region of Iravan province (170, 4). It is from a person name *Ali* and the word *var* (a fortified place) in Persian.

Eminja – village in Surmali district of Iravan province (133, 301). It is not mentioned in the sources after the end of the 19th century. Probably, it is from a person name Emin.

Emirkand – village in Goyja region of Iravan province (170, 12). It represents the name of Saljug Oghuz`s *Eymur* tribe.

Enguri – village in Daralayaz region of Iravan province (170, 13). It's from the words: *in* (valley, cave) (126, 234) and *gura* (stable) in Turkish languages.

Eranis Sufla – village in Garnibasars region of Iravan khanate (159). The population consisting of Azeri Turks was banished and the village was ruined in 1828-1832 (ibid). It represents the name of Aran tribe of ancient Turkish in origin.

Eranis Ulya – village in Garnibasars region of Iravan khanate (159). The population consisting of Azeri Turks was banished and the village was ruined in 1828-1832 (159). It represents the name of Aran tribe of ancient Turkish in origin.

Eranos – village in Novobayazid district of Iravan province (133, 92). It was mentioned as a village in Garni region in the source (23,102). The village was ruined after the banishment of its population in 1918. It represents the name of Aran tribe (about see: Geybullayev G. A. Garabagh. Baku, 1991) of ancient Turkish in origin, which played an important role in ethnogene of Azerbaijani nation. The name of the village consists of the name of Aran tribe and *os* affix Greek in origin. The word *Aran* is used in

three meanings in ancient history of Azerbaijan: 1) the name of Aran tribe of Turkish in origin beginning since the first ages of our era; 2) the Albanian tsar Aran (or Aran “fighter, brave) in the 60s of our era; 3) Aran (winter quarters, hot place). For thorough information about this tribe see: 1479. It is the same in origin with the toponyms: Aranrot, Mets-Arang, Arandjnag in Albany in the 12th century, Aran, Yazı-Aran, Dash Aran in the Mountainous Garabagh in the 12th century, Aranisi in Georgia, Hran in Armenia (misinterpreted form *Eran*) in the 19th century.

Eranos – mountain in Iravan district of Iravan province (133, 302). It is from the name of Aran tribe of ancient Turkish in origin. The name of Arans toponym is mentioned in Gorus region in the Armenian source of the 17th century (46, 264).

Eranos – village in Karbibasar region of Iravan khanate (159), later in Iravan district of Iravan province in the 19th century (133, 301). The village is not mentioned in the sources after the end of the 19th century. It is as *Ernos* in the source of 1728 (170, 82). But it was written as *Eranos* in the Armenian source of the same time (150, 117). It is from the name of Aran tribe of ancient Turkish in origin. See: 79.

Eranos Ulya – village in Karbibasar region of Iravan khanate (159), later in Iravan district of Iravan province (133, 301). It is not mentioned in the sources after the end of the 19th century. It is as *Hrans* in the Armenian source of the 17th century (150, 360). It consists of the name of Aran tribe of ancient Turkish in origin and *os* affix Greek in origin.

Ergul – village in Daralayaz region of Iravan province (170, 15).

Erija-Ud – village in Sharur-Daralayaz district of Iravan province (133, 302).

Erkush – village in Daralayaz region of Iravan province (170, 16). It's from the words: *place* and *kosh* (a camp of nomads) (see: Koshkutan) in Azerbaijani.

Ermani Panbaya – village in Alayaz region. Azeri population of Pamb village was banished and Armenians coming from Turkey settled there in 1878. That's why after it the village was called as *Ermani Panbaya*. *Pambak* in Armenian. See: Bambak.

Ernazor – village in Meghri region.

Ersinj – village in Daralayaz region of Iravan province (170, 15).

Ervilas – village in Daralar region of Iravan province (170, 12). It's read as *Ardalas* in other part of the source (23, 58), which is connected with the similarity of *dal* and *vav* marks in the source written in Arabian script.

Eshnak – village in Echmiadzin district of Iravan province (133, 303). It was known since 1728 (170, 45). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. It's from the name of the Eshnak Mountain. See: Eshnak Mountain.

Eshnak – mountain in Echmiadzin district of Iravan province (133, 303). The other name is *Garaburun* (ibid). It's from the word *asna* (impregnable rocky mountain) (126, 58) in Turkish languages. See: Ashnag.

Eshnak Sinor – mountain in Echmiadzin district of Iravan province (133). It consists of Eshnak and Sinor (see: Sinordagh) words.

Eshshakguduran – village in Darachichak region of Iravan khanate (159). It was mentioned in Abaran region of Iravan province in the source (170, 194). Azeri Turks were banished and the village was ruined in 1828-1832 (ibid). According to the source of the 17th century, it was a village belonging to Kecharis cloister (it was built in 995) there (150, 360). It's from the name of the Eshshakguduran Mountain. See: Eshshak Guduran.

Eshshakguduran – one of the tops of the Pambak Mountain chain in Iravan province. It is the misinterpreted form of *oshig* (a mountain rock weathered by the wind) (126, 433) in Buryat-Mongolian languages and *kudur* (wavy mountain chain) in Turkish languages. It is the same in meaning with toponyms: *Eshak-algan-tuba* (hill) and *Eshak-tau* in Teymurkhanshura district of Daghestan province in the Northern Caucasus, *Eshakmeydan* in Oltin district of Gars province, *Eshaktapa* in Javad district, *Eshakmeydan* in Zangazur district, *Eshaktapa* in Tiflis province (133, 93, 303) in the 19th century.

Eshshakmeydan – peak of the Pambak Mountain chain in Iravan province (159).

Etil – village in Goyja region (150, 360). It consists of the name of Gibchag's *Et* tribe (see: Itgiran) and the word *el, il* (tribe, people) in Turkish languages. It's the same in origin with the names of villages: *Edillu* (133, 300) in Kazigman district of Gars province, *Edilli* (in the Mountainous Garabagh) in Azerbaijan in 19th century.

Evchilar – village in Surmali region of Iravan khanate (133, 300). The population was banished and Armenians coming from Turkey settled in the 70s of the 19th century. The population were Armenians in 1886. The village was named as *Arzakan* in Armenian in 1947. It represents the name of Dul-Gadirli tribe's *Avji* branch, having lived in Anatolia in the middle ages. The name of the village is as *Avchi* in the source of 1728. It must be mentioned that, people, having lived in Varanda region of Garabagh were

also called as *Avchilu* (169). The name of that people had remained in the names of some *Ovchulu* villages in Azerbaijan now (Aghdash and Shamakhi regions). Ovchala people consisting of 52 families lived in Javad district at the 2nd half of the 19th century.

Evchilar – village in Sardarabad region of Iravan khanate (159). It is mentioned in the source belonging to beginning of the 20th century (133, 300). The Azeri population was banished and Armenians settled here in the 70s of the 19th century. The population were Armenians according to the information of 1886. The village was named as *Arazan* in Armenian in 1949.

Evchilar – ruined village in Iravan district of Iravan province (133, 300).

Evish – village in Karbi region of Iravan province (170, 52). It was also called *Yeni Talish* (23, 90). Originally, Ibish.

Evli – village in Vedibasir region of Iravan khanate (159). It was called as Ashig Novruz, Molla Ayyub and also Kharrat. The population was banished to Azerbaijan in 1988. Originally, Ivali. It has also the form of *Yuvali* (see: Yuva). It represents the name of Saljug Oghuz's *Iva* (Yiva) tribe (34). A tribe which spent winter in "Tamir-Hasan arani" winter quarters in Ganja area was called Yuvali-Fakhrali in the source of 1588 (167, 219).

Eyik Kilsa – village in Khinzirak region of Iravan province (23, 46).

Eyilagut – village in Sissian region of Iravan province (23, 150).

Eymur Bulaghi – summer pasture in Ravan province (169, 93). It represents the name of Saljug Oghuz's *Eymur* tribe (see 34).

Eyvani Gishlaghi – village in Karbi region of Ravan province (169, 211).

Falakat – village in Garni region of Iravan province (23, 100). Its the name of the origin being formed by means of Kharabulu villages there (ibid).

Farhadkaha – village in Darachichek region of Iravan province (170, 12).

Farrukh – village in Darachichek region of Iravan khanate (159). It's known since 1728 (23, 116). At the beginning of the 19th century, the number of Armenians in the village increased and Azerbaijanis were supplanted. They formed the Farrukh village, having moved to Garabagh (Asgaran district.) It's mentioned in the source of 1728 (170, 113). According to the information of 1886, Armenians lived in the village (136,

64). It's as *Farukh* in Novobayazid district in the source of belonging to the beginning of 20th century (133, 256). It's called *Farug* in the literature of the 19th century. It's probably the name of a person founding the village.

Firang – village in Karbibasar region of Iravan khanate (159). It's known since 1590 (169, 80). Later it's mentioned in the Armenian source of 1655 (135, 87). It's as *Franganos* in the Armenian sources (150, 177, 362) and as *Frang* in the Turkish source of 1728 (170, 113). The name of the village is taken from the name of Frang cloister there. That's why, according to the information of 1724, it was one of the villages that Safavi shahs presented to Echmiadzin church (Kirashlu, Mugni, Agavnatun, Ashtarak, Norahovit, Butrinj, Frang). The name of the village is taken from the word *Firang*, that Turks generally called Europeans. In the 14th century, in order to spread the Catholic faith, an Italian catholic missionary Bortelemei come to Iravan province, they made 14 villages to adopt this faith and built a cloister, which Azeri Turks called *Frang*. But Armenian church made them to adopt the Gregorian faith in the 17th century. And one of the villages settled by Catholics, was Abaraner village in Armenian in Alinga region of Nakhchivan and Goy-Frang in Azerbaijan (159, pp. 326, 327). Arakel Tabrizi also mentioned the building of Frang cloister in Isphahan by Italians at the beginning of the 17th century (57, 157).

Firarjig – village in Karbi region of Iravan province (23, 95).

Gab – village in Amasiya region. In 1878 the Azeri people of the village were driven out and Armenians from Turkey settled there (6, 175). The village was named as *Kaps* in Armenian in 1946. *Gav* has the meaning of “stony passage” (6, 175) in the dialects of Azeri. It's the same meaning with the component of “gav” from the name of the *Gavtari* Mountain (*gav* and *tor* in the ancient Turkish language are from the words “high mountain cover”) in the Caucasus. It's the same origin with the name of Gava region (the area between the lower flow of the Tavus River and Aghstafa, now Shamshadil belonging to Armenia and the territories of Gazakh region of Azerbaijan) in “The History of Albany”.

Gab – village in Shirakel region of Iravan province (23, 133).

Gabaglu – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province (133, 106). In 1988 the Azeri population was banished to Azerbaijan. It comes from the word *gabag*, which means “the relief in the shape of pumpkin”. It is one of the following toponyms: in the 19th century *Gabaglu* in Sharur-Daralayaz district and Novobayazid district of Iravan province, the *Gabaglu* Mountain in Iravan

district, the *Kabaklu* River and Gabagyal Mountain in Sharur-Daralayaz district, *Kabakhta* (the distorted form of Gabakhti) in Surmali district, *Gabagtapa* in Gars province and *Kabakhtapa* (133, 106) in Kagizman district of the same province. Besides it, according to the information of 1588, one of the Turkish tribes spending summer in Armenia and winter in Garabagh was called as *Gabag* (167, 200).

Gabaglu – village in Sharur-Daralayaz district of Iravan province (133, 106). Another name is *Jaki*. In 1988 the population was banished to Azerbaijan. See: Gabagli.

Gabaglu – village in Girkhbulag region (159) of Iravan khanate and then in Novobayazid district (130, 60) of Iravan province. In 1948 the population was moved to Azerbaijan and the village was abolished. Another name is *Zar* (136, 60). See: Zar.

Gabaglu-Gardakdara – mazra (a field of planting) in Garni region of Iravan province (23, 100). *Gardak* is a tent made for the married boy.

Gabaglug – village in Darachichak region of Iravan khanate (159). The name of the village was not mentioned since the middles of the 19th century. Probably, it is the phonetic form of the name *Gabagli*.

Gabagtapa – village in Talin district. In 1918 the population consisting of Azerbaijani Turks was banished and the village was destroyed. It was named after the hill “Gabag tapa”. It comes from the Turkish word *kabak*, which means “ravine”, “precipitous bank of a river”, “longish sloping height”, “lofty bank of a river” (126,239).

Gabagtapa – village in Shirakel region of Iravan province (23, 136). It is also called *Dikburun* (ibid).

Gabagtapa – mountain in Surmali district of Iravan province (133, 106).

Gabagtapa – mountain in Alexandropol district of Iravan province (133, 106).

Gabagtapa – village in Echmiadzin district of Iravan province (133, 106).

Gabag-Yal – mountain in Sharur-Daralayaz district of Iravan province (133, 106).

Gabanli – village in Shirakel region of Iravan province (23, 137). It is also called *Ulashig* (ibid). It reflects the name of Pechenegs’ *Kopan* tribe. It has the same origin with the name of the village *Gapanli* in Azerbaijan.

Gabarali – village in Darachichak region of Iravan khanate (159). In 1830 the population consisting of Azerbaijani Turks was banished and the village was destroyed. The origin is *Kabar* people, i.e. *Kabar* tribe. By the

origin, it reflects the name of Khazars' *Kabar* tribe. See: Kabar Ali. It has the same origin with the names of the villages *Kabirli* in Azerbaijan and *Havarli* (the distorted form of *Gabarli*) in Kalbajar district.

Gabirbulag – village in Abaran region of Iravan province (23, 113). “Another name is *Takajik*” (ibid).

Gabut – village in Sharur-Daralayaz of Iravan province (133). The people of the village were driven out in 1918. The part of them again settled, coming back in 1932. The village was called *Kapuyt* in Armenian in 1968. In 1988 the people of the village were driven out to Azerbaijan. The name of the village is as *Kabut* in the source of 1728 (170, 15). Probably, the name is from the Kabut Mountain. *Gabut* consists of words as “ga” (ga, qa) with unknown meanings and *boot* “mountain chain”, “separate height” (126, 104) in the Turkish languages. It's the same origin with the names of *Karabutdagh* in Altai, *Uzunbut* (126, 104), *Sultanbud* in Azerbaijan and *Qobutdagh* on famous Tanga valley of Guba region.

Gachadkin – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. The village collapsed at the beginning of the 20th century.

Gachaghan – village in Alexandropol district (now in Spitak district of Armenia) of Iravan province. In 1878 Armenians from Turkey also settled there (6, 164). According to the information of 1886, the main part of the population was Armenians. Between 1918 and 1920, the Azerbaijani population of the village was banished. In 1949 the village was named as *Lernavan* and in 1978 as *Arevadzag* in Armenian. It has the same meaning with the names of the villages *Kochegan-Tuba* in Achi-Kulag district of Stavropol province in the Northern Caucasus in the 19th century (133) and *Gachagan* in Borchali district of Tiflis province. In the source of 1728, it was mentioned that Great Gachaghan, Middle Gachaghan and Little Gachaghan people of Saral tribe lived in Aghjagala region of Tiflis province and there was a village called *Gachaghan* in Patak region of the same province (31, 161). This information shows that *Gachaghan* is the name of the people of Turkish origin.

Gachaghan – village in Alaverdi district (60, 83).

Gachan-uchan – village in Gazakh district (now in Krasnoselsk district of Armenia) of Yelizavetpol (Ganja) province. The village was destroyed in the 30s of 20th century as a result of collectivization.

Gadayolu – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918, after the

population consisting of Azerbaijani Turks was banished, the village was destroyed.

Gadim Aghbulag – village in Girkhbulag region of Iravan khanate (23, 84). After a new village had emerged on its base [Yeni (new) Aghbulag], it was called as *Gadim* [Old] *Aghbulag*.

Gadim Dehgada – village in Girkhbulag region of Iravan khanate (23, 84).

Gadim Ordakli – village in Girkhbulag region of Iravan khanate (23, 81). “Another name of the village is *Garachilar*” (ibid).

Gadim Talish – village in Karbi region of Iravan khanate (23, 90).

Gadim Yolchakan – village in Karbi region of Iravan khanate (23, 96).

Gadli – village in Vedi region of Ravan province in 1590 (169, 224).

Gadirdami – winter camp in Gazakh district (now in Dilijan district of Armenia) of Yelizavetpol (Ganja) province. The village was destroyed in the 30s of the 20th century as a result of collectivization (20, 76). It consists of a person name *Gadir* and the word *dam* (stable for cattle).

Gadirli – village in Vedibasari region of Iravan khanate. Between 1948 and 1951, the population was moved to Azerbaijan and Armenians settled there. In 1968 the village was named as *Lanjanik* in Armenian. It reflects the name of the people (34, 203) consisting of Damirchilar, Garamanlu, Zakirlu, Varsag, Govurjalu, Zalmanlu and Akinchilar divisions, having lived in Gars province in the middle ages. This people were also called as *Dul-Gadirli* (34, 184-185).

Gafan – village in Zangazur district (now the district center in Armenia) of Yelizavetpol (Ganja) province (133). It was the centre of Gafan district since 1930. In 1988 Azerbaijani population was banished. It was named after the Gafan fortress on the top of the mountain, near Zeyva village, where the Kigi and Okhchu rivers join. In the 19th century, the fortress was called “Gotur Galasi” (*gala* means “fortress” in Azerbaijani) (129, 212). It was used as *Gaban* in the work of Arabian author of 10th century Abu Dulaf (12), as *Kapan* in the Armenian source about the events of 1074 (Армянские источники о монголах. М., 1962) and as *Kafan* (129, 212) in the source belonging to the 13th century. In the Armenian source belonging to the 17th century, it was written as *Kafan* (57, 281). By the origin, it reflects the name of Pechenegs’ *Kapan* tribe of old Turkish by origin, having settled in the territory of Albany and present-day Armenia (79,106). It has the same origin with the name of *Kapanlu* tribe in Tovuz region, mentioned in the archive document of 1588 (167, 208) and with the name of *Gapanli* village, currently existing in Azerbaijan. It has the same origin

with the following names: in the 19th century, *Kapan* in Ardahan region of Gars province (133, 113), *Kafan-bey-tuba* in Achikulak district of Stavropol province (133, 124) and *Kafanti* in Ter province (ibid). It is in the same list with the following toponyms: in the 19th century, *Kapan* in Ardahan district of Gars province (133, 113), *Kapana* in Senak district of Kutais province (133, 113), *Kapan-dibi* in Batum province (133, 113), *Kafan* in Stavropol province (133, 124), *Kafanti* in Vladikafkaz district of Ter province in the Northern Caucasus (133, 124). Before Pechenegs, this region was called as *Aband* (*Haband* or *Habant* because of the Armenians adding of the sound “h” before the word in Armenian writing). *Abant* is the name of the tribe of old Turkish by origin, having settled in three regions of the territory of Albany. It consists of the *Aban* ethnonym and the ending “t”, which means plurality in old Turkish languages (79, 78). The river called *Abant* was mentioned in the ancient sources, due to the battle between Romanian and Albanian armies in 65 BC (according to a conception, it might have been on the bank of the present Elchiginchay River) (79, 78). *Abant* as the name of a region was mentioned in Artsakh in “The History of Albany” (book 1, chapter 14). In the Armenian source belonging to the 7th century, *Abant* region in Artsakh was called *Myus-Haband* (“another Aband”) (59, 49). In the middle ages, this *Aband* region was called *Varanda* after the Pechenegs’ *Varanda* tribe. But in the source of 1727, there was a village called *Evan* in the Upper Garabagh. Moisey Khoronassi mentioned the name *Haband* in Sissakan (book 3, chapter 3). *Myus-Haband* in this source didn’t mean *Aban* in the northwest of Albany, but *Abant* in Sissakan. The author of the 13th century Stepan Orbelian noted the name *Haband* in the territory, where Gafan was situated. The same author characterized the fortress called “Balaberd” in Armenian in *Zor* (*Dzork* in Armenian written speech) region of Sissakan (the region which was called *Zangazur* after the 19th century) as “now Kapan”. It should be mentioned that, in the middles of the 19th century, a part of Gafan settlement was called as *Haband*.

Gafarli – village in Iravan district of Iravan province. In 1918, after the population of the village was banished, the village was destroyed. It emerged as a result of location of Gafarli tribe of Gazakhs. By the origin the name of this tribe is the name of Khazars’ *Kabar* tribe in the middle ages, which was distorted in every-day speech.

Gagauz – village in Karpi region of Ravan province (169, 210). It consists of the word *kaka* (original form is *gakhga* in Tajik) - “fortress ruin” in the Turkish languages of Central Asia and the suffix *us* [probably in Greek] (for *Kaka* toponym in Turkmanistan see: S.Ataniyazov.

Turkmenistanin geografik atlarinin dushindirishli sozlugi, p. 175). It has the same meaning with the name of the village *Kagha* (See: *Kagha*) in Sharur-Daralayaz district.

Gahraman Yurdu – winter camp in Tumanyan district. Between 1918 and 1920 it was destroyed. It consists of a person name *Gahraman* and the word *yurd* (a place where people settle in a winter camp).

Gahabli – mazra, belonging to Galajig village in Abaran region of Iravan province (23, 110).

Gajarabad – village in Echmiadzin district of Iravan province (133, 107). In the source it was noted as the name of a winter camp (*ibid*). It consists of the name of Gajar tribe of old Turkish by origin, having come to Persia and to the Southern Caucasus among the Mongols in 17th century and the word *abad*, which means “village”. It was called as *Isakuni* in Armenian. Gajars, being one of the tribes of Gizilbashes’ in the 16th century, played an important role in the political life of Persia and Azerbaijan. This tribe held power in Persia from 1795 till 1926. It has the same origin with the name of *Kachardagh* in Tiflis district of Tiflis province in the 19th century and with the names of the villages *Kajar* (133, 107) in Goychay, Javanshir, Shamakhi and Shusha districts.

Gajaran – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 107). In the source, it was as *Kaj-Aran* (*ibid*). It was not mentioned in the sources since the beginning of the 18th century. In the information belonging to the second half of the 19th century, it was used as *Kechavan* (103, 150). *Gajaran* is distorted form of this word in Armenian. It consists of the word *koch* (a company of removing nomads) in Azerbaijani and the ethnonym *Aban* (Avan). See: Avan and Gafan.

Gakhmakhut – one of the peaks of the Shirak Mountain chain (60, 83). It consists of the word *gakhma* (meaning is unknown) and *khut*, which is “summit” in Mongolian.

Gakhnut – village in Gafan district (60, 83).

Gakhsi – village in Darachichak region of Iravan province (23, 116). It was a village in Novobayazid district of Iravan province in the second half of the 19th century (133, 124).

Gakhsi – The name of the village in Darachichak region of Iravan province (23, 116).

Gakhuttapa – mountain in Iravan district of Iravan province (133). It consists of the Turkish word *kakh*, which means “fortress” (126, 265).

Galaarkh – village in Oktemberian district. In 1988 the population of the village was banished to Azerbaijan.

Galabey – village in Daralayaz region of Iravan province (170, 15). In the source it was mentioned that no one lived in the village and it was cultivated by the people, coming from neighbor villages (32, 311).

Galaboynu – village in Zarzamin region of Iravan province (23, 121).

Galaburj – village hill in Boyuk Vedi settlement (width – 359 *m*, length – 400 *m*, height - 7- 8 *m*). There are old fortress ruins over there.

Galacha – village in Darakand-Parchenis region of Iravan khanate (159). At the beginning of the 19th century, the population consisting of Azerbaijani Turks was banished and Armenians settled there. In 1978 it was named as *Berdovan* in Armenian. It comes from the name of a huge fortress nearby.

Galacha – village in Abaran region of Iravan khanate (159). It was noted as *Galajig* in the source belonging to the beginning of the 17th century (150, 356). It comes from the name of the huge fortress nearby.

Galacha – mazra (a field of planting) belonging to the village Yasaul (another name is *Aghkilsa*) in Shuragal region of Iravan khanate (23, 132).

Galacha – village in Shirakel region of Iravan province (23, 136). “It is situated near the village Chagchag” (ibid).

Galacha Mazra – village in Shirakel region of Iravan khanate (170, 139).

Galacha Horum – mountain in Alexandropol district of Iravan khanate (133, 110).

Galacha Parchenis – village in Surmali district of Iravan province (133, 110). It means “Parchenis near Galacha”. See: Parchenis.

Galadibi – village in Iravan district of Iravan province (133, 110). In 1949 after the Azeri population was banished, the village was abolished.

Galadarasi – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the Azeri population was banished and Armenians settled. In 1935 the village was called as *Kaladzor* in Armenian.

Galag – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population of the village was banished and Armenians from Turkey settled there. In 1946 the village was named as *Vagatur* in Armenian.

Galaghan – village in Maku region of Iravan province (23, 41).

Galajig – village in Zangazur district of Yelizavetpol (Ganja) province (133, 110). Another name is *Ikinji* (Second) *Garakilsa* (103, 156). In 1826

the Azeri population was banished and Armenians from Persia located there (ibid). The name of the village wasn't mentioned since the end of the 19th century.

Galajig – village in Abaran region of Ravan province (169, 233). In the source the village was also mentioned to be called as *Omarkoy* (ibid).

Galajig – village in Aghjagala region of Ravan province (169, 196).

Galajig – village in Bazarchayi region of Ravan province (169, 156). In the source the village was also mentioned to be called Purnazik (169, 156). In the source of 1728, the name of the village was noted in Sissian region of Iravan province (23, 156).

Galajig – village in Shirakel region of Iravan province (23, 137). Another name is *Jahandar* (ibid). See: Jahandar.

Galajig – village in Shirakel region of Iravan province (23, 137). Another name is *Takamal* (ibid).

Galajig – mazra (a field of planting) belonging to the Afshan village in Shirakel region of Iravan province (23, 138).

Galajig – village in Sissian region of Iravan province (23, 151).

Galajig – village in Goycha region of Iravan province (23, 56).

Galajig – village in Garni region of Iravan province (23, 102).

Galajig – village in Shirakel region of Iravan province (23, 128). "Another name is *Igialar*" (ibid).

Galajig – village in Shirakel region of Iravan province (23, 127). "The population belongs to Iramlu stock" (ibid).

Galajig – village in Aralig region of Iravan province (170, 20).

Galajig – village in Girkhbulag region of Iravan province (170, 3). "It is situated near Keshishkand village" (23, 79).

Galajig – village in Goycha region of Iravan province (23, 55).

Galajig – village in Maku region of Iravan province (23, 41).

Galakand – village in Daralayaz district of Iravan province (133). At the beginning of the 20th century, the village was destroyed.

Galakoy – village in Zebil region of Ravan province (169, 331). In the source of 1728, the name of the village was mentioned in Zarzamin region (23, 120).

Galali – village in Ani district. In 1947 the village was named as *Norabert* in Armenian. In 1949 the population of the village was migrated to Azerbaijan.

Galali – village in Alexandropol district of Iravan province (133, 110). In 1949 after the Azeri population had been turned out, the village was destroyed.

Galaman – village in Garnibasar region of Iravan khanate (133, 110). The name of the village wasn't mentioned in the sources since the middles of the 19th century.

Gala Minar – fortress mountain in Novobayazid district of Iravan province (133, 110).

Galandar Gishlagi – village in Zarzamin region of Iravan khanate (23, 120).

Galasar – village in Daralayaz region (Yekhegnadzor district) of Iravan khanate (also see: 133, 110). In 1988 the population of the village was banished to Azerbaijan. The original form is *Galahasar*. It comes from the name of the huge fortress near the village. In the territory of Armenia in a lot of names of settlements there are many words as “galaja”, “galajig”, “hasar”, which are the reflection of huge buildings belonging to the 3rd-2nd centuries BC among people. In the territory of Gazakh, Gubadli, Kalbajar, Tovuz, Khanlar, Sharur and other districts of Azerbaijan, there are about 120 roughly hewed, four-cornered, huge stone buildings. See: Hisar

Galash – village in Zangibasar region of Iravan khanate (159). See: Kalash.

Galatapa – hill in Alexandropol district of Iravan province (133, 110).

Galavag – village in Goycha region of Iravan province (170, 12).

Galgali – village in Shirakel region of Iravan province (23, 131). “Another name is *Aligulu* village” (ibid).

Galibsunjug Mazra – mazra (field of planting) in Talin region of Ravan province in 1590 (169, 249).

Galtakhchi – village in Pambak region of Iravan khanate (159). In 1830 the population of the village was banished and Armenians from abroad settled there. According to the information of 1886, the population of the village was Armenians. In 1946 the village was named as *Hartagyugh* and in 1978 as *Berdavan* in Armenian. The village emerged in the result of location of Kaltak tribe (which belonged to the Yeruk tribe unity, lived in Anatolia) in the middle ages. According to another source, the name of this tribe was Galtakh-Kobash (95, 11).

Gamaran – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population was banished and the village was destroyed. The original form is *Gom-Aran*. It was named after the mountain Gamaran. See: the Gamaran Mountain.

Gamarli – village in Karbibasar region of Iravan khanate (159). In 1930 it became the centre of Gamarli district. In 1945 it became the centre of Artashat district. In 1945 the village was called as *Artashad* in Armenian.

At the beginning of the 19th century, it was one of the villages with mixed population. In 1922 a part of the population returned back, but in the 30s of the 20th century they forced out (20, 196). In 1948 the Azerbaijani population of the village was banished. In the source of 1588, the names of Kamerlu-ye Atik and Kamerlu-ye Jadid tribes, which spent their winter in Garabagh and summer in Armenia, were mentioned (167). By its origin it reflects the name of Kamar (Gamar) tribe of old Turkish by origin, having come to the Southern Caucasus from the north in the 8th century BC. See: Kamarli.

Gamarli – village in Echmiadzin district. In 1918 the population was banished and Armenians from Turkey settled there. In 1946 the village was named as *Metsakhor* in Armenian. The full name is *Bashgozlu-Gamarli*. It reflects the name of the Gamar (Kamar) tribe of old Turkish by origin. See: Kamarli.

Gamishgut – village in Borchali district [99, 418] (now in Gugar district of Armenia) of Tiflis province (133, 112). In the middles of the 19th century, Armenians from Turkey settled in the village. According to the information of 1887, the population of the village was Armenians (99,418). At the end of the 19th century, a part of Azerbaijanis came back and lived together with Armenians. In 1919 the Azerbaijani population of the village was banished and Armenians from Turkey settled there. In 1935 the village was named as *Yekhnegut* in Armenian. It consists of the word *gamish* (“straw”) in Azerbaijan and *khot* or *gut* (see: Burun-got), which means “camp” in Mongolian.

Gamish Gol – winter camp in Shamshaddin (Berd) district. It was abolished in 1930.

Gamishli – village in Darakand Parchenis region of Iravan khanate (159). In the source of 1590, the village Gamishli in Surmali region of Ravan province was mentioned (169,192). In 1918 the population of the village was banished and Armenians from Turkey settled there. In 1978 the village was named as *Tsartonk* in Armenian. In the information of 1728, it was mentioned as *Kamishli* (170, 17). In the same source the name of Kamishli village in Girkhbulag region of Iravan province was also mentioned (170, 17). There can be three ideas about the origin of the toponym: 1) it was brought by families come from Kamis region of Eastern Turkey (150, 115) in the middle ages; 2) this toponym was brought by families come from Komus province of the South Azerbaijan; 3) it reflects the name of Komushlu (Komushchu) division of Gizilbashs’ Garadagli tribe.

Gamishli – village in Echmiadzin district of Iravan province (133, 112). In 1918 after the Azeri population was banished, the village was destroyed.

Gamishli – village in Surmali district of Iravan province (133, 112).

Gamishli – village in Oktemberian district. It was called as *Zarmon* in Armenian since 1978.

Gamishli Chukhur – village in Vedi region of Ravan province (169, 226).

Gam Khut – mountain in Alexandropol district of Iravan province (133, 112).

Ganimli – village in Armus region of Ravan province (169, 252).

Ganli – village in Basarkechar district. Another name is Ganli-Allahverdi (20, 282). In 1946 it was called *Gamishli*. In 1988 the population of the village was banished to Azerbaijan. The original form is *Kangli*. It is connected with the name of Saljug Oghuzs' *Kangli* tribe. The word “ganli” in a lot of toponyms in the Caucasus has two meanings: 1) death (bleeding) as a result of bloody fights, battles; 2) the location of Ganli (originally, Kanli) tribe. It was reflected in Ganli Goja eponym (52, 18) in “The Book of Dada Gorgoud” epos, in the names of *Ganlikand*, *Bozalganli*, *Garaganli* and other villages in Azerbaijan (80, 75). There were two villages named *Kanglu* in the Caucasus in the 19th century (113, 115). *Kangli* tribe, having lived in the Central Asia in the middle ages, was conquered by Mongols in 1218 and was turned to the west (65, V, 294). It has the same origin with the toponym of the fortress called *Kangli* in the territory of Boyuk Kolatan village in Masalli district (Tofig Azizov. “Kangli galasi” (Kangli fortress), newspaper “Gala”, 1.15.1991). (For *Kangli* tribe see: К. Шаниязов. К вопросу расселения и родственных делений Канглы. «Этнографическое изучение быта и культуры узбеков». Tashkent, 1972).

Ganli Gadik – pass in Gafan district.

Ganligol – lake in Novobayazid district of Iravan province (133). The name of the lake (which means “bloody lake”) is associated with the tragedy (probably, man’s drowning), having happened in the lake.

Ganlija – village in Akhurian district. It was named as *Marmashen* in Armenian in 1946. It reflects the name of *Ganli* (*Kangli*) tribe. It is in the meaning of “Little Ganli (village)”.

Ganlija – village in Yekhegnadzor district. In 1946 it was called as *Vagramaberd* in Armenian. It reflects the name of *Ganli* (*Kangli*) tribe.

Ganlija – summer pasture in mountains in Zebil region of Ravan province (169, 334). The summer pasture was named after the lake “Ganlija” over there.

Ganlija – village in Shirakel region of Iravan province. “Another name is *Gizilkilsa*” (23, 134).

Gapijig – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) district. At the end of the 19th century, the population was mixed. In the 30s of the 20th century, in connection with collectivization the village was abolished. It was named after the Gapijig Mountain.

Gapijig – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 114). In the source it was used as *Kapujik* (ibid). It consists of the word *kapu* – “upper part of the narrow valley”, “narrow valley of the mountain with erosion rocky slopes“, (126, 253) and the word *chik* - “narrow valley” (see: Alajiki) in the Turkish languages. It has the same meaning with the following toponyms: the *Gapijig* Mountain in Ordubad district, *Gapidagh* in Balakan district, *Gapijig* in Zangilan district, *Gapichay* in Gakh district, the *Gapi Gashgara* River in Shahbuz district, *Guru Kap* in Guba district, *Kapkaz* in the Upper Shirvan and so on.

Gapili – village in Alexandropol district (Ani d-s) of Iravan province (133, 114). In the source of 1728, it was mentioned in Shirakel region (23, 131). It was known since 1590 (167, 196). In 1918 the population of the village was banished and Armenians from Turkey settled there. In 1947 the village was named as *Gusanagyug* in Armenian.

Gaput – village in Sharur-Daralayaz district of Iravan province. In 1988 the population was moved to Azerbaijan. The local pronunciation form is *Kaput*. It has the same meaning with the name of the Gaput Mountain on the Tanga valley in Guba district. Probably, it comes from the word *kapu* in the Turkish languages. See: Gapijig.

Gara Abdal – village in Girkhbulag region of Iravan province (23, 79). “It’s situated near Ozan village” (ibid). It consists of the Arabian word *garya* “village” and a person name *Abdal* (see: Abdal).

Garaaghil – village in Karbi region of Ravan province (169, 85). According to the source of 1728, it was the name of the mazra (a field of planting), belonging to Tos village (23, 92).

Garaahmadli – village in Gazakh district (now in Dilijan district of Armenia) of Yelizavetpol (Ganja) province. After the population was moved to Azerbaijan in 1949, the village was abolished (20, 76). The original form is *Garya-Ahmadli*, which means “Ahmadli village”.

Garaarkhaj – village in Kalinino district.

Garaarkhaj – mountain in the territory of Novobayazid district in Iravan province (136, 2).

Garabagh – winter camp in Echmiadzin district of Iravan province (133, 114). The name of the village in Vedi region of Ravan province in 1590 (169, 218). In the source of 1728, it was mentioned as the name of the village in Vedi region of Iravan province. It is related with the name of the destroyed town *Garabagh* (133, 114) in Ardahan area of Gars province in the 19th century. The name of the town comes from the name of Kangar-Pechenegs' *Garabagh* tribe, having come to the Southern Caucasus at the beginning of the 20th century. See: Ashaghi Garabaghlar.

Garabagh – village in Aghjagala region of Ravan province (169, 183). It reflects the name of Garabagh land in the east of Turkey. Ibn Al Nasir (13th century) noted the toponym Garabagh in the east of Anatolia in connection with Oghuzs' military march to Rum in 1064.

Garabagh – village in Maku region of Iravan province (23, 41).

Garabaghlar – village in Drakand-Parchenis region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village was destroyed. It reflects the name of Kangar Pechenegs' *Garabagh* tribe. At the beginning of the 19th century, one of the branches of Kangarlis' in Nakhchivan was called *Garabaghlar* (153, 32).

Garabaghlar – village in Vedi district. In 1949 the population was moved to Azerbaijan. It reflects the name of Kangar Pechenegs' *Garabagh* tribe. In the 19th century, there were five *Garabaghlar* villages in the Southern Caucasus (133, 114). It comes from the name of Kangars' and Pechenegs' *Garabagh* tribe, having come to the Southern Caucasus at the beginning of AD. The place of Garabaghlar toponym used in the sentence "he went hunting on Garabaghlar" in "The Book of Dada Gorgoud" epos (chapter 4) is unknown. It has the same origin with the names of Garabaghlar villages (133, 114) in Goychay, Khanlar and Nakhchivan. See: Yukhari Garabaghlar and Ashagi Garabaghlar.

Garabaghli – village in Surmali district of Iravan province (133, 114). Another name is *Godakli* (see: Godakli). By origin it reflects the name of Kangar-Pechenegs' *Garabagh* (109) tribe. See: Ashaghi Garabaghlar.

Garabaghli Kabir – village Garni region of Iravan province (170, 87). It is in the meaning of Boyuk (Big) Garabaghli.

Garabaghli Sagir – village in Garni region of Iravan province (170, 87). It is in the meaning of Kichik (Small) Garabaghli.

Garabakir – mountain in Iravan district of Iravan province. It consists of the Azerbaijani word *gara*, which means “black” colour (it reflects the colour of the soil of volcanic origin in the mountain) and the Turkish word *bukur*, which means “hunchback” (143, IV, 1, 114). It is the same with the name of the Galaybugurd Mountain (Shamakhi district) in Azerbaijan.

Garabashlar – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province. According to the information belonging to the 80s of the 19th century, it was one of the hamlets (see: Iydali) sprung up on the base of Kilatag village. In the source, the name of the hamlet was used as *Garabash* (ibid). In the result of collectivization, the village was joined to the Baharli village and was abolished in the 30s of the 20th century.

Garabayram – village in Girkhbulag region of Iravan province (170, 20). It is the name of a person who founded the village. It consists of the Arabian word *garya* “village” and the name of a man - Bayram.

Garaboya – village in Alexandropol district of Iravan province (133, 114). In 1919 the Azerbaijani population was banished and Armenians from Turkey settled. In 1920 the village was named as *Khonkoyan* in Armenian. It has the same meaning with the name of the village Garaboya (133) in Nakhchivan district in the 19th century.

Garabukand – mountain in Echmiadzin district of Iravan province (133, 114). It consists of the word *gara* (“black”) in Azerbaijani and the word *bughind* - “hill”, “wooded mountain” (126, 98) in Altai languages.

Garabulag – village in Abaran district. It has been known since 1590 (167, 232). In 1728 the name of the village in Abaran region of Iravan province. “Another name of the village is Yukhari Gapili Andon” (ibid). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled (159). In 1946 the village was named as *Yerinja-Tap* in Armenian. In the source of 1728, it was called as *Karuli* (170, 108) [Also see: 150, 365]. It is one of the 33 *Garabulag* toponyms (133, 114-115) existed in the Southern Caucasus in the 19th century. *Garabulag* means “subsoil water”, “water which wells out and that is why dark”, “dark water”, “undrinkable water” and so on.

Garabulag – mazra in Karbi region of Iravan province (23, 69).

Garabulag – village in Abaran region of Iravan province. “Another name of the village is Yukhari Gapili Andon” (ibid).

Garabulag – mazra belonging to Saribulag village of Iravan province (23, 109).

Garabulag – village in Zar region of Ravan province (169, 327).

Garabulag – village in Shirakel district of Iravan province (170, 138). It was named as Isahakian since 1945. Another name is *Gulali Karim* (ibid).

Garabulag – village in Amasiya district. It has been called Shagin since 1991. It was known since 1728 (23, 64). In 1988 the population of the village was banished to Azerbaijan. Another name is *Aghababa* (20, 373). In the source of 1728, the name of the village was mentioned in Surmali region of Iravan province (170, 17).

Garabulag – winter camp in Gazakh district (now in Noyemberian district of Armenia) of Yelizavetpol (Ganja) province (133, 115). In the 30s of the 19th century, as the population of the village moved to the neighbour village Barakhli (see: Barakli), it was abolished.

Garabulag – village in Darakand-Parchenis region of Iravan khanate (159). The name wasn't mentioned in the sources since the middles of the 19th century. In the source of 1728, it was named as “Gedi (Keyti) Garabulag” (170).

Garabulag – village in Borchali district (now in Tumanian district of Armenia) of Iravan khanate. Initially it was a winter camp in the place called “Garabulag meshasi” (Garabulag forest). It was abolished in the 30s of the 20th century.

Garabulag – village in Shirakel region of Iravan province (23, 131). “It is also known as *Gulali*” (ibid).

Garaburun – village in Talin district. It has been known since 1590 (169, 236). In 1914 the population of the village was banished and Armenians from abroad settled there. The village was named as *Karmrashen* in 1950 and as *Karakert* in 1965 in Armenian. It comes from the name of the Garaburun Mountain.

Garaburun – village in Shirakel region of Iravan province (23, 128). It comes from the name of the Garaburun Mountain.

Garaburun – mountain in Iravan district of Iravan province (133, 115). It was called like this because of its edge in the shape of nose (*burun* means “nose” in Azerbaijani). Another name is *Eshnak*. For the meaning of the word *burun* in the names of mountains see: Ashaghi Bozburun.

Garaburun – another mountain in Iravan district of Iravan province (133, 115).

Garachalu – village in Shirakel region of Iravan province (23, 122). It came from the name of Garachali tribe (34, 591).

Garachanlu – village in Zangazur district of Yelizavetpol (Ganja) province (133, 121). Another name is *Zeynalli* (103, 156). It has the same origin with the names of *Garajanli* villages in Lachin and Kalbajar districts.

Garajanli is the name of cattle breeders, having lived in Zangazur in the middle ages (103, 156).

Garachanta – village in Gars province (133, 121) in the 19th century and then in Amasiya district. In 1988 the population of the village was banished to Azerbaijan. In 1939 it was called Azizbeyov and in 1990 it was named as *Areknadam* in Armenian. It is distorted form of the name *Garachanti* (i.e. Garachanli) in every-day speech.

Garachay – village in Surmali region of Iravan khanate (159). It was not mentioned in the sources since the middles of the 19th century.

Garachili – village in Surmali district of Iravan province. In the source the name of this village was mentioned as “Garachilar winter camp” (170, 19). The village emerged as a result of location of *garachis* - gypsies (they were from Karachi province of India), who called themselves *roma*, *kouli* in Persians, *lolo* in Tat language, *girishmal* and *sighan* (this word, which was also transferred into the Russian language, means “fortune-teller”, “palmist”, “soothsayer” in Turkish). It is the same with the following toponyms in Azerbaijan: *Garachi* (Khachmaz district), *Garachoku* (Davachi district, it consists of the word “garachi” and *ku*, which means “mountain”, “hill” in Tat), *Garachi* spring (Ismayilli, Aghsu, Shamakhi and in other districts), *Garachi-Su* (in Sangachal settlement of Garadagh district).

Garachili – village in Sharur-Darlayaz district of Iravan province (133, 121). It was also called as *Garachian* (Garachi ethnonym and the ending *an*, which means plurality in Persian). See: Garachili.

Garachim – village in Surmali region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village was destroyed (ibid). It consists of the word *gara* in Azerbaijani (means the colour of the soil) and *chim*, which means “a layer of soil covered with bindweed grass roots“ (126, 615) in Turkish languages.

Garachiman – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133, 121). In 1918 the Azeri population was banished to Azerbaijan and then the village was ruined. In 1922 the population came back. In 1988 the population of the village was banished to Azerbaijan. It consists of a person’s name *Gara* and *chaman*, which means “pasture“.

Garachingil – mountain in Novobayazid district of Iravan province (133, 121). It consists of the Azerbaijani word *gara*, which denotes colour and the word *chingil*, which means “stones by volcanic origin scattered about“, “rugged surface of the mountain by lava origin”.

Garachoban – river in Alexandropol district of Iravan province (133). It has the same origin with the name of the plain “Gara Choban” near Kunnut village in Sharur district of Nakhchivan.

Garachoran – village in Girkhbulag region of Iravan khanate. The local pronunciation form is *Garachuran*. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished (159). Then a little part of the population returned and settled again. In 1918 the population was turned out and Armenians from Turkey located there. In 1946 the village was named as *Aragyug* in Armenian. It is a loan word. The village emerged as a result of the location of the families, having come from Gara-Churan region (113, 116) of the Eastern Anatolia. See: *Garachuran*.

Garachoran – village in Surmali district of Iravan province (133, 116). In the source it was used as *Garajuran* (ibid). In 1918 the Azerbaijani population was banished and the village was destroyed.

Garachubug – village in Mazra region of Iravan province (170, 16).

Garachumakh – mountain in Surmali district of Iravan province (133, 121). The name was not mentioned in the sources since the middles of the 19th century. It consists of the word *gara*, which is “black” (colour) and *chumak*, which means “lonely (single) hill” (126) in the Turkic languages. It comes from the name of Garachumakh hill. One of the Gizilbashes’ tribes was called as *Gara Chomagli* (24, 193).

Garachuran – village in Echmiadzin district of Iravan province (133, 116). In 1918 after the population was banished the village was destroyed. See: *Garachoran*.

Garachuranli – village in Echmiadzin district of Iravan province. In the source it was used as *Garajuran* (ibid). In the source of 1728, it was mentioned as the name of the village (23, 107). In 1829 after Armenians from Turkey was settled, the population became mixed. In 1918 the Azerbaijani population of the village was banished. Another name is *Garajaveran*, which means “Garaja ruins” (20, 104). The village was abolished as a result of collectivization in the 30s of the 20th century. See: *Garachuran*.

Garadagh – winter camp in Shamshaddin (Berd) district.

Garadaghli – village in Artashat district. At the beginning of the 19th century, it was a village with mixed population. In 1918 the Azerbaijani population of the village was banished. In 1945 the village was named as *Tsakhkashen*, in 1967 as *Mrgavan* in Armenian. It was one of the villages formed as a result of location of Gizilbashes’ *Garadaghli* tribe (16). In the

middles of the 19th century, there were 14 villages named *Garadaghli* in the Southern Caucasus (133).

Garadali – village in Goycha region of Iravan khanate (170, 12). The original form is *Garya Dali* which means “Dali village”. It comes from the name of Tele tribe of old Turkish by origin (See: Dallar).

Garadara – village in Iravan province (91, 213). It was mentioned as a place in the border of Garadara Gadirveran (afterwards Echmiadzin) in “The Book of Dada Gorgoud” epos (27, 49). It was also called *Zangidara* (*zangi* means “black”). The Zangichay River runs through this valley. It has the same meaning with the name of Garadara, which is the left branch (length – 40 km) of the Araz River in Julfa district.

Garadash – village in Darakand-Parchenis of Iravan khanate (159). In the Armenian source belonging to the middles of the 13th century, it was used as *Kara Tash* (150, 90). Another name is *Bayramkandi*. After the middles of the 19th century, the name of the village wasn't mentioned in the sources. It comes from the name of the Gardash Mountain in Surmali district of Iravan province. There were 13 Gardash toponyms in the Southern Caucasus in the 19th century (133, 116). It consists of the word *gara* (black) and *dash* (stone, block) in Azerbaijani.

Garadash – mountain in Surmali district of Iravan khanate (133, 116).

Garadash – village in Borchali district (now in Ijevan district of Armenia) of Tiflis province (133, 116). In 1946 the village was called as *Sevkar* in Armenian.

Garadigha – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 116). In 1988 the population of the village was banished to Azerbaijan. The original form is *Garadika*. It consists of the Turkish words *gara* and *tigey* - “hill without forest” (126, 552).

Garagadik – destroyed village in Gorus district.

Garagala – village in Darakand-Parchenis region of Iravan khanate (159). Between 1828 and 1832, after the population was banished to Azerbaijan, the village was destroyed. (159). In the source of 1728, it was mentioned as hamlet attached to Garabulag village in Surmali region of Iravan province (170, 17). In the names of fortresses *gara* (“black”) usually does not mean colour. The stones of the fortress could not be black because there is not black stone in the nature. We think that, it emerged for the reason that most of “Garagalalis” use the word *garri* “old”, “ancient” in Turkish languages as “gara” in their every-day speech. In some other names the word *gara* is Arabian word *garya*, which means “village”. *Garagala*

means “old fortress” (Compare with the name of the fortress *Garrigala* in Turkmenistan).

Garagala – village in Razdan district. It has been known since 1728. It was used as the name of the village in Shirakel region (23, 137). It was abolished after the World War II as a result of building of water storehouse on the Razdan River.

Garagala – village in Borchali district (then in Kalinin district of Armenia) of Tiflis province. In the middles of the 19th century, it consisted of two parts: Yukhari Garagala and Ashagi Garagala. In the 30s of the 20th century, they were joined. In 1988 the population was banished to Azerbaijan. It comes from the name of the destroyed fortress “Garagala”, situated nearby.

Garagala – village in Iravan district of Ravan province (169, 69), in Girkhbulag region of Iravan khanate (159), in Novobayazid district of Iravan province (136, 60). The village was named as *Sevabert* in Armenian in 1948. In 1949 the population was moved to Azerbaijan and Armenians settled there.

Garagash – village in Girkhbulag region of Iravan province (23, 77).

Garagaya – village in Gazakh district (now in Krasnoselsk district of Armenia) of Yelizavetpol province (133). In 1988 the population of the village was banished to Azerbaijan.

Garagaya – village in Daralayaz region of Iravan khanate (159). In the source of 1727, it was mentioned as the name of mazra (a field of planting) belonging to Ayisasi village (32, 287). In 1988 the population was banished to Azerbaijan.

Garagaya – village in Razdan district.

Garaghaj – village in Iravan district of Iravan province. Between 1828 and 1832, Armenians from abroad settled in the village (159). Afterwards the population of the village was mixed. In 1918 the Azerbaijani population of the village was banished. The original form is *Garakhach*. See: *Garakhach*.

Garaghaj – village in Vedibasars region of Iravan khanate (159). In 1920 the Azeri population was banished. In 1922 a little part of the population returned and settled again. In 1948 after the population was moved to Azerbaijan, the village was abolished.

Garagil – winter camp in Echmiadzin district of Iravan province (133). It is associated with the black coloured clayey soil.

Garagol – lake in Gorus district.

Garagol – lake in Echmiadzin district of Iravan province (133).

Garagol – lake in Surmali district of Iravan province (133). In the source of 1728, this lake was mentioned as *Garagol Arslan* (170, 19). In the same source, *Garagol* is also the name of the village in Igdır region (later in Surmali region) (170, 19).

Garagol – summer pasture in Zebil region of Ravan province (169, 334). The summer pasture reflects the name of the Garagol Lake over there.

Garagol – lake in the south hand of the Alayaz Mountain (60, 83). It was called as *Kari-Lich* in Armenian and it means that the word *gara*, which is black color in Azerbaijani was identified with the Armenian word *kar*, which means “stone”.

Garagishlag – village in Maku region of Iravan province (23, 41).

Garagishlag – village in Iravan district of Ravan province (169, 69). In the source of 1728, the village was mentioned to be also called as *Hajibeyli* (23, 83).

Garagishlag – village in Shirakel region of Iravan province (177, 122). In the source the village was mentioned to be also called as *Deljan* (ibid). See: *Deljan*.

Garagishlag – village in Garnibasar region of Iravan khanate. Between 1828 and 1832, the population was banished and the village was destroyed. In the information belonging to 1728, the village was mentioned to be the “winter camp belonging to the people of Kamarlu people” (170, 9). In the source it was mentioned that the village was also called *Maranchi* (ibid). In the 19th century, there were seven villages called *Garagishlag* in the Southern Caucasus (133, 117). To identify the meaning (or meanings) of the word “gara” in the toponyms is difficult because of the lack of material. There is no doubt that some of them consist of the word *garya*, which means “village” in Arabian.

Garagishlag – village in Karbi region of Iravan province (170, 73). “It is situated near Gizil Ayrak village” (ibid).

Garagishlag – village in Zangibasar region of Iravan khanate (159). In 1978 the village was called “Dostlug”. In 1988 the population was banished to Azerbaijan. In 1991 it was named as *Hayanik* in Armenian.

Garagishlag – village in Karpi region of Iravan province (23, 49). “Another name of the village is *Maranchi*” (ibid).

Garagoglu Gol – summer pasture belonging to Aghzibir village in Novobayazid district of Iravan province (136, 32).

Garagovmaz – village in Iravan district of Iravan province (133, 117). The village was named as *Sasunashen* in Armenian in 1946. The original

form is *Garagoymaz*. See: Ashagi Garagovmaz. The original form is *Garya Govmaz* which means “Govmaz village”.

Garagovmaz – destroyed village in Iravan district of Iravan province (133, 117).

Gara Goyun – village in Sharur-Daralayaz district of Iravan province (133, 117).

Garagoyunlu – village in Iravan district (then in Vedi district) of Iravan province (133, 117). Another name is *Chighin Garagoyunlu* (20, 221). It means “Garagoyunlu near Chigini village”. In 1918 the population of the village was banished and Armenians from abroad settled. After 1922 a half of the population came back and began to live together with Armenians. In 1949 the Azerbaijani population of the village was moved to Azerbaijan. In the Armenian source belonging to the beginning of the 17th century (150, 177), it was noted that the village was also called as *Yolkasan* (170, 77). In the archive document of 1728, it was mentioned that the name of the village was also called as “Nahri-Yolkasan” (170, 77), which is associated with the canal’s blocking of transit road. The name of the village reflects the name of Garagoyunlu tribe unity, which played an important role in the political life of the Asia Minor and the Southern Caucasus. In the 13th century, Garagoyunlu tribe of Turkish by origin settled in Iraq and Anatolia, established state covering Azerbaijan to the south of the Kur River, the territory of present-day Armenia, Arabian Iraq and partially Georgia. In the source, Garagoyunlus were mentioned to be consisting of Hajili, Agajari, Bayramli, Ayinli, Duhanli, Alpout, Garamanlu, Bakharlu and other tribes (see: 78). In the 19th century, there were 16 villages called *Garagoyunlu* in the Southern Caucasus.

Garagoyunlu – village in Aralig region of Iravan province (23, 71).

Garagoyunlu – village in Garni region of Iravan province (23, 99). “Another name of the village is *Yukkasan*” (ibid).

Garagoyunlu – village in Surmali district of Iravan province (133, 117). It was known since 1728 (170, 20). The Azeri population was banished in 1918 and the village was destroyed.

Garagoyunlu – village in Novobayazid district (Basarkechar district) of Iravan province. In 1988 the population of the village was turned out to Azerbaijan. In the middles of the 19th century, the cattle-breeders of the village had a summer pasture in the place called “Gatar” in the Chalmali Mountain (136, 34).

Garagoyunlu – village in Darakand-Parchenis region of Iravan khanate. Between 1828 and 1832, the population of the village was banished and the village was destroyed (159).

Garagoyunlu – village in Echmiadzin district. In the source of 1590, it was called as “Muzaffar’s winter camp” (169,64). In 1978 the village was called as *Ferik* in Armenian.

Garaguney – village in Surmali region of Iravan khanate (159). In 1918 after the Azerbaijani population was banished, the village was destroyed. It has the same meaning with the name of the mountain in Oltin district of Gars province and with the name of the *Garaguney* village in Kagizman region of the same province in the 19th century.

Gara Gubad – village in Khinzirak region of Iravan province (23, 46). The original form is *Garya Gubad*, which means “Gubad’s village”.

Garagubad Mazra – village in Khinzirak region of Iravan province (170, 7). It means “Gara Gubad’s field of planting”.

Garagulag – village in Yekhegnadzor district.

Garagulasayish – village in Armus region of Ravan province (169, 259). The original form is “Garya-Gul Asayish”. It means “Asayish village belonging to Gul (Gulam)”. See: Asayishli.

Garagulla – village in Talin district. In 1918 after the population had been banished, Armenians settled in the village. It means “black coloured tower”.

Garagulla – village in Echmiadzin district of Iravan province (133). In 1918 the Azeri population was banished and the village was destroyed. It means “black coloured tower”.

Garagurgan – village in Aralig region of Iravan province in 1590 (169, 269).

Garaguzey – village in Vedibasars region (Ararat district) of Iravan khanate (159). Between 1948 and 1951, the population was moved to Azerbaijan and the village was destroyed.

Garaguzey – black mountain chain in Vedi district.

Garahajili – village in Garnibasars region of Iravan khanate (159). Between 1828 and 1832, the Azeri population was banished and the village was destroyed (ibid). It reflected the name of Garahajili tribe (95, 11) of Yeruk tribe unity, having lived in Anatolia in the middle ages. One of the tribes of Aghgoyunlus was also called *Garahajili* (34, 160).

Garahajili – village in Igdirdir region of Iravan khanate (170, 12). In the second half of the 19th century, this village is in Surmali district of Iravan khanate (133, 115).

Garahamzali – village in Iravan district of Iravan province (133, 115). At the beginning of the 19th century, the population of the village was mixed. In 1918 the Azeri population was banished and the village was destroyed (77, 64). It was known since 1590 (169, 252). Probably, it emerged as a result of location of the families, having come from Gara Hamza village (133, 115) of Gars province. According to the source of 1728, another name of the village was “Nahri-Mustafa” (270, 17). In 1936 the village was called *Tamamli* and in 1950 it was called *Burastan* in Armenian. It consists of the word *garya* - “village” and the ethnonym *Hamzali*.

Garahasar – village in Surmali district of Iravan province (133, 115). The name was not mentioned in the sources after the middles of the 19th century. In the Armenian source belonging to the beginning of the 17th century, it was used as *Kara-Khisar* (150) and in the source of 1728, it was used as *Gara Hisar* (170, 19). Local pronunciation form among the population is *Garasar*. It consists of the word *gara* (probably, it is in the meaning of black colour) and the Arabian word *hasar* - “fence” (in “The Book of Dada Gorgoud” it was used in the meaning of “the walls of the fortress”). *Hasar* here expresses a huge fortress.

Gara Hassan – village in Maku region of Iravan province (23, 40). “The population is from Dumbuli people” (ibid). The original form is *Garya Hassan*, which means “Hassan’s village”.

Gara Hassanli – village in Sharur-Daralayaz district of Iravan province (23, 64). The original form is *Garya Hassanli*, which means “Hassanli’s village”. It has the same meaning with the name of *Gara Hassanli* village (133, 115) in Gazakh district in the 19th century.

Gara Husseinli – village in Surmali region (23, 64) of Iravan province. Another name is *Tovuz Konlu* (ibid). The original form *Garya Husseinli*, which means “Husseyinli village”.

Garaibad Gishlaghi – village in Iravan district of Iravan province (169, 62). In the source the village was also mentioned to be called as *Sakitgishlag* (ibid). The original form is *Garyayi-Ibad* (Ibad’s village) winter camp.

Garaisa – village in Borchali district (now in Tashir district of Armenia) of Tbilisi province. In 1988 the population of the village was banished to Azerbaijan. It was laid as a result of location of tribe by name Garaisa (36, 185), which had Alvan, Goychali, Ulash branches and lived in Anatolia in the 13th-19th centuries.

Garajaabdal – village in Vedi region of Iravan province (170, 94). Probably, it is the name of a person.

Garajaabdal – village in Abnik region of Ravan province (169, 254).

Garajagala – village in Aghjagala region of Ravan province in 1590 (169, 191).

Garajagala – village in Sharabkhana region of Ravan province (169, 240).

Garajagala Mazra – village in Iravan district of Ravan province (169, 59).

Garajagishlaghi – village in Shirakel region of Iravan province (23, 121). It is in the meaning of “winter camp belonging to Garajalar tribe.

Garajalar – village in Seyidli Akhsagli region of Iravan province (159). It was known from the source of 1728 (170, 35). It wasn't mentioned in the sources after the middles of the 19th century. The village emerged as a result of location of Garajalar tribe (159), consisting of 600 families and living in Daralayaz region. In the 19th century, another people called *Garajalar* lived in the plain of Shirvan. In 1828, after the Russia occupied Shirvan khanate, Garajalar people were presented to General V.G. Madatov, who took place in that war and the general made them to move to Garabagh. Garajalar people, living in Garabagh, spent their summer in Kalbajar and Goycha mountains. And that is why, we can suppose that Garajalar village in Armenia was laid out by this people.

Garajalar – village in Echmiadzin district of Iravan province (133, 116).

Garajalar – village in Igdirdir region of Iravan province (23, 68). “Another name of the village is *Aghotlug*” (ibid). See: *Aghotlug*.

Garajalar – village in Girkhbulag region of Iravan province (23, 81). “Garajalar village was situated near Zar village” (ibid). “Another name is *Ashagi Garagala*” (ibid).

Garajalar – mazra, belonging to Shaharbuz village in Darachichak region of Iravan province (23, 116).

Garajali – village in Zarzamin region of Iravan province (23, 122). “Nobody lives” (ibid). It is the name of mazra belonging to Shahab village there (23, 77).

Garajali – mazra, belonging to Khachgush village in Girkhbulag region of Iravan province (23, 77).

Garaja Oran – village in Girkhbulag region of Iravan province (170, 26). In the source the village was said to belong to the person (land lord) named as “Mehmed valadi Mahmud” (ibid).

Garajarli – village in Igdir region of Iravan province (23, 67).

Garajaviran – village in Surmali district of Iravan province (133, 116). After the Azeri population was banished in 1918, the village was destroyed. It consists of the name of Garaja tribe and the word *virana* (ruin). In the source of 1590, the name of the village was mentioned in Iravan district of Ravan province (169, 62).

Garajaviran – village in Maku region of Iravan province (23, 41). It means “black ruin“.

Garajaviran – village in Sharabkhana region of Ravan province (168, 240).

Garajaviran Mazra – village in Iravan district of Ravan province in 1590. Another name is *Garatapa* (169, 62).

Garajayolchulu – village in Maku region of Iravan province (23, 43).

Garakandi – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province. The village was destructed at the end of the 19th century.

Garakeshish – village in Darachichak region of Iravan province (23, 115). In the source it was noted that the village belonged to Osman Abdulla (ibid). The original form is *Garya-Keshish*, which means “the village where clergyman (Cristians) lives”.

Garakhach – mountain in Alexandropol district of Iravan province (133, 120). It means stone with the picture of cross on it. At the beginning of the 4th century, after the Christianity had been accepted in Albany and present-day Armenia, stones with the pictures of crosses on them were buried in the places, which were considered sacred and worshiped by the people in the past and on the springs. Armenians called such kind of stones as *khachkar* (*khach* - “cross” and *kar*- “stone”). Afterwards such kinds of stones were considered holy, sacred places (139, 9). In Azerbaijan such cross stones were especially a lot in the Upper Garabagh. To the places founded on the base of these cross stones can be referred Urakhach village in Khankandi district (the Armenian pronunciation of the name Ulukhach is Ulubab, because of the sacred place “Babi” in the village) and Khachin fortress in the Upper Garabagh (Khacin fortress was destroyed in 1223 by Mongolians). The etymology of Khachin name has not been identified up to the present, because it is not an Armenian word. This word consists of the word *khach* (cross stone) and the word *in*, which means “cave”, “valley” (126, 234) in old Turkish languages. *Garakhach* means “black coloured cross stone”.

Garakhach – plateau in Maku region of Iravan province (23, 42). The plateau was mentioned to be in the Mussadagh Mountain in the source (ibid).

Garakhach – village in Shirakel region of Iravan province (23, 131). “Another name is *Gaya*” (ibid). “The population came from Tashanli stock” (ibid).

Garakhach – plateau in Zebil region of Ravan province (169, 334).

Garakhach – village in Iravan district of Iravan province. In the source of 1590, it was used as the name of the village in Vedi region (169, 225). In the source belonging to the 17th century, Garakhach was not the name of the settlement, but place (150, 186). In the source of 1728, it was the name of the village in Vedi region of Iravan province and the village was mentioned to belong to the noble bey called as Abdullah Valadi Musa (170, 70).

Garakhach – plateau in Alexandropol district of Iravan province (133, 120). The name of the plateau, having come from the name of the stone with the picture of cross on it which was worshipped there.

Garakhach – village in Ararat district. It was known since 1728 (170, 74). Between 1728 and 1732, Armenians from abroad located here and the population became mixed. According to the information of 1886, the population consisted of both Azerbaijanis and Armenians. In 1978 the village was named as *Lyusashon* in Armenian. It was named after the Garakhach Mountain in Gars province (133, 120).

Garakhadim – village in Girkhbulag region of Iravan khanate (23, 76). The original form is *Garyaye-Khadim*, which means “the village belonging to Khadim”.

Garakhanli – winter camp in Zarzamin region of Iravan province (23, 120).

Garakhtintapa – mountain in Girkhbulag region of Iravan province (133, 120). It is from the Russian word “karantin”.

Garakhut – mountain in Sharur-Daralayaz district of Ravan province (133, 120). It consists of the word *gara* - “black” and the word *khut*, which means “mountain” in Mongolian.

Garakilis – village in Alexandropol district of Iravan province (133, 117). It is one of 7 *Garakilis* villages existed in Armenia and Borchali district in the 19th century (133, 17). After the ends of the 19th century, the name of the village was not mentioned in the sources. It is the phonetic form of *Garakilsa*. It was named after the “Gara Kilis” church situated nearby.

Garakilis – village in Echmiadzin district of Iravan province (133, 117). The name wasn't mentioned since the ends of the 19th century.

Gara Kilsa – village in Maku region of Iravan province (23, 40). “The population belongs to Dumbili people” (ibid). Some of the villages called Garakilsa are distorted form of the name “Garya Kilsa” i.e. “Kilsakand” in every-day speech.

Garakilsa – village in Shirakel district of Iravan province. Another name is *Atlidara* (23, 133). See: *Atlidara*.

Garakilsa – mountain in Alexandropol district of Iravan province (133, 117).

Garakilsa – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) district (133, 117). At the beginning of the 20th century, Armenians, having come from Sis province of Turkey, banished the local Azeri population and settled here (see:103). According to the information of 1886, the population of the village was Armenians. In 1940 the village was named as *Sisavan* in Armenian. Another name is *Birinji* (first) *Garakilsa* (ibid). By 1935 it had been the center of Garakilsa district. Between 1935 and 1940, it was the center of Siskan district. In 1988 the Azerbaijani population of the village was banished.

Garakilsa – village in Akhurian district. The village was named as *Azatan* in Armenian in 1935.

Garakilsa – village in Gugark district. In the middles of the 19th century, Armenians also settled in the village. In 1935 the village was named as *Kirovakan* in Armenian. In 1988 the population of the village was banished to Azerbaijan.

Garakilsa – village in Karbi region of Iravan province (23, 89). “Garakilsa village situated near Gizilburun village which is dependent to Abaran” (ibid). After the Azeri population had to move to Turkey in 1878, Yezid Kurds from there located here (6, 163). In 1950 the village was named as *Hartovan* in Armenian.

Garakilsa – village in Goycha region of Iravan province (170, 12). In the Armenian source belonging to the middles of the 18th century, it was used as *Arakilsa* (150, 36).

Garakilsa – village in Borchali district (now in Tashir district of Armenia) of Tbilisi province. In the source belonging to the 19th century, it was mentioned as *Gara Kilis* (133, 117). In 1978 the village was named as *Lernohvit* in Armenian. In 1988 the population was banished to Azerbaijan.

Garakilsa – village in Abaran district. It has been known since 1590 (169, 233). In the middles of the 19th century, the settlement called *Kichik*

(small) *Garakilsa* was laid out on its base. Between 1918 and 1919, the Azerbaijani population of the village was banished and Armenians settled there. In 1935 the village was called as *Kirovakan*.

Garakilsa – village in Shirakel region of Iravan province (170, 140). In the source, the village was mentioned to be also called as *Atlidara* (170, 140).

Garakilsa – village in Darachichak region of Iravan province (23, 117). “It is also called Nabi winter camp”(ibid).

Garakilsa – village in Gukassian district. In 1935 the village was named as *Dzorashen* in Armenian. In 1988 the Azeri population of the village was banished to Azerbaijan.

Garakilsa Turk – village in Akhurian district. In 1918 the population of the village was banished and Armenians from Turkey settled there. In 1945 the village was named as *Akhurik* in Armenian. In 1949 the population of the village was moved to Azerbaijan.

Garakollu – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. In 1918 the population was banished and the village was destroyed.

Garakoynak – mountain in Echmiadzin district of Iravan province (133, 117). In the source of 1728, the name of Garakoynak village was mentioned in Mazra region of Iravan province (170, 15). It consists of the word *garya* - “village” and the toponym *Koynuk*. Probably, it is associated with the location of people, having come from Koynuk region. The name of *Goynuk* village in Azerbaijan (Shaki district) was written as *Koynak* in the sources belonging to the 18th century. It is known that the people called as *Aghkoynak* had lived in Gazakh region since the 16th century.

Garakuy – village in Garakuy district of Iravan province (133, 117). It was not mentioned since the ends of the 19th century. The original form is *Garakoy*.

Garal – village in Alexandropol district of Iravan province (133, 118). In 1918 the population was banished and Armenians from Turkey settled there. The village was named as *Katinakhpur* in Armenian. It comes from the name of the Garal Mountain.

Garalar – village in Iravan district of Iravan province (133, 118). In 1988 the population of the village was banished to Azerbaijan. In 1978 the village was named as *Aralas* in Armenian. It is one of ten *Garalar* villages (133, 118), existed in the Southern Caucasus in the 19th century. It reflects the name of Gara people of Yeruk tribe unity (see: 34), having emerged in Anatolia peninsula in the middle ages.

Garalar – village in Vedi district. In 1935 it was named *Sevkar* and in 1978 as *Aralez* in Armenian. In 1988 the population was banished to Azerbaijan.

Garalar – village in Daralayaz region of Iravan khanate (159). In 1918 the Azeri population was banished and the village was destroyed.

Garalar – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133, 118). In 1918 the Azeri population was banished and the village was destroyed. It reflects the name of Garalar tribe (34) of Yeryuk tribe unit, having lived in Anatolia in the middle ages.

Garalar – village in Vedibasir region of Iravan khanate. Between 1828 and 1832, the Azeri population was banished (159). Then they resettled again. In 1949 the population was moved to Azerbaijan and the village was abolished.

Garaltapa – mountain in Alexandropol district of Iravan province (133). The original form is *Gara Yal*. It consists of the word *gara* - “black” and *yal* “crest” (the crest of the mountain) in Azerbaijani.

Garaman – village in Goycha region (now in Vardenis district). In 1919 the Azeri population was banished and the village was destroyed. The local pronunciation form is *Gara Iman*. It was also called as *Oghruja*. According to its origin, *Garaman* was one of the old Turkish tribes (see: 41). The tribe spent summer in Goycha region and winter in the place called “Arani-Shamkir”, where the Shamkir River joined the Kur River (167, 206). It has the same origin with the names of the villages *Garamandagh* in the Upper Shirvan and *Garamanli* in Salyan district. In 1988 the population of the village was banished. In 1979 the village was called as *Sovetkand*.

Garamahmud – village in Darachichak region of Iravan province (23,116). It consists of the Arabian word *garya* - “village” and a person name *Mahmud*.

Garamajid – mazra in Karbi region of Iravan province (170, 47). In the source, the mazra was mentioned to belong to Tarnagut village (ibid). The original form is *Garya Majid*, i.e. “Majid village”.

Garamammad Jalaloghlu – village in Stepanavan (now) district. In 1988 the population of the village was banished to Azerbaijan. The original form is *Garya-Mohammad*. It consists of the Arabian word *garya* - “village” and a person name *Mohammad*. It means the “village of Mohammad”.

Garamammad – village in Amasiya district. In the information belonging to the 19th century, the village was noted to be situated in Gars

province (113, 118). In the source of 1590, it was used as *Gara Mohammad* (164, 258). In 1918, after the Armenians, coming from Turkey settled there, the population became mixed. In the 30s of the 20th century, separated Azerbaijanis were forced out. In 1946 the village was named as *Meghrashen* in Armenian. In the source of 1728, it was mentioned that the village emerged as a result of separation of a group of families from the Arabgirli people and of their location outside (170, 15). It consists of the Arabian word *garya* - “village” and a person’s name *Mohammad*.

Garamurad – village in Darchichak region of Iravan province (23, 115). In the source, it was mentioned that the village belonged to Yuossif Mahmud Krimin (ibid). The original form is *Garya Murad*, i.e. “Murad village”.

Garanabi – winter camp in Gazakh district (now in Noyemberian district of Armenia) of Yelizavetpol (Ganja) province. In 30s of the 20th century, the Azeri population was moved to the Lanbali village as a result of collectivization and the village was abolished. The original form is *Garya Nabi* which means “Nabi’s village”.

Garanamaz – village in Amasiya district. In the information belonging to the 19th century, it was noted that the village was situated in Gars province (133,118). Between 1832 and 1838, the population consisting of Azerbaijani Turks was banished, but then they returned and settled again. In 1935 the village was called *Yeniyol*. In 1988 the population of the village was banished to Azerbaijan. In 1990 the village was named as *Agovorik*. It emerged as a result of location of the families, having come from Garanamaz village (133) of Gars province in the 19th century. The original form is *Garya Namaz*, which means “Namaz’ village”.

Garancha – village in Vedi region of Iravan province (23, 51). This toponym reflects the name of Gipchags’ *Anja* tribe (for this tribe see: 78). *Garancha* is “Garya-Anja”, which means “Anja’s village”.

Garancha Shatli – village in Vedi region of Iravan province (23, 51). See: Kusuhlu Shatli and Haramli Shatli. The original form is *Garya-Anja Shadili*. See: Shadili.

Garanlig – mountain in Alexandropol district province (133,118).

Garanlig – village in Goycha region (now Martuni district). Between 1948 and 1951, the population was moved to Azerbaijan. It was called as *Gekhovit* in Armenian in 1968. It was one of the widely spread toponyms in the past. In the 19th century, there were nine *Garanlig* and *Garanlug* toponyms especially in Yelizavetpol and Iravan provinces (133) and main part of them were the names of valleys. It consists of the word *kayran*,

which means “sandy place in the shape of tongue“, “river or pond with a little water“(126, 264) in the Turkish languages and the suffix *-nig* (-lig).

Garanlig – village in Abaran region (now Yekhegnadzor district) of Iravan khanate. The village was named as *Lyusagyug* in Armenian. In 1950 the population was moved to Azerbaijan.

Garanlig – village in Echmiadzin district of Iravan province (133, 118).

Garanlig – river in Aeksandropol district of Iravan province (133, 118).

Garanligdara – village in Iravan district. The village was first named as *Khavaradzor* and then in 1935 as *Lyusadzor* in Armenian.

Garanlig Kaha – mountain in Sissian district.

Garanta – village in Abaran district. In 1939 it was called Azizbeyov in honour of Mashadi Azizbeyov, one of 26 Baku commissars. In 1988 the population was banished to Azerbaijan. In 1990 the village was named as *Areknadam* in Armenian. The original form is “Garya-Anja”, which means Garya’s village”.

Garaojag – village in the territory of Vedi district.

Garaoran – village in Surmali region of Iravan province (170, 17). It consists of the word *gara* - “black” and *oran* - “ruin”.

Garaoran – village in Goycha region of Iravan province in 1728 (23, 55).

Garaoran – village in Shirakel region of Iravan province (23, 135). “Another name is *Aytoghmush*” (ibid).

Garapapakh – village in Amasiya district. The full name is *Garapapag-Gullubulag*. In 1988 the population of the village was banished to Azerbaijan. It was the name of one of the tribes of Garapapakh Gazakhs, which consisted of 800 families in the 19th century (159). In 1827 the most part of Garapapags moved to Turkey under leadership of Naghi khan and Ismayil khan.

Gararjig – village in Abnik region of Ravan province (169, 255).

Garasaggal – village in Goycha region of Iravan khanate (159). It has been known since 1590 (169, 326). The name was not mentioned in the sources after the middles of the 19th century. The toponym is the name of the stock, having founded the village.

Garasaggalshali – village in Goycha region of Iravan khanate (159). The name of the village wasn’t mentioned in the sources after the middles of the 19th century. The name of the village means “Garasaggal stock” (tribe).

Gara Shadi – village in Abnik (Avnik) region of Ravan province (169, 254). The original form is *Garya Shadi*, which means “the Shadili village”. See: Shadili.

Garashamo – village in Echmiadzin district of Iravan province. Another name of the village is *Kalasham* (20,104). In 1918 the population of the village was banished and Armenians from Turkey located there. It has something in common with the toponym *Darasham* in “The Book of Dada Gorgoud” epos. There was a village called *Garasham* in the foots of the Alagoz Mountain in the 19th century. It consists of the word *garya*, which means “village” in Arabian and *sham* (of Arabic origin), which means “reedy place”.

Garashen – village in Gorus district.

Garashim – summer pasture belonging to Dalakli village in Novobayazid district of Iravan province (136, 32).

Garasu – village in Gazakh district (now in Noyemberian district of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed in the 30s of the 20th century as a result of collectivization.

Garasu – river in Ararat valley (60, 95). It was named as *Sevchur* in Armenian.

Garasu – old settlement near the Davali train station in Vedi district.

Garasur – village in Maku region of Iravan province (23, 51). “Another name of the village is *Shabikli*” (ibid).

Garatag – mountain in the border of Oktemberian and Talin districts (60, 82). The old pronunciation form of the Garadagh Mountain.

Garatap – village in Garni region of Iravan province (170, 71). It consists of the Arabian word *garya* - “village” and *tap*, which means “hill”, “altitude”. See: Tap.

Garatap – village in Sissian region of Iravan province (170, 71). The original form is *Garatap*.

Garatapa – mountain in Novobayazid district of Iravan province (133, 119). It is one of the twenty *Garatapa* (133, 119) toponyms existing in the Southern Caucasus in the 19th century.

Garatapa – mountain in Iravan district (now Artashat) of Iravan province (133, 119).

Garatapa – village in Karbi region of Iravan province (170, 70). It is situated near Zeyva village (ibid). The village was mentioned to belong to the person called Haji Osman (ibid).

Garatapa – village in Abnik region of Ravan province. Another name is *Dostali* (168, 255).

Garatapa – village in Iravan district of Iravan province (133,119). The name of the village in Iravan district of Ravan province in 1590 (169, 62). In the source it was noted as “the mazra of Garajaviran village” (ibid). It comes from the name of the Garatapa Mountain.

Garatorpag – village in Iravan district of Iravan province (133, 119). Another name is *Khunut-Garatorpag*. In 1949 the population of the village was banished to Azerbaijan and the village was abolished. The name of the village is associated with its black soil (*Garatorpag* means “black soil”). It has the same meaning with the following toponyms: the *Garatorpag* Mountain in Borchali district of Tbilisi province in the 19th century, the *Garatorpag* Mountain in Zangazur district, the *Garatorpag* River in Gazakh district, *Garatorpag* village in Shaki district (133, 119).

Garatorpag – village in Gazakh district (now in Krasnoselo district of Armenia) of Yelizavetpol (Ganja) province (133, 119). Another name is *Torpag*. In 1949 the population was moved to Azerbaijan and the village was abolished.

Garavali – village in Garnibasar region of Iravan khanate (159). The name was first mentioned in the source of 1950 (169, 254). The name was not mentioned after the middles of the 19th century. Probably, it emerged as a result of location of the families from the Garaval region of Gars province in Eastern Anatolia (133).

Garavali – village in Shirakel region of Iravan province (23, 127).

Garavali – village in Aralig region of Iravan province (170, 20). In the source the village was mentioned to emerge on the base of Shoyuklu tribe.

Garavali – village in Karpi region of Ravan province (169, 211).

Garavang – village in Sharur-Daralayaz district of Iravan province (133, 115). It was known since 1728 (170, 15). In the source, it was mentioned that there lived only three married families and only one single man (32, 320). In 1918 the Azeri population was banished. Although in 1922 half of them returned, they had to settle in neighbor villages. At the end, the village was destroyed. It consists of the word *gara* “black” in Azerbaijani (the destroyed church looks black) and *vang*, which means “church”, “cloister”.

Garavang – destroyed village in Sharur-Daralayaz district (Yekhegnadzor district) of Iravan province (133, 115).

Garaviran – village in Girkhbulag region of Iravan province (23, 79).

Garaviran – village in Karbi region of Iravan province (23, 97). In the source, it was noted that the village belonged to Haji Mustafa Hussein (ibid).

Garavultapa – village in Shirakel region of Iravan province (23, 127).

Garaurak – village in Anja region of Iravan province (170, 12). It consists of the Arabian word *garya*, which means “village” and the word *oruk*, which means “stopping place” (93,390), “camp” (143, 1, 2, 1223) in the Turkish languages.

Garauzan – village in Shirakel region of Iravan province (23, 125). It is also called as *Chiragli* and *Ilyaskand* (ibid). It consists of the word *gara* - “black” and the word *uzan*, which means “river”.

Garayurd – summer pasture belonging to Bighli Hussein Sarachli village in Novobayazid district of Iravan province (136, 32).

Garbork – village in Sharabkhana region of Ravan province (169,240). By the origin it also reflects the name of Gipchags’ *Garbork* (Т. А. Жданко. Очерк исторической этнографии каракалпаков . М.-Л., 1950, р. 110) tribe (see: 74, 48). It has the same origin with the name of *Garabork* village (Ujar district) in Azerbaijan.

Gargar – village in Sharur-Daralayaz district of Iravan province (133, 61). It reflects the name of the Gargar tribe (see: 79) of old Turkish by origin. It has the same origin with the following toponyms: in the 19th century, *Gargari* and *Gargarchay* river in Borchali district, *Gargar* in Yelizavetpol district, *Gargar* in Shusha district (133, 61), *Gargara* in Gars province (133, 56), *Karkarchay* in Shusha district (133, 122), *Karkar* in Teymurkhanshura district of Daghestan province (133, 122).

Garghabazar – village in Iravan district of Iravan province (133,121). In 1829, Armenians from Turkey also settled in the village. In 1918, the Azerbaijani population of the village was banished and Armenians from Turkey located there. In 1922 a little part of the population came back. In 1948 they were moved to Azerbaijan. In 1965 the village was called as *Haykashen* in Armenian. The name emerged as a result of bringing of the Garghabazar name from the Eastern Anatolia by the population’s moving. *Garghabazar* consists of the Turkish word *karga* - “glacial stones one on another (blocks)” (126, 260) and *bazar*. In a lot of toponyms in Azerbaijan and Armenia the word *bazar* has four meanings: 1) the place of trade (commerce); in Azerbaijan *Adnabazar*, *Astrakhanbazar* (now Jalilabad), *Seyidbazar* etc. 2) in some toponyms in the meaning of wide, large place: *Bazarduzu* (in Azerbaijan), *Bazaryurd*, *Bazargishlag* (in the Northern Caucasus) etc. 3) it reflects the name of *Bassar* and *Bazar* tribe of Turkish origin. The tribe called *Bazar* (Bassar) is known in Kirghyzs, Garagalpags, Uzbeks and Kalmiks (see: 77). Also see: G. A. Geybullayev. О происхождении некоторых этнопонимков Азербайджана (Galagain,

Gayali, Gargalig, Danachi, Duvanni, Ulashli). DAN Azerb.SSR, 1978, № 11, p.70). 4. At last, in some of the toponyms the word *bazaar* means plenty, abundance of something. And in the toponym *Gargabazar* the word *bazaar* means a place with the plenty of *kargas*. In the source belonging to the beginning of the 17th century, the name of Kargabazar village was mentioned not far from Julfa (91, 28). Probably, the name of *Karghabazar* village in Fuzuli district, in Azerbaijan was brought from Turkey. According to the Arabian authors' conception (Ç. X. Mirzəzadə. Qarğabazar toponimi haqqında. "Azərbaycan onomastikasi problemləri". Baku, 1988, p. 189), the toponym *Garghabazar* (Fuzuli district) consists of the word *kurkibazar* (*kurki* means "Monday" in Greek), because of the information that there was a place of trade (bazar) called as *al-Kurki* in Barda, is false. The word *karga*, *garga* in Garghabazar toponym was also reflected in the names of the villages *Khirkhatala* and *Gargay* in Zagatala district. For *Karkidagh* and *Karkiarig* toponyms in Turkmanistan see: S.Ataniyazov, the shown work, p.182.

Garghakudmaz – village in Karbi region of Iravan province (23, 93). It consists of the Turkish word *karga* - "glacial stones one on another" (blocks one on another), the word *kund* - "hill" in Persian and *mes*, which means "sunny side of the mountain (hill)" in Turkish languages. The name of the village means "kargalig in the sunny side of the mountain (hill)".

Gadik – mountain in Sissian region.

Gadikvang – village in Sharur-Daralayaz district of Iravan province (133). The people of the village were driven out to Azerbaijan in 1988. It called as *Goturvang* till 1946. But the local pronouncing form is as *Godugvang*. If the place name is *Gadikvang*, then in Azeri it consists of the words of *gadik* and *vang* - "church" and gives the meaning of "vang situated in *gadik* (hollow place on the mountain).

Gadi Maymak – mountain in Alexandropol district of Iravan province (133). It consists of the word of *gada* – "guard", "watchman", "sentry" in the Turkish language and the name *Mamak* (Mamay). It's the same origin with the place name of Gadabey (*gada* is from the words "guard", "sentry" and "hill") in Azerbaijan.

Gadis – mountain in Iravan district of Iravan province. Probably, *gada* in the Turkish language is driven from the word "guard".

Gagali – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed after its Azeri people's driving out in 1918. Created in the result of the settlement of Gagali division from Mahmudlu tribe (it was also called as Kurd

Mahmudlu), having lived in the east from the Van Lake in Anatolia in the 16th –17th centuries. It's as *Gigili* in the source belonging to the 80s of the 19th century (103, 150). There were winter huts named as *Kurut* (Kurut), *Mahmudlu Paykhan* and *Chirish* of this land, having cattle-breeding life (ibid). One branch of Mahmudlu tribe of Imishli and Fuzuli regions in Azerbaijan was called *Gagali* in the 19th century. One of the tribes, lived in Garabagh at the beginning of the 19th century, was *Gagali*, too (104, 274). It's the same origin with the names of the village of Upper and Lower Gayali in Zangilan region.

Gaja Yol – mountain in Yekhegnadzor region.

Galanchevir – mountain in Daralayaz region of Iravan province (32, 288). Only two Christian families living there was noted in the source (ibid).

Galavan – mountain in Gari region of Iravan province (170, 87). See: Gellovan.

Galinchar – village in Zarzamin region of Iravan province (23, 121). It's from the word *galin* (bride) in Azerbaijani and *djar* - “ravine” in the Turkish languages.

Galingaya – summer pasture in mountains in Zebil region of Ravan province (169, 334).

Galingaya – mountain in Alexandropol district of Iravan province (133,72). According to decree, the mountain dividing Shirack valley and Pampak area, 2489 *m* of height was called as *Harsnakar* in Armenian.

Galingaya – mountain in Sharur-Daralayaz district of Iravan province (133, 72).

Galinja – mountain in Zangazur district of Yelizavetpol (Ganja) province (274 *m* in height) (133).

Galin (Shirin) Palace – hll, 220 *m* in width, 220 *m* in length, 4 *m* in height, situating between Shirazli village in Veda region and Reyhanli village.

Galto – winter hut in Echmiadzin district of Iravan province (133, 72). It was destroyed at the beginning of the 20th century. Probably, *gal* is from the word of “rested arable land” in Azerbaijani dialects.

Gamigaya – village in Alexandropol district of Iravan district (133). *Kam* (mountain) in Nalchik district of Ter province in the Northern Caucasus, *Kamdagh* in Shaki district in Azerbaijan (133, 155), *Kamigaya* (133, 111) in Zagatala district. After the end of the 19th century, the village is not mentioned in the sources. Equal in sense with the place names as *Gama-tuba* (the name of the village and hill) in Khasavyurt district of

Daghestan province, *Kemi-tuba* (the name of the hill) in Achi-Kulak district of Stavropol province, *Khami* (the name of the mountain) in Surmali district, *Kemi valley* (the name of the river) (133) in Novobayazid district, *Gamigaya* (the name of the mountain) in Kalbajar district of Azerbaijan, *Gamigaya* (the name of the place) in Shikhli village of Gazakh region, the Gamija Mountain in Absheron in the 19th century. *Kam*, *gam* in the Turkish language are from “valley”, “dell”.

Ganjak – village in Daralayaz region of Iravan khanate (159). Known since 1728 (170, 14). It's as *Genjek* in this source. Its Azeri people were driven out and the village was destroyed in the years of 1828-1832 (159). It's difficult to clarify the origin of the name, because the history of the creativeness of the village is unknown. But it's the same origin with the name of the ancient Ganja city (the first form is *Genjek*) in Azerbaijan. It must be noted that the city Ganja was the capital of Atropatena in the 3rd century AD. The Main Fire Temple is there. Byzantines destroyed that city in the 7th century and its ruins are now called Takhti-Suleyman. But Ganja in the Northern Azerbaijan was recreated in the early middle ages and the opinions about its being created in the 6th-9th centuries are different. Some investigators (I. Markvart, V. V. Bartold, N. Y. Marr, V. F. Minorski, Y. A. Manandia, Z. M. Bunyadov, M. M. Altman, I. M. Jafarzadah and others) associate the place name Ganja with *ganj* – “treasure”, “hoard” (125, 409) in Persian. It's supposed that taxes gathered with nature and money were collected here and that's why those places were called *ganja* – “treasure”. This view is completely groundless and the fruit of primitive thought in the fields of toponymy. Geographical names are never created in such a way. It's not taken into consideration that, firstly, the place name *Ganja* (names of city and village, river) have a wide areal; secondly, there are *Ganja* (Gandja) tribes in Kirgyzs, Kazakhs and Turkmens even nowadays (see: 79) and it's impossible to associate all of them with the word of *ganj* (treasure). The truth is that the Ganja cities both in the Northern and Southern Azerbaijan were created in the places where originally ancient Turkish Saks' tribes lived densely, coming from the north in the 7th century BC and probably, *Ganjak* was the name of one of the tribes. Mahmud Gashgari mentioned *Ganjak* tribe within Oghuzs in Eastern Turkistan (in the territory, where Saks lived in the old times) in the 11th century. So, the name of the village *Ganjak* in the territory of Armenia deals either with Saks, having come even in the 7th century BC or *Ganjak* tribe, having come with Oghuzs in the 12th century.

Ganjak – village in Girkhbulag region of Iravan province (170, 3).

Ganjali – village in Vedi region of Iravan province (23,106). “It’s situated near Zanjirli village” (ibid), “the other name is Shahabli” (ibid).

Ganjili – village in Abnik region of Ravan province (169, 256).

Ganja Yol – mountain in Yekhegnadzor region.

Ganja Yolu – hill in Krasnoselo region.

Garak – village in Zarzamin region of Iravan province (23, 120). It is from the Turkish word *karak*, having the meanings of “planting area having no need for watering, because of placing near a river or other water source”; (in the old Turkish languages *kair* is from the words “land”, “empty ground”), “wet soiled arable land”, “arable land feeding from the underground waters” (see: 126, 241). Probably, these place names are from *kayrak* - “khar stone” in the Turkish languages.

Garakbulag – village in Girkhbulag region of Iravan province (23, 81). “It’s situated near Chobangaranmaz village” (ibid.).

Garakchichak – village in Khinzirak village of Iravan province (23, 46).

Garavan – village in Vedibasara region in Iravan khanate (159). It was called as *Yenikand* in 1946, because the local pronunciation form was as *Gorvan*. Originally: Guravan. It consists of *kora* (*gura* in Azerbaijani) - “construction for keeping cattle at nights in winter pasture” and *avan* - “village” in the Turkish languages. See: Kurakandi.

Garaykandi – village in Karpi region of Ravan province (169, 205).

Gard – village (now in Gafan region of Armenia) in Zangazur district of Yelizavetpol (Ganja) province. The Azeri people of the village were driven out and Armenians coming from Turkey settled there in 1918. Half of the people coming back settled there again in 1922 and lived mixed with Armenians. The Azerbaijani people of the village were driven out in 1988. One of the winter huts (see: Almalig) of Saralli tribe lived in Zangazur in the 19th century (103, 164). Equal in sense with the village names as *Kart Mamichay* in Badalpasha district of Kuban province in the Northern Caucasus in the 19th century, *Kertman* (the name of the mountain) in Nalchik district of Ter province, *Gerdozan* (river) in Zangazur province (133), *Gardindagh* in Gazakh region, *Gert* (another name is *Guzumkand*) in the Mountainous Garabagh and other place names. *Gard* is from “fenced place” (126) in the Altai-Turkish languages.

Gardajur – village in Aghjagada region of Ravan province (169, 196).

Gardak – village in Darachichak region of Iravan province (23, 116).

Gargar – village (now in Stepanavan region of Armenia) in Borchali district of Tiflis province (133). Called *Pushkino* since 1937. The people of

the village were driven out to Azerbaijan in 1988. The river flowing on the Bozabdal Mountain is also called *Gargarchay*. Originally: Gargar. It reflects the name of originally ancient Turkish (see: 79) Gargar tribe, having played an important role in the ethnical history of the Azerbaijani people. Time by time the place names dealing with the name of this tribe, supposing as if they sounded badly, were transmitted into the forms of “Garar”, “Harhar” and “Gerger”. Although in the sources of the middle ages, all these place names were reflected in the form of “Gagar”. It’s the same in the source with the place names *Gargar* in Yelizavetpol district of Yelizavetpol province in the 19th century, *Gargar* in Shusha district, *Gargarchay* (133) beginning from the Boz Abdal Mountain (99, 380) in Borchali district (it is known that, Godakdara village and Gargarchay village in Gadabey region was created in the reason of Gargar stock’s settlement, which came from Sarihasanli village), village ruins of *Herher* near Machkalashen village in the Mountainous Garabagh, *Garadagh* chain in the Mountainous Garabagh and so on. The village named *Karkar* in the east of Turkey was noticed in Armenian source of the 18th century (150, 117). Gargars lived in density in the territory of the present Mountainous Garabagh in Albany, also now in Armenia, in the bordering territories of Azerbaijan and Georgia, as it is seen from the place names *Gargar* and *Harhar* also in Southern Azerbaijan (there are 4 villages there named Gargar – 145, 54). According to one version, Alban alphabet was formed in their language in the 5th century. Due to Russians, Georgians and Armenians’ writings, Gargar were considered to be Daghestan speaking (Caucasus speaking) in Azerbaijani history studies and so, originally, this Turkish ethnos was isolated from Azerbaijanis’ ethnical history. But recent researches showed this thought’s being false and historical truth took its own place (see about this: 13; 14; 78; 79). The writing in Turkish runic alphabet were found in the pieces of basalt rock named “Gargadashi” (originally, “Gargardashi”, “Gargar rock”) among the local people in Meghri region of Armenia (Tariyel Aliyev, Hamza Aliyev. Nuvadi Gargadashi written monuments. Journal “Science and Life”, 1968, # 11).

Gargar – village in Azizbayev region (60, 73).

Gargar – village in Stepanavan region (60, 73).

Gargar – one of the branches of the Arpachay River in Azizbayev region. The river was called *Erer* in Armenian in the 30s of the 20th century.

Garghali – village in Darachichak region of Iravan province (159). The name wasn’t mentioned after the middles of the 19th century. There could be two thoughts: 1) it reflects the name of Karga tribe (see: 78); 2) The

toponym expresses “glacial stones one on another”. It has the same origin with the following toponyms: destroyed village *Garghalug* in Gars district of Gars province in the 19th century, the *Garghali* mountain in Zagatala district, *Garghalig* village in Nakhchivan (133, 121) and *Kargali* in Kazakhstan (108, 127).

Garghali – village in Darakand-Parchenis region of Iravan khanate.

Garghali – village in Girkhbulag region of Iravan khanate. The name of the village wasn't mentioned since the middles of the 19th century.

Garghali – mountain in Zangazur district of Yelizavetpol province (133, 121). It has the same origin with the name of the Gargali Mountain (Zagatala district) (133, 121) in Azerbaijan.

Garghalig – village in Girkhbulag region of Iravan province (170, 3). It consists of the Turkish word *karga* - “glacial stone (block) one on another” (126, 260).

Garghanktapa – village in Alexandropol district of Iravan province (133, 121). In the source, it was used as *Kargang-tapa* (ibid). It is the same with the following names: *Kargan-Tau* in Kaytag-Tabasaran district of Daghestan province in the Southern Caucasus and the *Kargandagh* Mountain in Gazakh district in Azerbaijan (133, 121). It remained in the distorted form in the name of the village *Karkanj* in the Mountainous Garabagh. See: Kargan.

Garghasar – village in Surmali district of Iravan province (133). In 1918, after the Azeri population was banished, the village was destroyed. In Azerbaijan and Armenia, there are a lot of toponyms made with the help of the word “gargha”. In toponyms this word has three meanings: 1) it reflects the name of *Karga* tribe of old Turkish origin. The tribe of Karga is known in the west Siberia, Gyrghizs and Uzbeks (see: 77). The names of the villages *Garghalig* in Masalli, Khachmaz and Nakhchivan districts of Azerbaijan reflect the name of this tribe (ibid); 2) in some microtoponyms this word means the name of a bird (*gargha* in Azerbaijani means *crow*); 3) in some toponyms the word *garga* is a distorted form of the word *karka* in Turkish languages, which means “stones (blocks) by glacial origin one on another” (126, 260). The *Gargasar* toponym also consists of the words *karka* and *hasar* “fortress”, “building”, “huge building”. It has the same meaning with the name of the village *Khirkhatala* (Zagatala district) in Azerbaijan.

Garghavang – village in Echmiadzin district (in Ashtarak district) of Iravan province (133, 121). In 1832 the population consisting of Azerbaijani Turks was banished and Armenians settled there. According to

the information of 1886, the population of the village was Armenians. It consists of the words *karga* - “a pile of glacial stones” (or blocks one on another) and *vang* – “cloister” (church) in Turkish languages.

Garghili – village in Maku region of Iravan province (23, 42).

Garghilig – village in Girkhbulag region of Iravan province (23, 36).

Garinburun – village in Iravan district (Abovian d-ict) of Iravan province (133). In the information of 1590, it was used as *Harniburun* in Karpi region of Ravan province (169, 208). In the source of 1728, it was as *Kharinburun* (170, 9). In 1918 the Azeri population was banished and the village was destroyed. It comes from the name of the mountain nose there in the shape of stomach (in Azerbaijani *garin* means “stomach”). It has the same meaning with the name of the *Pir-Garin* Mountain (Ali Bayramli d-ict) in Azerbaijan. It can be consisted of the words *garin* “dry river-bed” (126, 55) and *burun* “mountain nose” in the Turkish languages.

Garinragtag – village in Karpi region of Iravan province. The name of the settlement attached to Movsumlu village (170, 9).

Garishbagh – village in Surmali district of Iravan province (136, 32).

Garjiga – village in Zarzamin region of Iravan province (23, 120).

Garkhun – village in Sardarabad region of Iravan khanate (159). It was known since 1728 (170, 3). As in the second half of the 19th century another *Garkhun* village emerged on its base, it was called as *Yukhari* (Upper) *Garkhun*. It was one of the five *Karkhun* villages (133, 123), existed in the Southern Caucasus in the 19th century. It reflects the name of Saljug Oghuzs’ *Karkin* tribe (for *Garkin* ethnotoponym in Turkmenistan see: S.Ataniyazov. Turkmenistanin geografik atlarinin dushundurishli sozlugi. p. 97). See: Upper Garkhun. There are 63 villages named *Karkin* in Turkey (34, 412-413).

Garmasatan – village in Abaran region of Ravan province (167, 232).

Garmashov – village in Surmali district of Iravan province (133, 72). Its name is not mentioned since the ends of the 19th century.

Garmashov – mountain in Surmali district of Iravan province (133, 72). The name of the mountain deals with the majority of trees named Garmashov there.

Garnaker – village in Goycha region in the Armenian source belonging to the middles of the 18th century (150, 361). It consists of the word *garni* (see: Garni) and *kir* - “mountain”, “height” (126) in Turkish languages.

Garni – village in Garnibasar region of Iravan khanate (133, 56). Before, it was called as Garni region. Even in the source belonging to the 11th century, the expression “Garni province” was used. Garni is also the

name of the river running there. It is one of the oldest toponyms in Iravan province. There was fortress ruins built on the bank of the Garnichay River, in the Azadchay valley in the 3rd century. It was first mentioned in the Armenian source belonging to the 5th century (Favst Buzand, book 3, chapter 8). It is the name of Turkish origin. It has the same meaning with the following toponyms (133, 56): *Garna* in Maykop district of the Northern Caucasus in the 20th century (133,56), *Garinchay* in Kaytag-Tabasaran of Daghestan province (133,56), *Garnik-Mke* (the name of barrow) (133, 56) in Vladigafgaz district of Ter province. *Karni* toponym in Georgia was mentioned in the document of 1447 (Грузинские документы 14-15 вв. М., 1982, p. 161). The following toponyms can be referred to the list: *Garna-Kerin* in Yelizavetpol (Ganja) province (133, 56) in 1728 (170, 162), “Nahiyeyi-harni” (distorted form of the name *Garni*) and *Garnikh* in Sissian region (133, 56), *Harna-Garak* (171) in the Upper Garabagh in 1727, *Karnikh* (133, 122) in Surmali district in the 19th century and *Karin* in Anatolia. It is from the word *kar* - “town”, “fortress”, “strengthened place” (126, 254) in the old Turkish languages (in the old Bulgarian language). Even today there exists the word *kar*, which means “town”, “fortress”, “strengthened place” in the language of Turkish-speaking Chuvashs (see: “Ономастика Поволжья”. Gorky, 1971, p. 167).

Garnichay – river in Iravan district of Iravan province (133, 56).

Garnikh – village in Surmali district of Iravan province (133, 122). In the Armenian source belonging to the 17th century, it was as *Garnegi* (150, 362). It is a distorted form of the name *Garni*. See: *Garni*.

Garniyarig – village in Novobayazid district of Iravan province (133). In the source of 1728, it was as “el mashhur Karniyarug” (170, 42). In the middles of the 19th century, the population consisting of Azerbaijani Turks was banished and Armenians settled. According to the information of 1886, the population of the village was Armenians (136). Another name is *Karvansara* (133). It comes from the name of the Garniyarig Mountain.

Garniyarig – mountain in Novobayazid district of Iravan province (133, 122). It is the name of one of the peaks of the Pambak Mountain chain (159). The crater of this mountain by volcanic origin was called like this, because it was splited to the west. It has the same meaning with the name of *Garniyarig* fortress (57, 48) in Salmas province, in the South Azerbaijan in the 17th century.

Garniyarig – mountain in Echmiadzin district of Iravan province (133, 122).

Garniyarig – mountain in Surmali district of Iravan province (133,

122).

Gashatag – mountain peak in Goycha region (60, 83). It consists of the words *gash* - “brow” (mountain) and *tag* “dag” (see: Aratag) in Turkish languages.

Gashga – village in Daralayaz region of Iravan province (23, 57).

Gashga – village in Vedibasir region of Iravan khanate (159). In 1948 the population was moved to Azerbaijan and Armenians settled there. In 1948 the village was named as *Vardashat* in Armenian. In the source of 1728, it was used as *Kashka* (170, 15). Probably, it reflects the name of Turkish Kashkay tribe, having lived in Persia.

Gasirkharaba – village in Daralayaz region (Azizbeyov district) of Iravan province (133). In 1918 the population was banished and the village collapsed. The village was named after the destroyed fortress in the place called “Gasirdagh”.

Gassabli – village in Karni region of Ravan province. Another name is *Ashablu* (169, 211).

Gassimaghili – mazra in Aralig region of Ravan province (169, 269). It consists of a person’s name Gassim and the word *aghil* - “place for keeping sheep“. It reflects the name of the mazra in a winter camp.

Gassimali – village in Alexandropol district of Iravan province (133, 123). In the source of 1728, it was mentioned as the name of the winter camp in Garni region of Iravan province (23, 50). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled there (6, 164). In 1940 the village was named as *Getapi* in Armenian. The original form is *Gassimli*. In the archive source of 1728, it was used as *Gassimli* (170, 142). In the same source the name of *Gassimkand* village was also mentioned and it was called “famous Avshar” (170, 142). One of the branches of Afshar tribe in Persia in the 19th century was *Gassumlu*.

Gassimbashi – names of the two villages in Novobayazid district of Iravan province (133, 123). Between 1828 and 1832, after the Azerbaijani population was banished, the village was destroyed (159). It comes from the name of the hill “Gasimbashi” over there.

Gassim Ali Winter Camp – winter camp in Garni region of Iravan province (23, 49).

Gassimjan – village in Surmali district of Iravan province (133). In 1919, after the population was banished, the village was destroyed. In the source of 1728, two Gasimjan villages were mentioned in Igdirdir region of

Iravan province (then in Surmali region of Iravan khanate) (170, 18, 19). Probably, Gassimjan is the name of a person.

Gassim-Tich – mountain in Surmali district of Iravan province (133, 57).

Gatar – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 124). In 1988 the population of the village was banished to Azerbaijan. The full name of the village was “Gatar Shami”. It is difficult to identify the exact meaning of the word “gatar” and “gatir”, which exists in a number of toponyms in the territory of Azerbaijan and Armenia. Originally in “The History of Albany”, the toponyms *Katarvang* (book 3, chapter 6) and *Kataray* (book 1, chapter 34) were mentioned in Albany. The following names as *Kater-Yurt* in Akhalkala district of Tiflis province in the 19th century, the Katerlu Mountain and two villages called *Katerlu* in Surmali district of Iravan province (133), mountain plate *Katar* in Signakh district of Tiflis province, the name of the *Kataris-Khevi* River in Tioneti district of the same province, the *Katar-Gain* passage way of Iravan province, *Katargaya* in Alexandropol district, the *Katar-Dash* Mountain in Zangazur district (133, 124), the Gaytar-Goja Mountain in Guba district show that some of these toponyms reflect the name of the *Katar* (Gaytar) tribe, some reflect the word *gatar* - “order”, “chain (mountain or hill)” in Azerbaijani, and some reflect the word *kadir* - “precipitous”, “ravine” (for the names of the mountains, having made from this word in Altai see: О. Т. Молчанова. Структурные типы тюркских топонимов Горного Алтая Gornogo Altaya. 1982, p. 115) in the Turkish languages. But in some other toponyms (for example, *Gatirolan* in Yevlakh district), this word means the name of an animal (*gatir* means “mule” in Azerbaijani). In the middle of the 19th century, the camp of the Garagoyunlu village (Novobayazid district) in the summer pasture of the Chalmali Mountain was also called Gatar (136, 34).

Gatargaya – height in Alexandropol district of Iravan province (133, 124).

Gatargol – cloister in Abaran region of Iravan province in the middle of the 19th century (150, 358). In the Armenian spelling this church was also mentioned as *Dzagavang* (ibid). But *Dzagavang* is the Armenian pronunciation of the word *Zaghavang* (cloister, which is in the cave) in Azerbaijani (see: the name of the village Zagha). In the Armenian source, this cloister was also mentioned to be called as *Chaygaytaran* (ibid). Dzagovang, Dzag, Avan, Shahab, Aramus, Agasor and Arakhus villages became subordinate to the cloister (ibid). This information proves that

before Islam, Turks also had had cloisters. According to the same source, a field of planting called as “Bazarashen” between Yelgovan and Shahab villages was also belonged to this cloister.

Gatirabad – village in Sardarabad region (now in Oktemberian district) of Iravan khanate (159). Another name was *Abdullabad*. In 1918, after the population was banished, the village was destroyed. It reflects the name of Katar tribe. See: Gatar.

Gatir Galasi – destroyed village in Zangazur district of Iravan province (133, 124). It comes from the name of the fortress ruins called *Katar* (Gatar) nearby.

Gatirli – village in Surmali district of Iravan province. It was named after the Gatirli Mountain. See: Gatirli Mountain.

Gatirli – mountain in Surmali district of Iravan province (133, 124). It was mentioned as *Katerlu* in the literature in the second half of the 19th century. The original name is *Gatarli*. Probably, it comes from the name of Gatar (Katar) tribe. See: Gatirabad.

Gatiryataghi – village in Karbi region of Iravan province (23, 96).

Gaturuchan – village in Surmali district of Iravan province. It was noted as the name of mazra of Tarnavit (see) village (170, 17).

Garibgaya – village in Novobayazid district of Iravan province (132). In 1919 the population was banished and the village collapsed. It consists of a person name *Garib* and the word *gaya* - “cliff”.

Gatran – village in Iravan district of Iravan province (133, 130). In 1948 the village was named as *Getamij* in Armenian. In the Armenian source belonging to the beginning of the 17th century, it was as *Ketron* (150, 362). The original form is *Gat-Aran*. It consists of the words *kat* - “sunny side of the mountain” (126, 167) and *ran* - “fodder grass” (108, 186) or *aran* - “winter camp” in Turkish languages. It has the same meaning with the name of the Gatranlu village (133) in Gars district of Gars province in the 19th century. The word *kat* found its reflection in the following toponyms: *Kati-Got*, *Katidagh* mountains (see) in the 19th century, *Kedi-Tavi* (the name of the mountain) in Sharapon district of Kutaisi province and *Keti-Su* (the name of the river) in Akhalsikh district of Tiflis province (133). See: Katidagh.

Gavali – mountain in Surmali district of Iravan province (133, 72).

Gavar – village in Goycha region of Iravan khanate (159). The distortion of Kabar ethnonym. It reflects the name of Khazars’ *Kabar* tribe. The local pronunciation form is *Kavar*. See: Kavar. It has the same origin with Kabirli toponym in Azerbaijan.

Gaya – village in Shirakel region of Iravan province (23, 131). Another name is *Garakhach* (ibid). See: Garakhach. It comes from the name of Saljug Oghuzs' Kayi (Gayi) tribe. There are hundred villages called *Kayi* in Turkey now (34, 402-404).

Gayabas – village in Daralayaz region of Iravan khanate (159). At the beginning of 1918, after the Azeri population was turned out, the village was ruined. It consists of the word *gaya* (cliff) in Azerbaijani and *bays* (bayz) “precipitous” (see: Boz-Abdal) in the Altai languages.

Gayabashi – village in Novobayazid district of Iravan province (133, 125). In 1988 the population of the village was banished to Azerbaijan. It means “the top of the cliff”.

Gayabeyli – village in Shirakel region of Iravan province (23, 126).

Gayadibi – village in Zarzamin region of Iravan province (23, 120).

Gayagishlag – village in Darakand-Parchenis region of Iravan khanate (159). It wasn't mentioned since the middles of the 19th century. It must be mentioned that, in toponyms made from the word “gaya” in Azerbaijan and in Armenia it is difficult to differentiate between the word *gaya* in the meaning positive relief form and the name of Saljug Oghuzs' Kayi (Gayi) tribe (34, 228, 227). That is why, this toponym can be explained both as “winter camp in rocky area” and as “winter camp belonging to Kayi tribe”.

Gayakharaba – village in Darakand-Parchenis region of Iravan khanate (159). In the second half of the 19th century, the village grew and two villages called *Birinji* (first) *Gaya Kharaba* (another name is *Sultanaghil*) and *Ikinji* (second) *Gaya Kharaba* (another name is *Kafir fortress*) were formed (20, 264). Both of the villages were ruined in 1918 and then Armenians settled there. The village was named as *Tsugakhpuyr* in Armenian afterwards.

Gayali – village in Ani district. In the source it was mentioned as the village in Surmali region (23, 63). In 1950 the village was named as *Noribert* in Armenian. In 1950 the population was migrated to Azerbaijan. It comes from the name of Saljug Oghuzs' Kayi (Gayi) tribe (for this see: 36, 222 and 227). In the 16th century, there were 94 toponyms reflecting Kayi (Gayi) ethnonym in Anatolia (34, 229).

Gayali – village in Daralayaz district of Iravan province (133, 125). It was known since 1727 (32, 318). In the source it was noted that only one Muslim (Azerbaijani) family (Dostali Khansuvar) lived in the village (ibid). In 1918, after the people had been banished, the population became very little and in the 30s of the 20th century, it was abolished as a result of collectivization. It reflects the name of Saljug Oghuzs' Kayi (Gayi) tribe.

Gaychi – village in Vedi region of Iravan province (23, 57). “Another name is *Imamgulu*” (ibid). In the other part of the same source, the name of this village was mentioned as *Gapchi* (ibid).

Gaygojali – village in Razdan district. The population was banished to Azerbaijan in 1988. The real name is *Kayi Gojali*. It emerged as a result of location of Saljug Oghuzs’ Kayi (Gayi) tribe. It is the same with the name of the village *Gaya Gojali* (133, 125) in Borchali district in the 19th century.

Gaygulu Duzkand – village in Gukassian district. In 1878 after the Azerbaijani population had to move to Turkey, Armenians settled there (6, 162). In 1946 the village was named as *Artashen* in Armenian. It was known since the 17th century (46, 209). The distorted form of “Gayigeli” or “Gayigoghlu”. It means “Gayigli near Duzkand”. There are four *Gayigeli* villages over there. In order to distinguish them and because it is situated near Duzkand, it was called like that. It was laid out as a result of location of Saljug Oghuzs’ *Kayig* (Gayig) tribe.

Gaygulu Gazanchi – village in Alexandropol district of Iravan province (133, 109). In 1878 the Azeri population was banished and Armenians located there (6, 162). The real name is “Gayigeli-Gazanchi”. It means “Gayigeli near Gazanchi village”.

Gaygulu Jiftali – village in Aghbaba region. The native Azeri population was banished in 1878 and Armenians settled there (96, 162). The village was named as *Dzorakhpuyr* in Armenian. It means “Gayigeli village near the Jiftali village”.

Gaynarja – village in Aralig region of Iravan province (170, 44). In the source, the village was mentioned to belong to the person named Abdurrahman (170, 44).

Gaynarja – village in Girkhbulag region of Iravan province (23, 84).

Gaysi – village in Vedibasars region, existed in the middle ages. It was also called *Ganchi* among the local population. In the source of 1728, the village was also noted to be called as *Imamgulu*.

Gazanchi – village in Surmali region of Iravan khanate (159). It was known since 1728 (170, 15). The village was destroyed in 1918 after the Azeri population had been banished. It emerged as a result of location of Kazan tribe of old Turkish speaking Bulgarians’ origin.

Gazanchi – village in Vedibasars region of Iravan khanate (159). Between 1829 and 1832, the Azeri population was banished and the village was destroyed. It reflects the name of Kazan tribe.

Gazanchi – village in Shurakal region of Iravan khanate (23,130). It reflects the name of Kazan tribe.

Gazanchi – village in Artik district. It was known since 1728 (170, 15). The native Azeri population was turned out in 1878 and then Armenians settled there. The village was named as *Megrashen* in Armenian in 1946. It reflects the name of Kazan tribe.

Gazanchi – village in Mazra region of Iravan province (23, 67).

Gazanchi – mountain in Alexandropol district of Iravan province (133, 108).

Gazanchi – mountain in Surmali district of Iravan khanate (133, 108).

Gazanchi – destroyed village in Iravan district of Iravan province (133, 108).

Gazanchili – village in Girkhbulag region of Iravan province (170, 3). Another name is *Yengicha* (ibid).

Gazanfarkandi – village in Abaran region of Iravan khanate (23, 112).

Gazanfar Kohna – village in Abaran region of Iravan khanate (159). It was known since 1590 (169, 238). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled there. In 1948 the village was named as *Aragats* in Armenian. The name was mentioned in the source of 1728 (170, 105). According to the information of 1588, it was the name of people who spent winter in the Ahishtabad winter camp of Ganja province (167, 216). Its relation with the name of the Kaznafar village (133, 108) in Surmali district in the 19th century is not known.

Gazanfar Taza – village in Seyidli-Akhsagli region of Iravan khanate (159). It emerged as a result of location of families, having come from Gazanfar village.

Gazangol – lake in Zangazur district (now in Gafan district) of Yelizavetpol (Ganja) province (133, 107). It was called *Gazana-Lich* in the 30s of the 20th century. The name of the lake is connected with its shape of a *pot* (*gazan* in Azerbaijani means pot, kettle).

Gazangoldaghi – mountain in Gafan district.

Gazanligdara – village in Mazra region of Iravan province in 1728 (170, 15).

Gazanshi – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 after the Azeri population was banished, the village was destroyed. The distorted form of Gazanchi toponym. It reflects the name of Kazan tribe. See: Gazanchi.

Gazarabad – village in Alexandropol district of Iravan province (133, 108). It reflects Khazar ethnonym of old Turkish by origin.

Gazarbad – village in Ani region. The village was called Ishakian in Armenian in 1945. The old form is *Khazarbad*. It is from the traces of the Khazar stocks settled in the territories of Albany and Armenian in the early middle ages. It remained in the names of mountains as the *Khazar Mountain* in Fuzuli region and *Khazar-Yurd Mountain* in Ordubad region.

Gazbel – mountain in Zangazur district of Yelizavetpol (Ganja) province (133). Consists of the words *gaz* (hollow place on the mountain, (see: Alagoz) and *bel* (on the mountain) in Azeri.

Gazbin – village in Echmiadzin district of Iravan province. In 1918 after the Azeri population was banished, the village was destroyed.

Gazdak – winter hut in Borchali district (now Noyemberian region of Armenian) of Tiflis province (133). It was disaffirmed because of collectivization in the years of 30s of the 20th century, its people were moved to the neighbouring Lambali village. Consists of *kuz* - “autumn pasture” in old Turkish languages and suffixes *-lak*, *-dak* of place meaning.

Gazibeyli – village in Garni region of Iravan province (23, 100). “Another name of the village is *Yakhshijan*” (ibid).

Gazigishlag – village in Surmali region of Iravan khanate (159). At the beginning of the 19th century, it was a village with mixed population. In 1886 it was the village where Armenians and Azerbaijanis lived together (136).

Gaziguney Mazra – village in Iravan district of Ravan province (169, 60).

Gazikand – village in Shirakel district of Iravan province (23, 130). “Another name is *Saldashinli*” (ibid).

Gazi-Yagub – village in Abaran region of Iravan province (23, 113).

Gazyan – village in Girikbulag district of Iravan province (170, 4). It comes from the name of Gizilbashes’ *Gazian* tribe.

Gedachay – the left branch of the river of Zangi (Razdan). The river flows through the Yerevan city.

Gedas – village in the Aralig region in Iravan province (170, 20).

Gegam – village in Darachichak region of Iravan khanate (159). The name of this village was not mentioned in the sources after the middles of the 19th century. See: Goycha.

Gellavan – village in Iravan district of Iravan province. It’s as *Gelavan* in Aralig region of Iravan province in the source of 1728 (90, 103). The name of the village wasn’t called in the sources since the end of the 19th

century. *Gelogavan* by origin. From the name of Gelogavak stock (90, 17) of Djaf stock unique, having lived in Shirvan – in the around place of the Diala River in the territory of Turkey.

Gelo – village in Garnibasar region of Iravan khanate (159). In 1828 after the population consisting of Azerbaijani Turks was banished, the village collapsed. One of the branches of Karluks, which was one of the old Turkish tribes, was called *Gelu*. It is a tribe, which emerged after the Turkish khakanate had disintegrated in the 6th-7th centuries. Even before Oghuzs came to the Asia Minor, Karlugs together with Khalaj, Ganli and Gipchags had been there. Another name of this tribe is *Uch* (“three”) Oghuz. In distorted form it remained in the name of the village *Hulovlu* (original form is *Gelolu*) in Khacmaz district. The name of Karlugs’ branch - Chigil found its reflection in the name of the Jigilchay River in Azerbaijan.

Gemazor – village in Darachichak region of Iravan province (23, 115). The belonging of the village to Mustafa Hassan oghlu is noted in the source (ibid.).

Genali – village in Sharur-Daralayaz district of Iravan province (133, 60). Founded in the causes of winter hut in the second decade of the 19th century. The village was ruined after its Azeri people were driven out in 1918. It’s as *Genalu* in the source. The same with the name of *Genal* village (133, 60) in Northern Caucasus in the 19th century. The meaning is unknown.

Genashik – village in Yekhegnadzor region. Its Azerbaijani people were driven out and Armenians settled there in 1918-1919. The village was named as *Gishik* in Armenian. In Azeri it consists of the words *gen* - (large, wide) and *eshik* – (outside).

Gendara – village in Sharur-Daralayaz district of Iravan province (133, 60) [River in Azizbeyov (Vayk) region]. The Azeri people of the village were driven out in 1918. The minority of the people settled there again, coming back in 1928. In the 30s of the 20th century, the village was destroyed because of collectivization and was officially abolished. From the name of “Gendara” valley in the bank of the Gerger river (*Gargar* by origin).

Gendara-Su – river in Novobayazid district of Iravan province (133, 60).

Gerashagh – village in Karbi region of Iravan province (23, 92).

Gereshan – illage in Girckbulag region of Iravan province.

Gergach – village in Garnibasars region of Iravan khanate (23, 84). In 1828 after the population consisting of Azerbaijani Turks was banished, the village collapsed (159). In the source it was used as *Gorgach* (170, 108). In the Armenian source belonging to the same century, the name of Gorgach village in Kotyak region was mentioned (150, 362).

Geygach – village in Darachichak region of Iravan khanate (159). In 1828 after the population consisting of Azerbaijani Turks was banished, the village collapsed (159). In the literature belonging to the 19th century, it was also as *Keygach* (133, 128). It is the same with the name of the village *Keygach* (133, 128) in Nakhchivan district in the 19th century.

Gidevas – village in Daralayaz region of Iravan province (170, 15).

Gigid Rock – summer pasture in mountains in Ravan province. “Sharabkhana people pass their summer in plateau” (169, 66).

Gilabi – village in Abaran region of Iravan khanate (159). The name of this village is not mentioned in the sources after the middle of the 19th century. Probably, it deals with the name of Gilab castle of Albany (“The History of Albany”, book 2, chapter 7) in the early middle ages.

Gilabi – village in Darakand-Parchenis region of Iravan khanate. The name of this village is not mentioned in the sources after the middle of the 19th century.

Gilagur – village in Karbi region of Iravan province (23, 94). “Another name is *Azabangulu*” (ibid).

Gilakarli – village in Zangazur district of Yelizavetpol (Ganja) province (now Gorus region in Armenia) (133). The village was ruined at the beginning of the 20th century. The meaning is unknown.

Gilamesha – ruined village in Zangazur district of Yelizavetpol (Ganja) province (now in Sissian region of Armenia).

Gilanar Sufla – village in Garnibasars region of Iravan khanate (159). The Azerbaijani people were driven out and the village was destroyed in 1828-1832 (see there). The villages of Great Gilan and Little Gilan were mentioned in the source in Armenian of the 17th century (150, 358). Probably, it's from the name of Gilan town. There is town ruins named as *Kharaba-Gilan* (ruined Gilan) of the middle ages on the left bank of the Gilan River in 6 km from Ordubad city. One of the main branches of the Araz River is called *Duylu*, but the other - *Gilan*.

Gilanar Ulya – village in Garnibasars region of Iravan khanate. The Azeri people were driven out and the village was ruined in 1828-1832 (159). Probably, it's from the name of Gilan town.

Gilani-Kabir – village in Garni region of Iravan province (ibid).

Gilani-Sagir – village in Garni region of Iravan province (170, 85).

Gilik – hill on Babagar mountain (see: Babakar) (60, 74). Original name is *Gillik* (see). It's from *Gillik* (clayey soil, land where clay is taken out) in the Azerbaijan language.

Gilijan – village in Zangazur district (now in Gorus district of Armenia) of Yelizavetpol (Ganja) province. At the beginning of the 20th century, the village collapsed. It reflects the name of Kilich tribe of Turkish origin. See: Gilijli.

Gilijan –village in Girkhbulag region of Iravan province (170, 23).

Gilijan – village in Girkhbulag region of Iravan province (167, 24).

Gilijansufla – village in Darachichak region of Iravan province (170, 24).

Gilijansufla – village in Darachichak region of Iravan province (170, 24).

Gilijanulya – village in Darachichak region of Iravan province (170, 24).

Gilijdagh – village in Talin district. In 1946 the village was called as *Suser* in Armenian. It consists of the Turkish word *kilich*, which means “pass”.

Gilijli – village in Daralayaz district of Iravan province (133, 133). In 1918 the population was banished and the village collapsed. At the beginning of the 19th century, one of the tribes, having lived in Turkey was called *Kilichli* (113, 84). By the origin, it belonged to the Kilich tribe of Gipchags. In the Russian chronicles, this tribe was mentioned in connection with the battle on the Kalka River in 1223 (Полное собрание русских летописей. Vol 5. 1926, p. 18). One of the tribes in Garagalpags even now is called as *Kilishli* (see: 76, 87). According to the information of 1688, “one of the tribes spending winter in Ahishtabad winter camp of Garabagh was called Gilichli” (167). Another tribe named *Gilijli* lived in Shirvan. After the Russia had invaded Shirvan khanate, that tribe was presented to Russian General V. G. Madatov who took part in Russian-Persian war during 1826 and 1828. He made this people to move to Garabagh.

Gilijli – village in Zangazur district (in Sissian district of Armenia) of Yelizavetpol province (133, 133). In 1948 the population was moved to Azerbaijan and the village collapsed. It comes from the name of the Gilijli tribe.

Gilijli Mazra – mazra in Zar region of Ravan province (169, 326).

Gilij-Yatag – village in Alexandropol district of Iravan province (133, 136).

Gilligol – lake in the south-east shore of Goycha lake (60, 74). It was called *Gili-Lich* in Armenian in the 30s of the 20th century (see).

Gilyut – mountain in Alexandropol district of Iravan province (133, 61). It has the same origin with the toponyms *Kilyat* (destroyed village) in Ardahan district of Gars province and *Kulid* (the name of the village) in Samur district of Daghestan province in the 19th century. Probably, it consists of the word *kilid* (kelat) - “fortress” in Persian.

Gindashin – village in Amasiya district. The village was abolished in the 30s of the 20th century, because of collectivization. It consists of the word *kund* - “hill” and *shen* - “sand” (145, 256) in Persian. It means “a hill with sandy soil”.

Gindivaz – village in Sharur-Daralayaz district of Iravan province (133, 62). In the source, it was used as *Gindevas* (23, 60). In the same source, it was mentioned that only two Armenian families lived in this village (32, 317). Between 1828 and 1832, after Armenians from abroad had settled, the population became mixed (159). In 1918 the Azerbaijani population of the village was banished. In 1922 the population came back to the village and again lived there. In 1988 the population consisting of Azerbaijanis was banished to Azerbaijan. It consists of the word *kund* - “hill” in Persian and *vays*, *vayz* (*baz* in Azerbaijani) - “precipitous” (see: Boz Abdal) in the old Turkish languages.

Gipchag – village in Shirakel region of Iravan province (170, 122). Gipchag cloister was also built (in 895) in Shirak province. The cloister undoubtedly reflects the name of the Gipchag tribe of old Turkish origin. In 1878, the Azeri population of the village was banished and Armenians settled there (6, 165). In 1946 the village was named as *Harich* in Armenian. The location of Gipchags in the Southern Caucasus refers to different times. They first settled at the beginning of our era (see: 79), but compactly they came here in the 13th century. It has the same origin with the names of the village and river *Gipchag* in Zagatala district in Azerbaijan.

Gipchag – village in Alexandropol district of Iravan province (133, 134).

Gipchag – plateau in Alexandropol district of Iravan province (133, 134).

Gipchag Duzu – plain in Artik district. It was called as *Gipchakvayr* in Armenian (6, 197).

Giragazar – village in Daralayaz region of Iravan province. Between 1828 and 1832, the population consisting of Azerbaijani Turks was

banished and the village collapsed (159). Probably, it consists of either the distortion of the Arabian word *garya* - “village” or the word *kora* (*gira* - in the pronunciation of the local people) “sheep-fold”(143, II, I, 550) or *kair* “precipitous” (see: Abdulkheyir) and the ethnonym Khazar.

Giragkand – village in Shirakel region of Iravan province (23, 122).

Giran – village in Surmali region of Iravan province (23, 122).

Girgi – village in Gazakh district (now in Shamshadi d-ict of Armenia) of Yelizavetpol (Ganja) province. In 1978 the village was named as *Artvaberd* in Armenian. In 1988 the population was banished to Azerbaijan. It is a distortion form of the ethnonym *Karki*. See: *Karki*

Girkh Bozavand – village in Iravan district of Iravan province (133). In the 70s of the 19th century, Armenians also located there. In 1886 the population of the village consisted of Azerbaijanis and Armenians. The original form is *Girigli Bozavand*. It means “Bozavand near Girigli village”. It is a village emerged as a result of location of Bozavand tribe. It is the same with the name of the village Bozavand (Aghsu d-ict) in Azerbaijan.

Girkhbulag – region in Iravan khanate. The name of the village in Vardenis district. In 1918 after the Azeri population had been banished, the village collapsed (11, 146). Before the 16th century, Kotak (see: Katak) region of Iravan province was called like this (135, 50). The region was named after Girkhbulag village. The name of the village was mentioned at the beginning of the 16th century (150, 360). The village was named after the names of “Girkhbulag” (*Khotatsakhpur* in Armenian) (150, 360) springs. In 1829 Armenians from Turkey also settled in the village. At the beginning of the 20th century, Azerbaijanis were banished. In 1940 the village was named as *Agunk* in Armenian. These springs with plenty of water provided Iravan fortress with water (150, 351). In the 19th century, there were ten *Girkhbulags* in the Caucasus (133, 153).

Girkhbulag – village in Surmali district of Iravan province (133, 153). It was a plateau in 1590 (159, 258). The name wasn't mentioned in the sources since the end of the 19th century.

Girkhbulag – village in Mazra region of Iravan province (23, 61).

Girkhdash – “Girkhdash plateau near the Aghridagh Mountain” in Iravan province (23, 71). It consists of the words *kirka* - “height with hard soil” (126, 329) and *dash* (rock) in the Turkish languages. In several names of mountains and plateaus called *Girkhgiz* in Azerbaijan consist of the word *kirk* and *kuz* - “ravine with high and precipitous borders” (for it see: K.

Сейдахмедов. Варианты древнетюркского слово “kuz” в топонимии Киргизии. “Ономастика Киргизии”. Фрунзе, 1985).

Girkhdayirman – village in Artik region (Aragayd district) of Iravan khanate. It was mentioned as the name of the village in Shirakel region of Iravan province in the source of 1728 (23, 131). In the middles of the 19th century, Azerbaijanis were banished and Armenians settled. In 1946 the village was named as *Khanaberd*. It consists of the words *kirka* - “height with hard soil” (129, 329) in Turkish languages and *dayirman* (“mill”) in Azerbaijani.

Girkhtapa – mountain in Alexandropol district of Iravan province (133, 153). It consists of the words *kirka* - “altitude with hard soil” (126, 329) and *tapa* - “hill” in Turkish languages.

Girmiziaghil – winter camp in Echmiadzin district of Iravan province (133, 144). The name wasn’t mentioned since the end of the 19th century. It consists of the word *gizil* - “red” (because the soil of the winter camp was red) and *aghil* - (for sheep) in Azerbaijani.

Girmizi Dash – mountain in Kalinino district.

Girmizigishlag – village in Karbi region of Iravan province (170, 67).

Girmizi Guney – mountain in Daralayaz district of Iravan province (133, 144).

Girmizikand – village in Goycha region of Iravan khanate. In 1988 the population was banished to Azerbaijan.

Girmizi Kharaba – ruins in Iravan district of Iravan province (133, 144).

Girmizili – village in Talin region of Iravan khanate. The local pronunciation form is *Girmizdi*. In 1946 the village was named as *Karmrashen*. In 1988 the population was banished to Azerbaijan.

Girmizili – village in Echmiadzin district of Iravan province (133, 14). It was used as *Krmizlu* in the source (ibid).

Girmizili – destroyed village in Echmiadzin district of Iravan province (133, 134).

Girmizitapa – village in Novobayazid district of Iravan province (133, 144).

Girmizitapa – village in Echmiadzin district of Iravan province (133).

Gishlag – village in Khinzirak region of Iravan province (170, 7). “The population comes from Gamarli-Shakiabad people” (ibid).

Gishlag – village in Novobayazid district of Iravan province (133, 135). It has been known since the middles of the 17th century (150, 361). In 1949 after the population was banished to Azerbaijan, the village collapsed.

Gishlag – village in Zangibasari region of Iravan khanate. Full name is “Shahgaldi winter camp” (159). Between 1948 and 1949, after the Azeri population was banished to Azerbaijan, the village was destroyed.

Gishlag – village in Novobayazid district of Iravan province (133, 135).

Gishlag Abbas – village in Sharur-Daralayaz district of Iravan province (133, 135).

Gishlag Budagbey – village in Karbi region of Iravan province (170, 47). In the source the village was mentioned to belong to the population of Tarnagut village (ibid).

Gishlag Chapar – village in Girikbulag region of Iravan province (170, 4).

Gishlag Darvishlar – village in Girikbulag region of Iravan province (170, 4).

Gishlagguzu – village in Girikbulag region of Iravan province (170, 4).

Gishlag Khanabad – village in Girikbulag region of Iravan province (170, 4).

Gishlag Nazarli – village in Karbi region of Iravan province (170, 45). In the source, the winter camp was mentioned to belong to Guzugudanli tribe (170, 47).

Gishlag Pirverdi – village in Girikbulag region of Iravan province (170, 3).

Gishlag Shahhussein – village in Girikbulag region of Iravan province (170, 4).

Gishlag Zulfugar – village in Girikbulag region of Iravan province (170, 3). In the source, the winter camp was mentioned to belong to Boyat tribe (170, 47).

Gishlali – village in Aralig region of Iravan province (170, 20).

Gisirdagh – mountain in Novobayazid district (Azizbeyov district) of Iravan province (133, 135). It means mountain without forest and plants.

Gisirdagh – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. It was named as *Amupsar* in Armenian (20, 165).

Gissali – village in Zarzamin region of Iravan province (23, 121).

Givrag – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province. It was known since 1590 (169, 364). In 1727 five Azerbaijani families lived in the village (3, 238). In the middle of the 19th century, it was one of the winter camps (see: Ajibaj) of Sofulu tribe (103, 166). In the 30s of the 20th century, it was abolished because of collectivization and the population was moved to the neighbour

village Sofulu. It is a name which Kankarlis' Sofulu tribe, having brought with them from Nakhchivan. In Nakhchivan, *Givrag* toponym itself is a distortion of the name, which consists of the words *giy* - "village" and *orak* - "fortress", "strengthened place" in old Turkish languages.

Giyasgishlagi – village in Zarzamin region of Iravan province (23, 120).

Gizdagh – mountain in the territory of Vedi district. The mountain was named after the fortress Gizgala over there.

Gizgala – village in Novobayazid district of Iravan province (133,152). In 1918 the Azeri population was banished and Armenians from abroad settled there. It comes from the name of the fortress ruins called "Giz gala" nearby. In Azerbaijan and Armenia, there are a lot of old fortresses called "Gizgala" or "Giz galasi" among the people. In the 19th century, there were six villages called *Gizgala* and seven villages called *Gizgalasi* in the Caucasus. Some "Gizgala"s in Azerbaijan are the followings:

1) the eight- storey and cylinder-shaped fortress in Baku (height – 28 m, diameter 16 -16,5 m). The thickness of the walls is 5 m in the top and 4 m in the bottom. In the past it was called as *Khunsar* among the local population, which actually consists of the words *gun* (the Sun) and *sari* (towards) and means "directed towards the Sun". The purpose why the fortress was built was not been identified up to the present (Gara Ahmadov. *Giz galasi haqqında yeni mulahizə*. "Elm və həyat", № 7, 1986). It has the same meaning with the name of the fortress situated on the mountain near Shaharjik village in Sissian region of Zangazur district;

2) the fortress in the mountain "Gizgala" in the east of the Yalgishlag village, in 10 km of Ganja. It is situated 180-200 m higher from the level of the Goshgar River. The back and sides of the fortress are cliffs, but the front of it is the wall, the thickness of which is 2 m, length - 4-5 m, height – 5 m (Z. Atakishiyev, A.Aslanov. *Gəncə Gız galası*, "Elm və həyat" № 10, 1985, p. 15);

3) the fortress – on the rock of "Giz galasi" (h. 1023 m), 6 km far from Vejnali village in Zangilan district. The fortress takes 5000 m² of the area on the rock. It was surrounded with huge fortress walls;

4) the fortress on the mountain between Sirt-Yengija and Yengija villages, 3 km to the east of Zalam village in Gabala district. It is the name of the mountain, which is about 100 m of height;

5) the tower-fortress in the territory of Aydinbulag village in Shaki district. It is also called "Aghjagala" and "Meydangala". It is a four-cornered, three-storey fortress, built of cobble stones;

6) the fortress on the area of 1,5 *ha*, on the high mountain, 4-5 *km* to the north from Khanagah village, on the right bank of the Akhokh River in Ismailli district. The west side of the fortress is precipitous slope and the east side of it is the rocks of the bed of the Akhokh River;

7) the fortress ruins, called “Giz galasi” on the precipitous mountain by the water storehouse of the Arpachay, near Ashaghi Yayji village of Sharur district;

8) the old fortress called “Giz galasi” (on the area about 30-40 *m*²) on the mountain slope “Galadagh”, 2 *km* to the south from the village “Chay Garagoyunlu” in Shaki district;

9) the fortress called “Giz galasi” on the precipitous cliff (about 50 *m* of height), at the junction of the Shamkirchay and Mischay rivers, 2-3 *km* to the south from the village Soyudlu of Gadabey district. It was surrounded with the fortress walls (width – 2 *m*, height – 15 *m*).

There is no doubt that these fortresses were the place of dwelling for governors, shahs to protect their mothers, sisters and wives in case of foreign invasion. The captivating of women was considered to be a great shame for governors. Therefore, the fact that some of them were called “Giz gala” is correct. But the conception that all these fortresses were built only for protection of women (mothers, sisters and wives) might not be true. These fortresses were also considered to be defended from enemies. Some authors’ consideration that these fortresses were built in honour of Water Goddess Anahid in “Avesta” is absolutely false. First of all, the name of the Goddess Anahid in “Avesta” (Anahid was the name of Venera in Persia in the 6th century) consists of the words *ana* - “mother” and *hit* (cit) - “saint” (“The light of the Sun”) in the Turkish languages and then the building of fortresses in honour of this Goddess itself would have been very meaningless.

Gizgala – village in Girkhbulag region of Iravan khanate. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians from abroad settled. Another name is *Ampert*. It comes from the name “Giz gala” fortress, situated in the Ambert Mountain nearby. See: Ampertdagh

Gizgala – village in Alexandropol district of Iravan province. In 1918 the Azeri population was banished and the village collapsed. Another name is *Gazgulu*. It comes from the name of “Gizgala” fortress nearby.

Gizgala – village in Novobayazid district of Iravan province (133,152). The name was not mentioned since the ends of the 19th century. In the

archive document of 1728, the name of the village *Gizgalasi* in Daralayaz region of Iravan province was mentioned (170, 14).

Gizgala – village in Borchali district (now in Tashir district of Armenia) of Tiflis province. In 1935, according to a decree it was called *Gizildash*. In 1988 the population was banished to Azerbaijan. It comes from the name of the fortress “Gizilgala” there.

Giz Galasi – mountain in Novobayazid district of Iravan province (133, 152). It is a name of the old fortress situated in Baku-gol top of 2300 *m* of height in the Alakaz (Alayaz) Mountain. It was named as *Amberd* (“Buludgala”) in Armenian.

Giz Galasi – hill in Echmiadzin district of Iravan province (133, 153). It comes from the name of the fortress “Giz galasi” there.

Giz Galasi – village in Iravan district of Ravan province (169, 65). It comes from the name of the fortress “Giz galasi” over there.

Giz Galasi – village in Daralayaz region of Iravan province (23, 58).

Giz Galasi – fortress in Vedi district.

Giz Galasi – village in Girkhbulag district of Iravan province (23, 81).

Gizil – names of the two mountain peaks in Echmiadzin district of Iravan province (133, 133). It has the same meaning with the names of the mountains *Kizil* (ibid) in Guba district and *Kizil* (ibid) in Nakhchivan district in the 19th century.

Gizilaghil Mazra – village in Karbi region of Ravan province in 1590 (169, 70). It means “mazra (field of planting) in the place called “Gizil (red) aghil”.

Gizilava – village in Karpi region of Ravan province (169, 207). It consists of the word *gizil* in the meaning of colour (“red”) and *oba* - (“hamlet”).

Gizilbulag – village in Novobayazid district of Iravan province (133, 131). The village collapsed at the end of the 19th century. In the source of 1728, it was used as “Gishlagi-Gizilbulag” (170, 17). Another name is *Chakhirlikand*. It was laid out on the base of winter camp in the place called “Gizilbulag”, belonging to Chakirli tribe (see: Chakirli) of Turkish origin.

Gizilbulag – village in Karbi region of Iravan province (23, 97).

Gizilbulag – village in Abaran region of Iravan province (23, 112). “Another name of the village is *Iylibulag*” (ibid).

Gizilbulag – winter camp in Surmali region of Iravan khanate (23, 64).

Gizilbulag – village in Shirakel region of Iravan province (23, 135).

Gizilbulag – river in Vardenis district.

Gizilbulag Dizgal – village in Shirakel region of Iravan province (23, 136).

Gizilbulghun – mazra in Vedi region of Ravan province in 1590 (169, 221). The original form is *Gizil Bulgan*. It consists of the word *gizil* (red) in Azerbaijani and *bulgan* - “nomad tent”, “hut” in Mongolian (Г. Д. Санджеев. Монгольские языки и диалекты. Уч. Записки института Востоковедения, IV. L., 1952, p. 91). It has the same meaning with the name of the village *Bulghan* in Nakhchivan in the 19th century.

Gizilburun – village in Abaran region of Ravan province (169, 234). The name of the village comes from the name of the Gizilburun Mountain over there. The name of this mountain was noted in the Armenian source belonging to the beginning of the 18th century (150, 365).

Gizilchay – river in Iravan district of Iravan province (133, 133).

Gizildagh – names of three mountain tops in Alexandropol district of Iravan province (133, 132).

Gizildagh – mountain in Novobayazid district of Iravan province (133, 132).

Gizildagh – summer pasture belonged to Rahmankand village in Novobayazid district of Iravan province (136, 32). There were seven *Gizildaghs* in the Caucasus in the 19th century (133, 132).

Gizildaghli – village in Maku region of Iravan khanate (23, 41).

Gizildamir – village in Echmiadzin districts of Iravan province (133, 133). In the source it was as *Gizil Tamur* (ibid). It was known since 1590 (168, 81). In the source of 1728, it was as *Gizil Tamir* (170, 49). Between 1828 and 1831, Armenians from abroad located in the village. Afterwards Azerbaijanis were forced out. In 1935 the village was named as *Voskevaz* in Armenian. In the literature belonging to the ends of the 19th century, it was mentioned as *Gizil Teymur*. It means “the reddish place belonging to the person named Damir (Teymur) “

Gizildara – village in Shirakel region of Iravan province (23, 131).

Gizildash – village in Amasiya district. In the 30s of the 19th century, the village was destroyed because of collectivization and it was abolished. It was named after the Gizildash Mountain in Gars province (133, 132). It has the same meaning with the name of the village *Gizil-Tash* (170, 12) in Goycha region of Iravan province, mentioned in the source of 1728. In the 19th century, there were eight *Gizildashes* in the Caucasus (133, 132). It comes from the name of rocky mountain, which was reddish because of its volcanic origin. It has the same meaning with the names of the Gizildash Mountains in Zangilan and Shaki districts of Azerbaijan.

Gizildash – village in Amasiya district. It is also called *Yeni* (new) *Gizildash* (20, 374). Between 1948 and 1949, after the population of the village was moved to Azerbaijan, the village was abolished.

Gizildash – village in Borchali district (now in Gukassian d-ict of Armenia) of Tiflis province (133, 132). It comes from the name of the Gizildash Mountain.

Gizildash – mountain in Borchali district of Tiflis province (133, 132). It is the name of rocky mountain, which is reddish because of its volcanic origin. It has the same meaning with the names of two mountain tops called *Gizildash* (133, 132) in Kagizman and Gars districts of Gars province in the 19th century.

Gizildash – village in Goycha region of Iravan province (23, 56).

Gizil Ektrak – village in Karbi region of Iravan khanate (170, 50). It consists of the word *gizil* (because the soil of the village is reddish) in Azerbaijani and either of the name of the tribe *Ugrak* of old Turkish origin (see: 78, 35) or a person's name *Ektrak* (there was a person of this name in “The Book of Dada Gorgoud”). It has the same origin with the name Igrig (Guba d-ict) in Azerbaijan.

Gizilgala – village in Girikbulag region of Iravan khanate (159). “It is situated on the bank of the Zangi River” (ibid). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished (159). But afterwards a half of the population came back. In 1918 the population was banished again and the village collapsed.

Gizilgala – village in Igdir region of Iravan province (170, 19).

Gizilgala – village in Iravan district of Iravan khanate (133, 132). It was known since 1590 (169, 40). At the end of the 19th century, the village collapsed.

Gizilgaya – winter camp in Gazakh district (now in Krasnoselsk d-ict of Armenia) of Yelizavetpol (Ganja) province (133). In the 30s of the 20th century, the village was abolished because of collectivization.

Gizilgaya – mountain in Gafan district.

Gizilgaya – village in the territory of Vedi district.

Gizilgishlag – village in Surmali region of Iravan province (23, 63).

Gizilgishlag – village in Abaran region of Iravan province (23, 112).

Gizilgishlag – village in Daralayaz district (now in Yekhegnadzor d-ict) of Iravan khanate. In the 30s of the 19th century, Armenians from abroad also located here. As a result, the population became mixed in the village. At the end of the 19th century the village collapsed.

Gizilgoch – village in Alexandropol district (now in Gukassian district) of Iravan province (133, 132). In 1978 the population consisting of Azeri Turks was banished and Armenians from Turkey settled there. In 1938 the village was named as *Verin* Gukassian in Armenian. In 1956, it became the centre of Gukassian district, in 1969 the word “Verin” was omitted. In 1990 it was named as *Ashosk* in Armenian. It comes from the name of the summer pasture, the soil of which is reddish. The word *goch* (goch means “ram” in Azerbaijani) in the name of the summer pasture means “stone ram” (“the monument of ram”), hewed from the stone. The origin of monuments of ram (stone rams) is not known. But the fact that they belong to the Turkish origin people is undoubtful. At least for the reason that in the territory around Yenisey and in Minusin cavitaty, belonging to the Tagar archeological culture (700-1000), were founded ram monuments (С. В. Киселев. Древняя история Восточной Сибири. р. 184, 442, 580). In Azerbaijan ram and horse monuments exist in Gadabey, Kalbajar, Dashkasan and Nakhchivan. In the territory of Turkey, they exist in Ahisag, Diyarbakir, Pasian, Arzinjan, Childir and Van (see: M.F. Kirzioglu. Dada Gorgut oghuznamalari. I, Istanbul, 1962, p. 24).

Gizilgoz – village in Daralayaz region of Iravan province (170, 12). The village was also noted to be called *Shakarbeyli* in the same source (32, 272). It means “Gizilbulag”.

Gizilgulla – village in Surmali region of Iravan khanate (159). It was known since 1590 (169, 256). The name wasn't mentioned since the middles of the 19th century. The original form is *Gizil Gulla*. In the source, it was noted as “Kizul-Gula” (170, 63). It was named after the mountain “Gizilgulla”.

Gizilgulla – village in Iravan district of Iravan province. After the ends of the 19th century, the name wasn't mentioned in the sources. It comes from the name of the mountain “Gizilgulla”.

Gizilgulla – village in Echmiadzin district of Iravan province (133, 132). The village was named after the tower, built from red stones over there. It is the same with the names of the Gizilgulla Mountain and Gizilgulla village (133, 132) in Kagizman district of Gars province in the 19th century.

Gizilgulla – village in Karbi region of Iravan province (23, 94). “It is situated near Darnachay village “(ibid).

Gizilkand – village in Vedi region of Ravan province (169, 222). Probably, it consists of a person's name Gizil and the word *kand* - “village”.

Gizilkilisa – village in Ashtarak district. The village in Mazra region of Iravan province (23, 61). In the 70s of the 19th century, the population consisting of Azerbaijani Turks was banished and Armenians settled there (6, 169). According to the information of 1886, the population of the village was Armenians. In 1935 the village was named as *Karmiravan* in Armenian. It means “cloister built with red stones”. It was one of the twenty *Gizilkilsa* toponyms (133, 132), existing in Azerbaijan and Armenia in the 19th century.

Gizilkilsa – names of the three villages in Alexandropol district of Iravan province (133, 132).

Gizilkilisa – village in Shirakel region of Iravan province (23, 132). “Another name of the village is *Taplija*” (ibid). See: *Taplija*.

Gizilkilisa – village in Tashir district. In 1935 it was named as *Gizildash*. In 1988 the population was banished to Azerbaijan.

Gizilkilisa – village in Amasiya district. In 1918 the population consisting of Azerbaijani Turks was banished. In 1922 a little part of them came back and settled again. In 1948 the population of the village was moved to Azerbaijan and the village was abolished.

Gizilkilisa – village in Bassarkechar district. In 1940 the village was called *Chichakli*. In 1988 the Azeri population of the village was banished to Azerbaijan.

Gizilkilisa – village in Goycha region of Iravan khanate (159). Another name is *Abdullakand*. Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village collapsed (159).

Gizilkilisa – village in Karbi region of Iravan khanate (23, 94).

Gizilkilisa – village in Darachichak region of Iravan khanate (23, 116). The village was noted to belong to Mehmet Ayyub in the source (ibid).

Gizilkilisa – village in Daralayaz region of Iravan province (170, 16).

Gizilja – village in Sissian region of Iravan province (32, 247). In the source, it was mentioned that three Armenian families lived in the village (ibid).

Gizilja – village in Zarzamin region of Iravan province (23, 120).

Gizilja – village in Mazra region of Iravan province (170, 115).

Giziljag – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the Azerbaijani population of the village was banished. In 1922 a little part of them came back. In 1988 the population was again banished to Azerbaijan.

Giziljag – mountain in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). The name of the

mountain associated with the abundance of *giziljag* (cornel) tree (in "The Book of Dada Gorgoud" *cornel* was expressed with the word "giziljig") over there.

Giziljali – village in Armus region of Ravan province (169, 252).

Gizilja Mazra – village in Mavaziye-khatun region of Ravan province (169, 133).

Giziljig – village in Shirakel region of Iravan province (23, 128).

Gizilja Kilsasi – village in Bazarchay region of Ravan province (169, 156).

Gizil Kharaba – village in Echmiadzin district (Ashtarak d-ict) of Iravan province (133, 133). In 1918 the Azerbaijani population was banished and the village collapsed. It means "fortress or church ruins built with red stones".

Gizil Kharaba – village in Novobayazid district of Iravan province (133, 133). Another name is *Ayrija*. In 1831, 357 Armenians settled in the village (20, 302) and Azerbaijanis were gradually forced out afterwards.

Gizilkharaba – village in Novobayazid district of Iravan province (133, 133).

Gizilkharaba – village in Martuni district.

Gizil Laghan – mountain in Echmiadzin district of Iravan province (133, 132). The meaning of the word *laghan* (as in the name of the mountain *Aghlaghan*) in the name is unknown. See: *Aghlaghan*

Gizillija – village in Zar region of Ravan province (162, 326).

Gizillar – mountain in Surmali district of Iravan province (133, 132). It comes from the name of Gizilli tribe (153, 32), having lived in Nakhchivan and Iravan khanate at the beginning of the 19th century.

Gizil Murad Sinan – village in Shirakel region of Iravan province (23, 125).

Giziloran – village in Goycha region of Iravan khanate (170, 12). In the Armenian source belonging to the middles of the 18th century, it was used as *Giziloran* (150,360). It consists of the words *gizil* (in the meaning of red) and *oran* (original form is *viran*) - "forgotten fortress wall" (143, 1, 2, 1219), "destroyed fortress" in Azerbaijani. It has the same meaning with the toponyms *Orangala* (ruins of Beylagan town) in the Mil plain in Azerbaijan and *Oran-Para* near Marzili village of Aghdam district. See: *Gizilveran*.

Giziloran – village in Goycha region of Iravan province (23, 55). "Another name of the village is *Oyud Oyrat*" (ibid).

Giziloran – village in Spitak (*Hamamli* in the past) district. In the information of 1590, it was as *Gizil Oran* (169, 68). But in the information

of 1728, it was as *Gizil Virana* (170, 69). In 1918 the population of the village was banished to Azerbaijan and Armenians from Turkey settled there. After 1922 a part of the population came back and settled again. In 1946 the village was named as *Shenovan* in Armenian. In 1988 the Azerbaijani population of the village was banished. In 1990 the village was named as *Ashotak*.

Gizilsuru – summer pasture in Maku region of Iravan province (23, 42). In the source the summer pasture was mentioned to be in the Mussadagh Mountain (ibid).

Giziltapa – village in Mazra region of Iravan province (170, 15).

Giziltapa – mazra, belonging to Aydin (Arig Vali) village in Shirakel region of Iravan province (23, 128).

Giziltapa – mountain in the territory of Vedi district.

Giziltapa – mountain in Echmiadzin district of Iravan province (133, 133). It is of volcanic origin. It is a mountain consisting of red soil.

Gizilvang – village in Novobayazid district (then in Basarkechar district) of Iravan province (133, 131). In 1988 the population was banished to Azerbaijan. It is the name of an old cloister, built of the stones, which were reddish because of their volcanic origin. In the 19th century, there were six *Gizilvang* villages in Gars province and Zangazur and Shusha districts (133, 131-132). *Gizilvang* in the territory of the present-day Armenia was first mentioned in Sultan Yagub's decree. He was the leader of the Garagoyunlu state in the 16th century (see: 135).

Gizilvang – village in Goycha region (now in Vardenis district) of Iravan khanate (159). In 1948 the population was moved to Azerbaijan and Armenians located there. In 1948 the village was named as *Makenis* in Armenian.

Gizilvang – cloister in Garnibasar region of Iravan khanate in the middle of the 18th century (150, 352). It is named as *Garmirvank* in Armenian (ibid). In the source, the cloister was mentioned to be built in 684 (ibid).

Gizilveran – village in Vedibasar region of Iravan khanate. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village collapsed (159). In the source the name of the village was as *Gizilviran* (169, 58). The original form is *Gizilvirana*, that is “the ruins of Girmizi gala (*gala* means “fortress” in Azerbaijani)”. It comes from the name of destroyed fortress (it is called “Gizgala” among the people), built from reddish stones not far from the village. It has the same meaning with the toponyms *Saatveran* and *Gulveran* (the name of the ruins

Kul-gala over there) [133] in Gars district of Gars province in the 19th century.

Gizilviran – village in Aghjagala region of Ravan province (169, 190). In the source the village was also called *Hassangozu*” (ibid). *Hassangozu* or “Hassan kuzu” means “kuz (autumn pasture) belonged to a person called Hassan”. “It means destroyed fortress built from reddish stones”.

Gizilviran – village in Aghjagala region of Ravan province (169, 192).

Gizilviran – village in Garni region of Ravan province (169, 204).

Gizilviran – village in Vedi region of Ravan province (169, 221).

Gizilviran – village in Karbi region of Iravan province (23, 94).

Gizilviran – village in Abaran region of Iravan province (23, 109). “Another name is *Palchigli*” (23, 109). See: Palchigli.

Gizilviran – village in Girkhbulag region of Iravan province (170, 3). In the source the village was noted to be situated near Gizilviran village (23, 36).

Gizilyatag – village in Talin region of Iravan khanate (159). It was not mentioned in the sources since the middle of the 19th century. It was laid out on the base of nomad’s enclosures in the winter camp, the soil of which was reddish.

Gizil Zakir – village in Surmali district of Iravan province (133, 132). In 1918 the population was banished and the village collapsed. It was known since 1728 (170, 15). The original form is *Gizil Sengir*. It consists of the words *gizil*, which means red colour in Azerbaijani and *segir* - “mountain nose” (93, 495) in Turkish languages. Probably, it has the same meaning with the name of the Kurrey-Zakyar (133) Mountain in Ardahan district of Gars province.

Gizilziyarat – mountain in Vedi district. The mountain was named after the sacred place over there.

Gizilziyarat – names of the two mountain peaks in Echmiadzin district of Iravan province (133, 132): 1) it is a peak of volcanic origin in the Aghmaghan Mountain chain; 2) it is one of the highest peaks of the Alayaz Mountain (height – 3900 m). It was named as *Taringatar* in Armenian according to a decree.

Gocharius – village in Iravan province (150, 209). It consists of the name Gochari and the ending “us” of Greek origin in Armenian.

Gochbash – village in Surmali district of Iravan province (133, 142). The name wasn’t mentioned in the sources after the end of the 19th century. See: Goch-Bash Mountain.

Gochbash – in Surmali district of Iravan province (133, 142). It means “mountain with ram (wild male sheep or goat) living on the top”. It has the same meaning with the names of the mountains *Goch-bak* (consists of the word *goch* - “ram” and *bak*, which means “hill” in old Turkish) in the Upper Garabagh and *Gochdagh* in Kalbajar district of Azerbaijan.

Gochbey – village in Daralayaz region of Sharur-Daralayaz district of Iravan province (133, 137). It was as *Gochubay* in the source of 1727 (23, 59). In the source, it was said that nobody lived in the village, but people from neighbour villages were planting there. In 1988 the population was banished to Azerbaijan. It consists of the words *goch* (ram, wild male sheep or goat) and *bark* - “hill” in the Turkish languages. It means “hill, where ram lives”. It has the same meaning with the name of the *Gochbak* Mountain in the Upper Garabagh of Azerbaijan. See: Kochabey.

Gochgar Gishlagi – village in Zarzamin region of Iravan province (23, 122). It consists of the words *goch* - “ram” and *gar* (see: Babakar). It means “Goch (ram) cliff”. It has the same origin with the following names: in the 19th century, *Kochkar-Tash* (river) in Nalchik district of Ter province in the Southern Caucasus, *Kochkar* (village) in Khasavyurt district of the same province and *Kochkar-Gum* (hill) in Teymurkhanshura district of Daghestan province (133, 143).

Gochkeyikh – mountain in Alexandropol district of Iravan province (133, 66). It consists of the words *goch* (ram) and *geyik* (in “The Book of Dada Gorgoud” *geyik* was used in the meaning of “gazelle”) - “gazelle” in the Turkish languages. It means “mountain with *goch* (ram) and *geyik* (gazelle)”.

Gochu – summer pasture in Ravan province. “People from the town (Iravan) spend summer there” (169, 76).

Godak Buzavand – village in Garni region of Iravan province (23, 100). The other name is *Inas* (23, 101). The belonging of the village to Ali Abdullah oghlu is mentioned in the source (ibid).

Godakbulag – village in Novobayazid district of Iravan province (133). Foreign Armenians settled in the village and Azerbaijanis were driven out gradually in the middle of the 2nd decade of the 19th century. The village was named as *Karchakhpur* in Armenian in 1946. The other name is *Khirdabulag*. The Azeri word *godak* means “short”, “little”.

Godak Burun – mountain in Abovian region.

Godakli – village in Surmali district of Iravan province (133, 58). Its Azeri people were driven out and the village was destroyed in 1919. It is as *Kotakli* in the source of 1728 (170, 49). It’s created in the reason of the

settling of Godakli tribe of Gazakhs. Godakli tribe of Gazakhs originally deals with an ancient Turkish Kotak tribe. See: Katak.

Godakli – village in Surmali district of Iravan province (133, 58). The other name is *Garabaghlu* (ibid).

Godakli – village in Iravan district (now in Artashat region) of Iravan province (133, 58). The other name is *Kichik Dalilar* (Little Dallilar) (ibid). Its Azerbaijani people were driven out and Armenians coming from Turkey placed there in 1919. The village was named as *Mrgavan* in Armenian in 1945. It's from the name of Godakli tribe of Gazakhs.

Godakli – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 58). The name is not mentioned in the sources since the end of the 19th century. It reflects the name of Godakli branch of Khalaj tribe of Saljug Oghuzs.

Godakli-Zijgan – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed at the beginning of the 20th century.

Godukh Vang – village in Yekhignadzor district. See: Gotur Vang village.

Gogoran – village in Alexandropol district of Iravan province (133, 63), to the north-east from the Shirak Mountain in the north of Armenia (60, 74). It reflects the name of the Gugar tribe of old Turkish origin.

Gojaahmad – village in Iravan district of Ravan province in 1590.

Goja Ahmad Kandi – village in Zarzamin region of Iravan province (23, 122). The original form is *Khaja Ahmad*. Another name is *Sheykhlar* (169, 61).

Goja Gurd Yeri – winter camp in Zarzamin region of Iravan province (23, 123).

Gokht – village in Iravan district of Iravan province (133, 142). It was used as *Kokht* in the source (ibid). It was known since 1590 (167, 204). In 1918, after the Azerbaijani population was banished by Armenians, the village was destroyed (11, 164). It is the pronunciation and spelling form of *Kolt* in Armenian (there had not been the sound “l” in the Armenian language in the 11th-12th centuries, the sound “gh” was used instead of it). The name of the *Koght* (originally, Kolt) village in the territory of Azerbaijan was noted by Albanian historian Mussa Kalankatli (“The History of Albany”, book 3, chapter 8). At the end of the 19th century, there were two villages called *Gokht* (or Kogt): Armenian *Kogt* ant Tatarian (i.e. Azerbaijani) *Kogt*. It consists of the name of Kol tribe of the old Turkish origin and the ending “t”, which means plurality.

Gokhutapa – mountain in Echmiadzin district of Iravan province (133, 142). It is Armenian spelling of *Golut* or *Kolut*, as the sound “l” didn’t exist in this language. It consists of the name of *Kol* or *Gol* tribe of the old Turkish origin and the ending “ut”, which means plurality.

Gol – mountain in Alexandropol district of Iravan province (133, 64). See: Kogh.

Gol – village in Goyja region (now in Martuni region) of Iravan khanate. The village was named as *Lichk* in Armenian in 1935. The people of the village were moved to Azerbaijan in 1948. The names of *Konulgol* and *Jamalkand* in Goyja region of Iravan province were mentioned in the source of 1728 (170, 12).

Gol – village in Iravan district (now in Vedi region) of Iravan province (133, 59). The village was ruined after its people were moved to Azerbaijan in 1949.

Goldash – village in Surmali region of Iravan province (23, 63).

Goldak – village in Mazra region of Iravan province (23, 62).

Goladak – village in Daralayaz region of Iravan province (170, 16). It’s the perverted from the name *Kolatag*. It consists of the words of *kola* - “hornless goat”, “small cattle” and *yatag* (the place in winter pasture in mountains, where small cattle were kept) in the dialects of Azeri.

Golali – village in Alexandropol district of Iravan province (133). The Azeri people of the village were driven out and Armenians from Turkey placed there in 1878. The village was named as *Norabert* in Armenian in 1847. Transmitted name. There is a place called “Golasuyu” in the part of the Kur River in Anatolia, because water, flowing from Banardagh, Taqatapa and Bughatapa mountains, creates a lake uniting with the water of Kimiskar-Su flowing from the Allahakbar Mountain. The surroundings of “Golasu” were place for winter pasture in mountains for cattle breeding people in the middle ages.

Goland – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province (133). It was called *Aygut* since 1991. The people of the village were driven out to Azerbaijan in 1988. Originally: Gulkand. It reflects the name *Kul* (slave) tribe of Polovtsians.

Gol Aysor – village in Vedibasars region. The other name: Aysor-gol. Its people consisted of Aysors. See: Guylasar.

Gol Aysor – village in Iravan district of Iravan province (133, 59). The village was ruined after its people were moved to Azerbaijan in 1949. “Aysor-gol” is in the meaning of “Aysor, situated near the lake”. See: Alakli.

Golgat – village in Artik region. Its people were driven out and Armenians settled there in 1878 (6, 175). The village was called as *Gekhanist* in Armenian in 1948.

Golgat – lake in Artik region.

Golchigin – village in Iravan district of Iravan province (133, 59). It's not mentioned after the end of the 19th century. It's in the meaning of "Chigin village near the lake". It reflects the name of the Chigin tribe of Saljug Oghuzs. See: Chigin. Perhaps, this place name consists of *gol* (lake) in Azerbaijani and *chigin* - "bend of a river" in the Turkish languages (126, 615).

Goljuk – ruined village in Gorus region.

Golkand – village in Novobayazid district of Iravan province (133, 59). It's mentioned as a village in Goyja region in the source of 1728 (23, 56). The people of the village were driven out to Azerbaijan in 1988. Originally: Gulkand. Same in origin with the village names of *Gullar* in Azerbaijan.

Golkand – village in Shirakel region of Iravan province (23, 127).

Golkash – village in Zarzamin region of Iravan province (23, 121).

Gollar – village in Vedibasara village. It's as *Gulkand* in the source of 1590 that means a village, belonging to the servant (palace servant). It was called as *Golkand* and *Golda* among the local people.

Gollu – village in Amasiya region. The people of the village were banished to Azerbaijan in 1989. The village was called as *Ardenis* in Armenian in 1990. Really, there was a little lake in the territory of the village.

Golugishlag – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after its Azeri people were driven out in 1918. It's in the meaning of "winter pasture being lake".

Golluzami – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed at the beginning of the 20th century.

Golyazi – village in Sissajan region of Kapa province (134, 168). Arable land of Dastagid village in the 16th century (135, 198).

Golziyarat – mountain in Echmiadzin district of Iravan province (133, 59). The mountain was also called "Ziyarat" (pilgrimage), because there was an ancient holy place. It's in the meaning of "Lake pilgrimage".

Gomur – river in Azizbeyov region. See: Komur.

Gomur – village in Azizbeyov region.

Gomurlu – village in Yelizavetpol region. (a ruined village). See: Komurlu village.

Gomush – village in Novobayazid district of Iravan province. The name of the village wasn't mentioned after the end of the 19th century. It's from the name of Gamish tribe of Garadaghli branch (16) of Gizilbashes. See: Gamishli. Probably, the name of the tribe was taken from the name of Kumis province of Iran (144) in the early middle ages.

Goran – village in Sardarabad region of Iravan khanate (159). The people were driven out and foreign Armenians settled there in the 70s of the 19th century. According to the information of 1886, the people of the village were Armenians. The village was named as *Nor-Gesariya* in Armenian in 1949. It was formulated in the reason of the settlement of Goran branch of Kolani tribe of Garabagh. The tribe, having lived in the emirates of Baban, Ruvanduz, Khankandi, Bactian, Bokhan and Ardalan, was called Goran (for wide information see: Makh Sharaf-khanum Kurdustani. Chronicle of Ardalan house. Translated from Persian, introduction and notes are of E. I. Vasilyev. M., 1990). Originally equal with the name of Goran (Goranboy region) in Azerbaijan. Originally equal with many Goran place names (see: about 7 Goran lands in the Mountainous Shirvan, Goran winter pasture) in Azerbaijan.

Goran – village in Spitak region. The Azerbaijani people of the village were driven out, Armenians came from Turkey and placed there in 1918-1919. The village was named as *Gogaran* in Armenian in 1946. It's from the name of Goran tribe.

Goran Galasi – mountain in Sharur-Daralayaz district of Iravan province (136, 60).

Goranli – village in Echmiadzin district of Iravan province (133). The Azeri people of the village were driven out and Armenians coming from Turkey placed there in 1918. The village was named as *Arshaluys* in Armenian in 1935. It was created in the reason of settling of Goran tribe of Kolani. Originally equal with the name of the village called Goranli founded by 13 families belonging to Mustafa Khan, being from Kolanli (Mountainous Shirvan) in Azerbaijan at the end of the 19th century.

Gorana – village in Sharabkhana region of Ravan province in 1590 (169, 240).

Goravan – village in Vedibasar region. See: Garavan.

Goravan – river, village in Ararat region.

Gorkandi – village in Goyja region of Iravan province (23, 55).

Goldash – village in Surmali district of Iravan khanate (170, 17). It has the same meaning with the name of the Gol-Dash Mountain (133) in Lechkhum district of Kutaisi province in the 19th century.

Golgat – village in Alexandropol district of Iravan province (133, 64). It was named after the Golgat Mountain.

Golgat – names of the two mountain peaks in Alexandropol district of Iravan province (133, 64).

Golgot – village and lake in Artik district. In 1947 the village was called as *Gekhanist* in Armenian. It consists of the words *gol* - “valley” in the Turkish languages and *kot* (khot) - “camp” in Mongolian. It has the same meaning with the name of the village *Gochogot* in the Upper Garabagh. See: Burun-Got.

Gomadzor – village in Goycha region in the source (150, 361). It was used as *Komadzor* in Novobayazid district at the end of the 19th century (133, 135). It comes from the name of the *Gomadzor* region (159, 46) in Basin region of Eastern Turkey. It is a loan name.

Gomaran – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 71). It was used as *Gumaran* in the source (ibid). In 1918 the Azeri population was banished and Armenians from Turkey settled there. In 1922 a part of the population returned and lived mixed with Armenians. In 1988 the Azerbaijani population of the village was turned out to Azerbaijan. It was one of the winter camps of Darzili (see) tribe (103, 152). Probably, it has the same meaning with the name of the winter camp Pir Gumaran (133, 202) in Javad district of Azerbaijan in the 19th century. That is why, at the end of the 19th century Gomaran was also called as *Darzili* (133, 71). It was named after the Gomaran Mountain.

Gomaran – mountain in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 71). The local pronunciation form is *Gumaran*. It consists of the name of the mountain *kom* and the word *aran* - “lowland”. A number of toponyms of Turkish origin in the Southern Caucasus were made of the word *kom*, *kum* (gom, gum). This word exists in the following toponyms: in the 19th century, *Agut-Kom*, *Vayz-Kom*, *Bayram-Kom* in Kagizman district of Gars province, *Agit-Kom* in Oltin district of the same province, *Agh-Kom* in Gars district of the same province, *Khazar-Kom* in Kura district of Daghestan province, *Gara-Kom* in Borchali district of Tiflis province, *Guru-Kom* in Surmali district of Iravan province (133). In the work of the Armenian author of the 17th century, there was noted *Gomadzor* (“Gomdara”) toponym near Iravan

(91, 28). *Gorus-Gum* village in Javad district of Baku province in the 19th century can be included to this group. In Mongolian *gom* means “large valley”, “step” (126, 150), but in the Persian language *kom* means - “valley” (126, 227). The second part of the toponym *aran* means - “winter camp” in the old Turkish languages. In the Turkish source of 1588, instead of the “winter camp”, in the territory of Azerbaijan to the south from the Kur River, was used “aran” (169). As we know, this territory was called *Aran* at the beginning of our era. Then it was known as the second name of the Albany. That is why, perhaps as the bottom of the mountain was a winter camp of nomad people, it was called as *Gomaran* i.e. - “winter camp valley”. “Aran” part of the mountain can also be connected with the name of the Aran tribe (for this tribe see: 14). Toponyms with the name of this tribe were noted in the 7th century were known: *Arandjanak* (i.e. Aranchi, now there are *Aranchi* hills in Tovuz district) in Albany; *Eznarants* (Yazi-Aran), *Harandashants* (Aran-Dash) (see: 82), present-day *Asgaran* (the distorted form of the name *Asgi-Aran*) in the Mountainous Garabagh, having mentioned in the 13th century Armenian epigraphic source; *Avat-Aran* (which means “Aran village near Arat village” – in 1828, after Armenians settled there, it was called as *Avetarans*), present-day *Aranzamin*, Aran village in Tovuz district and *Arandagh* in the Upper Garabagh at the beginning of the 19th century.

Gomarat – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 after the Azeri population was banished, the village collapsed. The name of the village consists of the word *gom* - “valley” in the Turkish languages and the name of the Oyrat tribe, having come among the Mongolians in the 13th century. The Dorbat and Alat branches of Orat tribe were reflected in *Aletlu* in the Eastern Anatolia, *Alatli* in Iravan province, *Jinli-Dorbatli* and *Khachin Dorbatli* in Garabagh, Azerbaijan, but the name of Oyrat tribe was reflected in *Aratkand* toponym of Aghdash district.

Gomik – winter camp in Surmali district of Iravan province (133, 64). The name of the village was not mentioned in the sources after the ends of the 19th century. It is the same with the names of the village and ruins, called *Komik* in Kagizman district of Gars province (133, 139).

Gonaggiran – village in Alexandropol district of Iravan province (133, 139). It was mentioned as the name of the village in Shirakel region (23, 135). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey located there. (6, 165). In 1940 the village was named as *Shirak* in Armenian (Armenian historians have not known yet that

Shirak is an old Turkish origin ethnonym). It consists of the words *kunak*, *konak* - “stopping place”, “place of recreation” (93, 51), and *kuren* - “military camp” (see: Itgiran) in the Turkish languages. It has the same meaning with the following toponyms: *Kunag-Tau* (the name of a mountain) and *Kunak-tapa* (133, 148) in Maykop district of Kuban province in the Northern Caucasus in the 19th century, *Kunakh-Ay* (the names of a river and mountain) in Zagatala district, *Gonag-Chir* (the name of a river) in Batum district of Batum province. In the middle ages, to the southwest from Surmali there was a fortress named as *Kunak* (it still remains in Turkey under the name “Garagala”) (129, 253).

Gonaggormaz – winter camp in Shamshaddin (Berd) district. In 1930 it was abolished.

Gonaggormaz – village in Darachichak region of Iravan province (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village was ruined. It was named after the Gonaggormaz Mountain.

Gonaggormaz – mountain in Gazakh district (now in the territory of Armenia) of Yelizavetpol (Ganja) province (133, 139). The name of the mountain means “not keeping guests (cattle breeders)”, “not wanting guests” (i.e. “not suitable for summer pasture”). It has the same meaning with the names of the mountains *Gonaggormaz* (Guba d-ict) and *Gonag-Gormur* (Dashkasan d-ict) in Azerbaijan.

Gonchali – village in Amasiya district. Between 1918 and 1920 the population was banished and the village remained empty by 1926. Between 1926 and 1960, Armenians lived in the village. After they had moved to Gumri and Azerbaijani Turks resettled there (20, 374). In 1988 the population of the village was turned out to Azerbaijan. In 1990 the village was named as Zariashad in Armenian. Probably, it emerged as a result of location of families by origin from Goncha village in Anatolia. See: Khanchalli.

Gonura Kandi – village in Khinzirak region of Iravan province (170, 7). It consists of the word *koy* – “village” in Turkish and *nuruu* - “mountain back”, “pass” in Mongolian (Русско-монгольский словарь. М., 1960, p. 738).

Goragishlag – village in Zarzamin region of Iravan province (23, 121). It consists of the words *kora* - “building for cattles’ passing the night in a winter camp” and *gishlag* - “winter camp” in the Turkish languages.

Gorchibak – village in Sissian region of Iravan province (170). Probably, *Gorchibak* is the name of a person. This name consists of the

word *gorchi*, which means “arm carrier”, “member of sultan’s army” (in Mongolian, *khorchi* “rifleman”) in the Turkish languages. There are a lot of toponyms made with the help of this word in Turkey, Armenia and in the South Azerbaijan. Some explorers consider this word in toponyms as a Georgian ethnonym, which is wrong. For instance, V. I. Savina connected the following names of the villages with the Georgian ethnonym: *Deh-Gurju* in the South Azerbaijan, *Gorchi-Bayan* in Kirmanshah province of Persia, *Gasimabad-Gorchi* in the Central Persia, *Gorchigala* in Mazandaran etc. (V. I. Savina, the mentioned work, p. 60).

Gorchulu – village in Razdan district. In 1988 the population of the village was banished to Azerbaijan. It consists of the word *gorchi* - “arm carrier”, “member of Sultan’s army” in the Turkish languages.

Gorchulu – village in Oktemberian district. In 1946 it was named as *Margashat* in Armenian.

Gorchuoran – village in Goycha region of Iravan province (170, 12).

Gorgudus – village in Darachichak region of Iravan province (23, 116). It consists of a person’s name Gorgud. “Us” at the end of the word is a suffix of Greek origin.

Gorkhmaz – village in Iravan district of Iravan province (133, 141). Full name is “Gorkhmaz gadiyi”. It wasn’t mentioned in the sources since the end of the 19th century. In the source of 1590, it was used as the name of the summer pasture (169, 334). It consists of the word *gorug* (a place which could not be used as a summer pasture by cattle breeders as it belonged to a khan or feudal lord) in Azerbaijani and the word *mes* - “south slope of a mountain”, “forestless south part of a mountain”, “sunny side of a mountain” (126, 369) in the Turkish languages. See: Yardmaz and Choban Karakmaz.

Gors – village in Sharur-Daralayaz district of Iravan province (133, 66). It reflects the name of the Gorus tribe by old Turkish origin, having lived in Albany and in the closed regions, at the same time, in the territory of present-day Armenia. In the early middle ages, the territory of present day Davachi district in Azerbaijan was called *Khursan*, as the name of this people. That is why, the name of the cliff on which Chiraggala is situated, is known as “Khurus fortress”. That tribe lived in the northeast of Azerbaijan in the 3rd century. Another toponym related with the name of this tribe was used as Goroz fortress in Armenian spelling in “The History of Albany” (book 3, chapter 16), which was Gorus village and region in the middle ages. Besides it, this ethnonym remained in the following toponyms: *Khurs* in Nakhchivan, *Khorus* (Khoruz) in Garabagh, *Khorosdagh* in Akhalkalaki

district of Tiflis province, *Goros-Kharaba* in Akhalsikh district, *Khorosdagh* in Kutaisi district, *Geros* in Stavropol province and present day toponym *Grozni* (for full information see: G. A. Geybullayev. Garabagh. Baku, 1990, pp.101-104).

Gors Kandi – destroyed village in Alexandropol district of Iravan province (133, 66).

Gorsukhlu – destroyed village in Alexandropol district of Iravan province (133). It is as *Korsukhlu* as well.

Gortun – village in Iravan district of Iravan province (133, 66). Another name is *Yukhari Chanakhchi* (ibid).

Gorug – village in Echmiadzin district of Iravan province. It reflects the name of Saljug Oghuzs' *Karik* tribe. It has the same origin with the name of Goruglar village (original form is as *Kariglar*) in Ordubad district. It should be mentioned that, in Azerbaijan and Armenia, some toponyms related with the name of this tribe were distorted and similarized with the name of the national hero Koroghlu. See: Koroghlu.

Gorugguney – village in Novobayazid district of Iravan province (136, 64).

Gorugguney – mountain in Novobayazid district of Iravan province (133, 141). The name of the mountain is connected with the existence of reservation (as the land belonging to a feudal lord, cattle breeders could not use it as a summer pasture) in the southern part of it.

Gosh – village in Ashtarak district. In the source, Gosh village was mentioned in Karbi region of Ravan province (169, 67). After the beginning of the 19th century, the population became mixed (Azerbaijanis and Armenians). In 1918 the Azerbaijani population of the village was banished. In the Turkish languages *gosh*, *kosh* means “nomads camp in a summer pasture” (143, II, 21). It has the same meaning with the words *kosh* and *khosh* in the names of the following villages: in Azerbaijan *Kesh-Gutan* (Gakh d-ict), *Kesh-Kutan* (Gazakh d-ict), and *Kosh-Kutan* (Guba d-ict), *Khosh-Gadik* (Lachin d-ict) etc. (Compare with the name of the village *Khosh-Manzil* in Daghestan, where Azerbaijanis live). The village, called as *Kosh* in Sissakan (now in Zangazur) was originally mentioned in “The History of Albany” (book 3, chapter 3). *Khosh* village in the South Azerbaijan was noted in the Arabian sources in connection with Babak's revolt (816-837). At the beginning of the 18th century, the village *Kosh* in Nig region of Iravan province was also the name of a cloister (150, 364). In the Armenian source, it was mentioned that the cloister was named after *Kosh* village (150, 364). *Kosh* and neighbouring *Agnatun* (consists of the

toponym *Agin* and the word *tun* - “hill” in Turkish) villages belonged to this cloister.

Goshabulag – mountain in Novobayazid district of Iravan province (133). The name of the mountain comes from the name of two springs nearby, called as “Gosha bulag” there.

Goshabulag – village in Echmiadzin district of Iravan province (133). In 1919 the Azeri population was banished and the village collapsed.

Goshadiza – village in Darachichak region of Iravan province (159). Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and the village collapsed. It consists of the words *gosha* (side by side) and *diza* (fortress) in Azerbaijani. Another name was *Goshadara* (159).

Goshakal – lake in Ijevan district. In the 30s of the 19th century, the lake was named as *Goshalich* in Armenian.

Goshakala – mountain in Sissian district.

Goshatapa – mountain in Novobayazid district of Iravan province (133). In the Armenian source belonging to the beginnings of the 17th century, it was mentioned that it was a mountain with two hills (150, 223). It consists of the word *gosha* (double, side by side) and *tapa* (hill) in Azerbaijani.

Goshavang – village in Agin district. Between 1828 and 1832, the population consisting of Azerbaijani Turks was banished and Armenians settled there (159). In 1950 the village was named as *Haykadzor* in Armenian. The name of the village comes from the name of the cloister there, called as “Goshavang” (150, 70), which was known since the middle ages. This cloister, situated 4 km far from the town Ani, was built in the 10th century. Another name was *Horomos* (57, 555), which came from the name *Horom* (original form is *Urum*), given to Vizantians in Armenian. It is the same with the name of the Goshavang cloister (after the name of Albanian historian Mkhitar Gosh) in Albany in the middle ages.

Goshayatag – village in Shirakel region of Iravan province (23, 135). It is also called *Khalilkand* (ibid).

Goshayatag – village in Shirakel region of Iravan province (23, 135). “Another name is *Bahanlar*” (ibid).

Goshun Dashi – territory in Aragats district.

Gotur – village in Echmiadzin district of Iravan province (133, 42). In the source it was used as *Kotur* (ibid). In 1831 after the Armenians from abroad settled, the population became mixed. In 1918 the Azerbaijani population of the village was banished. In 1935 the village was named as

Getapi in Armenian. In 1960 the village was abolished. It is difficult to identify the meaning of each toponym having the word “gotur”. Some of them were brought in the result of people’s moving. In the source belonging to the 11th century, the name of *Kotor* fortress was mentioned in Andzakh province of the Eastern Anatolia (110, 112). In the source of the 13th century, the fortress called *Gotur* (on the bank of the Goturchay River) was mentioned to the west from the Khoy town in the South Azerbaijan (129, 199). In the names of the mountains, the word “gotur” has two meanings: 1) it means that mountain has rare plants. 2) in the Turkish languages *kutur* (*kudur*) denotes “wavy mountain”, “wavy height” (in Azerbaijani the word *kudru* is used in this meaning). But in the names of water sources (especially springs), this word means mineral water used to treat people ill with the itch in the past. It has the same meaning with the name of the Goturdagh Mountain (Sharur d-ict) in Azerbaijan. In this meaning the word *gotur* was reflected in the name of *Katur-Chat* village (it consists of the word *gotur* - “mountain with thin plants” and *chat, shat*, which means “lower mountain chain” in the Turkish languages) in the Upper Garabagh, was mentioned in the Armenian source of 1283 (82) and *Goturkand* village (33), which was mentioned in connection with the events of Tumburlain’s spending winter in Garabagh (it should be mentioned that in Azerbaijan, the word “kand” (village) was first known with this toponym). In the 19th century, there were two *Goturlu* and four *Koturkand* names in the Southern Caucasus (133, 142). The toponyms *Gotur*, *Goturata*, *Goturtapa* and *Goturdagh* also exist in Turkmenistan (Ataniyazov S. Mentioned dictionary, p. 82).

Gotur – village in Spitak district. In 1920 after the Azeri population was banished, the village collapsed. Another name is *Arazdoyan*. In the source of 1728, it was mentioned as “Goturlu winter camp belonging to Sheyuklu land” in Aralig region (170, 20). The name *Goturgishlag* means “winter camp in the territory of Goturlu spring”.

Gotur – village in Yekhegnadzor district. In the middles of the 19th century, the Azeri population of the village was banished and Armenians from Turkey located there. In 1886 the population of the village was Armenians.

Gotur – village in Iravan district of Iravan province. Another name is *Arazdayan* (133, 142). See: *Arazdayan*.

Goturbulag – village in Borchali district (then in Jalaloghlu district of Armenia) of Tiflis province. In 1935 the village was named as *Katnakhpur*

in Armenian. The village was named after Goturbulag (mineral spring for treating illness) there.

Goturbulag – village in Karbi region of Iravan province (170, 46).

Goturvang – village in Garni region of Iravan province. In the source the village was also mentioned to be called as *Tarakamalar* (170, 70).

Goturvang – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province. In 1988 the population was banished to Azerbaijan. It comes from the name of old church (vang) ruins over there. The local pronunciation form is both as *Gorugvang* and *Gadikvang*.

Goturlu – village in Aralig region of Iravan province (23, 70). “The population belongs to Sheyikli people” (ibid).

Gotuz – village in Iravan district of Iravan province (133, 142). In 1949 after the population was banished to Azerbaijan, the village collapsed. In 1577, in the decree of Shah Ismail II, the name of the village *Kutuzvang* in Chukhur Sa’d region was mentioned (134, 188). It was named after the name of the Gotuz Mountain. See: Gotuz Mountain. It has the same meaning with the name of the destroyed village *Gotuz-Koy* (133) in Ardahan district of Gars province in the 19th century. It consists of the word *kut*, *gut* - “camp”, “stopping place” in the Turkish languages and the suffix *us* in Greece.

Gotuz – mountain in Iravan district of Iravan province (133, 142). It consists of the word *gut* - “strengthened place” in the Turkish languages and *uz*. It was used as *Kotis* in the Armenian source belonging to the beginnings of the 17th century (150, 116). The part “got” in the toponym was reflected in several toponyms in the territory of Armenia in the form of “gut” and “kut” (see: Burun-got). The part “uz” of the toponym has several meanings in geographical names (for example: Magovuz, Chiraguz, Shatariz and the name of the fortress Buguz in the territory of Avdur village in Azerbaijan): 1) it means “surface”, “face”; for example: in the toponym *Khartuz*, this word means that the surface of the mountain consisting of stones, called *khart* (this is a stone used for sharpening metal tools and weapons); or the name of the *Dashuz* height in Alazan-Ayrichay valley of Shaki district. The height is surrounded with the plain of Bilan in one side and with the plain of Sarija in the other side. There is really a stony place under the thin sand layer of this height; 2) in some toponyms it reflects the name of the Uz tribe of old Turkish origin (Magov+uz, Chirag+uz and so on). Khagani Shirvani also mentioned the toponym *Uzkand* or *Ozkand* in Azerbaijan. In the information belonging to the beginning of the 19th

century, the name of the village *Uz*, consisting of Azerbaijani population, was noted in Sissian region of Zangazur. The word “uz” in the Gotuz toponym means “valley” (70, 22) in the Turkish languages.

Govagtapa – village in Abaran region of Iravan province (170, 99). In the source the village was also noted to be called *Dikburun* (ibid).

Govshud – village in Zangazur district (now in Gafan d-ict of Armenia) of Yelizavetpol (Ganja) province (133). In 1988 the population was banished to Azerbaijan. The names of the villages named Govshut, Govshutband, Govshutyap, Govshukhangala in Turkmenistan (see: S.Ataniyazov. Turkmenistanin geografik atlarinin dushindirishli sozlugi, p. 104-105) and Govshutlu (another name is *Huseynbeyli*) (Jabrayil d-ict) in Azerbaijan indicate that *Govshut* is the name of the tribe.

Govunlu – village in Aralig region of Iravan province (23, 70). “The population belongs to Guzugudanli Garasu people” (ibid).

Govunlu – village in Zarzamin region of Iravan province (23, 123).

Govun Seyfidara – village in Garni region of Iravan province (23, 49). It means “Govunlu village near Seyfidara”.

Govushug – village in Zangazur district (now in Meghri d-ict of Armenia) of Yelizavetpol (Ganja) province (133, 137). It was used as *Kovshut* in the source (ibid). In 1988 the population of the village was banished to Azerbaijan.

Goylu – village in Karbi region of Iravan province (23, 89). “Another name of the village is *Khochkirik*” (ibid). In 1949 after the population was banished to Azerbaijan, the village was abolished.

Goylughan – village in Abaran region of Iravan province (23, 114).

Goytul – village in Echmiadzin district (Ashtarak d-ict) of Iravan province (133, 138). In 1919 after the population was turned out, Armenians settled there. In 1960 the village was abolished. It consists of the word *giytul* - “camp” in the Turkish languages. (Z.L. Budagov, II, 102). It has the same meaning with the name of the village *Guytul* (Dashkasan d-ict) in Azerbaijan.

Goytul – village in Sharur-Daralayaz district of Iravan province (133, 138). It was used as *Gutyol* in the source of 1727 (32, 283). In the source, it was mentioned that only six Muslim (Azerbaijani) families lived there (ibid). In the 70s of the 19th century, Armenians also located and then Azerbaijanis were forced out. In 1987 the village was named as *Getapi* in Armenian. It consists of the word *gityul*, which means “camp” in the Turkish languages.

Goytur – village in Echmiadzin district of Iravan province (133). In the second half of the 19th century Armenians also settled in the village. In 1918 the Azerbaijani families of the village were banished and Armenians located there. Probably, it consists of the words *koy* - “village” and *tor* - “high mountain pasture” (79, 476) in the Turkish languages.

Goyun Dami – summer pasture in Gorus district.

Goyunlu – village in Garni region of Iravan province (170, 75). In the source the village was mentioned to belong to Omar Mustafa (23, 98). See: Govunlu.

Goyuyarig Mazra – village in Garni region of Ravan province (169, 204).

Goru – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133). The village was named as *Dzovrashen* in Armenian in 1950. The village names *Korlu* (170, 43) in Goycha region of Iravan province are mentioned in the Turkish sources in 1728.

Gorujuoran – village in Goyja region of Iravan province (23, 56).

Gorus – region in Zangazur district of Yelizavetpol (Ganja) province in the 18th-19th centuries. It's the territory of Goris region of Armenia now. The region is from the name of Goroz castle of Albany (“The History of Albany”, book 3, chapter 16). The name of Goroz castle was also mentioned in the source of the 11th century (110, 188). It reflects the name of the ancient originally Turkish *Gerus* tribe (see: Gors). The name of this tribe remained in the place names as Gors, Khors, Khoruzlu, Hors in Azerbaijan and Armenia. The nation being originally Azerbaijani-Turkish from Gorus region had a role in Safavis' coming to throne among Gizilbashs in the 16th-17th centuries. Some place names called “Gorus” in Azerbaijan and Armenia were created in the reason of settling of Gizilbash Gorus tribe in the places presented by Safavi shahs. The relation between the name of this tribe and province called as *Garus* in the sources of the middle ages is not known to us (see about this tribe: G. Geybullayev. Garabagh. Baku. 1991, pp. 101-104).

Gorus – settlement in Zangazur district (now in Goris region of Armenia) of Yelizavetpol (Ganja) province (133). The people lived in mixture after the settling of foreign Armenians (103, 150) in the village at the beginning of the 19th century (in 1829). Azerbaijanis were moved away in 1918. It's in the form of *Goris* in Armenian.

Govhar Hassan – pasture belonging to Hamzali village of Daralayaz region (23, 57).

Goyabbas – village in Sharur-Daralayaz district of Iravan province (133, 59). The village was ruined after the Azeri population was driven out in 1918 (the people moved back in 1922). Originally: Koy Abbas, i.e. “Abbas’ koy (village)” - consisting of *koy* (village) in Turkish and personal name *Abbas*. Its people were moved to Azerbaijan in 1948.

Goyagil – village in Karpi region of Ravan province (169, 211). It is a shortened variant of “Goybulag-aghil” (i.e. stables for sheep in Goybulag).

Goyarchili – village in Karbi region of Iravan province (23, 96). It reflects the name *Kuyerchi* field of Pechenegs. See: village in Gazakh region (now in Ijevan region of Armenia) of Goyarchin, Yelizavetpol (Ganja) province (133). The village was abolished, its people were moved to the neighboring Salah village and Azerbaijan in 1950 (20, 78). Originally, the same with the place names as two *Goyarchin* villages and the *Goyarchin* Mountain (133) in Kagizman district of Gars province in the 19th century and *Goyarchin-Veysalli* (Jabrayil region) in Azerbaijan. There were six villages named *Goyarchin* in the Caucasus in the 19th century (133). The word “Goyarchin” in place names has two meanings: 1) this word deals especially with the name of a bird (dove) in some names of little, rocky mountains (for. ex.: the Goyarchin Mountain in Gobustan); 2) it’s the name of ancient Turkish tribe. As the name of *Guyarchi* tribe of Pechenegs in the south-eastern Europe in the 9th century is known (see: 109), it’s possible to come to the conclusion that, there was Guyarchi tribe among Pechenegs coming to the Southern Caucasus within Hun tribes BC (see: 79). See: Bejini. But then this name was mixed with the known bird’s name (dove) and was reflected in the place names.

Goyarchin – ruined village in Iravan district of Iravan province (13, 58).

Goyarchin – village in Sharur-Daralayaz district of Iravan province (133). The village was ruined after the Azeri people were driven out in 1918.

Goyarchin – village in Talin region of Iravan khanate (159). The village was ruined after the people were driven out in 1828-1832 (ibid).

Goyarchin – village in Shirakel region of Iravan (23, 130).

Goyarchingala – village in Alexandropol district of Iravan province. The village was ruined after the Azeri people were driven out. It was called with name of “Goyarchingala” in neighbourhood. The name of the village may be explained in two ways: 1) because of dove nestling in castle ruins; 2) reflects the name of ancient originally Turkish Guyarchi tribe. See: Kuyarchilu.

Goyarchinli – village in Shirakel region of Iravan province (23, 130). Another name is *Babirlu* (ibid).

Goybulag – arable land belonging to Gozclubulag village in Shirakel region of Iravan province (23, 135).

Goybulag – country place belonging to cattle breeder of Elidja village in Novobayazid of Iravan province (136, 34).

Goychay – ruined village in Vardenis region.

Goychil – mountain in Noyemberian region.

Goydagh – mountain in Dilidjan region.

Goydara – village in Masis region. The village people were moved to Azerbaijan and it was named as *Gukasavan* in Armenian in 1948. It consists of Azeri words: *goy* (in the meaning of greenness, meadow) and *dara* - (valley).

Goyja – lake in Armenian territory. It is in 1916 *m* above the sea level. See: Goyja as a region.

Goyja – region of Iravan khanate. One of the places in Armenia now, where Azeri Turks lived since ancient times. The participating of the priest *Kogchay* (the written form of *Goycha* name in old Armenian) in the Alban church, meeting was noticed in 488 for the first time. The phrase “Goycha region” is used in the decree of Shah Ismail I in 1510 (134, 177). The naming of the lake as “Goycha” belongs to the 12th-13th centuries. It’s as “Gokja tengiz” in the epos of “The Book of Dada Gorgoud” (27, 110). It’s in the forms of “Gokja Tengiz” in the source about Amir Teymur’s (Tambulain) military marsh to the Southern Caucasus in 1386 (33, 11), *Gekcha Tegiz* in Hamdullah Gazvini’s literary works (14th c.), “Gokja dengiz” in the source of 1548 (134, 179). This name of the lake deals with its having blue water in the open air. The name of the lake was as *Gelam* in the 5th century Armenian source (Moissey Khorenasi, book 2, chapter 46). This name was used in the Armenian sources till the 17th century. The 14th century Armenian author used “Gegam sea” (107, 343), but the 17th century, the author used the phrase “Gelam lake” (46, 202). It’s in the form of “Gegham” (Originally, Gelam, because from the old times the sound “l” was pronounced as “gh” in Armenian) sea in the 17th century Armenian historian Arakel Tabrizi’s works (57, 494). But Goyja region was called “Goy olan” in other Armenian source of the beginning of the 17th century (150, 360). Armenian authors of the middle ages also called this lake as “Gegarkuni lake” (150, 361), Goyja region as “Gegam country” (57, 92). (“Gegam country” in “The History of Albany”, book 1, chapter 16). In fact, *Gegarkuni* (originally, *Gelarkuni*) and *Kelakuni* (*Kilkun* in the 13th c.

Arabian historian Ibn Al-Asir's works) used for Goyja Lake and region in the Georgian sources are different forms of the same name and was created of originally old Turkish word *gol* (lake). Gelakuni deals with the name of Gelakuni that Urartus used for expressing Goyja region in the 8th-7th centuries BC.

The naming of the lake as "Sevan" in Armenian belongs to the middle ages. Before we erroneously wrote that the name of the lake consists of *su* "water" in the Urartu language and the word *tsov* "water" transmitting to Armenian from this language. In fact, the name "Sevan" is a phonetically form of "Sevvang" in Armenian. The name of the lake was mentioned as "Sevang" in the Russian source of the middle of the 19th century (136, 2). I. Shopen also wrote the name of the lake as *Sevang* (159, 10). There was a little isle called "Ada" in the lake (in the east). An Armenian author, who lived at the beginning of the 18th century, himself wrote the naming of this place as *Ada* (150, 360). It must be noted that the name of a castle in the east of Van castle in Anatolia was also "Sevan" in the 11th century (110, 128). This Sevan was also mentioned in the events of 697 in "The History of Albany" (book 3, chapter 13). There was a monoester named *Garavang* by Azerbaijan Turks and *Sev-vank* (the translation of "Garavang") called by Armenians in the isle. The isle, where this monoester built, was called "Sevan isle" in the 11th century Armenian source (142, 58) for the first time and then Arakel Tabizi's works in the 17th century. That church was an exile place for monarchs, being declared guilty by Echmiadzin church in the 17th-18th centuries (150, 397, note 192). For ex.: in the 17th century Armenian source it's written that, Echmiadzin catholic Akop Sevan had sent ascetically hair cut and fettered monarch (90, 105). The name of "Goyja" was called "Sevan" according to the decree in 1930. Goyja region was the territory, having had people of Azerbaijani Turks historically. It's not by chance that this region was under the influence of not Echmiadzin church, but Khotavang monoester of Kalbajar region from the middle of the 18th century (150, 360). It's interesting that in the 1st decade of the 18th century, the villages at the Goyja Lake, controlled by Garavang (*Sevvang* in Armenian) monoester were the settlements where Azerbaijani Turks lived: Kamakhi, Batakal, Pshmakal, Bughdatapa, Garadaul, Portak, Koratag, Ozan, Teggi and so on (150, 361). All these names perverted, because of being written in Armenian, are originally Turkish words. Albanian historian wrote in the information of 697, that after conquering the castle in Goyja, Marvan ibn Mohammad "entering Armenia defeated Byzantine and Armenian armies" ("The History of Albany", book 3, chapter 13).

Goyja – village in Shirakel region of Iravan province (23, 125).

Goyja – village in Goyja region of Iravan khanate (159). Known since 1590. The other name is *Suachir* (169, 331). Its people containing of Azerbaijani Turks were driven out and foreign Armenians settled there in 1828-1832. The village was named as *Anushavan* in Armenian in 1969. It reflects the name of the Goycha Lake.

Goyjabeyli – village in Iravan district of Ravan province (169, 62).

Goyjabinak – village in Girkhbulag region of Iravan province (170, 23). “The people are from Najili” (ibid).

Goyjali – village in Surmali district of Iravan province (133, 59). The village was ruined after the Azerbaijani people were driven out in 1918. The village was founded because of the settle of Goyjali branch (34, 186) of originally Turkish Yeruk tribe, having lived in Anatolia in the 14th-16th centuries, or Goyjali branch (34, 304) of Varsag tribe of Anatolia in those centuries. It must be noticed that a country “in thirty two dwellings” of Garabagh was also called *Goyjali* in the source of 1588 (167).

Goyjali – mountain in Alexandropol district of Iravan province (133, 59). It’s as *Gekjalu* in the source (ibid).

Goykand – arable land in Abaran region of Iravan province (23, 109).

Goykilsa – village in Girkhbulag region of Iravan khanate (159). Known since 1590 (169, 60). The Azeri population of the village was driven out in 1918 (11, 164). The part of it moved back in 1922. The village was named as *Kaputan* (originally, Persian word *kabud* means “sky”) in Armenian in 1935. The people of the village were moved to Azerbaijan in 1949. It is mentioned in the Armenian source at the beginning of the 18th century (150, 362). Originally, Goy Kilsa: consisting of Turkish words *goy* - “village” and *church*, it’s in the meaning of “Church village”.

Goygunbad – village in Zangibasar region (Masis region) of Iravan khanate (159). The people of the village were driven out and Armenians from Turkey settled there in 1918. Some part of the people moved back and lived together with Armenians in mixture in 1922. The village was named as *Tekhanist* in Armenian in 1946. The Azerbaijani people were moved to Azerbaijan in 1948. Bey (the head of beys) of Ararat province. It is one of the villages of Armenian families, which Amiguna Khan (1605-1625) brought from Anatolia (135, 70). See: Kolar. It’s also called *Goy Gunbaz* (Blue dome). It’s from the name of mausoleum there, decorated with blue glazed tile.

Goynarli – arable land in Igdir region of Iravan province (23, 69).

Goyranus – village in Mirza region of Iravan province (170, 15).

Goy Seyid – village in Maku region of Iravan province (23, 43).

Goyso – village in Novobayazid district (in Vardenis region) of Iravan province (133, 59). The people of the village were moved to Azerbaijan in 1988. Originally: Koy-Su. Consisting of the Turkish words of *koy* - “village” and *su* (river, water), it has the meaning of “River village”.

Goytala – little village in Gazakh region (now in Dilijan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was abolished dealing with the collectivization in the 30s of the 20th century (20, 76).

Goytapa – mountain in Bardenis region.

Goyulus – village in Surmali region of Iravan khanate. The village was ruined after the people containing of Azeri Turks were driven out in 1828-1832 (159). It reflects the name of Boz Ulus people, having lived in Anatolia in the middle ages.

Goyyokhush – village in Spitak region. The people of the village were driven out and Armenians from Turkey placed there in 1828-1829. The village was named as Saralanj in Armenian in 1946. It consists of Azeri words: *goy* (in the meaning of greenness, meadow) and *yokhush* (in the meaning of slope).

Gozaghaj – village in Girkhbulagh region of Iravan khanate (159). The name wasn't mentioned in the sources after the middles of the 19th century. The name of the village was linked with the abundance of walnut-trees there.

Goaldara – village in Gugark region. The other name is *Ibrahimli*. It was also called *Khanjighaz* in the past (20, 318). Its people were driven out to Azerbaijan in 1988. *Goaldara* is in the meaning of beautiful looking, attractive natured valley. It's noticed that a river flowing into the Van Lake was called as the Goaldara River (*Tkhadjur* in Armenian) in the Armenian source of the 11th century (110, 126). There was a summer pasture in mountains named *Goaldar* near Sultaniyya in Iran in the 16th century (160, 174).

Goaldara – village in Novobayazid district of Iravan province (133, 58). Known since 1590 (169, 240). It was mentioned as a village in Shirakel region of Iravan province in the source of 1728 (23, 137). The other name is *Kichikli* (ibid.). The Azerbaijani people of the village were driven out and Armenians coming from Turkey settled there in 1918. The village was named as *Vardanik* in Armenian in 1946. It's from the name of the Goaldara Mountain of that district.

Gozaldara – village in Ararat region. The Azeri people of the village were driven out and Armenians coming from Turkey settled there in 1918. The village was named as *Gekhadzor* in Armenian in 1946. The other old name was *Nig*.

Gozaldara – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the Azeri people were driven out.

Gozaldara – valley of 30 km in length, beginning from the Alayaz Mountain. The river flowing there is also called *Gozaldara* (34 km in length).

Gozaldara – village in Alexandropol district of Iravan province (133, 58). It's also called *Gozaldara-Tatar* [(i.e. Azerbaijanis) in the source (ibid.)]. The part of its people (200) was burnt, having been gathered into the mosque in 1918 (6, 175), the other part was moved to Turkey. It is a ruined village at present.

Gozaldara – village in Novobayazid district (Martuni region) of Iravan province (133, 58).

Gozaldara – river in Alexandropol district of Iravan province (133, 58). Originally same in sense with the name of the Gozaldara River (133, 58) in Gazakh region.

Gozaldara – village in Alexandropol district (in Aragadz region) of Iravan province (133, 58). It's also called *Gozaldara-Armenia* in the source (ibid.). The village was named as *Gekhadir* in Armenian in 30s of the 20th century (60, 73).

Gozlu – village in Shamshaddin (Berd) district. It was abolished in 1930.

Gozlu – village in Elmiadzin district of Iravan province (133, 52). It's mentioned as “Gozlu mazrasi” in the source of 1950 (169, 248). The people of the village were driven out and Armenians from Turkey placed there in 1918. The village was named as *Akhunk* in Armenian in 1946. It's called as *Gozlu* in the Armenian source of the beginning of the 18th century (6, 368). It is the shorten variant from “Gozlubulag mazrasi (arable land)”.

Gozlubulag – village in Shirakel region of Iravan province. The other name is *Ay-Togmush* (170, 145).

Gozlubulag – village in Abaran region of Iravan province in 1728 (23, 112). The other name of the village is *Taknabulag* (ibid.).

Gozluja – village in Daralayaz region of Iravan khanate. In the source of 1727, the name of the village *Gozluja* in Daralayaz region of Iravan khanate was mentioned (170, 15). In the same source, it was noted that

nobody lived in the village. They moved because of being Shias (32, 276). In 1949 after the population was moved to Azerbaijan, the village was abolished. It is in the meaning of “a place with plenty of walnut-trees”, “walnut grove”.

Gozlu Kamarli – village in Elmiadzin district of Iravan province. The village was ruined after the Azeri people were driven out in 1918. It’s in the meaning of “Kamarli (village) near Gozlu (village)”. It reflects the name of the originally old Turkish tribe Kamar. See: Kamarli.

Grachbagh – village in Surmali district of Iravan province (133, 144). Another name is *Tazakand*. The origin is *Garachibagh*. It means “Garachilarin baghi (Gipsy’s garden)”. It has the same meaning with the name of the Karachtapa mountain (133, 144) in Artvin district of Batum province in the 19th century.

Grampa – village in Echmiadzin district of Iravan province (132, 66). In the source of 1590, it was used as *Karanpa* (169, 81). In the source of 1727, it was as *Karamla* and it was noted to be the name of a mazra, belonging to Hamzali village (32, 258). Five married and two single Azerbaijani men lived in the village (ibid). Since the beginnings of the 19th century, it was known as a village with the population consisting of both Azerbaijani Turks and Armenians. In 1918 the Azerbaijani population of the village was banished and Armenians located there. In 1978 the village was named as *Tsanzak* in Armenian. See: Ashaghi Grampa and Yukhari Grampa. It reflects the name of Garampa branch (34, 186) of Ulu Yuryuk tribe unity (Ilbeyli, Chapni, Gulaguzlu, Tatlu, Goyjali, Sharaffaddinlu, Ballu, Chopanlu, Ozlu, Girigli, Alibeyli and Garampa), having lived in Amasiya, Tokat, and Sivas regions of Anatolia in the 13th-19th centuries.

Gudulabad – village in Karbi region of Iravan province (23, 91). “Its people are from *Guzugudanli*” (ibid.).

Gugar – historic region in Pambak region of Armenia. The name was mentioned in the Armenian sources as *Gugark* since the 5th century (Moissey Khorenasi, book 2, chapter 8). According to one of the considerations, Gugark covered territories of present-day Borchali and Akhalsikh districts (Грек А. И. Краткий очерк истории Кавказского перешейка. Киев, 1895, p. 37). According to К. V. Trever, *Gogarena* mentioned by the 1st century author Strabone (*Gugark* in the old Armenian sources), was situated in the borders of Albany-Iberia (154, 193). Some authors consider *Gugars* of the Caucasus speaking (154, 192), but I. D. Muskhelishvili consider them belonging to Georgian origin (127). Both this considerations are false. *Gugars* is the name of tribe of Turkish origin,

moved here in the 7th century BC among Saks (see: Geybullayev G. A. *Azərbaycanlıların etnik tarixinə dair*. Baku, 1994).

Gugandiz – village in Vadi (Vedi) region of Ravan province (170, 10). It consists of an unknown word “gugan” and *diz* - “castle” in Persian.

Gugarchay – river run in the Pambak region. Length is 10 *km*.

Gugarchilu – village in Karbi region of Iravan province (170, 68). It reflects the name of Kukarchi tribe of Pechenegs. See: Goyarchinli.

Gugormaz – ruined village in Surmali district of Iravan province. (133, 71).

Gujag – village in Surmali district of Iravan province (133, 146). In 1918 the population was banished and the village was destroyed. In the source, the villages Kujakli Sufla and Kujakli Ulya in Surmali region were mentioned (170, 19). In the Russian literature of the 19th century, the name of the village was also noted as *Kujak* (133, 146). It has the same origin with the names *Guyjag* (Jabrayil d-ict) in Azerbaijan and *Guyjag* in the South Azerbaijan. See: Guyuja.

Gula – village in Surmali district of Iravan province (133, 147). After the ends of the 19th century, the name of the village wasn't mentioned in the sources. The toponym might have three explanations: 1) the name of the village comes from the name of the old fortress called “Gulla” over there. In 1590 the name of one of the villages in Aghjagala region of Ravan province was *Gulla* (169, 14). 2) The toponym *Gula* (another name is *Soltash*) was known in Ardahan district of Gars province (133, 147) in the 19th century. It is the same with the names of the villages *Gulaband* (Goychay d-ict), *Gulu-Dash* (Yardimli d-ict), *Gulagalasi* (Gazakh d-ict, 4-5 *km* far from Askipara village) in Azerbaijan.

Gulabdi – village in Abaran region of Iravan province (170, 99). It was known since 1590. In the source the village was mentioned to emerge from Abaran village. It consists of the word *gul* (gulam, palace guard caring for sovereign in a palace) and a person's name *Abdi*. In the middle ages, settlements and families were presented to such *guls* (palace guards) in Turkey. In the source of 1588, one of the branches of Hajili tribe, lived in Ganja region was called as *Gul Mahmudlu* (67, 208).

Gulabi – village in Surmali district of Iravan province. The village wasn't mentioned in the sources after the end of the 19th century (133, 71). It's from the name of the Gulabi Mountain (133, 71) in Borchali district of Tiflis province in the 19th century. Probably, it's the name of *gilab* (flower water) extracting place, which was used for clothes' washing in the past.

Gulabli – village in Echmiadzin district (now in Abaran region of Armenia) of Iravan province (133, 70). Armenians settled in the village and Azerbaijanis were driven out in the 70s of the 19th century. The people of the village were Armenians in 1886. The village was named as *Dzoragyug* in Armenian in 1946. It was called *Gulabudur* in the Armenian source of the beginning of the 18th century (150, 365). The meaning is unknown, although it's originally same with the names of the Gulabli Mountain and Gulabli village (Aghdam region) in Azerbaijan.

Gulabli – village in Gazakh district (now in Shamshadil region of Armenia) of Yelizavetpol (Ganja) province (133).

Gulagsiz – village in Garnibasar region of Iravan khanate (159). It was initially known since 1728 (170, 165). Between 1828 and 1832, after the Azeri population was banished, the village collapsed. The original way is *Gulag-Saz*. It consists of the words *kulak* - “valley”, “cavity” [126, 310-311], (E.Koychubayev wrote the word *kulak* in Russian as “otkos” – 108, 149) and *saz* - “reedy place”. It is the same with the following toponyms: in the 19th century – the name of *Achi-Kulak* district of Stavropol province, *Gurd-Gulag* in Gars province, *Gulaglija* in Daralayaz district, *Korpi-Gulag* in Iravan district (133, 177) of the Northern Caucasus. The toponyms *Alma Gulaghi* near Hamadan in Persia (24, 45) and *Kos-Kulak* (108, 149) in Kazakhstan in the middle ages were from the same list.

Gulagsiz – village in Iravan district of Iravan province (133). At the beginning of the 20th century, the village collapsed.

Gulakir – village in Karbi region of Iravan province (170, 68). It consists of the word *gul* (gulam) and *ger* - “hut”, “tent”, “hearth” in Mongolian.

Gulali – village in Novobayazid district of Iravan province (133, 147). In 1831 after the Armenians from Turkey settled, the population became mixed. Afterwards Azerbaijanis were gradually forced out. In 1940 the village was named as *Kamirgyuk* in Armenian. It has the same origin with the following toponyms: in the 19th century – *Kulali* in Kagizman district of Gars province, *Kulali* in Gazakh district, *Kulalis* in Akhalsikh district of Tiflis province, *Kulalis* in Akhalkalak district of the same province (133, 147). Two considerations can be made about the origin of the names of Gulali villages: 1) it consists of the word *gul* (gulam, palace guard) and person's name Ali; 2) *gullali* [the place, where *gulla* (tower) exists].

Gulali – winter camp in Gazakh district (now in Shamshaddin district of Armenia) of Yelizavetpol (Ganja) province (133, 147). The local

pronunciation form is *Gulali*. In 1938 the village was named as *Haykadzor* in Armenian.

Gulali – village in Shirakel region of Iravan province (23, 132).

Gulamali Bozavand – village in Iravan district of Iravan province (133, 147). In the middles of the 19th century, Armenians settled in the village and Azerbaijanis were forced out. In 1886 the population of the village consisted of Armenians. It was named after the Turkish-speaking tribe Bozavand, existed in the middle ages.

Gulamali Gishlagi – village in Aralig region of Iravan province (23, 70).

Guldarvish – village in Echmiadzin district of Iravan province (133, 148). The name of the village was used as *Kul-Darvish* in the sources. In 1918 the Azeri population of the village was banished and Armenians from Turkey located there. In 1935 the village was named as *Voskeats* in Armenian. It was named after a *darvish* (a man belonging to one of the Suphi sects), called *Gulu*.

Gulja – village in Garni region of Iravan province (23, 49).

Gulja Ali – village in Karbi region of Iravan province (170, 9). In the source the village was mentioned to emerge from Ayasli Kabir village (ibid).

Gulkandi – village in Karbi region of Iravan province (170, 68). In the source the settlement was mentioned to emerge from Mastarana village [see] (ibid). It means “village belonged to Gul (“gulam”, “palace guard”).

Gullar – village in Zarzamin region of Iravan province (23, 121). It is from the name of Kul tribe of old Turkish by origin.

Gulp – village in Surmali region of Iravan khanate (159). In the Armenian sources, belonging to the middle ages, it was used as *Kolb* (*Koghb* in Armenian, because the sound “l” did not existed in that language), but in the Russian literature belonging to the 19th century, as *Kulp*. It was named after the Kulb Mountain. It has the same origin with the name of the village *Gulp* (Kulp) in Kagizman district of Gars province (133, 148) in the 19th century.

Gulp – mountain in Surmali district of Iravan province (133, 148). Two considerations can be said about the meaning of the oronym: 1) it reflects the name of Kuloba tribe of Pechenegs and Gipchags (for this see: 79); 2) the name consists of either the Greek word *gulba* - “shelter“, “temporary place of living“, or the Turkish word *kulba* - “sentry-box” (143, II, I, 979).

Gulu – winter camp in Surmali district of Iravan province (133). In the source of 1728, it was used as *Kuli* in Igdirdir region of Iravan province (170,

19). At the end of the 19th century, the village collapsed. It was named after the person called *Gulu*. It has the same meaning with the name of the Guludash Mountain (Yardimli d-ict) in Azerbaijan.

Guluaghali – village in Novobayazid district of Iravan province (133, 147). Another name is *Boyuk Mazra*. In 1919 after the Azeri population was banished, the village collapsed.

Gulubeyli – village in Echmiadzin district of Iravan province (133, 147). The name was not mentioned in the sources after the ends of the 19th century. Gulubayli was destroyed by Armenians in 1918. The Azerbaijani population of the village ran to the east of Turkey (Igdir, Gars).

Gulubina – winter camp in Sharur-Daralayaz district of Iravan province (133, 147). It consists of a person's name *Gulu* and the word *bina*.

Gulujan – village in Iravan district of Iravan province (133). In the 30s of the 20th century, the village was abolished in connection with collectivization and the area of the village was given to the sovkhos (state farm) named Kalinin (20, 248). It consists of the word *gul* (gulam, palace guard) and a person's name *Uchan*.

Gulujan – village in Artik district. In 1878 the Azeri population of the village was banished and Armenians from abroad settled there. In 1946 the village was named as *Spandarian* in Armenian.

Gulujan – village in Zangibasari region of Iravan khanate (159). In 1950, after the population had been moved to Azerbaijan, the village was abolished.

Gulujanli – village in Iravan district of Iravan province (133, 147). In 1918 the Azerbaijani population was banished and the village collapsed.

Gulukand – village in Igdir region of Iravan province (23, 69).

Gulukhan Gishlaghi – village in Zarzamin region of Iravan province (23, 123).

Gulahmad – village in Darakand-Parchenis region of Iravan khanate (159). The village wasn't mentioned since the middle of the 19th century. Originally: Gul Ahmad.

Gulakarak – village in Borchali district (now in Stepanavan region of Armenia) of Tiflis province (99, 418). Armenians from Turkey settled in the village in the middle of the 19th century. The people of the village were Armenians due to the information of 1887 (99, 418). Originally: Kol Akarak. It's in the meaning of "Akarak (village) near Kol (village)". See: Akarak.

Gular – spring in Sharur-Daralayaz district of Iravan province (133, 70).

Gulbudag – village in Garni region of Iravan province (23, 50). The other name ‘s *Ketus* (ibid.). See: *Ketus*. Originally: Gul Budag.

Guldarvish Holy Place – pilgrimage near Goylasar village in Vedi region.

Guldarvish – ruined village in Vedi region.

Gulkand – village in Karbi region of Iravan province (23, 94). It’s situated near Masdara village (ibid).

Gullubulag – village in Alexandropol district (now in Gukassian region) of Iravan province (133, 70). Called also as *Zaghagishlag* (23, 129). The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1878 (6, 169). The village was named as *Vardakhpuyr* in Armenian in 1946.

Gullubulag – village in Gars district (now in Amasiya region) of Gars province (133, 70). The people of the village were driven out to Azerbaijan in 1988.

Gulludara – village in Gughar region. See: *Mollagishlag*.

Gulludoghan – village in Echmiadzin district of Iravan province (133). The village was ruined at the beginning of the 20th century. Originally: *Gullu Doghan* (or *Toghan*).

Gulluduz – village in Sharur-Daralayaz district of Iravan province (133, 70). The village was named as *Vardovit* in Armenian in 1946. Its people were driven out to Azerbaijan in 1988.

Gulluja – village in Surmali district of Iravan province (133, 70). The village wasn’t mentioned in the sources after the middle of the 19th century. It’s in the meaning of “flowered place”.

Gulluja – village in Abovian region. Known since 1590 (169, 58). The village was called as *Tsovka* in Armenian in 1978.

Gulluja – village in Gars province (133, 70) and then in Amasiya region. The other name ‘s *Gulabli*. The Azeri people of the village were driven out to Azerbaijan in 1989.

Gulluja – village in Spitak region. Known since the 17th century (150, 365). The people lived in mixture after the settling of Armenians from Turkey in the village in the 90s of the 19th century. Azerbaijanis were driven out in 1918-1919. The village was named as *Sarihat* in Armenian in 1945.

Gulluja – village in Girkhbulag region of Iravan khanate (159). It’s as *Kulluja* in Iravan province in the source of the beginning of the 20th century (133, 154). It’s mentioned in the Turkish source in 1590 (169, 58). The village was ruined after its Azeri people were driven out in 1828-1832. It’s

a settlement, having founded in the place called *Gulluja of Eknaduz* village (see: Iyaduz) in the source of 1728 (170, 32).

Gulluja – village in Abaran region (170, 123). The naming of the village both *Guneykandi* and *Arikli* is also noted in the source (170, 123). Its Azerbaijani people were driven out and Armenians from Turkey settled there in 1878 (6, 176). The village was named as *Vardenik* in Armenian in 1946.

Gulluja – village in Shirakel region of Iravan province (170, 124). The belonging of the village to Gugurtlu village is noted in the source (ibid.).

Gulluja – village in Khinzirak region of Iravan province (23, 46). “The population are from Dumbulu people” (ibid.).

Gulluja – another name of Arikli village (the other name is *Guneykand*) in Shirakel region of Iravan province (23, 126).

Gullujali Mazrasi – village in Abaran region of Iravan province (170, 121).

Gulluk – village in Vedibasari region of Iravan khanate. Its Azerbaijani people were driven out and the village was destroyed in 1828-1832. Originally: *Guhulluk*. It consists of *guhul* (Persian origin) - “underground home for living”, “underground road” and the ending of *luk* in Azerbaijani. It reflects the name of “Guhulluk» rock with caves near the village.

Gulluk – village in Surmali region of Iravan khanate (159). Its Azerbaijani people were driven out and the village was destroyed in 1919. Originally: *Guhulluk*.

Gullutap – village in Aralig region of Iravan province (170, 20).

Gultapa – mountain in Alexandropol district of Iravan province (133, 71).

Gulustan – village in Alexandropol district (now in Gukassian region) of Iravan province. The Azeri people of the village were driven out and Armenians from Turkey settled there in the 70s of the 19th century. The people of the village were Armenians due to the information of 1886. *Guhul* (from the words *gevilim kehil* in Persian) is in the meaning of “artificially grounded home”, “underground shelter” in Azerbaijan (underground home was called “guhul” or “guhul home” in Shirvan and Absheron even at the end of the 19th century. See: A. N. Mustafayev. Material Culture of Shirvan. Baku, 1977, p. 31). It consists of *gul* (guhul-gul-gul-gul) - the perverted form in speech and Persian origin *stan* - “land”. It’s originally the same in sense with the names of two *Gulustan* (originally, *Guhulustan*) castle, known since the end of the early middle ages in Azerbaijan. It’s advisable to give short information about the wrong explanation (supposedly, they

consist of the word “flower”) of these castles in the historical literature. 1) Gulustan castle even was called “Maiden Tower” in Shamakhi region (really, there were underground buildings). Although it’s mentioned in the sources since the 11th century, it’s noted that it was built for daughter of Alban tsar Vachagan III, in 500 (A. P. Fitui. About some national legend dealing with treasure of Alexander the Great in Shirvan. News of the society of researching and learning Azerbaijan, # 4, Baku, 1927, p. 187). It’s also proved that the name of the castle really consisted of *gevil*, *guhul* (*guhul* in this castle is on the top of the mountain) in the source of 1063 (V. F. Minorsky. History of Shirvan and Darband. M., 1963, p. 56); 2) the other castle named as *Gulustan*, is situated in the Mountainous Garabagh, present Goranboy region. A kingdom of the Mountainous Garabagh was called *Gulustan* due to the name of this castle in the 18th century. There were underground rooms (*guhuls*) in this castle (see: 133, 70) ruined on the top of the mountain on the bank of Injachay, to the north of Murovdagh. It’s remarkable that this castle is that one mentioned as “Gulustani-Iram” (the author of the 18th century Mirza Youssif Nersasov noticed the mountain where the castle was situated as exactly “Gulustani-Iram”) in our tales, such as “The Tale of Hatam Khan” (“Azerbaijani Tales”, volume 2, p. 32, 44). Because of the surrounding of this mountain’s being picturesque and beautiful, where the castle was situated, was praised by ashugs in the middle ages. Gurbani’s poetical line “whole Gulustan would come for a glance” (not knowing it’s being a proper noun, the researchers wrote it as “gulustan” with small letters) is a mark for this. *Iram* part of this place name was used as *Hiram* in the poem of “Khosrov and Shirin” by Nizami Ganjavi, but scribes, having copied the poem, wrote it as “Jiram” afterwards. The name of “Jiram field” must be replaced with “Hiram field” (exactly, “Iram field”) in the poet’s poem. Unfortunately, our Nizami studies are unknown of such matters. Three Gulustan place names are same in sense with the name of Gulustan tower of the 17th century in Julfa region.

Gullu – winter camp in Surmali district of Iravan province (133, 147).

Gulutop – summer pasture at the side of Aghridagh (mountain) in Iravan province (23, 71).

Gumbat – mountain in Novobayazid district of Iravan province (133). It’s the same in sense with the names *Gumbatdagh* (133) in Akhalkalaki district of Tiflis province in the 19th century, *Gumbat* village (99, 408) in Borchali district of Tiflis province, *Gumbat* (133) in Gars district of Gars province. *Gumbat* settlement is mentioned on the Alagoz-Gars-Dash-Kaya caravan road, in the Eastern Anatolia in the Armenian source of the middle

of the 17th century (91, 27). But *Gumbatli* village is mentioned in Iravan khanate in the source of the beginning of the 18th century. The name shows the top of the mountain's being in the form of a tomb.

Gumbaz – village in Abaran region (in Ashtarak region) of Iravan khanate (159). It's as *Gumbazli* in the source of 1590 (169). The village was ruined after its Azeri people were driven out in 1828-1832 (159). *Gumbad* (Gumbaz) in Persian is from the word “tomb”, “building in the form of tower on grave”. There are 26 village names driven out of this word (145, 59-60). It's the same in sense with the place name *Gumbazdagh* (Gubadli region) in Azerbaijan.

Gumbazli – village in Abaran region of Iravan province (23, 109). Its belonging to a peasant Baktash Shaban was noticed in the source (ibid).

Gumbazli – village in Shirakel region of Iravan province (23, 124).

Gumbulag – village in Surmali district of Iravan province (133, 148). It consists of either the word *gum* - “sand” (existence of the spring in sandy place) in Azerbaijani or *gum* - “lower place” in Persian. It is difficult to identify the exact meaning of the word *kom*, *kum* or *gum* in toponyms. It is the same with the word *gum* (kum) in the following toponyms: *Baba Gum* (the name of the mountain in Shamakhi district), *Khumarta* (the name of the mountain in Zahgilan district), and *Peyghambar-Gum* (the name of the hill in the Mil plain), in the 19th century – *Gulag-Kom* and *Gorus-Gum* (the names of the hills) in Javad district, Azerbaijan.

Gumlugishlag – village in Zarzamin region of Iravan province (23, 123).

Gumlu Yol – place in Razdan district.

Gumru – village in Alexandropol district of Iravan province (133). It's mentioned in Shirakel region in the source of 1728 (23, 124). It was called as *Alexandropol* in 1837. It became the centre of Alexandropol province in the second decade of the 19th century. Named as Leninakan in 1924, as *Kuayr* in Armenian in 1990. It's as *Kumri* in the Turkish source of 1728 (1770, 122). The old form is *Kamar* (or *Gamar*), the Armenian pronouncing form is *Kumayr*. It reflects the name of the originally ancient Turkish tribe *Kamar* or *Gamar* (*Kimmer* in the ancient sources), having come to the Southern Caucasus, also present Armenia, from the north in the 8th century BC. Armenian historians themselves wrote about *Kumru* (the Armenian pronouncing form - *Kumayr*) place name's consisting of *Kamar* ethnonym. But they don't change this name because of knowing *Kimmers* as Persian speaking tribe.

Gumush – village in Darachichak region (now in Razdan region) of Iravan khanate (159). The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1918. It's mentioned as the village of Ahmad Agha (landowner) in the source of 1728 (170, 28). Its ancient name was *Karen* (originally, *Karin*) (46, 192). Borrowed name. It was created in the reason of the settling of the families, having come from Kumis or Khumus (366, 199) region in Anatolia. The province between Ray and Nishapur in northeast of Iran was also called *Kumis* in the middle ages.

Gumush – village in Girkhbulag region of Iravan province (23, 79). “The other name of the village is *Damashg*” (ibid).

Gumushjik – village in Daralayaz region of Iravan province (170, 14). The living of only two Christian families in the village was noted in the source (32, 312).

Gumushkhana – village in Azizbeyov region in Sharur-Daralayaz district of Iravan province (133, 71). The village was ruined after its Azeri people were driven out in 1918. A part of them moved returned in 1922. Borrowed name, dealing with the people's activity. There was *Gumushkhana* city and region near Shirvan city (83, 230) between Trabzon and Arzurum in Anatolia in the middle ages (46). The people of the village were moved to Azerbaijan in 1950.

Gumyurd – mountain in Dilijan district.

Gunashli – village in Basarkechar region. The name had been as Sultanali winter pasture (see).

Gunashli – winter hut in mountains in Noyemberian region. The village was abolished dealing with collectivization in the 30s of the 20th century.

Gunda – village in Surmali district of Iravan province (138). The village wasn't mentioned in the sources after the end of the 19th century.

Gundagh – summer pasture in Zebil region of Ravan province in 1590 (169, 334). It is one of the valuable toponyms, dealing with the ethnogene of Azerbaijani people. The summer pasture was named after the mountain. The name of the mountain reflects *Hundagh* ethnotoponym.

Gundagsaz – village in Alexandropol district of Iravan province (133, 140). In 1878 it collapsed (6, 166).

Gundogh mush – village in Zarzamin region of Iravan province (23, 122).

Guney – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. The village was named as *Getashen* in Armenian in 1935 and as *Kirants* in 1967 (*Kiran* is the name of ancient

Alban castle in Tovus region – See: Itgiran). It's from the name of the Guney Mountain.

Guney – mountain in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133). It's from the word *guney* - “the part of mountain under the sun beam, woodless” in Azeri. It was a previous place for summer pasture in mountains.

Guneydovlatyarli – village in Abnik region of Ravan province (169, 255).

Guneykand – village in Shirakel region of Iravan province (23, 124). The village was also called as *Ailli* and *Gulluja*.

Guneykand – village in Khanzirak region of Iravan province (170, 7).

Guney Harkas – village in Zirzamin region of Iravan province (23, 121). Originally, Guney Arkaz . See: Guzey Harkas.

Guneypirili – village in Abnik region of Ravan province. The other name was *Jamus Dami* (root) (169, 257).

Guneypirmahammad – village in Armus region of Ravan province (169, 252).

Guneytapa – winter hut in mountains in Gazakh district (now in Dilijan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was abolished dealing with the collectivization in the 30s of the 20th century.

Guneyvang – village in Daralayaz region (in Yekhegnadzor region) of Iravan khanate (159). The village was ruined dealing with collectivization and it was abolished in the 30s of the 20th century. It's one of the settlements (Salli, Gozluja, Khorbadli, Alagoz, Guneyvang, Garagaya, Gotur, Govushug, Aysasi and Gabagli), founded in the reason of settling of Hajisamli tribe, having lived in Nakhchivan at the beginning of the 19th century (Collection of information about Caucasus, vol. 3, p. 247-248).

Guneyvaz – ruined village in Meghri region.

Guney yurd – ruined village in Ararat region.

Guney-Yurd – village in Vedibasars region. The other name is *Khalisa*. The village was destroyed by Armenians in 1905. See: *Khalisa*.

Gungormaz – village in Surmali district of Iravan province (133, 71). Another name is *Pir-Ohan*. From the name of the Gungormaz Mountain.

Gungormaz – mountain in Surmali district of Iravan province (133, 71). It's the same in sense with the names of the *Gungormaz* Mountain (133) in Javanshir district and *Gungormaz* in Shamakhi district in the 19th century. It's in the meaning of “mountain far from sun beam, in shady side”.

Gun-Kobi – ruined village in Alexandropol district of Iravan province (133, 71).

Gunlu – village in Zar region of Ravan province (169, 328).

Gunnut – village in Iravan district of Iravan province (133, 71). The whole name's *Gunnut Jafarli* (ibid.). The village was ruined after its people were driven out in 1918. The meaning is unknown, although it's originally the same with the name of Gunut village in Nakhchivan. Probably, *gunet* is from the word “sunny part of mountain” in the Turkish language.

Gurabagala Sufla – village in Garnibasar region of Iravan khanate (133). Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village collapsed (159). It consists of the word “Guraba” and the Arabian word *sufila* - “lower”. It consists of the word *gurab* - “tomb with cupol” and *gala* - “fortress” in Persian.

Gurbagala Ulya – village in Garnibasar region of Iravan khanate (133). Between 1818 and 1832, after the population consisting of Azerbaijani Turks was banished and the village collapsed (159). In the source it was used as *Gurbaghali Ulya* (170, 82). It consists of the word *ulya* - “upper” in Arabian and the name “Gurabagala”.

Gurbaghali – village in Iravan district of Iravan province (133, 149). In 1918 after the population was banished and the village collapsed. It has the same meaning with the following toponyms: in the 19th century – *Kurbagha-oghlu* (the name of village) in Akhalsikh district of Tiflis province, *Kurba-Ushku* (the name of mountain) in Nalchik district of Ter province in the Northern Caucasus, *Kurbachay* (the name of river) in Javanshir district in Azerbaijan.

Gurbankasilan – village in Sharur-Daralayaz district of Iravan province (133, 149).

Gurbangulu – village in Garnibasar region of Iravan khanate (159). Another name is *Torpaggala* (170, 21). Probably, *Gurbangulu* is the name of a person (feudal lord).

Gurbanli – village in Surmali district of Iravan province. In 1919 the Azeri population of the village was banished and the village was destroyed.

Gurdali – winter camp in Karbi region of Ravan province (169, 217).

Gurdbulag – village in Gizil-Goch (now in Gukassian district of Armenia). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians located there (6, 166). In 1946 the village was named as *Krasar* in Armenian. It is very difficult to identify the meaning of the word “gurd” in this toponym. It is considered to mean either “wolf” or

“worm” in Azerbaijani. But it also might mean the Persian word *kord*, which means “hollow cavity for keeping water”.

Gurdbulag – village in Zangibasara region of Iravan khanate (159). Between 1948 and 1951, the population was banished to Azerbaijan. It consists of the words *gurd* (wolf) and *bulag* (spring).

Gurdgala – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133, 149). The name was not mentioned in the sources after the ends of the 19th century. This word, which is reflected in a lot of geographical names in the Caucasus in the form of *gurd*, *kurd*, *kort* can also be the distortion of the word *kort* in the Turkish languages. The word “kort” existed in the following toponyms: in the 19th century – *Kortdag* in Oltin district of Gars province, *Gort-Uban* (the name of the village) in Akhalsikh district of Tiflis province, *Achin-Kort* (the name of the village) in Nazran district of Ter province in the Northern Caucasus, *Mizer-Kort* (the name of the village) in Grozni district of Stavropol province, *Erten-Kort* (the name of the mountain) in Vladigafgaz district of Ter province, in Azerbaijan - *Bijori-Kort* (the name of the mountain) in Gazakh district, *Kort-Tapa* (the name of the mountain) in Javanshir district, *Kyortdag* (the name of the mountain) in Yelizavetpol, *Guritu* (the name of the mountain) in Shamakhi district, *Kurdgala* in Ardahan district of Gars province (133).

Gurdgala – village in Tashir district. In 1988 the population was banished to Azerbaijan. See: Gurdgala.

Gurdgalag – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population of the village was banished to Azerbaijan (20, 165).

Gurdgulag – village in Daralayaz region of Iravan khanate (159). It was used as *Kurd Kulag* in the source belonging to the beginnings of the 20th century (133, 154). In 1946 the village was named as *Belorabert* in Armenian. In 1950 after the population was moved to Azerbaijan, the village was abolished. It consists of the words *gurd* (wolf) in Azerbaijani and *kulak* - “valley”, “cavity”, “hollow” (see: Gulagsiz) in the Turkish languages. It has the same meaning with the name of the Kurd-kulakh Mountain (133, 149) in Gars province.

Gurd Gulag – village in Gorus district.

Gurdamir – village in Daralayaz region of Iravan province (23, 60). In the source, it was mentioned that nobody lived in the village, they all had to move because of being Shias (32, 311).

Gurddaghi – mountain in Spitak district.

Gurdchulu – winter camp in Darachichak region of Iravan province (23, 117). It reflects the name of Gurdchu tribe of Kangars in Nakhchivan.

Gurdlubulag – little village in Alexandropol district of Iravan province (133, 150). The name wasn't mentioned in the sources after the ends of the 19th century. The village was named after “Gurdlubulag” spring.

Gurdlubulag – one of the winter camps belonging to Tokhluja village in Novobayazid district of Iravan province (136, 33).

Gurdluja – village in Abnik region of Ravan province. Another name is *Amir Mahmud* (168, 254).

Gurd tapa – mountain in Alexandropol district of Iravan province (133). It consists of the words *gurd* (wolf) and *tapa* (hill) in Azerbaijani.

Gurdugulu – village in Sardarabad region of Iravan khanate (159). It was as Kurdukuli in the source (133, 149). In the 30s of the 19th century, the population consisting of Azerbaijani Turks was banished and Armenians from abroad located. In 1886 the population of the village was Armenians. In 1935 the village was named as *Arnavir* in Armenian. It was named after the Gurdugulu Mountain. See: Gurdugulu Mountain.

Gurdugulu – mountain in Echmiadzin district of Iravan province (133, 149). It consists of the words *gurd* (wolf) and *uku* “cave” (79, 477) in Azerbaijani. It means “mountain with wolf’s cave”.

Gurgan – village in Surmali region of Iravan khanate. Between 1828 and 1832, the Azeri population was banished and the village collapsed (159). Three considerations can be made about the meaning of the name of the village: 1) it reflects the name of Gurgan tribe (Рашид ад-Дин. Сборник летописей . Том 1. М-Л., 1952, p. 77) in Turkish origin, having come among Mongols in the 13th century; 2) it consists of the word *gurgan*, which means “stopping place, camp consisting of 1000 tents in a plain” in the Turkish languages; 3) it is a word in the Turkish languages, which means *hill – curgan*, built on the tribe leader’s tomb. It should be mentioned that some curgans belonging to the old Turkish tribes in the territories of Azerbaijan and Armenia, had been considered sacred places in the 19th century (for instance, sacred place *Gurganbaba* in Lachin district).

Gurgur Naval – lake in Echmiadzin district of Iravan province (133, 69). It has the same meaning with the following toponyms: *Gurgur-Kutan* in Khasavyurd district of Ter province in the Northern Caucasus in the 19th century, *Kur-Kuri-Khur* in Garnogay district of Dazikan province, *Kurgurkutan* in Gizilyar district, *Kurgur* ravine in Zagatala district of Azerbaijan (133). The meaning is unknown.

Gurjujol – village in Alexandropol district (in present Gukassian region) of Iravan province (133). Its Azeri people were driven out and Armenians settled there in the 70s of the 19th century. The people of the village were Armenians due to the information of 1886. It's the same in sense with the names of the *Kurchi-Tuba* Mountain (133) in Mozdok district of Ter province in the Northern Caucasus, *Gurjadagh* (originally, Gurchadagh) (133) in Oghuz region, Azerbaijan, *Gurjibak* village (133, 72) in Ardahan district of Gars province in the 19th century. The names (133, 149) of ruined village *Kurji* in Gars district of Gars province and *Kurjili* village in Zangazur district in the 19th century are also included to this list. P. N. Yagodinsky wrote a summer pasture in mountains in Guba district as *Sangala-Gurju* in the middle of the 19th century. It doesn't deal with *Gurji* (Georgian) ethnonym. *Gurch* is from the words “strong”, “brave”, or *gorch*, *gurchi* - from “a soldier of sultan's guards” in the Turkish languages. A guards' soldier was called *gurchi* (Persian pronouncing form is as *gorch*) in the period of Safavi's dynasty in Azerbaijan. Gurchi had to wear a red cap and keep long moustache. Gurchis were presented land fields for their military services (see: about this: Sh.Mammadova. Khulasat at-tavarikh – as a source of Azerbaijan history. Baku, 1991.). There are eight village names formed from the word in the form of “gorji” in Iranian toponymy (145, 60). V. I. Savina was wrong dealing of these names with “gurju” ethnonyms (ibid). It's the same with the word “gurju” in the names of “Gurjubulaghi” in the borders of Hajiman and Diliman in Aghsu region and the spring of Gurji (Georgian) sheep-fold (6, 209) in the west of Ellar village in Azerbaijan.

Gursali – village in Alexandropol district of Iravan province (133, 150). In 1918 the Azeri population of the village was banished, but in 2-3 years a part of them again settled there. In 1988 the population of the village was turned out to Azerbaijan. The original name of the village is “Gorus land” i.e. “Gorus tribe”. It reflects the name of Gorus tribe of old Turkish by origin. See: Gorus, Khors, and Khoros.

Gursali – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja). In 1988 the population of the village was banished to Azerbaijan. In the source of 1590, the name of the village was used as *Khorsali* (169, 62). It reflects the name of Gorus tribe of old Turkish by origin. See: Gorus.

Gurtlar – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol (Ganja) province (133). In 1968 after the Azeri population was banished, the village collapsed. It has the same origin with

the names of villages *Gurdlar* in Barda and Aghdam districts in Azerbaijan (see: 77). It reflects the name of *Gurtlar* tribe of Kangars. See: Kangarli.

Guruaghaj – village in Darakand-Parchenis region of Iravan khanate (159). In the source of 1728, the name of Gurduaghaj village in Surmali region of Iravan province was mentioned (170, 17). The pronunciation form among the people is *Garaghaj* (see: Garaghaj). The original form is “Gura aghaj”, which means “*gura* built of wood”. In the Turkish languages *kora* means “building for keeping animals in winter camp at nights” (143, II, I, 551). In the 19th century, *gura* built of stone was called “dashgura” (*dash* means “stone” in Azerbaijani). See: Kura-Gochag.

Guruaraz – village in Echmiadzin district (Oktemberian d-ict) of Iravan province (133). In 1950 it was named as *Eraskhatun* in Armenian. It means “dry bed of the Araz River”.

Guruboghaz – village in Abaran region (Aragats d-ict) of Iravan khanate (159). It was known since 1590 (169, 241). The name was also mentioned in the source (170, 149). In 1878 the population consisting of Azerbaijani Turks was banished and Armenians from Turkey settled here. In 1978 the village was called as *Ortachya* in Armenian. It consists of the words *gura* “stable for keeping animals in the winter camp at nights” and *boghaz* (see: Boghaz-Kassan and Kura-Gochag). *Guruboghaz* is the name of the mountain over there.

Guruboghaz – village in Shirakel region of Iravan province (23, 136). It was named after the Guruboghaz Mountain over there.

Guruchay – village in Noyemberian district. In 1929 Armenians also settled there. In 1988 the Azerbaijani population was banished. It was named as *Ichtavan* in Armenian.

Gurudagh – mountain in Dilijan district.

Gurudara – mountain in Alexandropol district of Iravan province. The word “guru” in the names of mountains and valleys may also be the changed form of the word *kora* (*gura* in Azerbaijani), which means “stable for keeping animals in winter camps at nights” in the Turkish languages. For instance, the word *guru* in *Gurudagh* oronym (Shamkhor d-ict) in Azerbaijan undoubtedly consists of the word *gura*.

Gurudara – mountain in Alexandropol district of Iravan province (133).

Gurudara – lake in Echmiadzin district of Iravan province (133, 150).

Gurudara – river in Alexandropol district of Iravan province (133, 150).

Gurudara Tapabash –mountain in Novobayazid district of Iravan province (133, 150).

Gurufantan – village in Drarachichak region of Iravan khanate (159). The population consisted Azerbaijanis and Russians by 1918. In 1918 Armenians banished Azerbaijanis and settled there. In 1935 it was named as *Fantan*.

Gurumsulu – village in Noyemberyan district. In 1935 the village was called *Dostlug*. It emerged as a result of location of families, having come from Gurumsu village (133, 151) of Gazakh district at the beginning of the 20th century. It was called as *Beregamaghan* in Armenian since 1978.

Guruselab – river in Iravan district of Iravan province (133, 150).

Gusharkh – old course of the Vedi River flowed into the Araz River.

Gushchu – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province (133, 152). In 1950 it was joined with Davidbey settlement. In 1988 the population was banished to Azerbaijan. It is from the name of Gushchu tribe of old Turkish by origin (see: 87).

Gushchu – village in Karbi region of Iravan province (169, 207).

Gushchu – village in Mazra region of Iravan province (23, 62). “It is near Aghjagala” (ibid).

Gushchu Mazrasi – mazra in Abaran region of Ravan province in 1590 (169, 233).

Gushi (Gushchu) – village in Surmali region of Iravan khanate (159). Between 1878 and 1832, the population consisting of Azerbaijani Turks was banished and the village was destroyed. It reflects the name of the tribe Kushi (Kushchu) of old Turkish by origin (see: Gushchu). In the 19th century, there were 38 *Kushi* and *Gushi*, *Gushchu*, *Gushilar* toponyms in the Caucasus (133, 152). Gushi (Gushchu) tribe came to the Southern Caucasus in the 3rd-4th centuries. It was first mentioned as *Khushi* in the source called “The 7th Century Armenian Geography”. The name of *Gushchu* tribe in Turks and *Kushan* in Persians, founded Kushan Kingdom in the Central Asia, was reflected in a lot of toponyms in the Central Asia, Persia (see: 145) and the Caucasus (87).

Gushi – village in Daralayaz region of Iravan khanate (159). Between 1828 and 1832, Armenians also located in the village. In 1918 Azerbaijanis were banished. In 1946 the village was named as *Kejit* in Armenian. Among the population the village was also called as *Bilan*. It is from the name of Kushi tribe of old Turkish by origin.

Gushi – village in Echmiadzin district of Iravan province (133, 152).

Gushidarasi – village in Novobayazid district of Iravan province (133, 152). The name was not mentioned after the ends of the 19th century. It is from the name of Gushi tribe (see: 87).

Gushioghlu Mazrasi – village in Abaran region of Ravan province (169, 237).

Gushjagaya – winter camp in Gazakh district (now in Krasnoselsk district of Armenia) of Yelizavetpol (Ganja) province (133). The village was abolished in connection with collectivization in the 30s of the 19th century. It means “cliff with bird nests”.

Gutangar – mountain to the east from the Lejan Mountain in Alaverdi district (60, 75). It consists of the words *gutan*, *kutan* (See: Keshgutan) and *gar* - “unconquerable fortress” (108, 107) in the Turkish languages.

Gutbi Gishlaghi – village in Shirakel region of Iravan province (23, 125). It is also called *Beyti-Murad* (Muradkhan village) (ibid).

Gutgut – village in Girkebulag region of Iravan province (170, 31). Gutgut village situated near Chatgiran village, where Muslims lived (ibid).

Gutkom – village in Zangazur district (now in Gafan district of Armenia) of Yelizavetpol (Ganja) province. In 1949 the population was moved to Azerbaijan and then the village was named as *Gekhanut* in Armenian. The local pronunciation form is *Gut-Gum*. In the Armenian source belonging to the 17th century, the village *Gut* (150, 362) in Girkebulag region and *Kot* (150, 360) in Gagarkuni region of Iravan province were mentioned. It consists of the word *gut* (kut) - “strengthened place” (see: Burun-Got) in the Turkish languages and *Kom* (see: Agut Kom). It found its reflection in the name of the cloister (8th-11th centuries) written as *Khotavang* (original form is *Khutavang*) in Armenian spelling in Kalbajar district (on the left bank of the Tartarchay River), Azerbaijan.

Gutludovr – village in Maku region of Iravan province (23, 42).

Gutlughan – village in Girkebulag region of Iravan province (23, 84). “Another name of the village is *Gutluggan*” (ibid).

Gutnigishlag – village in Alexandropol district (Artik district) of Iravan province (133, 153). In the source it was used as *Kutnigishlag* (ibid). In 1946 the village was named as *Hovtashen* in Armenian. In 1948 the population of the village was moved to Azerbaijan. It is the name of the Gutnigishlag Mountain.

Gutnigishlag – mountain in Alexandropol district (now in Artik district) of Iravan province (133, 153). Height is 1748 *m*. Probably, the original form is *Gutlu-Gishlag*. It is associated with the name of Kutlu tribe of Shahsevans in Persia.

Guydagh – mountain in Novobayazid district of Iravan province (133, 70). It was used as *Guydagh* in the source (ibid). It has the same meaning with the name of the Guydagh Mountain (133) in Nakhchivan and Sharur Daralayaz districts in the 19th century. It consists of the word *kuy* - “cave”, “deep hole”, “cleft emerged as a result of earthquake” (126) in the Turkish languages and *dagh* - “mountain” in Azerbaijani. It has the same meaning with the following names: *Kuusugdagh* in Khakasiya, *Kuylug-Khem* River and *Kuylug-Shat* in Tuva, *Kuy-Tashdaghi* in Altai (126).

Guylasar Sufla – village in Garnibasari region of Iravan khanate (159). It consists of the name of Guylasar village and Arabian word *sulfa* - “lower”. See: Guylasar.

Guylasar Ulya – village in Garnibasari region of Iravan khanate (159). See: Yukhari Guylasar. It consists of the name of Guylasar village and the Arabian word *ulya* - “upper”. See: Yukhari Guylasar.

Guyubulag – village in Girkhbulag region of Iravan province (23, 83). Another name is *Kechili* (ibid).

Guyuja – village in Surmali region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks was banished, the village collapsed. It reflects the name of Kuyu branch of Yuryuk (Yuruk) tribe, having lived in Anatolia (see: Guyulu). It means “Kichik Kuyu (Guyu) village”. It has the same origin with the names of the villages *Guyju* (Salyan d-ict) and *Guyjag* (Jabrayil d-ict) in Azerbaijan.

Guyulu – village in Girkhbulag region of Iravan khanate (159). In 1918 after the population was banished, the village collapsed (11, 164). In the sources, it was also used as *Kuyli* and *Kuylu*. It reflects the name of Guyu (Kuyu) tribe (35) of the Turkish tribe unity Yeruk (Yeryuk), having lived in Anatolia in the middle ages.

Guyulu – village in Shirakel region of Iravan province (23, 131).

Guzanlu – village in Karbi region of Iravan province (23, 91). Another name is *Kurakanli* (ibid). “The population belongs to Yuva stock” (ibid). It reflects the name of Kozan region (133, 138) in Kagizman district of Gars province. It has the same origin with the name of Guzanli village (Aghdam d-ict) in Azerbaijan.

Guzeygolu – mazra, belonging to Orta-kilsa village in Shirakel region of Iravan province (23, 134).

Guzey Harkas – village in Zarzamin region of Iravan province (23, 121). Actually, the component “harkas” in the toponym is *Arkaz*. The sound “h” was added at the beginning of the word, in every-day speech. In Armenian spelling, it was written as *Arkaz* in Mussa Kalankatli’s “The

History of Albany” (in the part belonging to the 7th century). The meaning is unknown. See: Arkaz.

Guzeykand – another name of Parkand village in Shirakel region of Iravan province (2, 129).

Guzuchular – village in Karbi region of Iravan province (23, 85).

Guzuchulu – village in Armus region of Ravan province (169, 252).

Guzudara – river in Novobayazid district of Iravan province. The original form is *Kuzdara*. It consists of the words *kuz* - “autumn pasture” and *dara* - “valley” in the Turkish languages.

Guzugudan – village in Surmali district of Iravan province (133, 140). In the middles of the 19th century, the population of the village was mixed. According to the information of 1886, Azerbaijani Turks and Armenians lived in the village. In 1918 the Azerbaijani population of the village was banished and Armenians from Turkey settled there (11, 164). In 1950 the village was named as *Haykeshat* in Armenian. The original form is *Guzu-Kutan*. The village was laid out on the basis of *kutan*, having built for lambs’ keeping in winter camp (for the word *kutan* see: Koshkutan).

Guzugudan – village in Surmali district of Iravan province. The name wasn’t mentioned in the sources since the beginning of the 20th century.

Guzugudanli – village in Aralig region of Iravan province (170, 20). Another name is *Altigishlagli*. According to the source, the people of the village was a part of Mursalli people (ibid).

Guzu Kahasi – mountain in Sissian district.

Guzukand – village in Amasiya district. In 1988 the population of the village was banished to Azerbaijan. The word “guzu”, probably, having the same origin with the word *koz*, consists of either the word *kuz* - “autumn” (autumn pasture, for instance, the name of Guzdak village in Absheron) in the Turkish languages or the ethnonym *Oghuz* (*guz*) in the following toponyms: in the 19th century – *Kozi-Kirshan* in Teymurkhan Shura district of Daghestan province, *Koz-Kuyu* in Gara Nogay district, *Koz-Tapa* in Achi-Kulak district of Stavropol province, *Kozundagh* in Tioneti district of Tiflis province, *Kozlar* in Oltin district, *Kozmangishlag* and *Kozmandagh* in Borchali district of Gars province, *Kozman* winter camp in Kagizman district of Gars province, *Khozalan* in Gazakh district, *Khozepin* (destroyed village) in Akhalkhalak district of Tiflis province, *Khozapin* village and *Khozapin-Gol* (lake) in Gars district of Gars province (133). The name of the cloister *Khozinak* (82) in the Upper Garabagh, used in the source of 1283 and in the 19th century *Guzumkand* (village) in Shusha district (133, 146), belong to the same list.

Guzut – village in Aghjagala region of Ravan province (169, 191). Probably, *kuz* is from the word “autumn pasture” (furrowed land).

Habilkand – village in Zangibasara region of Iravan khanate. The population of the village was banished to Azerbaijan in 1988 (20, 258).

Hachabakh – village in Karbibasara region of Iravan khanate. The village was ruined after the banishment of the Azerbaijani population in 1728-32 (133). The original meaning is as a village belonging to Hajibagh Haji.

Hachasu – village in Gazakh region of Yelizavetpol province (now in Ijevan district of Armenia). In 1945 the village was named as *Aghajur* in Armenian.

Hachakilsa – village in Alexandropol region of Yelizavetpol province, now in Artik district (133, 263). In 1935 the village was named as *Paphas* in Armenian. Originally, Khachakilsa. It's in the meaning of “the church in the place of Khachdash (crossed stone)”.

Hachavenik – village in Karbi region of Ravan province (169, 84).

Hagga – village in Talin district. It's as *Akka* in the Armenian sources belonging to the middle ages. It's the same in origin with the name the *Agiga* Mountain in Maykop region of Ter province in the 19th century, with *Agiki* village ruins in Borchali district of Tiflis province. The meaning is unknown.

Haggikhli – village in Gazakh district of Yelizavetpol province (now in Dilijan district of Armenia) (133). In 1978 the village was called as *Samad Vurghun*. In 1988 the population of the village was banished to Azerbaijan.

Hagverdi – village in Vedi region of Iravan province (170, 90).

Hajiabbas – village in Surmali region of Iravan khanate (159). The village was ruined after the banishment of the population. It's the shortened form of “Hajiabbas winter quarters” (170).

Haji Aman – winter quarters in Echmiadzin region of Iravan province (133, 54).

Haji Amin Gishlaghi – winter quarters in Igdir region of Ravan province (23, 67). The other name is *Ashaghi Kurakli*.

Haji Baba – village in Iravan region of Iravan province (133). The village was ruined after the banishment of its Azeri population in 1918.

Haji Baghir – village in Abaran region of Iravan khanate (159). In the 70s of the 19th century, Armenians settled after the banishment of Azeri population. In 1886 the population of the village were Armenians. At the beginning of 20th century, the village was ruined.

Haji Bayram – village in Sardabad region of Iravan khanate (159). It's known since 1728 (170, 38). The name of the village is also mentioned as *Garagishlag* in the source (170, 38). In 1918-19 Armenians settled here. In 1935 the village was called as *Bakhchalar*, but in 1968 as *Bagaran* in Armenian. According to the information of 1728, it had been a winter quarters of Aghjagala and Chayirbayli villages (170, 4). The winter quarters was called *Haji Bayram*, because of its belonging to a person named Haji Bayram.

Haji Bayram Gishlaghi – village in Iravan region of Iravan province (169, 63).

Hajibayramli – village in Oktemberian district. After the settlement of Armenians in 1918, the population of the village lived together. In 1935 the village was called as *Bakhchalar*. In 1949, the Azeri population of the village was moved to Azerbaijan. In 1968 the village was named as *Bagaran* in Armenian .

Hajibeyli – village in Khanzirak region of Iravan province (170, 7).

Hajidur – village in Tumanian district. In 1919 the Azeri population of the village was banished and Armenians settled there. In 1935 the village was named as *Tsakhkashen* in Armenian. The name of the village consists of *Haji* (a person name) and *tor* (high mountain pasture) words (79, 476).

Haji Gara – village in Karbi region of Iravan province (170, 53).

Haji Gara – village in Echmiadzin region of Iravan province, now in Gugark district (133, 54). In 1828-32, Armenians also settled here and the population of the village lived together. But Azerbaijanis were gradually banished. In 1886 only Armenians lived in the village. In 1935 the village was named as *Haykashet*, in 1940 as *Spitak*, in 1946 as *Markarashen*, in 1957 as *Lerpapat* in Armenian. *Haji Gara* is a name of a person founding the village.

Haji Gara Yali – road in Gugark district.

Haji Garali – village in Karbi region of Iravan province (169, 83).

Haji Gurban Darasi – land belonging to cattle-breeders of Boyuk Mazra village in Novobayazid region of Iravan province (136, 34).

Haji Ilyas – village in Zangibasari region of Iravan khanate (159). According to the information of the beginning of the 20th century, the name of the village was mentioned as *Haji Ilyaz* in Iravan region (133, 54). In the source of 1728, it's mentioned in Girkhbulag region (23, 36). The other name is *Inakli*. The village is known since 1590 (169, 37). In 1949 the population of the village was moved to Azerbaijan and Armenians settled

here. In 1978 the village was named as *Darakert* in Armenian. The village is called with the name of Haji Ilyas sanctuary.

Hajikand – village in Gugark district. In 1918-19 the Azeri population was banished and Armenians settled here. In 1935 the village was named as *Debed*.

Hajikand – village in Yekhegnadzor district. In 1918-19 the Azerbaijani population was banished and Armenians settled there. In 1935 the village was named as *Shatik* in Armenian.

Haji Khalil – village in Alexandropol district of Iravan province (133, 55). After the banishment of the Azeri population in 1850, Armenians settled there. In 1946 the name of the village was called as *Tsakhkovit* in Armenian. It's a loan word and was taken from the name of Haji Khalil Mountain in Gars province (133). But the name of the mountain was called with the name of Haji Khalil sanctuary.

Hajilar – village in Echmiazin region of Iravan province (133, 55). It's known since 1590 (169, 83). In 1919 the Azeri population was banished and Armenians settled there. In 1935 the village was named as *Mrgastan* in Armenian.

Hajilar – aryk in Abnik region of Ravan province (169, 257).

Hajili – village in Karbi region, Iravan province (170, 58). It was taken from the name of Garagoyunlu's *Hajili* tribe (34, 158).

Hajili – village in Shirakel region of Iravan province (23, 132). Another name is *Ovala*.

Haji Majnun – mountain in Iravan region of Iravan province (133, 54).

Haji Mirza – village in Iravan region of Iravan province. In 1918 the population was banished and the village was ruined. The other names are: *Pirli* and *Haji Lala*. Haji Mirza is a name of a person founding the village.

Haji Mukhan – village in Novobayazid region of Iravan province, now in Kamo district (133, 54). After the banishment of the Azeri population in 1918, Armenians coming from Tuekey, settled here. In the 30s of the 20th century, Azerbaijanis were banished. In 1935 the village was called as *Mughan*, in 1978 as *Tsovgarad* in Armenian. Haji Mughan is a name of a person founding the village.

Haji Mumukhan – village in Goyja region of Iravan khanate (159). The village was ruined after the banishment of the Azeri population in 1828-32. Haji Mumukhan is a name of a person founding the village.

Haji Nazargulu – village in Alexandropol district of Iravan province, now in Akhurian district (133, 54). After the banishment of the population in the 70s of the 19th century, Armenians settled in the village (6, 185). The

village was called as *Kamo* in 1935. Haji Nazar is a name of a person founding the village. The name of the village was *Haji Nezargulu* in the source of 1728 (170, 147). According to the same source, the other name of the village was *Sulphat* (170, 147).

Haji Nazgulu – village in Echmiadzin region of Iravan province. In the 70s of the 19th century, the native Azeri population of the village was banished and Armenians settled there. In 1886 the population of the village were Armenians. The village was ruined at the beginning of the 19th century.

Hajuph – village in Shirakel region of Iravan province (23, 126).

Hakhili – village in Zangazur region of Yelizavetpol province (133). The village was ruined after the population was moved to Azerbaijan in 1948-51. It's the same in meaning with the names of *Akhilu* in Daralayaz region, *Akhilu-Lalali* and *Akhilu-Mahmudlu* (133). Consisting of Arabic *ekhi* – “brother”, it's the name that is given to persons belonging to Suphi movement.

Hakhis – village in Echmiadzin region of Iravan province, now in Vedi district (133, 23). The name of the village was mentioned as *Heks* in the Turkish source of 1590 (169, 222). In the source of 1728, the name was mentioned as *Haks* in Khinzirak region (23, 47). In 1918 the Azeri population of the village was banished and the village was settled by Armenians, coming from Turkey. In 1922 one part of the Azeri population returned back and lived together with Armenians. In 1945 the village was named as *Tsorap* in Armenian. The name of the village was as *Hekis* in the source of 1728. Probably, it's from the words: *hakhis*, *hakhish* (a group, pile) in Turkish. The name of *Ahishtabad* region in Ganja was mentioned in the source of 1593 (167, 207).

Hakhis – village in Iravan region of Iravan province (133, 23).

Haksi – village in Sissian region of Iravan province (169, 362). It was mentioned in the source belonging to 1727 (23, 150). It was mentioned in the source that there had been no population in the village (32, 237).

Haktamin – village in Karbi region Iravan province (170, 52).

Halavar – village in Alexandropol district of Iravan province, now in Gusar district (133, 55). In 1988 the population consisting of six hundred families were banished to Azerbaijan. The river running from there is also called as *Halavar*.

Halimkhan – village in Khinzirak region of Iravan province (170, 17).

Hallar – village in Girkhbulag region of Iravan province (23, 82). It's situated near Shahib village. It's the misinterpreted form of an Allar name.

Hamamli – village in Iravan district. After the settlement of Armenians coming from abroad in the middle of the 19th century, the Azerbaijani population together with them at first, but Azerbaijanis were gradually banished. In 1886 the population of the village were already Armenians. It was the name of the centre of Hamamli district till 1937 and Spitak village since 1947. In 1937 the village was called as *Spitak* in Armenian. The name of the village is related to hot mineral waters called *Hamamli*. It's the same in meaning with *Khavana* hamam hot water spring in Ilisu village of Gakh district.

Hamamli – village in Abaran region of Iravan khanate (159). It's mentioned as a name of a village in Echmiadzin district in the 19th century (133, 14). There was an information belonging to 1728, about Hamamli village depending on Abaran in Karbi region of Iravan province (23, 88). The village was ruined after the population consisting of Azeri Turks was banished in 1828-32 (159). According to the source of 1728, the village was called as *Damjili* (170, 137). *Damjili* is the name of a spring there.

Hamamli – village in Ashtarak district. The village is known since 1728 (170, 118). It's mentioned as a name of a village in Shirakel region in the sources of 1728. The full name is “Hamamli near Eyvazli village”. Another name is *Damjili* (23, 132). After the beginning of the 19th century, the population was mixed. In 1886 the population of the village consisted of Azerbaijanis and Armenians. In 1918 the Azeri population was banished. After 1922 one part of the population returned back. In 1948 the Azeri population was moved to Azerbaijan and the village was abolished (20, 109).

Hamza – village in Zebil region of Ravan province (169, 330). The name was taken from the name of a person founding the village.

Hamzachimian – village in Alexandropol district of Iravan province, now in Gugark district (133, 56). It was mentioned as a *Hamzachimian summer pasture* in the source of 1590 (169, 334). Armenians coming from abroad settled here after the banishment of the Azeri population in 1878 (6, 185). The village was named as *Markovit* in 1978. It was known as a village consisting of Azeri Turks since the 16th century (101, 47). In the 17th century, it was also a name of a region in Iravan province (57, 71). The name of the village was taken from the words *Hamza* – a person's name and *chaman* (pasture). The word *Chimen* in several Armenian toponyms keeps its form in “The Book of Dada Gorgoud” epos.

Hamzagol – village in Darachichak region of Iravan province (23, 117).

Hamza Jamaladdin Kandi – village in Zarzemin region of Iravan province (23, 120).

Hamzakand – village in Garni region of Iravan province (23, 107). The other name is *Molla Gubad*.

Hamzakol – village in Abaran region of Iravan province (180, 104).

Hamzali – village in Daralayaz region of Iravan province (170, 13).

Hanaktala – village in Zarzemin region of Iravan province. It is situated in the vicinity of Taknali village (23, 120).

Hand – village in Vedibasars region of Iravan khanate (159). In 1949 the population was moved to Azerbaijan. It's the same in meaning with *Handu* village in Albany in early middle ages. It's the phonetic form of toponym "And"

Hand – village in Zangazur district of Yelizavetpol province (133, 56). At first the village was mentioned in "The History of Albany".

Haramli – village in Surmali region of Iravan province (23, 63).

Haramli Shatli – village in Vedi region of Iravan province (23, 51).

Haratli – village in Garni region of Iravan province (23, 49). Probably, it's the name, having brought by the move of eastern Turkish tribes from Herat province in Afganistan. There was an information about Haratli village, the population of which consisted of Dakulis in the source.

Haramdayirmanli – village in Shirakel region of Iravan province (23, 126). The other name is *Divan Shahkarim*.

Harhar – village in Daralayaz region of Iravan province (32, 309). It was mentioned in the source about three Azeri families who had lived in the village. It's the misinterpreted form of Gargar name.

Harmazihal – mountain in Alexandropol district of Iravan province (133). Probably, it's the misinterpreted form of Hormuz – god of goodness in Zoroasterian religion. It has in common with the name of an ancient Harmazi city in Georgia.

Hasar – village in Echmiadzin district of Iravan province (133, 21). In 1918 the village was ruined after the banishment of the Azeri population. Consisting of Arabic word *Hessar*, it has the meaning of a *tower*, *tsiclopoc* construction. A toponym of *Agh Hassar* castle (27, 118) was mentioned in "The Book of Dada Gorgoud" epos and it shows that this word had been used in Azeri in the 11th-12th centuries.

Hasarlig – village in Karbi region of Iravan province (23, 93).

Hashim Gishlag – winter quarters in Zarzemin region of Iravan province (23, 123).

Hashtarak – village in Shirakel region of Iravan province (23, 134). It`s the phonetic form of *Khashtarak* as a result of the substitution of “kh” sound with “h” sound.

Hassanabad – village in Surmali region of Iravan province (159). It wasn`t mentioned in the sources after the 19th century.

Hassanagha – village in Zangibasar region of Iravan khanate. The village was ruined after the Azerbaijani population was banished in 1828-32. It was taken from the name of a person.

Hassanavar – village in Karbi district of Iravan province (169, 58). The other name is *Palasli*.

Hassanbey Gishlaghi – winter quarters in Igdır region of Iravan province (23, 68).

Hassanbey Gishlaghi – village in Igdır region of Iravan province (170, 19).

Hassanbichan – mountain in Novobayazid district of Iravan province (133). It means Hassan`s highland.

Hassanbulag – village in Gegarkuni region of Iravan province (150, 361). In the source, the written form of the village is as *Khashanbulag*.

Hassan Gala – village in Vedibasar region of Iravan khanate (159). Armenians coming from abroad settled after the Azeri population of the village was banished in 1828-32 (159). The village was called as *Shatig* in Armenian in 1955. *Hassangala* is the name of Valarshakert tower belonging to the middle ages in the basin of the province, having situated on the bank of an upper stream of the Araz River in the eastern Anatolia (142, 60).

Hassanjan – village in Darakand-Parchenis region of Iravan khanate (159). It`s known since 1590 (169, 196). It wasn`t mentioned in the sources since the end of the 19th century. It was taken from the name of a person.

Hassanjan – village in Surmali region of Iravan province (23, 64). It was taken from the name of a person.

Hassankand – village in Mazra region of Iravan province (23, 62).

Hassan Kandi – village in Goyja region of Iravan province (135, 87).

Hassankhan – village in Surmali region of Iravan khanate (159). The village was ruined after the banishment of the Azeri population in 1919. It was taken from the name of a person.

Hassanli – village in Zangibasar region Iravan province. The other name is *Mirza Hussein* (20, 259). In 1948-51 the population of the village was moved to Azerbaijan, returning back, one part of them settled in

Ranjbar village. The name of the village was *Narhasanli* in the source of 1728 (170, 15).

Hassanviran – village in Girakbulag region of Iravan province (23, 84). Ruins, belonging to a person named *Hassan* gives the meaning of a land.

Hatamkand – village in Shirakel region of Iravan province (23, 132). The name of a hamlet was originated from Goyarchin village.

Havija – village in Daralayaz region of Iravan province (23, 57).

Haytag – village in Karbi region of Iravan province (23, 92).

Heranis – village in Vedibasar region of Iravan province (159). It's also mentioned in Novobayazid district of Iravan province (133, 92). The village was ruined after the banishment of the Azeri population in 1921-22. It consists of *Eranos* name with the addition of “h” sound to the beginning. The name of the village was mentioned as *Heranos* in the source of 1728 (170, 88). *Eranos* is the phonetic form of ancient Aran tribe.

Herarus – village in Vedi region of Ravan province (169, 225).

Herher – village in Sharur-Daralayaz district of Iravan province (133). It was mentioned as Har-Har in Daralayaz region, in the source of 1728 (23, 59). Armenians coming from abroad also settled here in 1832. After it, the population of the village lived mixed with Armenians. Azeri population of the village was banished in 1918. One part of the population returned back and again settled there in 1922. In 1949 the Azerbaijani population was moved to Azerbaijan. The other part was banished in 1988 (170, 15). It's the misinterpreted form of Gar-Gar ethnonym.

Herik – village in Shirakel region of Iravan province (23, 124). The name was taken from the word of *erik* – “place of visits”, “place of staying” with the addition of “h” sound (93, 177). It's the same in meaning with the name of Arigdash village.

Herkes – aryk belonging to Molla Gassim village in Abaran region of Iravan province (23, 110). It's the misinterpreted form of *Erkez* in speech.

Herkes Zarzabil – village in Zarzemin region of Iravan province (23, 121).

Herom – village in Alexandropol district of Iravan province (133, 267). In the middle ages, the population was from different villages. It's the pronunciation of *Urum* in Armenian with the addition of “h” sound. *Rome* is pronounced as *Hrom* in ancient Armenian. But Azerbaijanis called it as *Urum*. It's the same in meaning with the name of *Horumdagh* in Kagizman district of Gars province in the 19th century (133). *Urum* means Byzantine. A name of a person belonging to Greek Provaslav church. In Shirak, there was built hormos cloister and a village was established by Armenian abbeys

coming from Byzantine (142, 63). Arakel Tabrizi mentioned the name of *Horomabad* village in Tarum of Southern Azerbaijan (57, 153). It was mentioned in the source of 1588, about cattle-breeding people who were called as *Inja-Urumlu* in Khachin province of Garabagh.

Heshin – village in Sharur-Daralayaz district of Iravan province (133, 61). The real name is *Geshin*. It was mentioned about the existence of three Azeri families in Heshin village in the source of 1727 (32, 261). The village was abolished after the population was moved to Azerbaijan in 1948-49. It has in common with Geshan village in Azerbaijan (133, 61). The meaning is unknown.

Hetug – village in Garni region of Iravan province (170, 90). The name was taken from ancient Turkish word *utug* (a room) (126, 584).

Hevij – village in Daralayaz region of Nakhchivan province (32, 260). Two Azeri and four Armenian families lived in the village.

Heydarbey – village in Jalaloghlu region of Borchali district in Tiflis province (now in Gukassian district of Armenia) (133, 8). After the banishment of the population in the 70s of the 19th century, Armenians settled in the village. The village was called as *Sverdlov* in 1940. The village was called with the name of Heydarbey Mountain there.

Heydarbey – mountain in Borchali district (133, 8). The word *Aydar*, in which “h” sound was added in speech, means a forelock, a pile of hair in the midst of the head. Keeping a forelock in the midst of the heads of children after cutting their hair meant the measure against bad spirits. The born child after the death of six-seven girls or some boys in the family carried an ear-ring, which was called *Aydar*. The boys with *Aydar* and ear-ring wore a girl’s dress till they were seven. There was a belief that bad spirits would not touch a boy wearing a girl’s dress, for his *Aydar* and ear-ring, bad spirits wouldn’t accept him as a boy. This tradition still exists in Don-Kazakhs. So, Heydar bey is a name of a mountain, Beki means a person who has *Aydar*. *Aydar* which was on the top of the mountains was accepted as a sanctuary in Azerbaijan. The name of the Heydarbaba Mountain was also taken from the word *Aydar*. Heydarbek toponym is the same in meaning with *Kakildagh* in Gazakh and Gadabey districts and *Kakilnohur* toponyms in Shamakhi district. A name of a reedy place in Gizilgum desert of the Middle Asia is saline *Aydar* (126, 41).

Heydarli – village in Gugark district. The population of the village was banished to Azerbaijan in 1988. The name of the village was taken from the name of a family.

Heyvali – village in Goyja region of Iravan province (150, 360). In Armenian sources, it was mentioned as *Keavalu*. Probably, it's a name with the moving of the population from Anatolia. *Heyve Tur* in Anatolia was mentioned in the source of 1308 (160, 55).

Hinaldagh – village in Novobayazid district of Iravan province (133). Another name is *Gongurdah*. It's the same in meaning with the names of the Hinaldagh Mountain in Javanshir and Yelizavetpol districts of Azerbaijan. The real name is *Inaldagh*. The names of *Inaldagh* and *Inalgot* in Nalchik region of Ter province in the Northern Caucasus are the same in origin with Hinaldagh. In Turkish, *inal* means a title and is the synonym of the words: khan, sultan (ruler). *Gongurdagh* consists of *gongur* (brown) in ancient Turkish.

Horadiz – village in Sharur-Daralayaz district of Iravan province (133). It was as *Horaduz* in the source of 1727 (32, 322). The village was named as *Oradiz* in 1968. The real name is *Oraduz*. The name consists of *ora* (hollow place) with the addition of “h” sound and *duz* (flat) words in Turkish (126, 415). It's a wrong opinion that *Horadiz* as if consists of *gara* (large) and *duzan* (flat) words.

Horakduz – village in Sissian region of Iravan province (170, 160). It's written in the source that, nobody lived in the village (32, 253). It consists of *orak* (castle) and *duz* (flat) words in Turkish with the addition of “h” sound. It's the same in meaning with the toponyms *Inhirag* (misinterpreted form of *al-harak* in the vicinity of Kapaz) in Nizami Ganjavi's poem “Khosrov and Shirin”, *Herk* castle in the vicinity of Ganja in Zakariya Gazvini's work (the 13th century), *Herek* in Kirakhos Gaudraketsi (the 14th century), the *Herek* Mountain in Abdurrashid Bakuvi's work (the 15th century).

Horat – village in Girkhbulag region of Iravan province (23, 77). The other name is *Karaburun*.

Horbadagh – village in Sharur-Daralayaz district of Iravan province (159). It was as *Hurevadik* in the source of 1727 (it consists of *gurba* (three) in Mongolian and *dik* (top), *yuksaklik* (height) in Azeri) (32, 287). The existence of six Armenian families in the village was mentioned in the source. After the banishment of the Azeri population, Armenians coming from Turkey settled in the village. One part of the Azeri population came back in 1922 and lived together with Armenians. Azerbaijanis were banished from the village in 1988.

Hors – village in Zangazur district of Iravan province (133), now in Meghri district of Armenia. The Azeri population of the village was

banished to Azerbaijan in 1988. The local pronunciation form is *Kors*. It's the misinterpreted form of *Gorus*. It represents the name of an ancient Turkish tribe *Gerus*.

Hortug – village in Daralayaz region of Iravan khanate (159). The village was ruined after the banishment of the Azeri population in 1832 (159). It's the misinterpreted form of *Uruttug*. It consists of *urut* (dry) in ancient Turkish and “tug” affix with the addition of “h” sound to the beginning of the word (93, 616).

Hortun – village in Iravan district of Iravan province (133, 66). It is also called as *Yukhari* (upper) *Chanakchi* (20, 236). The village was abolished after the population was moved to Azerbaijan. It consists of *or* (fortress) (147, I, 467) and *ton* (hill) (126, 557) with the addition of “h” sound to the beginning of the word.

Horum – village in Shirakel region of Iravan province (23, 129). It's the misinterpreted form of *Urum*. It's the same in meaning with the name of *Herum*, *having* mentioned as another name of Barda in the poem “*Iskandarnamah*” by Nizami Ganjavi (79).

Horuslu Divin – village in Girkhbulag region of Iravan province (23, 83). It means “Horuslu in the vicinity of Divin”. It represents the name of an ancient Turkish *Gorus* tribe.

Hostun – village in Daralayaz region of Iravan khanate (159). Armenians also settled in the village in 1918. The village was ruined related to the collectivization in the 30s of the 20th century. It consists of *ostan*, *osten* (an irrigation canal drawn from the river, aryk or a small river) (147, I, 554) with the addition of ‘h’ sound in Turkish.

Hrans – village in Goyja region of Iravan province (150, 360). The written form of Aran village in Armenia. It represents the name of an ancient Turkish *Aran* tribe.

Hunut – village in Zangazur district of Yelizavetpol province (133). Armenians coming from Turkey settled in the village after the banishment of the Azerbaijani population in 1918. One part of the population returned in 1922 and lived mixed with Armenians. Azerbaijanis, living in the village, were banished in 1988 (20, 156). It was founded after the settlement of *Hun* tribes, which came to the Southern Caucasus at the beginning of our era. There are many information in the sources about Hun tribes in Albany. Favst Buzand wrote about Hun tribes in Albany in the events belonging to the second half of the 4th century. Such information can be also seen in “*The History of Albany*”. The author of the 5th century - Yelische called the wall of the Sasani's empire between Beshbarmag rock and the sea as the

defensive wall of Huns. Another author of the same century Lazar Harbetsi called this wall as a fortress between Huns and Albanians. There were also information about Hun tribes, living in Albany in the sources, belonging to Syria and Byzantine.

Hushyatag – village in Karbi region of Iravan province (23, 94). It's the misinterpreted form of Gushi Fields.

Husseinbeyli – village in Novobayazid district of Iravan province. The village was ruined after the banishment of the population in 1917-1918. The village was founded in the result of the settlement of families, belonging to Husseinbey.

Husseinguluaghali – village in Novobayazid district of Iravan province, now in Basarkechar district (133, 70). The population of the village was engaged in cattle-breeding. The names of the lands of village cattle-breeders in summer pasture were Lilpar and Tantur-Toytag (136, 34). It was called *Narimanov* in honour of Nariman Nnarimanov, well-known Azerbaijani political figure and writer, in 1935. The population of the village was banished to Azerbaijan in 1988. The village was founded in the result of the settlement of families belonging to Husseingulu Agha from Gazakh district.

Hussein Kand – village in Surmali region of Iravan khanate (133, 70). The village was ruined after the banishment of the population in 1918.

Hussein Kand – village in Saatli region of Iravan khanate (159). The village is situated in Surmali district at the beginning of the 20th century (133, 70).

Husseinushaghi – village in Novobayazid district of Iravan province, now in Basarkechar district. The Azerbaijani population of the village was banished to Azerbaijan in 1988. It means “the family of Hussein”.

Ibish – village in Alexandropol district of Iravan province (133, 100). In 1988 the population was banished to Azerbaijan. The other name is *Ayichingili*. Because of belonging to the person named *Ibish*, Ayichingili village carries his name. It's the same with *Ibish* village in Gars province in the 19th century (ibid).

Ibrahimabad – village in Surmali district of Iravan province. The village was ruined after the Azeri population was banished in 1918. This was mentioned as *Igdir Maga* in the source belonging to 1728. As the village belonged to Ibrahim (owner), it carries his name.

Ibrahimkandi – village in Maku region of Iravan province (23, 40).

Ibrahimsultan Gishlaghi – village in Iravan district of Ravan province (169, 64).

Ibrahimhajili – village in Igdır region of Iravan province.

Igdır – village in Surmalı district of Iravan province (133, 100). A village in Igdır region of Iravan province since 1728. It's from the name of Saljug Oghuzs's *Igdır* tribe. There are 42 villages named *Igdır* (34, 423).

Igdır Mova – village in Surmalı region of Iravan province (133, 100).

Igdılı – village in Khinzirak region of Iravan province (23, 47). The population is from Reyhanlı tribe (ibid).

Ignalar – village in Shirakel region of Iravan province (170, 128). It's also mentioned named as *Gulajik* in the source (ibid). See: İynalı.

İkinji Arhaji – village in Surmalı district of Iravan province (133). The village was ruined after the banishment of its population in 1919.

İkinji Ariglı – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol province. The village was ruined after the banishment of its population in 1918.

İkinji Aylanlı – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined after the banishment of its population in 1918. See: Aylanlı.

İkinji Bahlul – village in Talin region. The population was banished and the village was ruined in 1897 (6, 171). The real name is *İkinji Bahlulkand*.

İkinji Bayandur – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol province (133). The Azeri population was banished and Armenians coming from Turkey settled in 1918. The village was called as *Vagatur* in Armenian.

İkinji Chatgiran – village in Iravan district of Iravan province. It is a settlement founded from Chatgiran village in the middle of the 19th century. The Azeri population was banished and Armenians and Yezid Kurds coming from Turkey settled in the 70s of the 19th century.

İkinji Garakılsa – village in Amasiya (Gizilgoch) region. The Azeri population was banished and Armenians settled in 1878 (6, 171). It was named as *Dzorashen* in Armenian in 1935.

İkinji Gilinjaytag – ruined village in Talin region.

İkinji Gulubak – village in Echmiadzin district of Iravan province (133). The Azeri population was banished and the village was ruined in 1918.

İkinji Kakalı – village in Sissian region of Zangazur district. The Azeri population was banished and the village was ruined in 1918.

Ikinji Kharaba – ruined village in Abovian region.

Ianchalan – village in Garnibasar region of Iravan khanate. In 1828-32 the Azeri population was banished and Armenians coming from abroad settled there (159). It was mentioned as the village in Echmiadzin district in the second part of the 19th century (133, 101). In 1935 the village was named as *Ardashavan* in Armenian. It's from the name of "Ilan piri" (snakes' sacred place) in the vicinity of the village.

Ilanchi – village in Shirakel region of Iravan province (23, 130).

Ilandagh – mountain in Alexandropol district of Iravan province (133, 101). It's the same in meaning with the names of the mountains: *Ilandagh* in Akhalkalak district of Tiflis province, *Ilandagh* in Javad district of Baku province, *Ilanludagh* (133, 101) in Nakhchivan district in the 19th century.

Ilangishlag – village in Echmiadzin district of Iravan province. The village was ruined after the Azeri population was banished in 1918. It probably, means "winter quarters, where the snakes are".

Ilanli – village in Sharur-Daralayaz district of Iravan province (133). The village was ruined after the banishment of its population in 1918. It was known since 1728 (170, 16). There are many geographical names with *ilan* – "snake" component in Azerbaijan and Armenia. *Ilanlidagh* (Fuzuli region), *Ilanli* Guney (Kalbajar region), *Ilanli* Hill (Aghdam region, Ashaghi (down) Garvand village), *Ilanli* valley (Babak, Gazakh, Gadabey, Masalli regions), *Ilanli* Gobu (Imishli region), *Ilandagh* (Nakhchivan), *Ilangaya* (Lachin region) and so on. It is difficult to determine concrete meanings of the word *snake* in these toponyms. It is the same in origin with three *Ilanli* villages (133, 101) in Gars region of Gars province in the 19th century. It is the name of a tribe founding *Ilanli* village. This tribe is connected with *Alan* tribe of ancient Turkish in origin. Garachays and Bulgars, living in the Northern Caucasus, call themselves as *Alans*. Probably, *Alans* came in the composition of Huns and Bulgars at the beginning of our age. A branch of *Ersari* tribe in Turkmenistan is called *Ilanlar* (about the *Ilan* and *Yilan* mountains there, see: S. Ataniyazov, Vocabulary, p. 173). It is the same in origin with *Ilanli* village (Shamakhi region) and *Ilandagh* (Julfa region) in Azerbaijan.

Ilanli – village in Shirakel region of Iravan province (170, 134). The name of the village was also mentioned as *Aghbulag* in the source.

Ilanli – village in Mazra region of Iravan province (23, 61).

Ilanli – village in Girkebulag region of Iravan province (23, 89). It's situated in the vicinity of Takavert village.

Ilanli – village in Gars district (then in Amasia district) of Gars province (133, 101). It was named as *Chaybasar* in 1946. The population of the village was banished to Azerbaijan in 1988. It's known since the 17th century (150, 190). In 1991 the village was named as *Areshvat* in Armenian.

Ildirimtutan – mountain in Novobayazid district of Iravan province (133, 101).

Iligak – village in Shirakel region of Iravan province (23, 134).

Ikandi – village in Shirakel region of Iravan province (170, 127).

Ikavank – village in Gerakuni region in Armenian of Iravan province (150, 361). It consists of “alga” - the sunny part of the mountain and “vang” - church, cloister in Turkish.

Ikchichi – village in Iravan province. It is mentioned in Armenian source, that the village was founded in a place where the herd of Iravan khans were kept (150, 106).

Ikhighorughu – village in Echmiadzin region of Iravan district in Iravan province (133, 102). The village was ruined after the banishment of its Azerbaijani population in 1918. The village was called with the name of a place named as “the herd reserve “. And the herd reserve is the name of a place, where Iravan khans (rulers) kept their herd.

Ikhiyabi – village in Alexandropol district (later in Akhurian region) of Iravan province (133, 102). Azeri Turks were banished and Armenians coming from Turkey settled there in 1878 (6, 171). The village was called as *Haykabats* in Armenian in 1946. It is as “Ikhi Abi”. It represents the name of a place of a herd, belonging to a person named *Abi*.

Illi – village in Amasia district. In 1878-1880 the Azeri population of the village was banished and Armenians coming from Turkey settled there. Another name is *Elli-Garakilsa* (6, 169). In 1978 the village was named as *Hogmik* in Armenian. It's from the name of Ellidara valley.

Imazli – village in Borchali district (now in Tashir region of Armenia) of Tiflis province (133, 102). The population was banished to Azerbaijan in 1988. The meaning is unknown.

Imamarkh – village in Iravan province (150, 183). It's the name of an aryk, having drawn from the Garasu River by the khan of Iravan – Safikhan (150, 227). See: Khatunarkh.

Imamverdi Galasi – village in Garnibasar region of Iravan khanate (159). Azeri Turks were banished and the village was ruined in 1828-1832 (159). The village is from the name of “Imamverdi fortress” ruins nearby.

Imanshalu – village in Garnibasars region of Iravan khanate (159). It was since 1590 (169, 206). It's as *Imanshali* in the source of 1728 (23, 49). Armenians coming from abroad also settled in the village in 1828-1832. The population consisted of Azerbaijanis and Armenians in 1886. Azerbaijanis were banished in 1918 (11, 164). The village was called as Mikhchian in Armenian in 1935. *Imanshali* is in the meaning of "Iman's tribe".

Imirkhan – village in Alexandropol district of Iravan province (133, 102). A village in Shirakel region in the source of 1728 (23, 129). Azeri Turks were banished and Armenians coming from abroad settled in 1878 (6, 172). The village was called as *Saratak* in Armenian in 1940.

Imirli – village in Echmiadzin district of Iravan province (133, 102). The Azerbaijani population was banished and Yezid Kurds coming from Turkey settled in 1878 (6, 171). The village was named as *Tutujur* in Armenian in 1950. It was founded in the result of the settlement of Yeryuk's *Amirli* tribe (95, 11), having lived in the west of Anatolia in the middle ages. Amirlu tribe belonged to Aghgoyunlus before that time (34, 160). It represents the name of Saljug Oghuz's *Eymur* tribe in origin. It's the same in origin with the name *Imirli* (originally, *Eymurlu*) tribe, having lived in Garabagh at the beginning of the 19th century. The relation with the Inaldagh (133, 102) Mountain in the Northern Caucasus and the Hinaldagh in Azerbaijan in the 19th century is unknown. See: Genali.

Inakbulag – summer pasture in Abnik region of Ravan province (169, 258). The real name is *In-Agbulag*. It consists of "in" - cave, animal cave and *Agbulag* words in Turkish. It's in the meaning of white spring in the vicinity of the cave.

Inakdagh – village in Alexandropol district of Iravan province. The Azeri population was banished to Azerbaijan in 1988. Another name is *Yenikand* (20, 287).

Inakdagh – mountain in Alexandropol district of Iravan province (133). In the 19th century, there were four *Inakdagh* mountains in the Caucasus (in Borchali, Javad, Yelizavetpol and Novobayazid districts) (133,102). It consists of "in" - cave and *nak* suffix in ancient Turkish. Inakdagh is in the meaning of "the mountain with cave".

Inakdagh – two mountain peaks in Novobayazid district of Iravan province (133, 102).

Inakli – village in Karbibasars region of Iravan khanate (159). The village was abolished after the population was banished to Azerbaijan in

1949. It's probably a borrowed name. The name of Inak village in Eastern Anatolia in the first half of 17th century is known (91,19).

Inakli – village in Sardabad region of Iravan khanate (159). It was as *Inaklu* in the literature belonging to the 19th century (133, 102). The village ruined after the population consists of Azeri Turks was banished in 1828-1832. It's probably a borrowed name related to the move of the population.

Inakli – village in Garni region of Iravan province (23, 101).

Inalli – village in Nairi region. The village was ruined after the banishment of its population in 1918 (6, 172). A branch of Shamlu Turkish tribe called this way, because of their living place in Syria (Sham) in the 13th century, was Inalli (34, 175).

Inga – village in Darakand Parchenis region of Iravan khanate (159). The village was ruined after the population was banished in 1918. It was mentioned as an arable land belonging to Guzugudanli people in the source of 1728 (170, 17). And probably, arable land is from the name of Gipchags' *Anja* tribe. See: Karancha, Alinja, Zarinja.

Ingala – village in Ararat district of Vedibasir region in Iravan khanate (159). The population was moved to Azerbaijan and the village was abolished in 1949. The other name is *Kichik Hakhis* (20, 227). The village was called with the name of Ingala fortress nearby. The name of the fortress consists of the words: *in* (cave) and *gala* (fortress) in Turkish. It is the same in meaning with the names of mountains: *Enlidagh* (126, 134) (Goranboy region) and *Injadagh* (Shaki region) in Azerbaijan.

Ingala – village in Shirakel region of Iravan province in 1728 (23, 128).

Inja – village in Maku region of Iravan province (23, 41).

Inja – village in Surmali district of Iravan province (133, 106).

Inja – village in Khinzirak region of Iravan province (170, 7).

Injabel – mountain in Gafan region.

Injadara – village in Vedi region of Ravan province. Another name is *Ganjali* (169, 222). It consists of the name of Gibchags' *Anja* tribe and the word *var* (a place, a territory belonging to people in summer pasture and winter quarters) in Azerbaijani in the 19th century.

Injavar – village in Zangazur district (now in Sissian region of Armenia) of Elizavetpol (Ganja) province (103, 154). The village was ruined after the banishment of its Azeri population in 1918. The population returned in 1922, settled in neighboring Khalaj village (20, 144).

Ipakli – village in Karbi region of Ravan province (169, 207). A village in Iravan district of Iravan province (133, 103). The village was ruined after the banishment of its population in 1918 (11, 164).

Irabad – village in Darakand-Parchenis region of Iravan khanate (159). The village is not mentioned after the middle of the 19th century. It consists of the words: *ir* [the sunny side of the mountain (126, 335), wavy mountain top] and *bat* (slope, pass, surface) (143, 4, 2, 1617) in Turkish languages. *Ir* is represented in the names of the mountains: *Kokh-Ir* (Goranboy region), *Gara-Ir* (Guba region), *Sari-Yer* (Kalbajar region, in misinterpreted form) in Azerbaijan. And *bat* part of the toponym is represented in the names of the mountains: *Aghbed* in Artsak province of Albany in the 7th century (“The History of Albany”), *Hagbat* in Armenian Khotavang inscription of 1283 (82), [it’s as *Akhpat* in Armenian source of the 17th century, (57)], *Akhbatkheyir* in Azerbaijan now (see: Bulkheyir), *Girdabad* (Aghsu region), *Aghnabat* (mountain in Gazakh region, from the words *agin* [hill, height (126, 637) and *bat*], *Shahnabat* (in Guba region, flatness on the slope of the Shahdagh, from the words of *shakh* (mountain slope) and *bat*), *Salavat* (a pass between Gabala and Guba regions), *Kasabet* village in the Mountainous Garabagh, *Baran-Bet*, *Khoshabet* (Ismayilli region) and *Charchenbet* (Lachin region).

Iraganni – winter quarters in Iravan district of Iravan province (133, 103). The village is not mentioned in the sources after the end of the 19th century. It consists of the word *ir* (see: Ir-Abad) in Turkish languages and the name *Aganni* (originally, Aginli) (see: Agin) people.

Irani Gara – village in Maku region of Iravan province (23, 43). The real name is *Arani Gara*, that’s “the lowland (winter quarters) of Gara”.

Irakand – village in Mazra district of Iravan province (23,61).

Iravan – Armenia’s capital. It was known since the 6th-7th centuries. The consisting of it as if from the name of Yerebuni fortress mentioned in Urartu sources is a fancy. The toponym consists of the words: *ir* (the sunny side of the mountain, wavy mountain top) in Turkish and *van* (place) in Persian. *Yerevan* form of the name is an Armenian writing of it. The toponym is in the form of *Yerevan* is pronounced as *Iravan* or as *Erivan* in Armenian and according to the rule of the addition of “y” sound before “e” sound and reading of it as “ye” (see: E. Tumanian. The Old Armenian language, p. 24). It consisted of Iravan Tapabashi and Damirbulag parts at the beginning of the 19th century. The names of places in the suburbs of the city are as follows: Abbasdara, Keshagli, Abagayat, Gizilgaya, Darabagh, Darakand, Dalma, Norageg, Khosrovabad, Sabzik (159, 463).

Irimli – village in Khinzirak region of Iravan province (170, 7). It’s mentioned in the source that the village was also called as *Uzenli* and

belonged to Shaktabad people (170, 7). It's from the word *urema* (forest, bush on the bank of a river) in Turkish.

Irind – village in Talin region of Iravan khanate (159). It's as *Rind* in Sharabkhana region of Iravan province in the source belonging to 1590. It's as *Rand* in Darlayaz region of Iravan province. The ruins of villages are known name as *Rind* in Sharur-Daralayaz district in the 19th century (133, 212). Originally: Randi. It consists of the word *ran* (pasture) (see: 108, 186) and the affix *di* (li) in Turkish. Later the sound 'i' was added to the beginning of the name in speech. It's the same in meaning with Randi toponymy (108, 186) in Kazakhstan. The Azeri population had to move to Turkey in 1912. Later on, Armenians coming from Iran, settled in the village (672). Originally, *Rand*, as the sound 'i' was added to the beginning of it in speech. See: Randamal.

Irkhanli – winter quarters in Alexandropol district of Iravan province (133, 104).

Irmis – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 104). It is as *Irimis* in the source (133, 104). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Artashat* in Armenian in 1946. Originally, *Urumis*. *Urumis* consists of *Rum* (Byzantium) toponym and "s" - plural affix in ancient Turkish. See: Harom and Khurma. Probably, the toponym is the misinterpreted form of the name *Ahuramazda*. See: Aramaz, Armaz, Armus and Aramis.

Isakhanli – village in Shirakel region of Iravan province (170, 145). It is mentioned also called as *Iskhakli* in the source (ibid).

Ishkhavang – village in Girkhbulag region of Iravan province (23, 36).

Iskandarabad – village in Echmiadzin district of Iravan province. The village was ruined after the banishment of its population by Dashnaks in 1918. It consists of a person name *Iskandar* and the word *abad* (village).

Ismayilbeyli – village in Aralig region of Ravan province (169, 270).

Ismayilli – village in Igdirdir region of Iravan province (170, 19).

Istefa – village in Surmali region (in Surmali district in the 19th century) of Iravan province (170, 17). The meaning is unknown.

Isti – village in Khinzirak region of Iravan province (170, 7).

Istinakh Chiragli – village in Surmali region of Iravan khanate (159). Azeri Turks were banished and the village was ruined in 1828-1832. It represents the name of Chiraglu tribe of ancient Turkish in origin. See: Chiragli.

Istisu – village in Azizbeyov region of Sharur-Daralayaz district in Iravan province (133, 105). It was called as *Jermuk* (Istisu) after Armenians had settled in the village in the middle of the 19th century. Azeri population was banished in 1988.

Itgiran – village in Daralayaz district of Iravan province. It was mentioned as *Itgiran* in Mavaziyi-Khatun region of Ravan province in the source (169,133). It's mentioned as a village belonging to a person, named Hussein Valadi (son) Movlud in the source (170, 165). The village was called *Gulustan* in 1935 as it sounded badly. The population was banished to Azerbaijan in 1988. The first component of the toponym consists of the name of Gipchags' *Et* tribe. The name of one of Poloves' (Gipchaglar) tribe was mentioned as *Etebichi* (from *Et* ethnonym, the word and *ichi* patronymic affix added in Russian) in the southeast of European fields in a Russian chronicle of 1185 (A. I. Popov. The names of nations of USSR. L., 1973, p. 130). The name of this tribe is represented in the name of Etil village (*Et* - people, tribe). The spending of *Idlu* people (misinterpreted from of *Etlu*) winter seasons in Kurak Arani (winter quarters on the bank of the Kurakchay River) of Ganja district is mentioned in the source of 1588 (167, 216). Mahmud Gashgari also mentioned the name of *It-Pecheneg* tribe speaking about Oghuz tribes. *Giran* component of the toponym consists of the word *kuren*, *kuran* (military camp, temporary staying place of cattle-breeding people) (126, 117) in Turkish (see: Budagov L. Z. 2, 152; Radlov B. B. 2, 2, 1455). The 13th century author Rashidaddin wrote that, when cattle-breeding people stayed in some place, a stay consisting of huts in a round form, the tent of the khan in the middle of it - was called as *kuran*. As a rule, every *kuran* consisted of 1000 huts (Rashidaddin. Book 1, M.,L., 1952, p. 18). As a rule, *kuren* united relative families and khan was at the head of it (see: Pletneva S. P. - M., 1990, p. 45). The name of Itogli Khan is mentioned in Gipchags in Russian source of the 12th century (ibid, 147). *Etilar* mountain oronym (133, 303) in Guba district in the 19th century, *It-Sirti* mountain, *Itkolu* river in Nalchik district of Ter province in the Northern Caucasus, *Et-Kala* (133,303) in Grozni district of that province, *It-Yan* mountain in Yelizavetpol province in Azerbaijan (133, 105), *Idleti* [from *Idli* and *eti* (place) in Georgian] in Gori district of Tiflis province (133, 101), *Atjalar* (originally, *Etjalar*, from *Et* tribe) villages in some of our regions in the 19th century are connected with this ethnonym. The village means "the camp of *Et* tribe". See: Etil and It-Koy.

Itkoy – village in Sardarabad region of Iravan khanate. See: 159. The Azeri population was banished and the village was ruined in 1828-1832

(159). It consists of the name of Gypchag's *Et* tribe and *koy* (village) in Turkish.

Itlija – village in Shirakel region of Iravan Province (23, 125). It expresses the name of Gypchags' *Et* (It) tribe. It is in the meaning of "Kichik Itli" (Little Itli). See: Etil and Itgyran .

Iydali – village in Sardabad region of Iravan khanate (159). It's as *Iydali* in the source. Armenians coming from Turkey settled after the Azerbaijani population was banished in 1918. The village was named as *Pshatavan* in Armenian in 1947. It was mentioned as *Igidlu* in the source belonging to 1728 (170, 7).

Iydali – village in Echmiadzin district of Iravan province (133, 100). It's as *Igdalu* in the source. The name of the village was not mentioned in the sources after the end of 19th century. It was called with the name of the Iydali Mountain.

Iydali – mountain in Echmiadzin district of Iravan province (133, 100).

Iydali – winter quarters in Zangazur district of Yelizavetpol (Ganja) province (133, 100). It must be mentioned that, there were *Birinji* (first) *Iydali* (another name is *Farajbeyli*) and *Ikinji* (second) *Iydali* (another name is *Shamovlu*) villages in Zangazur district in the 80s of the 19th century (103, 154). The winter quarters is not mentioned in the sources after the end of the 19th century. It was one of the hamlets (Kichik Gilatag, Igid Ali, Garabash and Govushug), having founded from Gilatag village according to the information belonging to the 80s of the 19th century (103, 152). The winter quarters was formed from the name *Iydalik*.

Iyli Garakilsa – village in Amasiya region. It was called *Illu* in 1935 and *Hogmik* in Armenian in 1978.

Iynadir – village in Goyja region of Iravan province (23, 56). It's from the words: *agin* (hill) and *tor* (mountain pasture) in Turkish.

Iynadiz – village in Daralayaz region of Iravan province (23, 57). It's as *Iynaviz* in another part of the source (ibid). It's the same with *Ignazor* village of Gars province in the 19th century (133, 100). It consists of the words: *agin* (hill) (126, 637) in Turkish and *diz* (fortress) in Persian.

Iynadus – village in Girkhbulag region of Iravan khanate. It is as *Iynaduz* in Turkish source of 1728 (23, 80). It is situated in the vicinity of Gulluja village (ibid). Azeri Turks were banished and the village was ruined in 1828-1832. It's as *Eknaduz* in the source of 1728 (170, 32).

Iynali – village in Daralayaz region of Iravan province (23, 58).

Iynali – village in Karbi region of Iravan province (23, 85). It's situated in the vicinity of Guzuchular village (ibid). The population is from Guzugudanli tribe (ibid).

Jabachili – village in Masis region. *Jrahovid* in Armenian since 1960.

Jabachilu – village in Zangibasara region of Iravan khanate (159). It's as *Jabachili* in the Turkish source of 1590 (169, 58). It is also mentioned in the source of 1728 (170, 75). The Azeri population of the village was banished and Armenians settled in 1918. Then the village was named as *Arevshat* in Armenian, then, in 1960 it was called as *Jrahovit*. It is from the wods of *jaba* (bullock), *jabachi* (gun smith) in Turkish.

Jabinli – village in Abaran region of Iravan province (169, 232). See: Chivanli.

Jaf – winter quarters in Surmali district of Iravan province (133, 81).

Jafarabad – village in Zangibasara region of Iravan khanate (159). The Azeri population of the village was banished and Armenians settled there in 1828-1832. The village was named as *Argavand* in Armenian in 1946. It consists of the word *abad* (village) and a person name Jafar.

Jafarabad – village in Sardarabad region of Iravan khanate. It is known since 1728 (23, 47). The Azeri population of the village was banished and Armenians coming from Turkey settled in 1918. The village was named as *Getashen* in Armenian in 1946.

Jafar Kandi – village in Vedi (Vadi) region of Iravan province (170, 10). It is situated in the vicinity of Garabagh village (ibid).

Jafarkhan – village in Sardarabad region of Iravan khanate. The village was ruined after the banishment of its population in 1828-1832 (159).

Jafarli – village in Daralayaz region of Iravan province (32, 277). It is said in the source that nobody lived in the village, they had moved because of being Shiah.

Jafarli – village in Iravan district of Iravan province (133, 81). The complete name is *Jafarli Gunnut* (ibid). The village was ruined after its population was moved to Azerbaijan in 1948-1949. The name of *Jafarli* village is mentioned in Vedi region in the source of 1728 (170). It represents the name of *Jafarli* tribe of Gazakh people.

Jafar Tashanlu – village in Shirakel region of Iravan province. Another name is *Arikhlu* (ibid).

Jagasgird – village in Karbi region of Iravan province (23, 89). “The population is from Garajalar tribe “ (ibid).

Jaghatay – village in Sharur-Daralayaz district of Iravan province (133). It is known since 1728 (170, 14). The village was ruined after the banishment of its Azeri population in 1918. It was founded as a result of the settlement of Kangarli's *Jighatay* tribe. One of the tribes, having lived in the territory of the Southern Azerbaijan was *Chagatay* in the 13th-14th centuries (145).

Jaghazur – village in Daralayaz region of Iravan province (23, 57).

Jagin – village in Vedi region of Iravan province (23, 105). See: Chigni.

Jahandar – village in Shirakel region of Iravan province (23, 137). Another name is *Galajig* (ibid).

Jhangir – village in Shirakel region of Iravan province (23, 129). Another name is *Galajig* (23, 137).

Jahanshadilli – village in Girkhbulag region of Iravan province (23, 83). Originally, Jahan Shadili. See: Shadili.

Jalairli – village in Aralig region of Iravan province (170, 20). It was founded as a result of the settlement of *Jalair* tribe Turkish in origin, coming in the composition of Mongols in the 13th century.

Jalalkandi – village in Aghjagala region of Ravan province (169, 191). Another name is *Gizilviran*.

Jalakand – village in Noyemberian region.

Jalaloghlu – village in Borchali district (now in Stepanavan region of Armenia) of Tiflis province (133). Armenians also settled in the village in 1918. The village was called as *Stepanavan* in 1924. The population of the village was banished to Azerbaijan in 1988. It is the name of the village founded by Amir (ruler) Mahammad bey Jalaloghlu in the middle of the 16th century (16, 14). There was *Jalaloghlu* village also in Arzurum province of Turkey in the 17th century (91, 17).

Jalladli – village in Darachichak region of Iravan province (23, 53). It is situated in the vicinity of Darachichak village (ibid).

Jalladvirani – village in Abnik region of Ravan province (169, 255).

Jalligol – summer pasture of Agala village in Novobayazid district of Iravan province (136, 32).

Jamalgol – village in Goyja region of Iravan province (23, 55). It's from the word *jamal* (a face) in Arabic.

Jamishbasan – village in Vedibasari region of Iravan khanate (159). It is as *Jamushbasan* in Iravan district at the beginning of the 20th century (133, 80). The other name is *Jamishli*. The village was ruined at the beginning of the 20th century. It was founded on the basis of "Jamishbasan" winter quarters in the middle of the 19th century. It is compared with the toponyms

of *Jamushgala* (133, 80) and *Jamushkala* in Gars district of Gars province, *Jamish-Tash* (133, 80) in Kagizman district of that province in the 19th century.

Jamishjur – river in Alexandropol district of Iravan province (133, 80). It is from the words: *jamish* (buffalo) in Azeri and *jur* (water, river) in Armenian.

Jamishli – village in Abaran region of Iravan khanate (159). The Azeri population of the village was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Aragats* in Armenian in 1938. It is the same with the name of *Jamushlu* ruined village in Gars province in the 19th century (133, 180). Probably, it is from the name of Gizilbash's *Jamish-Gazakli* tribe (24, 192).

Janahmad – village in Igdir region of Iravan province (170, 9).

Janahmad Gishlaghi – winter quarters in Igdir region of Iravan province (23, 68). “The population is from Gara Hajili people” (ibid).

Janahmadli – village in Abnik region of Ravan province (169, 257).

Janahmadli – village in Armus region of Ravan province (169, 252).

Janahmadli – village in Novobayazid district of Iravan province (133, 80). It is known since 1590 (169, 257). The other name is *Sultanali Gishlag* (ibid). It was called as *Sultanali Gishlag* in 1968. The population of the village was banished to Azerbaijan in 1988.

Janahmad Sabitlu – village in Girikbulag region of Iravan province (170, 42).

Janan – village in Zar region of Ravan province. Another name is *Javanshah* (16, 328). The meaning is unknown.

Janbaghcha – village in Borchali district (now in Oktemberian region of Armenia) of Tiflis province (133). It consists of the words *chang* (hill), *chan* (slope) (126, 607) and *baghcha* (little garden) in Turkish. It is the same in meaning with the name of the Janbaz Mountain from the words of *chang* (slope) and *baz* (precipitous) (see: Boz Abdal) in Azerbaijan (Goranboy region).

Jandar – village in Abaran region of Ravan province (169, 236). It represents the name of Chandar tribe Oghuz in origin (see: The Islam Encyclopaedia, 3, 35) (49, 60). It is the same in origin with the names of *Chandar* tribes in Turkmenistan and Uzbekistan, with the name of *Chandirli* region in Khalaj (Salyan region) and *Bum* (Gabala region) villages of Azerbaijan (22, 65).

Jandarlar – village in Karpi region of Ravan province (169, 211). The palace guard of Saljug Sultans in the 12th-13th centuries. They were granted with lands and settlements for their serving of Sultans.

Jandarvish – village in Darakand-Parchenis region of Iravan khanate (159). The village is not mentioned in the sources after the end of the 19th century. It consists of the words *jan* (dear) and *darvish* (wondering hermit) in Persian. It is in the meaning of “dear (respected) wondering hermit”. It is known since 1728 (170, 17).

Janfida – village in Echmiadzin district of Iravan province (133, 80). It is known since 1590. The other name is *Aghjavang* (169, 248). It is as *Janfada* in Khinzirak region in the source of 1728 (23, 47). Armenians coming from Turkey settled in the village in 1918. It is as “Janfada people Reyhanlu” (170, 7) in the source of 1728. It’s the name of one of the branches of *Janfada-Reyhanli* tribe (see: Reyhanli). The tribe is from a person name Janfada.

Jangur – village in Mazra region of Iravan province (23, 61). See: Asgi Jangur.

Jangurtaran – mountain in Novobayazid district of Iravan province (133, 80).

Jani – village in Daralayaz region of Iravan khanate (159). It’s mentioned in Sharur-Daralayaz district in the source belonging to beginning of the 20th century (133, 80). The village was ruined connected with the collectivization in the 30s of the 20th century. Probably, it is from the name of Jani region, the centre of which was Samsun in the vicinity of Trabzon city of Turkey (16, 14).

Janibey – village in Karbi region, Iravan province (23, 89). “Janibey Goy belonging to Darachichak” (ibid).

Jani Gabaglu – village in Sharur-Daralayaz district of Iravan province (133, 80).

Janjik – village in Abaran region of Iravan khanate. It’s as *Chanjak* in the source of 1728 (23, 109). The Azeri population of the village was banished and the village was ruined in 1828-1832 (159). The local pronunciation form is *Janjig*. It’s as *Janjik* in the Armenian source of the 17th century (150, 365). It consists of the word *chang* (hill, slope) (see: *Janbaghcha*) and a diminutive affix *jik* in Turkish. Maybe the *jik* component of the toponym is from the word *chik* in Turkish (see: Jikdamli).

Jangi – village in Alexandropol district, now in Abaran region of Iravan province (133, 80). The population of the village was moved to Azerbaijan

and Armenians settled here in 1948-1949. The village was named as *Vardablur* in Armenian in 1950.

Jangitapa – peak of the Pambak Mountain range in Alexandropol district of Iravan province (133). It consists of the words *jang* (battle) in Persian and *tapa* (hill) in Azeri. See: Chankitapa.

Jannatabad – village in Surmali region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1918. It's from a person name *Jannat* and *abad* (village).

Jannatabad – village in Echmiadzin district of Iravan province (133, 80). The Azerbaijani population of the village was banished and Armenians settled there in the 70s of the 19th century. The population of the village were Armenians in 1886. The village was ruined at the beginning of the 20th century.

Jannatli – village in Iravan district of Iravan province (133, 80). Yezid Kurds coming from Turkey also settled in the village in 1880. Azeri population of the village was banished and Armenians coming from Turkey settled there. The village was named as *Tsovashen* in 1940 and as *Lanjatsap* in Armenian in 1967.

Jantapa – mountain in Novobayazid district of Iravan province (133, 80). It consists of the words *chang* (slope) and *hill* in Turkish. See: Janbaghcha.

Jantapa – winter quarters in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined connected with the collectivization in the 30s of the 20th century.

Jarahaji – village in Abaran region of Ravan province (169, 235).

Jarchi Gishlaghi – winter quarters in Zorzamin region of Iravan province (23, 122).

Jarghan – winter quarters in Noyemberian region.

Jarish – village in Abnik region of Ravan province (169, 254). See: Chirish.

Jarjaris – village in Alexandropol district of Iravan province (133, 81). The Azeri population of the village was banished and Armenians settled there in 1918. The village was named as *Derek* in 1978. The meaning is unknown. It is as *Jar* in the Armenian source belonging to beginning of the 18th century (150, 352). The name of the *Jarjar* mountain is mentioned in Oltin district of Gars province in the 19th century (133).

Jarjayis – village in Abaran region of Ravan province (169, 240). The phonetic form of a person name *Georgius*.

Jarjeys – village in Shirakel region of Iravan province (23, 136). It is the pronunciation form of the name *Georgius* in Arabic. See: Jarjayis.

Jarjur – village in Shirakel region of Iravan province (23, 125).

Jarmanis – village in Vedi region of Iravan province (23, 105). Originally, Charma-Naus. It consists of the words *charma* and *naus* (the temple of fire-worshippers).

Jarmaris – village in Vedi region of Ravan province (169, 223).

Jarullah – village in Talin region of Ravan province (169, 249).

Javangishlag – village in Garni region of Iravan province (170, 86).

Javanmardkandi – village in Zarzamin region of Iravan province (23, 122).

Jeyranlu – village in Sharur-Daralayaz district of Iravan province (133, 81).

Jibikli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 82). Another name is *Chinarlu* (ibid). The population was banished to Azerbaijan in 1988. It is from the name of *Jibikli* tribe, having lived in Zangazur district in the 19th century (103, 154).

Jiftali – village in Alexandropol district, now in Gukassian region of Iravan province (133, 285). It was also called as *Gayghulu Jiftali*. It's as *Chiftali* in the source (ibid). The Azeri population was banished and Armenians were settled in 1918. The village was named as *Tsugakhpyur* in Armenian in 1946.

Jijimli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 82). The Azeri population was banished and the village was ruined in 1918.

Jikli – village in Vedi region of Iravan province (170, 94). It's a settlement founded from Musachi village (ibid). It represents the name of ancient Turkish origin *Chik* tribe.

Jil – village in Novobayazid district of Iravan province (133). It's as *Chil* in the Armenian source belonging to beginning of the 18th century (150, 360). The population of the village was banished to Azerbaijan in 1988. *Chil* could be formed from the word of fortress wall, written sanctuary in ancient Turkic Runi writings (126, 615). In Turkish, *chil* also means a small ravine. *Jil* is in the meaning of a *small bush* in Azeri and *bog, damp place* in Persian. It is the same in meaning with the toponyms: *Jil Golu* (Lankaran region) and *Jillik* village (Balakan region) in Azerbaijan and *Jilan* in the Mountainous Garabagh.

Jilga – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (133). The population consisting of Azeri Turks and Greeks was banished to Azerbaijan and Armenians settled here in 1926 (20, 311). Originally: Jilgha (99, 380). *Jilgha* is the name of the small river, beginning from a bog in the vicinity of Shahnazar village. It's called as *Dabad* after joining with Shishtapa (Sarchabet) and then with the Garagala River in the vicinity of Jalaloghlu village (ibid).

Jilida – village in Tumanian region. The Azeri population was banished to Azerbaijan in 1988. The meaning is unknown.

Jilovkhan – village in Alexandropol district of Iravan province (133, 79). There is no information about the village since the end of the 19th century. One of the properties, belonged to Ibrahim khan in Garabagh in the 18th century, was also called *Jilovkhan*.

Jindagh – mountain in Alexandropol district of Iravan province. It's situated in the southwest from Tapagoy village. The name of the mountain consists of the words *ching* (precipitous mountain ravine) and *dagh* (mountain) in ancient Turkish (126). It's the same in meaning with the mountain names of *Chinglidagh* in Borchali district (133, 285), *Jindagh*, *Jindashi* and *Jindarasi* in Nakhchivan district, *Jindagh* and *Jingaya* in Ardahan district of Gars province (133), *Jintakhta* in Zagatala region.

Jinjavat – village in Surmali district of Iravan province. It's as *Chinchavat* in the source (ibid). The Azeri population was banished and the village was ruined in 1918. It was mentioned as *Chinchavat* in Vedi region of Iravan province in the source of 1728 (23, 104). It was situated in the vicinity of Gelevan village (ibid). It represents the name of *Jinli* tribe, which came and settled in Georgia from the north in the 3rd century of our era. *Orbet* (the place of eagles in Georgian) was given to this tribe to dwell, which came under the leadership of Chin Bakur. The leaders of Jinlis were also called as *Orbelians* with the name of this fortress in the middle ages. Jinlis called the Orbet fortress as “three arrows”, which Georgians call Shamshvilde (*three arrows* in Georgian) now. Georgians killed many of them who made a fight retreat to the Lori castle in 1117, some of them moved to Zangazur (Sissakan at that time) and adopted Christianity (169, 27). Jinlis were also called as *Jin-Javat* (that's, Jinlis living in Javakheti), because of their living in Javakh province, having covered the present Childir, Akhalkalak and Akhiskha zones. If Orbet fortress is Shamshvil and if Shamshvil is in the meaning of three arrows, then we come to the conclusion that the ethnic name of Jinli tribe was “three arrows”, because of their coming from Chinese Turkustan, and it is acknowledged with the

calling of some part of Oghuzs in “The Book of Dada Gorgoud” as three arrows. The other part of Jinlis lived on the bank of the Kur River in the early middle ages. It was written in the source of the 11th century, that Arabian deputy of Dwin Marvan ibn Mahammad came to the bank of the Kur River, the land of Chens making a visit against Khazars and required 90 thousand women from Chin Bakur, he ruler lived on the left bank of the river sending him a messenger. Chin Bakur brought 70 thousand armed men in the cart in women dresses to the bank of the river and asked the deputy to send people for delivering them. As soon as they passed the river, the men in the cart attacked and killed them (110, 74). It shows that Junli was strong enough. Then they adopted Islam and mixed with Gazakhs. In the 13th century, Jinlis together with some tribes rejected to obey the Georgian government, moved to Garabagh and founded some Jinli villages existing even now. In the 3rd century of our era, Jinlis came to Armenia under the leadership of Mamigu, adopted the Christianity and became Armenians in the middle ages.

Jinjavat – mountain in Surmali district of Iravan province (133, 285).

Jirmanis – river in Vedi region. Another name is Kolana Chay.

Jiva – village in Sharur-Daralayaz district of Iravan province. The dwelling of five Armenian families is mentioned in the source of 1727 (32, 271). Shiah population of the village had to move after the invasion of Iravan province by Turkey. Then Azerbaijanis also settled there. Azeri population of the village was banished and Armenians coming from Turkey settled here in 1918. A part of the population returned and lived mixed with Armenians as before in 1922. The Azeri population of the village was banished in 1988. It is known since 1728 (170, 13). It was founded as a result of the settlement of Saljug Oghuz`s *Yiva* (the phonetic form is *Jiva*) tribe. It is the same in origin with the name of *Juja* village (Aghdash region) in Azerbaijan. It is the phonetic form of *Yuva* village in Armenian (it was called as *Shaumian* in 1950) (see: A. Husseinzadah. The origin of geographical name Juva. “Science and Life”, 1983, # 5).

Jivikhli – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province (133). The Azeri population was banished to Azerbaijan in 1988. Originally: Jibikli. It represents the name of Turkish *Jibikli* tribe, having lived in Zangazur in the 19th century (103, 154). See: Jibikli.

Jivrish – village in Iravan district of Iravan province (133, 82). It is known as *Jevrish* since 1590 (169, 39). The population lived mixed after

the settlement of also Armenians coming from Turkey in the village in 1829. Azeri population of the village was banished in 1918.

Jiziglar – village in Alexandropol district of Iravan province (133, 284). The Azeri population of the village was banished and Armenians coming from abroad settled in 1828-1832 (159). The village was named as *Tsokhamark* in Armenian in 1946. In the epos of “The Book of Dada Gorgoud” (chapter 4), it is mentioned as “Jiziglar in the border (that’s in the border of Georgia) of Kafirs” (that’s Christians).

Jiziglar – ancient fortress in the territory of Jiziglar village (6, 187).

Jobandara – village in the bottom of Boz Kunnut Mountain in Vedibasara region. See: Ashaghi Chobandara and Yukhari Chobandara.

Joghaz – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. Another name is *Pipis*. The village was named as *Berkaber* in Armenian in 1978. It is from the word *chugas* (alone hill) in Turkish (126, 620). See: Chakasgird.

Jodarlar Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123).

Jomali – village in Daralayaz region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1828-1832 (159).

Jomardli – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 83). The local pronunciation form is *Jomartli*. It is as *Jomartlu* in the source (133, 83). The population was banished to Azerbaijan in 1988. It was founded as a result of the settlement of families belonging to Kangar tribe in origin.

Jorjar – village in Darachichak region of Iravan province (23, 116).

Judulu Gishlaghi – village in Igdir region of Iravan province (23, 68).

Jufluk – village in Garnibasara region of Iravan khanate (159). There is no information about the village after the middle of the 19th century. It’s from the word *jift* (a plow, a wooden plough harnessed with a couple of beasts of draught). Sowing area is meant.

Jujakand – village in Borchali district (now in Tashir region of Armenia) of Tiflis province (133, 84). The village was called *Gizil Sharg* in 1935. The population was banished to Azerbaijan in 1988. It’s from a person name *Juchi*.

Jul – village in Daralayaz region of Iravan province (23, 60).

Jurluk – village in Garnibasara region of Iravan khanate (159). The village is not mentioned after the middle of the 19th century.

Jurs Gishlaghi – village in Aghjagala region of Ravan province (169, 189).

Kabud – village in Daralayaz region in Azizbeyov (Vayk) region of Iravan province (23, 60). It was mentioned in the source that there lived two families in the village (32, 317).

Kachaltapa – winter hut in Gazakh district (now in Noyenberian region of Armenia) of Yelizavetpol (Ganja) province (133). In the 30s of the 20th century, the village was ruined in connection with collectivization.

Kadili – village in Iravan district of Iravan province (133). It was not mentioned in the sources after the ends of the 19th century. It is a phonetical form of “gazy” in Arabic. It is the same in meaning with toponymys *Kadu Yurd* in Vladigafgaz district of Ter province, *Kadu Gishlag* in Kagizman district of Gars province (133) in the 19th century.

Kadzik – village in Koyja region (150, 360).

Kafir-Koy – village in Surmali district of Iravan province (133, 156). Another name is *Otona* (ibid).

Kaftarli – village in Shirakel region of Iravan province (23, 136). In 1878 Azeri population of the village was expatriated and Armenians were settled. There is a “Kaftar” (hyena is a beast, living in desert and semi-deserts; at present, a beast, which is about to degenerate, lives only in the Talish Mountains in some toponymys in Azerbaijan: *Kaftardara* (in Aghdam, Gubadly, Zangilan and Zardab regions), *Kaftarligaya* (in Gazakh region), *Kaftar Gobusu* (Gakh region), *Kaftargishlag* (Garadagh region), *Kaftarli duzu* (Gazakh region, Orta Salahl village), *Kaftar yamaji* (Jabrail region), *Kaftar chalasi* (Gabala region, Chukur Gabala village) etc. It’s the same in meaning with the name of the Kaftarlu Mountain in Shusha district in the 19th century (133, 115).

Kaga – village in Sharur-Daralayaz district of Iravan province (133, 155). It is taken from the word “kaha” (cave, lair).

Kagh Darasi – lake in Echmiadzin district.

Kagin – village in Darachand-Parchenis region of Iravan khanate (133, 156). In 1918 the Azeri population of the village was expatriated and the village was ruined. It was mentioned in the source of 1728 (170, 17) and characterized as “Movjud Ali namely Kagin village” (170, 17). It was the phonetical form of “Kagin” (boggy, a little meadow, overflowed by a river) (126, 239). It’s the same in meaning with toponymys *Kagyn-Kul* (village) in Stavropol province, *Kagen-Khoy* (133, 107) in Tioneti district of Tiflis province and *Khagin-Khut* (from the words: *Kagin* and *khut* - camp) in Zangazur district in the 19th century.

Kahlashin – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. In 1988 the inhabitants of the village were moved to Azerbaijan. It consists of words “kak” (a valley, where rain water gathered, shallow pool) (126, 242) in Turkish languages, “shen” (sandy part of river`s source, for example: a ship run around) and “gum” (145, 256) in Persian. Completely, toponym means “sandy pool”.

Kahriz – village in Iravan district of Iravan province (133, 155). An arable land in Karbi region of Iravan province in 1728 (170, 153). By origin it is a name of an arable land, belonged to Khalfali village, placed there (ibid).

Kahriz – winter hut in Sharur-Daralayaz district of Iravan province (133, 155).

Kahrizli Kahlashan – village in Abovian region. In 1988 the population of the village rescued their lives, running to Azerbaijan.

Kakavus – village in Garnibasara region of Iravan khanate. In 1828-1832 the village was ruined after the banishment of its population consisting of Azri Turks (159). Supposedly, it is taken from a person name Key-Kavus.

Kahmakhi – village in Goyja region (150, 361).

Kakhsi – village in Darachichak region of Iravan province (159). In the source belonging to the 2nd half of 19th century, it was shown that Armenians lived in the village (136, 60). It is as *Kars* in the Armenian source belonging to the beginning of the 19th century (150, 362). Originally, Gagyz. The name is borrowed by the moving of the population from Kagizman region of Kars province.

Kaki – mountain in Zangazur district (now Sissian region of Armenian) of Yelizavetpol (Ganja) province (133, 155). It is the same in meaning with the names *Kukudagh* in Nakhchivan and *Kakili dagh* (133) in Yelizavetpol district of Yelizavetpol province in the 19th century (see: Kighi).

Kakil – arable land in Abnik region of Ravan province (169, 254). Originally, *Kaki-il*, so, “Kaki’s tribe”.

Kaklijik Godakarkh – village in Shirakel region of Iravan province (23, 132). “It was also called *Zamangishlaghi*” (ibid). It is in the meaning of “Kichik Kakili village near Kodakharkh village”.

Kaladak – village in Bazarchay region of Ravan province (169, 156). It was noted in the source of 1728 (23, 151). It was mentioned in the source that there lived two Christian families (32, 353). It is hard to explain the meaning of the words “kala” and “kola” in some toponyms in Azerbaijan and in Armenia. Because, this is polysemantic word in Turkish languages: *kol* and *kol-kos* - small bush or wood (for example, Kolgishlag in Aghdam

region), “kol” – valley, meadow , “kola” - not ploughing fields, “kola” – sharing land belonging to a family, “kol” – the land running down from top of the mountain and height in the middle of the valley. The ending of the name consists of word “otag” – khan’s hut in ancient Turkish.

Kaladak – village in Daralayaz region of Iravan province (23, 57). In the source was mentioned that two Christian families lived in the village (32, 265).

Kalafalar – area in Kalinino region.

Kalakarkh – village in Echmiadzin district (in Oktemberian region) of Iravan province (133, 155). In 1946 it was named as *Shenavan* in Armenian. Originally: Kulak-Ark. It is taken from the word “kulak” (a valley, cavity place) (see: Kulaksiz) in Turkish languages. The name of the village is used in the meaning of “aryk canalized from Kulak”. It is the same with the name *Kalak* (another name is *Shikhlar*) village of Yelizavetpol district in Azerbaijan in the 19th century (133).

Kalakli – village in Darakand Parchenis region of Iravan khanate (159). It is as *Kalaklu* in the source belonged to the beginning of the 20th century (133, 155). After the ends of the 19th century, this village was not mentioned in the sources. Originally, Kulakly . See: Gulaksiz.

Kalaley – village in Zangibasar (Masis) region.

Kalali – village in Iravan district (then Agin region) of Iravan province (133, 155). In 1878 the Azeri inhabitants of the village had to run away to Turkey. In 1900 Armenians settled in the village. In 1947 the village was named as *Noraber* in Armenian (6, 173). It is taken from the word “keyla” (temple) in Arabic. See: Kalalibak.

Kalalibak – mountain in Echmiadzin district of Iravan province (133). Supposedly, it consists of words: “kelya” (kelyon - “temple” in Greek) in Arabic and “bak” (hill) in ancient Turkish languages. It is the same in meaning with the name of the villages as *Kalaki* (from the words *kelya* - “temple” and *akhi*) in Nakhchivan, *Kalakhana* (there are placed shekh’s tomb as Yeddigumbaz mausoleum) in Ismayilli region.

Kalalibak – winter hut in Echmiadzin district of Iravan province (133). It is taken from the name of the Kalalibak Mountain.

Kalalibak – ruined village in Echmiadzin district of Iravan province (133). It is taken from the name of the Kalalibak Mountain.

Kalasham – village in Ecmiadzin district of Iravan province (133, 155). The village was not mentioned in the sources after the middles of the 19th century.

Kalashbak – mountain in Echmiadzin district of Iravan province (133, 155). It is the same in origin with village names *Kalash* in Lechkhum district of Kutaisi province and *Kalashlak* in Khasav-Yurt district of Daghestan province (133, 110 and 155) and with toponym *Kaladuzu* between Goychay valley and Vandam River to the south from Sileyli village of Gabala region in Azerbaijan in 19th century.

Kalashbak Gulasi – village in Talin region. In 1828-1832, the population of the village was expatriated and the village was ruined. It was mentioned as the ruined village in the source belonged to the beginning of the 20th century (133, 155). Originally, Kalashbay gullasi (tower). The village was called with the name of “Kalashbak Gullasi”, placed there.

Kalashkand – village of Echmiadzin district of Iravan province (133, 155). In 1918 the population of the village was expatriated, but in 1922 a part of them returned and resettled. In 1931 the village was ruined. The origin of the word “Kalash” in this and other toponyms is unknown. Supposedly, it is a borrowing. In middle ages *Kalas* and *Kalash* provinces are also known.

Kalatapa – village in Karbi region of Iravan province (23, 97).

Kala-Uz – mountain in Echmiadzin district of Iravan province (133, 110). It is the same with toponyms as *Kalauschay* and *Kalaus Tapa* (hill) in Stavropol province, *Kalausdag* in Grozny district of Ter province (133, 110). The meaning is unknown.

Kalitapa – peak of mountain in Talin region (height - 1748 m). It consists of words “kelya” (temple) in Arabic and “tapa” (hill) in Azerbaijani. In the 30s of the 20th century, according to a decree, it was named as *Gaylablur* (Gurd tapa).

Kallayatag – village in Daralayaz region of Iravan khanate. In 1828-1832, the village was ruined after the banishment of its population consisting of Azeri Turks (159). It is in the meaning of “deposits in Kalla (head) side”.

Kalluglu – winter hut in Surmali district of Iravan province (133, 111).

Kaloghlan – winter hut in Karbi region of Iravan province (170, 47).

Kaltapa – village in Shirakel region of Iravan province (23, 37). Another name is *Chukhur Said* (ibid). See: Chukhur Said village.

Kaltapa Kahriz – village in Karbi region of Iravan province (23, 97). “It is also known as *Akhsakli*” (ibid).

Kamal – village in Iravan district of Iravan province (133, 155). After the banishment of its Azeri population, Armenians coming from Turkey, settled there in 1918 (11, 164). The village was named as *Nor-Getik* in

Armenian. It is as *Kemal-Darvish* (169, 59) in the source of 1590, *Kemal* in 1728 (170, 32) and *Kamal* in the source belonging to the middles of the 17th century (150, 362). Probably, it was one of the settlements, founded as a result of the settlement of Gizilbashlar`s Shamli tribe (15). As the tribe lived in Sham (Syria) in the 12th century, it was called *Shamli*. At present there is *Abu-Kamal* city on the boundary of Iran-Syria.

Kamal Kandi – village in Girikbulag region of Iravan province.

Kamalpasha – village in Abnik region of Ravan province (169, 258).

Kamand Bulaghi – village in Goyja region of Iravan province (170, 12).

Kamankalul – arable land in Daralayaz region of Iravan province (23, 58).

Kamardagh – mountain in Aragadz region.

Kamarli – village in Garnibasar region (in Iravan district in the 19th century) of Iravan khanate (159). In 1919 the Azeri population of the village was expatriated and in 1915 -1918 Armenians coming from Turkey settled there. In 1946 the village was named as *Metsamor* in Armenian. It expresses the name of ancient Turkish origin *Kamar* (Gamar) tribe (in ancient sources, *Kimmer*) coming under the pressure of Saks to the Southern Caucasus from the northern shore of the Black Sea and from there to the territory of Urartu in the 8th century BC. The same in origin with village names as Yukhari and Ashaghi Gomareti in Borchali district and with two Kamarli villages in Gazakh district in the 19th century. There were seven *Kamarli* villages in Azerbaijan and Armenia in the 19th century (133, 111). In 1946 the village was named as *Ashtarak* in Armenian .

Kamasar – village in Goyja region of Iravan khanate (159). In 1828-1832, Azeri Turks of the village were expatriated and the village was ruined. Originally, *Kam-Hasar*. It consists of words “kam”, “gam” [a river valley, ravine valley (*Ulu-Kam* in the Northern Caucasus, *Guru Kam* in Gakh region of Azerbaijan etc.)] in Turkish languages and “hasar” (cyclopic building, hill, mingled stone, wall of castle) in Arabic origin. It's the same with Agh Hasar in “The Book of Dada Gorgoud”.

Kamiyab – village in Sissian region of Iravan province (170, 160). According to the source, nobody lives in the village (32, 246).

Kamrankandi – village in Zarzamin region of Iravan province (23, 122).

Kanakir – village in Girikbulag region of Iravan khanate (159). It's as *Kanagir* in the Turkish source of 1590 and in the source of 1728 (23, 36). It's one of the villages with mixed population at the beginning of the 19th

century. At the beginning of that century, Azeri turks of the village was expatriated. In the information of 1886, the population of the village was Armenians. It is as *Kanaker* in the Armenian source of the middle ages (see: 150, 362). It consists of words “kang” (precipice) in Turkish languages and “ger” (camp) in Mongolian or “kyr” (low highland, plain) in Turkish. The part “kana” in the toponym is the same in meaning with the word “kana” in the toponymys *Kanabur* (mountain) and *Kanaburkand* in Teymurkhanshura district of Daghestan province, *Kanagishlag* (village) in Gara Nogay region of Ter province, *Kanay-Guyu* (village) in Ajigulag district of Stavropol province in the 19th century. *Agkr*, *Karakir*, *Atkir* in Altai, *Tasry-Kyr* in Khakasiya and so on (see: 126, 327-328).

Kankan – village in Novobayazid district of Iravan province (133). In 1918 the Azerbaijani population of the village was expatriated and Armenians coming from Turkey settled there (11, 164). In 1978 the village was named as *Hats* in Armenian. It was mentioned as *Kankan* in the source of 1590 (169, 21). But in the Armenian source belonging to the beginning of the 17th century, it is as *Kenkan* (150, 362). Supposedly, it’s taken from the word “kankan” (originally, from Persian) – pipe carver in Azeri.

Kanunlu Sulfa – village in Karbi region of Iravan province (170, 9). It is in the meaning of Kichik (small) Kanunlu.

Kanunlu Ulya – village in Karbi region of Iravan province (170, 9). It’s in the meaning of Boyuk (big) Kanunlu.

Kamraz – village in Gyrykbulag region of Iravan khanate (159), then in Iravan distict of Iravan province (130, 172). It is as *Kambris* in the Turkish source of 1590 (169, 155) and in the source of 1728 (23, 81). It’s as *Gamriz* in the source belonging to the ends of the 19th century (133, 72). In 1978 the village was named as *Kamaraz* in Armenian. But in the Armenian source of the 17th century, it is as *Gamras* (150, 362). Pronunciation form between the local people is as *Kamriz*. But in the literature belonging to the ends of 19th century, the village was written as *Gamriz*. It is taken from the words “gam”, “kam” (river, valley. See: 126) and “arys” (a part of tribe) in Turkish languages. The part “kam” of the toponym existed in geographical names: *Kam-Tuba* (mountain) in Achikulak district of Stravropol province, *Kam* (village) in Nalchik district of Ter province, *Kam darasi* (valley) in Novobayazid district of Iravan province, *Kam-Bil*, *Kamdaghi* (133) district in Zangazur.

Kaniza – village in Daralayaz region of Iravan province (23, 57). In the source was mentioned that there were five Muslim (Azerbaijani) families (32, 236) in the village.

Kanizak – village in Girkhbulag region of Iravan province (23, 36).

Kanizak – village in Vedi region of Iravan province (23, 107).

Kanizak – village in Abaran region of Iravan province (23, 54).

Kanizak – village in Surmali region of Iravan province (23, 66).

Kankan – village in Abovian region. *Hatis* since 1978.

Kankar – mountain in the territory having the same border with Armenia and Georgia. It is known since the 5th century. It is connected with the name of ancient Turkish origin *Kangar* tribe.

Kanki – village in Gyrkxhbulag region of Iravan province (23, 77).

Kanuras – village in Sissian region of Ravan province (169, 364).

Kanzak – village in Darachand-Parchenis region of Iravan khanate (159). There is no information about this village after the middles of the 19th century. It consists of the word: “kalisa” (a temple of fire-worshippers (“mabede-kabran” in Persian), cloister in Arabic. It is the same in origin with village names *Kanizdagh* in Gobustan, *Ganzadagh* and *Kanza* in Ismailli region, *Kaza* in Nakhchivan, Azerbaijan.

Kanzak – village in Goyja region of Iravan khanate (159). Another name is *Kalizak* in Goyja region in the source of 1728 (170, 12). It was written as *Gandzak* in the Armenian source belonging to the middles of the 18th century (150, 361).

Kapanak – village in Akhuryan region. In 1945 it was named as *Ovit* in Armenian. It expresses the name of ancient Turkish origin Pecheneglar’s *Kapan* tribe. In 1955 in “Otuzuki” area of Garabagh, there lived *Kapanakchi* people (169). In the source of 1721, it was noted that there were also Kapanakchi people consisting of 197 families in Damirchi region of Tiflis province (31, 159).

Kapanak – village in Alexandropol district (in Akhurian region) of Iravan province (133, 113).

Kapas – mountain in Zangazur district of Yelizavetpol (Ganja) province (133). It’s the same in meaning with the name of the Kapaz Mountain in Ganja region of Azerbaijan. It is taken from the word “kap” (rocky mountain with stairs) in Turkish languages.

Kapchak – precipice in Sharur-Daralayaz-Zangazur mountain ranges in Iravan province (133).

Karaburun – village in Girkhbulagh region of Iravan province (23, 78). “Another name is *Horet*” (ibid). See: Horet.

Karajkhana – village in Girkhbulag region of Iravan province (170, 28). Originally: Kirajkhana.

Karajli – village in Abaran region of Iravan province (23, 113). In 1918 the village was ruined by Armenians (11, 164).

Karakaluk – village in Daralayaz region of Nakhchivam area (32, 291). In the source was noted that the population moved away because of being Shias. It consists of words “charuga” (stables for keeping cattle in winter huts) in Mongolian and affix “luk” in Azerbaijani .

Karakash – village in Karbi region of Iravan province (170, 26). In the source was mentioned that the village belonged to Hassan`s son Hussein (land owner) (ibid). It consists of words “kara” (*gara* – ‘black’ in Azeri) and *kash* (*gash* in Azeri) - a top of the mountain, a forward part of the mountain in Turkish.

Karakapanak – village in Iravan province (150, 359). Originally, Garye (*village* in Arabic) Kapanak, so that “Kapanak village”. See: Kapanak.

Karakor – place in Daralayaz region of Nakhchivan region (32, 276). In the source was mentioned that nobody lived in the village, they moved away because of being Shia and people from neighboring villages came and cultivated the lands (ibid). It consists of words “charuga” (stables for keeping cattle in winter huts) in Mongolian and “or” (cavitations) in Turkish.

Karalav – village in Armus region of Ravan province (159, 251) .

Karambicha – winter hut, belonged to Tokhluja village in Novobayazid district of Iravan province (136, 34).

Karam Mohammadli Kandi – village in Garni region of Iravan province in 1728 (23, 50).

Karaoran – village in Darachichak region of Iravan province (150, 360). It`s the spelling of Gara-Oran (“Black ruins”) in Armenian.

Karatak – village in Goyja region of Iravan province (150, 360). The name of the village was mentioned this way in the source, probably, it is a misrepresentation of Garadagh.

Karauja – village in Vedi (it is as Vadi in the source) region of Iravan province (170, 15).

Karaultapa – village in Shirakel region (170, 127).

Karbi – village in Karbibasar region (now in Ashtarak region) of Iravan khanate (159). In the source of 1728, Karbi village was mentioned in Karbi region (23, 36). It was one of the villages with mixed population in the middle ages. The name of the village became as *Aragatsotn* in Armenian. At the first half of the 19th century, Azeri Turks of the village were forced to leave. See: Boyuk Karbi.

Karbi – one of the regions of Iravan khanate. The region was called with the name of the Karbi River, which runs from there. It was mentioned in Girkhbulag region of Iravan province in the source of 1728 (23, 37). Now it is in the territory of Ashtarag since the middles of the 19th century. See: Boyuk Karbi.

Karbi – river in Alexandropol district of Iravan province (133, 56). It is as *Garpichay* in the source (ibid). Length is 10 *km*. It takes its beginning from the Pambak Mountain range and falls into the Pambak River. See: Boyuk Karbi.

Karbi – village in Echmiadzin district of Iravan province (133, 122). This village was not mentioned in the sources after the ends of the 19th century. Supposedly, it is a name, which families, coming from Karbi region, brought with themselves.

Karchan – village in Mazra region of Iravan province (170, 15).

Karchevan – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol province (133). At the beginning of the 19th century, it was one of the villages with mixed population. But the name of the village is in Turkish. It is the same in meaning with toponymys *Kartsa* in the Northern Caucasus, *Karch-Khal* (133) in Batum province, *Garcha* (Ismayilly region) in Azerbaijan in the 19th century

Kardashojaghi – big rock in the upper side of Dahnaz village of Vedi region (150, 359).

Karenis – village in Darachichak region of Iravan province (150, 360). In the source was mentioned that a cloister placed there was also called *Karenis* (bid).

Kargan – mountain in the north of Hamzachimian village in Kirovakan region (60, 82). It's as *Kargank* in the source (133, 101). It's the same with mountain names as *Kargank* in Karizman district of Gars province and *Kargan Tau* in Gaytag Tabasaran district of Daghestan province (133, 121). See: Gargantapa.

Karkhana – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the banishment of its population in 1906.

Karpi – village in Alexandropol district of Iravan province (133). A river and a region in Iravan khanate are taken from the name of Karbibasar (and an area, which the Karpi River irrigates) village .

Kartag – mountain in Echmiadzin district of Iravan province (133, 123).

Karvansara – village in Iravan district of Iravan province (133). In 1918 the village was ruined after the banishment of its Azeri population. Buildings on the trading roads were called *Karvansaray* in the middle ages. It's one of ten *Kanvansaray* villages, existed in the Southern Caucasus in the 19th century (133).

Karvansara – village in Novobayazid district of Iravan province (36, 22). In 1828-1832, the inhabitants of the village were expatriated, but later they returned back. In 1918 the Azerii inhabitants of the village were expatriated again and Armenians coming from Turkey settled there. In 1935 it was named as *Ijevan*. It was also called as *Karvansara Salim*. Another name is *Ayrija*. It's one of the villages, founded as a result of the settlement of four hundred Azeri families, having come from Georgia to Iravan khanate in 1806.

Karvansara – village in Surmali region of Iravan khanate (159). In 1828-1832, the Azeri population of the village was expatriated and it was ruined (159). For the first time, it was mentioned in the source of 1728.

Karvansara – village in Iravan district of Iravan province (133). In 1918 the population of the village was expatriated and Armenians coming from Turkey settled there. In 1978 the village was named as *Amretaza*. It's known since the 17th century (150, 268).

Karvansara – village in Shirakel region of Iravan province (23, 125).

Karvansara – village in Basarkechar region. It was ruined in the middles of the 19th century. It was also named “Samadagh darasi” (20, 289).

Karvansar Mazrasi – village in Vedi region of Ravan province in 1590 (169, 224). It is as a village in the source of 1728 (23, 54).

Kard – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1988 the Azeri population of the village was expatriated to Azerbaijan.

Karik Burnu Olan – village in Aralig region of Ravan province (169, 271). It is taken from the word “kharth dashi” (a whetstone for whetting of metallic tools) in Turkish languages.

Karimaghali – village in Koyja region of Iravan khanate. The village was ruined after the banishment of its Azerbaijani population in 1832 (159). It is taken from a person (feudal) name *Karimagha*.

Karimarkh – village in Echmiadzin district of Iravan province (133, 155).

Karimarkh – village in Sardarabad region (in Oktemberian) of Iravan khanate (159). In 1918 Armenians coming from Turkey also settled in the

village. After that, the population lived in mixture. In 1935 it was named as *Sovetakan* in Armenian. In 1948 Azeri inhabitants of the village were moved to Azerbaijan.

Karim Kandi – village in Goyja region of Iravan khanate. In 1828-1832, Armenians coming from abroad were in the village (159). Afterwards, the population lived in mixture. In 1918 the Azeri inhabitants of the village were expatriated. In 1940 the village was named as *Tsakhsashen* in Armenian.

Karinak – arable land in Darachichak region of Iravan province (23, 53).

Karinud – village in Daralayaz region of Iravan province (23, 58). It was noted as *Kungud* in other part of the source (ibid).

Karir Aghdagh – village in Garni region of Iravan province (23, 49).

Karkab – village in Vedi region. In 1988 the population of the village was expatriated to Azerbaijan.

Karki – village in Iravan district in Iravan province (133, 129). It was not mentioned in the sources after the ends of the 19th century. It's the same in origin with the village names *Karki-Ezan* in Guba district, *Karki* (133) in Nakhchivan district in the 19th century. It was founded as a result of the settlement of ancient Turkish originated *Karki* tribe (about *Karki* tribe see: 77, 86 in Turkmen and Uzbeks). *Karki* was one of the tribes dwelt in Turkey at the beginning of the 19th century (113, 393).

Karkibash – village in Gazakh district (now in Vardenis region of Armenia) of Yelizavetpol (Ganja) province (133). In 1967 the village was named *Shafag*. In 1988 the Azeri population of the village was expatriated to Azerbaijan. It was founded as a result of the settlement of *Karki* tribe dwelt in Turkey at the beginning of the 19th century (76, 87). See: *Kirkbash*.

Karkibash – village in Novobayazid district of Iravan province (133, 156).

Karniki – village in Darachichak region of Iravan province (23, 115). In the source was noted that the village belonged to Darvish's son Ibrahim (ibid).

Karpijli – village in Garnibasar region of Iravan khanate (See: 159). It is known since 1728 (23, 103). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1922 a part of the population returned and resettled. In 1948 Azeri population of the village was moved to Azerbaijan. The village was founded on the bases of a winter hut. And the winter hut expresses the name of *Karpijli* area (building ruins of red bricks).

Karpijli – mountain in Alexandropol district of Iravan province (133, 134).

Kasakh – river in Armenia (133). It takes its beginning from the Alayaz and Pambak mountains and falls into the Araz River. Length is 89 km. It was mentioned in the Armenian sources in 1674 (135, 87). But a valley, the river runs into, was named “Kasakh darasi” (46, 205). The left tributary of the river was called “Ughuz yurdu” by Azeri Turks in the 19th century. It’s taken from the Gazakh tribe.

Kasakh – village in Abaran region. A misrepresentation of Gazakh ethnonymy in speech.

Kasaman – village in Basarkechar region of Novobayazid district (133, 156) of Iravan province. In 1978 it was called as *Bakhar*. In 1988 the population of the village was moved to Azerbaijan. It expresses the name Gazakhlar’s Kasaman tribe. In the 16th century, Kasamanli tribe belonged to Gochu bey and Zulfugar bey dwelt in Garabagh (167).

Kasaman – village in Artik region. In 1940 the village was named as *Getapi* in Armenian. It is taken from the name of Gazakhlar’s *Kasaman* tribe (see: 78).

Kasikbash – village in Goyja region of Iravan khanate (133, 159). After the settlement of Armenians coming from Turkey, the population lived in mixture in 1919. In 1949 Azeri inhabitants of the village were moved to Azerbaijan. The village was named as *Lernakerd* in Armenian in 1950. Another name is *Gassim-Bash*. The village reflects the name of a hill as in the shape of cut pyramid.

Kasir – village in Sharapkhana region of Iravan province (169, 240). It consists of words “kas” (a bank with high rock, plate of the mountain), (143, II, I, 345) and “ir” (wave-like slope of the highland (93, 235) in Turkish languages.

Kasmaztapa – village in Maku region of Iravan province (23, 41).

Kastanli – village in Vedi region of Iravan province (23, 51).

Katashen – village in Goyja region (150, 360). The village was founded as a result of the settlement of Armenian families coming from *Kahta* district (34) of Turkey in the 16th century.

Katabi – village in Karbi region of Iravan province (170, 9). In the source, it was also mentioned as *Gul-Budaghi* (ibid). It’s a misinterpretation of a name consisting of words: “kat” (the sunny woodless side of the mountain) (126, 264) and ”oba” in Turkish languages.

Katkhudatak Mazrasi – village in Karbi region of Iravan province (169, 83). It is taken from the words “katkhuda” (head of a village)– (originally, Persian) and “mazra” – arable land in Azerbaijani.

Katik – village in Goyja region (150, 360).

Katichay – river in Novobayazid district of Iravan province (133, 130). It is taken from the Katidagh name.

Katidagh – mountain in Novobayazid district of Iravan province (133, 130). It consists of the words “gada” (guide) (143, II, 2, 1133), or “kat”(the sunny woodless side of the mountain) (126, 264) and “dagh” (mountain) in Turkish languages (one of the poems Ashig Alaskar the *Khan-Ket* Mountain was mentioned).

Katigot – village in Girkhbulag region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1832 (159). It consists of the words: “kat” - sunny side of the mountain (126, 264) or “kat”- shore (143, II, 2, 275) and “ket”- selected, distinguished and “kot”- dry pasture (143, II, 2, 605) or “gut”, “kut”- a stable for keeping animals in winter hut in Turkish languages. It is the same in meaning with toponymys *Gayitdagh* (misrepresentation of Katidagh) in Oghuz region, *Katidagh* in Kalbajar region, *Katitapa* in Kagizman district of Gars province in the 19th century in Azerbaijan. In the source of 1307, it was mentioned as *Kati* castle in Anatolia (160, 55).

Katak – mountain in Surmali district of Iravan province. Since the beginning of our era, the toponyms in the form of *Katak* and *Katuk* were widely spread in Azerbaijan and Armenia. In the source of the 7th century, it was mentioned that the region was called *Tuch-Katak* in Artsak province of Albany (59, 51). The region covered Khachin and Gargarchay part of the left tributary of the Kur River (66, 32). This name with addition of a voice “y” in Armenian spelling is as *Katayk* in “The History of Albany”. It remained in the name of *Kotuklu* village in the Mountainous Garabagh in the 17th century (57, 226). On the other hand, a province is known as *Katak* (in Armenian spelling *Katayk*) since the 5th century (111), inside of which the Zangichay River runs at the present territory of Armenia. During the whole of the middle ages a region of Iravan province was called *Katayk*, then Zangibasara. Both *Katak* toponymys express the name of Turkish origin *Katak* tribe of Pechenegs’ dwelt in the Southern Caucasus at the beginning of our era. Another tribe of Pechenegs, dwelt in the plains of the Southern Russia, was called *Tun-Katay* in the 10th century (for wider information see: 79, 114). *Katak* tribe of Pechenegs’ is the same in origin with *Katag* and *Katak* tribes (See: 79, 115) of Kazakhs, Garagalpags, Uzbeks,

Bashgirds, Girghyzs. Godakli branch of Gazakhs in Gazakh territory, Godaklar branch of Khalajlar are known with the name of this tribe in the 19th century. This toponym left its trace in the names as *Ashaghi* and *Yukhari Godakli* in Armenia, *Kotuklu* mountain in Guba district, *Kotuklu* in Alakhansikh district of Tiflis province, *Kotuklu* in Javad district of Azerbaijan (133, 155), *Godak* mountain in Tovuz region, *Katak* mountain in Guba region in the 19th century.

Katuza – village in Iravan district of Ravan province (169, 153). It consists of words “kat” (the sunny woodless side of the mountain) in Turkish languages and “usu” (river) (126, 582) in Mongolian.

Kavakert – village in Zangibasara region of Iravan khanate (133). It's one of the villages settled by Armenian families, having moved by the bey of Ararat Amirgona Khan during his military marche to the Eastern Anatolia (135,70).

Kavis – village in Iravan district of Ravan province (169, 61).

Kavsh – village in Echmiadzin district of Iravan province (135). The village was ruined after the banishment of its population in 1919.

Kavtarli – village in Alexandropol district of Iravan province (133, 124). It's as *Kaftarli* in the source (ibid). In the Armenian source, belonging to the beginning of the 17th century, it's as *Kavtaranots* (150, 360). In 1878 Armenians coming from Turkey settled after the banishment of its Azeri population. In 1950 the village was named as *Panik* in Armenian. Originally, Kaftarly, but as there is not the voice “f” in Armenian language, it was written as “Kavtar”. In the Turkish source of 1728, the name of the village is as *Kaftar* (170, 147). It is taken from the name of the Kaftarli Mountain. See: Kaftarli.

Kavtarli – mountain in Gazakh district (133, 124).

Kavur Galasi – ancient castle in the territory of Boyuk Vedi.

Kayali – village in Surmali region of Iravan province (170,17). It was taken from the name of Kayi tribe of Saljug Oghuzs. See: Gayali. There are one hundred villages connected with the name of Kayi tribe (See: 34, p. 402-404).

Kayali – village in Daralayaz region of Iravan province (170, 15). It's taken from the name of *Kayi* tribe of Saljug Oghuzs.

Kaychi – village in Vadi (Vedi) region of Iravan province. Another name is *Imamgulu* (170, 10).

Kaygini – village in Aralyg region of Ravan province (169, 271).

Kayulu – village in “Garni and Vedi regions” of Iravan province (170, 75). It was taken from the name of Saljuk Oghuz`s *Kayi* tribe.

Kechaltapa – village in Gafan region. It was liquidated in 1930.

Kechariz – village in Darachichak region of Iravan province (23, 115). In the source it was mentioned that the village belonged to Abdulla's Ibrahim son. Originally: Kavli. It was mentioned as *Kecharis* (150, 362) and also a cloister, built in 995 in the Armenian source. It consists of the name of ancient Turkish origin *Kachar* tribe (see: Kecharli) and affix "is".

Kechibeyli – summer pasture in Zebil region of Ravan province (169, 334). The name of the summer pasture is connected with form of the mountain, like as a goat's spine.

Kechid – village in Sharur-Daralayiz district of Iravan province. It's as *Kechud* in the Armenian source belonging to the beginning of the 17th century (150, 558).

Kechid – village in Iravan province (23, 41).

Kechilak – village in Abaran region of Iravan province. It is noted as a settlement attached to Koylukan village (170, 12). It is taken from the name *Kechili*, which is one of the branches of Dulgadirli people (Varsak, Damirchili, Zalmanlu, Zachirlu, Gavurjalu, Akinchilar and Kechlik), having dwelt in Kars territory of Anatolia peninsula in the middle ages (See: 34, 185).

Kechili – village in Sardarabad region of Iravan khanate (159). It's known from the source of 1728 (23, 36). The village was ruined after the banishment of its population consisting of Azeri Turks in 1828-1832. It's as *Kechili* in the source of 1728 (170, 3). *Kechililar*, belonging to Kayi tribe of Oghuzs in origin, were mixed with Kangharlilar, having settled in Nakhchivan during Safarlilar's time (ibid, p. 49). A branch of Kangharlilar dwelt in Nakhchivan province was called *Kechili* at the beginning of the 19th century. Panahali Khan moved a part of them and settled in Garabagh. Cattle breeding hearth who spent winter seasons in the Garabagh plain was called as *Kechili* in the middle of the 19th century.

Kechili – village in Aghjagala region of Ravan province (169, 190).

Kechili – village in Gyrkhubulagh region of Iravan province (170, 3).

Kechilu Guzuchulu – village in Khynzirak region of Iravan province (170, 7).

Kedi Garabulag – village in Mazra region of Iravan province (23, 61). Originally: Kati Garabulag. It is in the meaning of "Garabulag village near Keyti".

Kefli – village in Alexandropol district of Iravan province, then in Basarkechar region (133, 130). In 1918-1919, the Azeri population of the region was expatriated and Armenians coming from Turkey settled there. It

was also called *Ikinji Goshabulag* and *Girkhbulag* (20, 289). In 1978 the village was named as *Kanasar* in Armenian. Originally: Kavly. In 1828-1832, the village was founded as a result of the settlement of families, coming from Kav village of Amasiya region. See: Gav.

Kekes – village in Borchali district (since 1919 in Jalaloglu region of Armenia) of Tiflis province (99, 389). The dwelling of also Greeks coming from Turkey to the village, it was written as *Kages* in the source belonging to the 2nd half of the 19th century. Originally: Kaghyz. It was the name, having brought by the comers from Kagizman region of Kars province. In 1988 the Azeri population of the village was expatriated

Kemkuli – village in Vedi region of Iravan province (170, 10).

Kenangir – village of Abaran region of Abaran province (170, 12). Supposedly, it consists of a word “gird” (castle) in Persian and a person name *Kenan*.

Kepashin – village in Gafan region.

Kerashan – village in Gyirkhbulag region of Iravan province in 1728. It consists of a word “kora” (stables for keeping a cattle in winter). And a person name *Ashan* in Turkish villages.

Kerdali – village of Abaran region of Iravan khanate (159). It is known since the beginning of the 19th century (150, 366). Originally: Kurdali. See: Kurdali.

Kerdesh – village of Karbi region of Iravan province (170, 165). Probably, it is taken from a person name *Kardash* (Gardash).

Keshish – village in Goyja region of Iravan province (170, 12).

Keshish – village in Sissian region of Iravan province. It belonged to Tatev cloister (135, 225). According to the source of 1727, nobody lived in the village (32, 253). In the source of 1728, the village was also called as *Didabad* (170, 160). See: Didvar about the meaning of Didabad.

Keshishdagh – mountain in Iravan district of Iravan province (133, 131).

Keshishdagh – village in the slope of the Keshishdagh Mountain in Chighindara area of Vedibasars region. In 1919 the village was ruined by Armenians.

Keshisharkhi – village in Maku region of Iravan province (23, 41). It consists of words “keshish” - christian , christian clergyman (it was used in the work of Khagani Shiravani and in “The Book of Dada Gorgoud” epos) and “virana” - *ruin* in Azerbaijani.

Keshishvirani – area in Daralayaz region of Iravan province (23, 57). According to the source, nobody lived in the village, people from neighboring villages came and cultivated the lands here (32, 57).

Keshishkand – village in Mazra region of Iravan province (23, 61).

Keshishkand – village in Zarzamin region of Iravan province (23, 120).

Keshishkand – village in Goyja region of Iravan province (23, 55).

Keshishkand – region in Spitak region. It was mentioned as *Keshishkoy* in Girkhbulag region of Iravan province in the source of 1728 (23, 78). In 1918 the Azerbaijani inhabitants of the village were expatriated and Armenians settled there. In 1935 the village was named as *Geharod* in Armenian. At the beginning of the 18th century, Nadir Shakh gave this village to Echmiadzin church (150, 172). It is the same in the meaning with the name of *Keshishkand* in the Mountainous Garabagh.

Keshishkand – village in Sharur-Daralayaz district (now in Ararat region) of Iravan province (133, 131). In the source of 1727, it's as *Keshish*. At that time only two Armenian families lived there. In 1931-1935, *Keshishkand* was an administrative center of the village. In 1935 the village was called as *Mikoyan*. In 1957 it was named as *Yekhegnadzor* in Armenian.

Keshishveran – village in Iravan district of Iravan province (133). In 1935 it was named as *Sovashen* in Armenian . In 1948-1949, the Azeri inhabitants of the village were moved. Originally, *Keshishvirana* so that “Keshish ruins”. See: Giziloran.

Keshishveran – village in Vedibasars region (Ararat region) of Iravan khanate. In 1935 it was named as *Urtsalandje* in Armenian. In 1938 the Azeri population of the village was moved in Azerbaijan. Originally, *Keshishvirana*. In the archive source of 1728, it was mentioned as “Keshish virani” (170, 15).

Ketenus – village in Sissian region of Ravan province (169, 361). It's as *Ketanus* in the Armenian source of belonging to the middles of the 19th century (150, 360). It consists of the name of Gipchaklar's *Kotan* tribe and affix “us” of Greek origin.

Keti – mountain in the north of Zanghazur mountain range (60, 83). See: Keyti and Katidagh.

Keti – river in the southeast of the Goyja Lake (60, 83).

Ketinud – village in Daralayaz region of Iravan province (170, 12).

Ketus – village of Garni region of Iravan province (23, 50). “Another name is *Gulbudagh*” (ibid).

Ketusdagh – mountain in the southwest slope of the Gelam Mountain division in Vedi region (60, 83). In the 30s of the 20th century, the village was named as *Ketusler* in Armenia.

Ketuz – village in Vedi region (60, 83). See: Kotuz.

Keygach – winter hut in Iravan district of Iravan province (113, 128). Another name of the village was *Shorjali* (ibid). It is as *Kadi* in the source of 1728 (170, 13). Sound ‘y’ was added in speech. It is the same in meaning with toponyms *Katadagh* in Guba district, *Keta Kiku* (mountain) in Gazi-Gumug district of Daghestan province, *Katidagh* in Novobayazid district of Iravan province, *Katin* tapa (mountain) in Gazakh region in the 19th century (133). It is taken from the word “kada” – guard (see: Katidagh) in ancient Turkish. See: Boyuk Keyti and Kichik Keyti.

Keyti – village in Surmali region of Iravan province (23, 63).

Keytichay – river in Iravan district of Iravan province (133, 128). It’s taken from the name *Katidagh*. See: Katidagh.

Khaab – mountain in Alexandropol district of Iravan province (133, 258).

Khabul – village in Goyja region according to the source (150, 361). In the 19th century, this name had in common with the *Khabl* River in Kuban province of the Northern Caucasus (133, 257).

Khabuzdagh – mountain in Sharur-Daralayaz district of Iravan province (133, 257).

Khach – village in Kokja region of Iravan province in 1728 (170, 12).

Khacha Bulag – winter quarters Shamsaddin region.

Khacha Kilsa – village in Alexandropol district (now in Artik region) of Iravan province (133, 263).

Khachaparag – village in Zangibasar region of Iravan khanate (159). A village in Iravan district of Iravan province (133, 269). It’s name is mentioned in Girkhbulag region of Iravan province (23, 36). In 1935 the village was called *Zahmat* (labour). In 1988 the Azeri population of the village was driven out. It’s as Khajeyi-Parak in the source (170, 25). Generally, Khachaparag and some toponimies beginning with *Khach* (cross) component in the middle ages are taken from the word *khaja* (title) denoting master, teacher, respectable. *Khachaparag* means *parag* (a fenced place for cattle-keeping) belonging to Khaja.

Khachaparag – village in Khinzirak region of Iravan province (23, 47). The population is Reyhanli people (ibid).

Khachati – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1988 the population of

the village was banished to Azerbaijan. The local pronunciation form (misinterpreted form) is *Hecheti*. Khachati was one of the winter quarters of of Sophulu tribes, lived in Zangazur zone in the middle ages (103, 166). It`s the misinterpreted form of *Khajedi*. It consists of the words: *khaja* (eunuch) in Azeri and *deh* (village) in Persian. It is in the meaning of *Khaja kandi* (Eunuch`s village).

Khachvang – village in Karbi region of Iravan province (23, 89).

Khachbulag – village in Abaran region of Iravan province. In 1828-32 the village ruined after the banishment of its Azeri population (159). It`s known since 1728 (170, 102). It`s in the meaning of a spring with a crossed stone on it. It`s the same in meaning with *Khachbulag* summer houses and villages in Dashkasan region of Azerbaijan.

Khachdash – village in Zangazur district of Yelizavetpol (Ganja) province (133, 263). The village was called with the name of *Khachdash* pass. In the middle of the 19th century, it was founded on the basis of a winter quarters. It was ruined by Armenians at the beginning of the 20th century.

Khachdash – mountain pass in Zangazur district of Yelizavetpol (Ganja) province (133, 263). It`s in the meaning of a mountain with crossed stones on it.

Khachgedik – pass in Surmali district of Iravan province (133, 263). It`s in the meaning of a pass with crossed stones.

Khachgush – village in Girkhbulag region of Iravan province (23, 87). It consists of the words: *khaja* and *kosh, gosh* (a camp of nomads) in Turkish. It means the camp of nomads belonging to *khaja*.

Khachik – village in Daralayaz region of Iravan province (23, 57). It`s mentioned in the source, that two Azeri and eleven Armenian families lived in the village (32, 265). It consists of the words: *khaja* and diminutive suffix “jik” in Azeri. It`s the pronunciation form in speech of *Khajajik* (a little settlement belonging to *khaja*).

Khachingishlag – village in Surmali region of Iravan province (23, 64). It`s in the meaning of a winter quarters belonging to *khadima* (to a court employee).

Khachinkhut – mountain in Gafan region (60, 99).

Khachkilsa – village in Shirakel region of Iravan province in the source (23, 127).

Khachkeri – village in Karbi region of Ravan province (169, 92). It consists of the words: *khaja* (eunuch) and *geriye* (village) in Arabic.

Khachli – village in Karpi region of Iravan province. It's shown as a settlement attached to Yenija village in that region (170, 9).

Khachli – village in Vedi region of Iravan province (23, 51). Another name of the village is *Chichakli*.

Khachlidagh – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 263). Originally, Khachlidagh, that's a mountain with crossed stones.

Khachtabad – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 263). The village was not mentioned in the sources after the end of the 19th century. Originally, *Khachti* (that's Khachli) and *abad* (prosperous inhabited). It's in the meaning of a village in a place with crossed stones.

Khadijabar – village in Echmiadzin district of Iravan province. The village was ruined after the banishment of its Azeri population in 1919.

Khalajlar Yurdu – summer pasture in the Vers Mountain among Daralayaz and Goyja in Sharur-Daralayaz district (133, 158). It represents the name of Oguzs` *Khalaj* tribe. In Turkish “yurd” also means a summer pasture, where every year cattle-breeding people lived and kept their small cattle.

Khalija – village in Girikbulag region of Iravan province (170, 6).

Khalikand – village in Krasnoselo region.

Khalisa – village in Vedibasar region of Iravan khanate (159). In 1988 the population of the village was driven out from there to Azerbaijan. In 1991 the village was named as *Norakert* in Armenian. In Arabic it means a land, property belonging to ruling class or to the state.

Khalisa – village in Iravan district of Iravan province (133, 259). The other name is *Guney-Yurd* (20, 234). The village was destroyed by Armenians at the beginning of 20th century.

Khalkhal – mountain in Alexandropol district of Iravan province (133, 259). It has the same meaning with *Khalkhal* city (“The History of Albany”, book 1, chapter 20) in Albany at the beginning of our era, *Khalkhal* villages in Babak and Oguz regions and with *Khalkhal* winter hut in Oguz region. According to a information, *khalkhal* in Azeri means “a fenced place for cattle” (84, 23).

Khalkhali – mountain in Novobayazid district of Iravan province (133).

Khalkhali – mountain in Surmali district of Iravan province.(133, 259).

Kham – village in Sardarabad region of Iravan khanate. In 1828-32, after the expatriation of Azeri population the village was destroyed (159). It was probably set up on the basis of a winter camp. And the name of a

winter camp is from the word *kham* – ‘virgin’ in Azeri.

Khama – mountain in Surmali district of Iravan province (13, 259).

Khamatiar – village in Darachichak region of Iravan province in the south (150, 159).

Khanahmad – village in Vedi region of Iravan province (170, 10).

Khanahmad – village in Vedi region of Iravan province (ibid).

Khanahmad – village existing since the middle ages in Millidara valley of Vedibasir region. The other name is *Ahmadli*. In 1918 the Azeri population was driven out from there and the village was ruined by Armenians.

Khanarkhaj – village in Echmiadzin district of Iravan province (133, 260). The name of the village is not mentioned in the sources belonging to the end of the 19th century. The name of the village consists of the words *khan* (it, probably, meant one of the *khans* of Iravan khanate) and *arkhaj* - sheep-fold in Azerbaijani.

Khanavang – village in Karbi region of Ravan province (169, 75). It's also mentioned in the source of 1728 (23, 89). It's situated near the Parbi village (ibid). It consists of the words *khanae* – “house” (145, 226) and *vang* – “church”.

Khanazak – village in Zangazur district of Yelizavetpol (Ganja) province (now in Gorus region of Armenia) (133, 260). In 1828-32, after the banishment of its Azeri population, the village was destroyed (159). It's probably *Khanasag* in origin.

Khanchalli – village in Gars province (133, 260) (now in Amasiya region). It's as *Khanjarli* in the source. During the World War Second, one part of the village's population was moved to Balligaya village and the other part was moved to Azerbaijan in 1948-50 (20, 383). It's probably the name of a tribe.

Khanchalli – village in Amasiya region. In 1988 the population was banished to Azerbaijan. In 1990 the village was named as *Zangishat* in Armenian. *Khanchalli* is the misinterpreted name of *Khonchali* (originally, *Gondalli* or *Khunchali*) in speech. *Khunjali*, that's relating to Khuns, a part of Khuns - was originated from the name of Khun (Hun) tribes, ancient Turkish in origin. It's the same in meaning with *Goncha* (originally, *Khuncha*), *Khumus* in Eastern Anatolia, *Khunut* and *Hunut* in Armenia and *Khunan* in Azerbaijan. It was probably founded as a result of the settlement of families, coming from Goncha village of Anatolia.

Khadimli – village in Darakand-Parchenis region of Iravan khanate (159). It's mentioned as a village in Surmeli district in the information

belonging to the beginning of the 20th century (133, 238). It's mentioned as *Khadim* winter quarters in Surmali district of Iravan province in the source of 1728 (170, 17). It's probably taken from the name of the *Khadimli* Mountain located there.

Khadimli – mountain in Surmali district of Iravan province (133, 258).

Khaginkhut – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 258). It, probably, consists of the words *kagin* (a little water meadow) (126, 239) and *khudh* (a camp, firm place) in Turkish.

Khanguzar Gishlagi – village in Zarzamin region of Iravan province (23, 123). Nobody lives (ibid). It consists of the words *khan* in Azeri and *gozar* - a passage (145, 58) in Persian.

Khanimkandi – village in Khinzirak region of Iravan province (170, 7). It's mentioned in the source that the village was originated from the settlement of Dumbili tribes (ibid). It means a village belonging to Khanum (the wife of Sultan).

Khanlezir – village in Zangazur district of Iravan province (133, 260). The village was not mentioned in the sources belonging to the end of the 19th century. It consists of the words *khanli* - a village and *zir* - down in Persian.

Khanjigaz – village in Alexandropol district of Iravan province (133, 260). In 1940 the village was called as *Gozaldara*. In 1988 the Azeri population of the village was banished to Azerbaijan. In 1990 the village was named as *Aznavadzor* in Armenian. It's in the meaning of a little settlement (village) belonging to khan.

Khanlig – village in Echmiadzin district of Iravan province. The name of the village was not mentioned in the sources belonging to the end of the 19th century. The other name was *Musakhan Maklisi* (20, 101). It means a territory, a village belonging to the khan.

Khanvali – village in Alexandropol district of Iravan province (133, 260). The name of the village is not mentioned in the sources belonging to the end of the 19th century.

Kharaba Chandar – village in Alexandropol district of Iravan province (133, 261). The name of the village was not mentioned in the sources after the end of the 19th century. It's taken from the name of ancient Chandar tribes (70) Turkish in origin. It's used in the meaning of “*chandar* (village) near kharabalig (ruins)”.

Kharamli – village in Surmali region of Iravan province (170, 16). It's from the word *kherem* (castle) in Mongolian.

Kharmanjig – mountain in Sharur-Daralayaz district of Iravan province (133, 112). It's as *Karmanjig* in the source (ibid). It's from the word *karman* (castle) in Turkish. It means a little castle.

Kharatgah – winter quarters in Ijevan region. In 1908 it was abolished.

Kharrat – village in Vedibasars region of Iravan khanate (159). The other name is *Molla Eyyub Evli*. The village was founded as a result of the settlement of a group of families belonging to Evli (Ive), (Yive) tribes of Saljug Oghuzs by origin in the place of *Arat* (misinterpreted of *Harat*). That village also carries the name of *Mullah Eyyub* as it was presented to him.

Kharratli – village in Garnibasars region of Iravan khanate (159). It's mentioned as *Kharatlu* of Iravan district in the sources belonging to the beginning of the 20th century (133, 261). In 1918 the Azeri population of the village was banished (11, 164). In 1926 Armenians settled there. In 1978 the village was named as *Arevablur* in Armenian (170, 9). It was mentioned as *Haratli* in the source of 1728. Originally: Heratli. The name of Herat province was brought by the moving of Turkish tribes from Afghanistan.

Khartlig – village in Martuni region. In the source belonging to the beginning of the 20th century, it's as *Khartlug* in Novobayazid district (133, 262). In 1918 after the banishment of its Azeri population, the village was ruined. It was founded on the basis of a winter quarters in the place *Khartlag* in the middle of the 19th century. It's in the meaning of a place *Khart dashi* (Khart stone) – a stone for wheting of metal tools.

Khartlig – village in Iravan district (now Vedi region) of Iravan province (133). The village was ruined after the moving of its Azeri population to Azerbaijan. It means a place with *Khart dashi* (khart stone).

Khasbey – village in Sharabkhana region of Ravan province (167, 241). It's taken from the name of a person (a landowner), founding the village.

Khassansan – village in Surmali region of Iravan province. It's taken from the name of a person (170, 17) Hassan (Khassan).

Khatabala – mountain in Novobayazid district of Iravan province (133, 262). It consists of the words *khat* (rock) in Mongolian, connecting sound (151, 29) “a” and *bala* (little) in Azeri. It means a little rock.

Khatnibaghy – village in Zangazur district of (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. In the middle of the 19th century, it was founded on the basis of a winter quarters in the place *Khatun Baghi* (Khatun's garden). At the beginning of the 20th century, the village was destroyed by Armenians.

Khatunarigli – mazra (an arable land) in Karbi region of Ravan province (169, 93). It`s in the meaning of “an aryk, having dug by Khatun (wife of a ruler)”.

Khatunarkh – village in Karbibasar region of Iravan khanate (159). It`s known since 1728 (23, 101). In the 70s of the 18th century, a canal had been dug from the Garasu River on the account of Chukhur Saad Saphikhan bey. The aryk had been dug from this canal with the support of his wife and a village had been founded on the bank of this aryk. As the aryk was called *Khatunarkh*, the village was also called with the name of the aryk (116) (150, 227-230). It`s as *Khatunkandi* (Khatun`s village) in the source belonging to 1728 (170, 16). It`s the same in meaning with the *Khatunarkh* toponym, having dug with the financial support of Khurshud Banu Natavan and called after her name in the vicinity Shamakhi in the 18th century. There are castle ruins called *Khatun Galasi* (castle), belonging to the middle ages in the southeast of Tiflis.

Khatunarkh – village in Garni region of Iravan province (23, 101). The other name is *Aghjagishlag* (ibid).

Khatunbulaghy – village in Khinzirak region of Iravan province (170, 7). It means a spring repaired with the support of Khatun (lady).

Khanukhlar – village in Sharur-Daralayaz district of Iravan province (133, 260). It`s the same in origin with two villages named *Kanukhlar* in Gazakh district (133, 260).

Kharaba – village in Alexandropol district of Iravan province (133, 261).

Kharaba – village in Surmali district of Iravan province (133). The name of the village was not mentioned in the sources after the end of the 19th century.

Kharaba Bazar – pass in Surmali district of Iravan province (133, 261).

Kharaba Karakhtin – village in Surmali district of Iravan province (133, 261). The village was not mentioned in the sources after the end of the 19th century. Originally, Kharaba Karantin, that`s a control point in frontier, in the vicinity of ruins.

Kharaba Kilsa – little village in Echmiadzin district of Iravan province. The village was ruined at the beginning of the 20th century.

Kharaba Kolani – village in Zangibasar region of Iravan province (133, 261). Another name is *Shorkand*. It was also called as *Ranjbar*. In 1948-49, the population of the village was moved to Azerbaijan. It`s in the meaning of Kolani village in the vicinity of Kharabalig (ruins). It`s one of the villages founded as a result of of the settlement of Kolani tribes.

Khar Kotanli – village in Iravan district of Iravan province (133, 261). The village was ruined after the banishment of its Azeri population in 1918. It is in the meaning of Kotanli village in the vicinity of Kharabalig (ruins).

Kharabali – village in Darakan-Parchenis region of Iravan province (see: 159). After the middles of the 19th century, the village was not mentioned in the sources. Originally, Kabar-eli - “Kabar’s tribe”. It was founded as a result of the settlement of Kabar tribe of Khazarlar in origin. It is the same with a name of Khabirli tribe consisting of 850 families, including Arig Mohammedli, Ulubably, Gizil Mohammedli land, Garvandli branches dwelt in the Mil-Garabagh plain in the middle ages in Azerbaijan.

Kharadur – village in Daralayaz region of Ravan province in 1728 (170, 15). It’s the misinterpreted form of a name consisting of the words: *kair* (precipitous, abounding in ravines) (70, 15) and *tor* (high mountain pasture).

Kharagadik – village in Iravan province (150, 355). It’s taken from the words: *khuree* (fenced place, cloister) and *gadik* (a mountain pass) (126, 317).

Kharava – summer pasture in Spitak region.

Kharvashgishlaghi – winter quarters in Aralig region of Ravan province in 1590 (169, 270).

Khatibchay – small river in Karpi region of Ravan province in 1590 (169, 205).

Kharaba Mazra – village in Surmali district of Iravan province (133, 261). The village was not mentioned in the sources after the end of the 19th century.

Kharaba Parchenik – village in Surmali district of Iravan province (133, 261).

Kharaba Sarvanlar – village in Iravan district of Iravan province (133). In 1918 after the settlement of Armenians from Turkey in this village, the population lived mixed. In the 30s of the 20th century, Azeris were driven out (20, 200). The village was called as *Nor Tokhb* in Armenian. It is in the meaning of *sarvanlar* (cameleer) in the vicinity of Kharabalig. It was one of the populated areas founded as a result of the settlement of Sarvan tribes of Kangars.

Kharabli – village in Garni region of Iravan province (23, 100).

Khatun Kand – village in Mazra region of Iravan province (23, 62). It’s used in the meaning of a village belonging to Khatun.

Khatun Kand – village in Karbi region of Ravan province (169, 205)

Khatun Karyeri – village in Khinzirak region of Iravan province (23, 46). It consists of the words: *khatun* (lady), *garya* (village) in Arabic and *yer* (place) in Azeri. Khatun Garya yeri (Khatun's village).

Khatun Mazrasi – village in Khinzirak region of Iravan province. It means an arable land belonging to Khatun (to a wife of khan or bey).

Khashkhash – mountain in Surmali district of Iravan province (133, 263). Originally, Khachgash, that's a mountain top with crossed stones.

Khajar – village in Goyja region of Iravan province (150, 360). It's the same in meaning with the name of Hajar tribes in Albany in the early middle ages, but the meaning is unknown.

Khamirkasan – village in Darakand-Parchenis region of Iravan khanate (159). Originally, Khamurkasan. It's mentioned as *Khamurkasan* in Surmeli district of Iravan province in the 2nd half of the 19th century (133, 259). The name of the village is not mentioned since the end of the 19th century. It consists of the words: *khamur* (the mountain cape), (cavitations in a mountain top) (126, 589). There was *Khamin* village in the Eastern Anatolia in the 17th century (150, 117).

Khamut – village in Vedibasari region of Iravan khanate (159). It's as *Khemud* in 1590 (160, 223). In 1828-32 the village was ruined after the banishment of its Azerbaijani population (159). The meaning is unknown.

Khandangulu Gishlagi – winter quarters in Igdir region of Iravan province in 1728 (23, 67). The other name is *Aghotlug* (ibid).

Khangarli – village in Gars district (133, 261) (now in Amasya region) of Gars province in the 19th century. In the 30s of the 20th century, the village was ruined in connection with the collectivization. It has in common with *Khangargid* hasari (fence) toponym in "The Book of Dada Gorgoud" epos (chapter 3).

Khats – village in Daralayaz region of Iravan province in 1728 (170, 15). The meaning is unknown.

Khavanjik – village in Daralayaz region of Iravan province (170, 12).

Khavija – village in Daralayaz region of Iravan province (170, 13).

Khavar – village in Goyja region (now in Kamo region of Armenia) of Iravan khanate (159). It was called as *Nor-Bayazit* (in 1850, *Novo-Bayazit* in Russian) in Armenian after the settlement of Armenians, coming from Turkey in 1829. In 1959 the village was named as *Kamo*. In 1988 the Azeri population of the village was expatriated. Armenian investigators are wrong in writing that the toponym consists of the word "gavar" (region district). For, firstly, the word indicating administrative division never can be changed into the name of dwelling place. Secondly, until the 20th century, the

population of this settlement was Kabar tribe of Khazarlar`s, dwelt there in the early middle ages and *Kabar* is phonetical form of *Kavar*.

Khazarabert – village in Katak region of Iravan province in the middle of the 18th century (150, 362). It`s an Armenian translation of *Khazar Gala* (castle). It represents the name of Khazar tribes of ancient Turkish in origin. It`s the same in origin with the Khazaryurd Mountain in Nakhchivan district in the 19th century (133, 258). See: Khazar-Yar and Gazarabad.

Khazaryar – village in Girkhbulag region of Iravan province (170, 31). It represents the name of Khazar tribes.

Khaznatapa – mountain in Surmali district of Iravan province (133, 258). It`s a name given to the top connected with the founding of ancient golden-silver things and money (treasure) on the top while they were engaged in economy. It`s the same in meaning with *Khaznatapa* toponyms (133) in Maykop district of Stavropol province in the Northern Caucasus and *Khaznatapa* in Zagatala district in the 19th century.

Khaznauz – village in Echmiadzin district of Iravan province (133, 265). It`s as *Khiznauz* in the source. In 1918-19 the Azeri population of the village was banished and Armenians settled there. In 1946 the village was named as *Aragats* in Armenian. It`s mentioned as *Khezavoz* village in Karbi region of Revan province in the Turkish source belonging to 1590 (169, 92). It`s as *Khznavuz* in the Armenian source belonging to 1621 (150, 27). It`s shown as property belonging to Gayitmish bey from Iratli tribe in the same source (135, 166). It`s from the words: *khazina* (treasure) in Azeri and *os* (valley) in Turkish. It represents the name of Uz tribe (77), ancient Turkish in origin.

Khaznavar – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 258). In 1918 the village was ruined. In 1928 comer Armenians also settled there (103, 170). That`s why, according to the information belonging to the 80sh of the 19th century, the population of the village consisted of Kurds and Armenians (103, 170). The local pronunciation is *Khaznavar*. Originally, Genzavar. It`s taken from the words: *kenisa* (the temple of fire-worshippers) in Arabic and *var* (a place, a direction) in Persian.

Khelej – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 258). The local pronunciation form is *Khalaj*. In 1918 the Azeri population was banished. In 1922 one part of the population resettled again. In 1988 the Azeri population of the village was banished to Azerbaijan. It`s one of a lot of *Khalaj* villages existing in

Azerbaijan and Armenia in the 19th century. It represents the name of Saljug Oghuzs' Khalaj tribe (34).

Khelej – village Kirkbulag region of Iravan province in 1728 (170, 4).

Khelfeli – village in Surmali district of Iravan province (133, 259). It represents the name of Khelfeli division of Sarkhanli branch consisting of 400 nomad tents of Shahsevans' in origin. In the middle ages, cattle breeding people living in Garabagh, were also called *Khelfeli*. It's known since 1728 (170, 18). In that source *Khelfeli* the name of village is also mentioned in Karbi region of Iravan province (170, 24). It's the same in origin with some *Khelfeli* village names in Azerbaijan (the name of Khelfeli village in Davachi region is taken from the name of Khelife (chaliph) Seyid Ahmad Piri (sacred place)).

Khelife Gishlaghi – winter camp in Zarzamin region of Iravan province (23, 123). Nobody lives. A person appointed heritably by shah during Safavi's power, controlling applications and complaints, Shariat rules (the principles of Islam religion), measuring and weight instruments was called khalifa (caliph). Khelifes were given a plot of land by shahs as a title.

Khelifegulu Gishlaghi – village in Karbi region of Iravan province (169, 211). In the source belonging to 1728, the village is mentioned as *Khelfeli* (170, 53) and it's shown that the village was originated from the Turkmen people.

Khelifekand – village in Karbi (169, 98) region of Revan province in 1590. The other name is *Beygara*.

Khelilkand – winter camp in Gazakh district of Yelizavetpol (Ganja) province. It was abolished connected with the collectivization in the 30s of the 20th century.

Khelilkandi – village in Khimzirek region of Iravan province (170, 7).

Khelilshali – village in Saatli region of Iravan khanate (159). It's not mentioned after the middle of the 19th century. It's in the meaning of *Khelil* tayfasi (tribe), nasli (kin).

Khersor – village in Girkhbulag region of Iravan province (23, 83). It consists of the words: *kherr* (a river) and *sur* (fortress wall). It's in the meaning of a riverside ruined fortress wall.

Kheyabad – village in Khinzirak region of Iravan province (170, 7). It probably consists of the words: *kair* (precipitous, cut with ravines) (70, 15) and *bet* (surface) in Turkish.

Kheyribeyli – village in Sardarabad region of Iravan khanate (159). It's as *Kheyirbaklu* in Echmiadzin district in the source belonging to the beginning of the 20th century (133, 264). In 1918 the Azeri population of

the village was banished and it was settled with Armenians, having moved from Turkey. In 1922 one part of the Azeri population returned and lived mixed with Armenians. In 1948 the Azeri population had to move to Azerbaijan. In 1967 the village was named as *Yervandashat* in Armenian. It's in the meaning of a village, country, belonging to Kheyri bey.

Kheyribeyli – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the population was banished and comer Armenians settled there. In 1935 the village was named as *Lyusadzor* in Armenian.

Khidir Ilyas – sanctuary in the slope of the Heyranis Mountain behind Azizkand village of Vedi region.

Khidirli – village in Surmali district of Iravan province (133, 265).

Khidirli – village in Garnibasar region of Iravan khanate (159). In 1828-32 the Azeri population was banished and the village was ruined. The banished families came to Garabagh and founded Khidirli village (Aghdam region). Khidirli is the name of a tribe.

Khilna – village in Vedibasar region of Iravan khanate (159). The village is not mentioned after the middle of the 19th century.

Khins – village in Daralayaz district of Nakhchivan area in 1727 (32, 277). It's mentioned in the source that only two Azeri families lived in the village. It's the misenterpritation of *Khunus*. The village was founded with the settlement of families coming from Khunus province in the west of Turkey.

Khinzirak – village in Sissian region of Iravan province in 1728 (170, 164). The population brought the name of the district with them from Khinzirak village.

Khinzirak – village in Khinzirak region of Iravan province in 1728 (170, 7).

Khirdabarishlar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the banishment of its Azeri population in 1918. It's in the meaning of Kichik (little) Banishlar. The word *little* can be considered as a word of *girda* (an arable land which was not planted for two years running, a field used for the cultivation of paddy after wheat) in Azeri in the 19th century.

Khirda Tapagoy – village in Amasiya region. The other name is *Kichik Tapagoy*. It was a settlement founded on the basis of Tapagoy village. In 1950 the population of the village was moved to Azerbaijan and the village was abolished. It's in the meaning of Kichik (small) Tapagoy village.

Khirik – village in Aghjagala region of Ravan province in 1590 (169, 190). The meaning is unknown.

Khirmanli – winter quarters in Novobayazid district belonging to Toxluja village of Iravan province (136, 33). It consists of the words: *karman* (fortress) and “lig” affix in Turkish. It’s the same in meaning with the names of *Khirmantapa* (Zeyva village in Lachin region) and *Khirmantapa* (Kovluj village in Aghsu region).

Khish – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined at the beginning of the 20th century. It’s one of Albanian villages in the early middle ages. Originally, Kish. There were *Kish* villages of Artsak in Albany and *Kish* in Shaki zones (Kish village in the Mountainous Garabagh is now called as *Gishi Paravatumb* in Armenian). The first cristian church was built in Kish (Gish) village. *Kish* means cult, sanctuary in Persian. In the early middle ages churches were built in the places known as *Kish*.

Khizirilyas Mazrasi – village in Karbi region of Ravan province in 1590 (169, 72). It’s in the meaning of an arable land in Khizir Ilyas piri (sacred place). It’s the same in meaning with Khidir Ilyas mountain slope (133, 265) in Gars district of Gars province in the 19th century.

Khinzirak – region of Iravan province in 1728. The region covered some part of territory of present Echmiadzin region. It consists of the words: *khunus* and *orag* (building, fortification) in Turkish. The *Khunus* part of the toponym consists of the words: *khun* ancient Turkish in origin (one form of Hun etnonymy, for ex. Khunan gala in Albany) and “s” affix denoting plurality in ancient Turkish languages (or “s” nominative affix of Greek in origin). *Khinzirak* is the misinterpretation form of *Khunusarak* in speech at times. And the region is called with the name of ancient Khinzirak village.

Khochkiri – village in Karbi region of Iravan province (23, 89). Another name of the village is *Goylu*. It consists of the words: *Goch* - Turkish personal name, and *yer* (homeland, home) in Mongolian.

Khojakand – village in Aghjagala region of Revan province (169, 190).

Khojali – village in Zarzamin region of Iravan province (23, 122). Nobody lives.

Khojaparali – village in Khinzirek reion of Iravan province (170, 7). It’s shown in the source that the village belonged to Reyhanli tribe. It’s in the meaning of *para* (an arable land, area place) belonging to Khaja (eunuch).

Khoja Yarali – village in Echmiadzin district of Iravan province (133, 266). The village was ruined after its Azeri population was driven out in 1918.

Khoshayatag – village in Girkhbulag region of Iravan province (170, 64).

Khoshgadam – village in Iravan province (150, 115). It consists of the words *khosh* (pleasant) and a person name *Hatam*.

Khoshkhabar – village in Surali district of Iravan province (133, 268). Originally, Kosh Kobar. It consists of the words *khosh* (pleasant) and *kavar, kobar* (hillock). Or maybe Kabar ethnonym.

Khoshkoros – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. Originally, Kosh-Gorus.

Khoshkotan – village in Gazakh district (now in Noyemberian region) of Yelizavetpol province (133, 143). In 1978 the village was named as *Voskevan* in Armenian. Originally, Kosh Kutan. It's the same in meaning with the names *Khosh-Andam, Khosh-Tan, Koshtak* villages in the Mountainous Garabagh in 1727.

Khok – village in Maku region of Iravan province (23, 41).

Kholoz – Armenian spelling of a village in Goyja region in the middle of the 18th century (150, 360).

Khomirgishlag – winter camp in Shirakel region of Iravan province (170, 122). It consists of the words: *khamur* (mountain cape) (126, 589) and *gishlag* (winter camp) in Mongolian.

Khoroskharaba – mountain in Alexandropol district of Iravan province (133, 267). The mountain was called with the name of Khorosgala ruins. It represents the name of Goros tribe ancient Turkish in origin.

Khors – village in Daralayaz region of Iravan province (23, 59). In 1988 the population of the village had to run to Azerbaijan, saving their lives from Armeninan bandits. It represents the name of Khoros tribe of ancient Turkish in origin.

Khosabak – Armenian spelling of a village in Goyje region (150, 360).

Khoskashen – Armenian spelling of a village in Goyje region in the source (150, 360).

Khosrov – village in Iravan district of Iravan province (now in Vedi region) (133, 268). In 1949 the village was abolished after the moving of its population to Azerbaijan. It's known from the Turkish source belonging 1590 (169, 220). It's mentioned in Vedi region of Iravan province in the source of 1728 (170, 89). The name was probably brought from Anatolia connected with the moving of the population. It's the same in origin with

the names *Khosrov* village and *Khosrov* river (133) in Ardahan district of Gars province in the 19th century.

Khot – village in Zangzur district of Iravan province (133, 268). A village in Orat region of Gapanat province in 1468 (134, 168). It's known since the 7th century ("The History of Albany, book 1, chapter 14). In Turkish *kut*, *gut*, in Mongolian *khot* (camp, stop, stable) (126, 247). It's the same in meaning with the word *khut* in *Khotavang* and mountainous Bejenekht.

Khotanarkh – village in Zangazur district of Yelizavetpol (Ganja) province (now in Sissian region of Armenia) (133). In 1918 the village was ruined after its Azeri population was driven out. The village *Khatanak* is mentioned in this zone in the source belonging to 1468 (134, 168). In Armenian source belonging to the beginning of the 17th century, the village of *Khotan* in Gorus region is mentioned (91, 75). The author of the 17th century Arakel Tabrizi also used this phrase: "But Khotanak is called Ajanak" in Boghaz region of Sunik. *Khotan* part of the toponym is the phonetic form of *kotan* (plouh). It consists of the words: *kotan*, *kutan* (a place of encamping of cattlebreeding, people in summer encamping, a stable) and *arkh* (aryk) in Turkish. The toponym is in the meaning of "a kutan on the aryk side". It's the same in meaning with the Khotanarkh toponym (Aghdash region) in Azerbaijan.

Khudaabad – village in Aralig region of Iravan province (170, 20). Originally, Khuduabad.

Khudaband – village in Garni region of Iravan province (23, 103). It consists of the words: a person name *Khudu* and *band* (dike on a river).

Khudakand – village in Karbi region of Ravan province (169, 212). It's the misinterpreted form of Khudukand.

Khudaverdi – village in Abaran region of Iravan province (23, 110).

Khudayarli – village in Zangazur district of Yelizavetpol (Ganja) province (133) (now in Sissian region of Armenia). The village was ruined after the banishment of its Azeri population in 1917. *Khudayarli* is probably the name of a tribe.

Khudulu – village in Aralig region of Ravan province. Another name is *Iligag* (169, 269).

Khunut – village in Vedibasars region of Iravan khanate (159). It's mentioned in Iravan district at the beginning of 20th century (133, 266). The Azeri population was driven out in 1918. One part of the population resettled in that village again, coming back in 1922. The village was abolished in the 30s of the 20th century. The local pronunciation

(misinterpreted form) form is *Khinit*. Another name is *Garagoyunlu*. *Khunut* toponym is probably connected with the name *Khuns* coming at the beginning of our era. It's the same in meaning with *Khunus* toponym in Gadabay region and *Khunan Galasi* (castle), the ruins of which are known now as Torpaggala on the left side of the Kur River in the early middle ages.

Khurdayir – village in Zebil region of Ravan province (169, 330). It's taken from the words: little, small in Azeri and *ger* (a nomad tent, homeland, house) in Mongolian.

Khurma – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol province (133, 267). It's as *khorma* in the source belonging to the 80s of the 19th century (103, 170). It's shown in the source that the population of the village consisted of Azerbaijanis. Two views are possible: 1) it's the misinterpreted form of *Huruma* (originally, *Uruma*), *Urum* means Byzantine, comes from Byzantine. In Azerbaijan, the word *Urum* was first used by Nizami Ganjavi. The poet wrote that Barda had been called as *Hurum*. It's connected with the settlement of *Urums* moving from Southern Azerbaijan to Barda, founded in the 5th century (Enians, that's Greeks mentioned by Strabone in Atropatena). That's why, there was a city named of Greek in Barda zone in the early middle ages (79). It may also be taken from the words *urema* (riverside shrubbery and forest) in Turkish or *khurem* (fresh, new) (145, 225) in Persian.

Khurskand – village in Zar region of Ravan province (169, 328). It represents the name of Gerus tribe of ancient Turkish in origin.

Khusbud – mountain in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol province (133). It's considered as sanctuary since ancient times. The name of the mountain consists of the words: *kas* (a part of a mountain) in ancient Turkish, the top of a mountain in Azeri) and *but* (the branch of a mountain looking forward, a separate height). It's the same in meaning with Sultanbud toponym in Azerbaijan.

Kichik Aghamak – winter hut in Zarzemin region of Iravan province (22, 122).

Kichik Aghdagh – peak in the Gelash Mountain range in the territory of Goyja (60, 63). In the 30s of the 20th century, it was named as *Gekhasar* in Armenian. See: Boyuk Aghdagh.

Kichikaghviran – village in Gyrkhublag region of Iravan province (23, 80). “Placed in vicinity of Ortaviran village” (ibid) .

Kichik Arigvali – village in Alexandropol district (Artik region of Iravan province) of Iravan province (133, 19). It was also called *Ikinji*

(second) *Arigvali*. In 1778 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1935 the village was called as *Pokr Mantaj* in Armenian.

Kichik Armudlu – village in Echmiadzin district of Iravan province (133, 19). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In the 30s of the 20th century, it was joined to Boyuk Armudlu. In 1946 it was named as *Tandzud* in Armenian.

Kichik Ayasli – village in Garni region of Iravan province (23, 49). It was founded from Boyukayasli village. It was founded as a result of the settlement of Gushchu tribe in origin. See: Boyukayasli village.

Kichik Ayrum – village in Borchal district (now in Tumanian region of Armenia) of Tiflis province. In 1988 the inhabitants of the village saved their lives, running to Azerbaijan. It was founded as a result of the settlement of Ayrum people. See: Ayrim.

Kichik Bakhchajig – village in Chighindara territory of Vedibasar region. It was founded as a result of the settlement of families, coming from Bakhchajig village placed there. Later, it was joined with Bakhchajig village. See: Bakhchajig.

Kichik Bashkoy – village in Artik region. In 1878 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there (6, 158). In 1946 it was named as *Saralanch* in Armenian.

Kichik Baykand – village in Alexandropol district of Iravan province (136, 36). In 1878 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there (6, 174). Another name is *Kichik Parni*. See: Boyuk Baykand. In 1969 it was named as *Anushavan* in Armenian. Baykand is a settlement founded from Boyuk Baykand in the 19th century. It is as *Bekand* in the source (ibid). That`s why, it can`t be believed that the toponym consists of the words “bey” and “kand” .

Kichik Bughutlu – peak of the Pambak Mountain range in Alexandropol district (133, 44) of Iravan province (159). See: Boyuk Bughutlu.

Kichikbulag Gishlaghi – winter hut in Karbi region of Iravan province (23, 85). In the source was mentioned that the village was belonged to a man named Havi Osman (ibid).

Kichik Dallar – village in Garnibasar region of Iravan khanate. See: 159. In the information belonged to the ends of the 19th century, it`s as *Kichik Dalular* in Iravan district (133, 74). In the 70s of the 19th century, Azerbaijanis were forced to move out and Armenians coming from abroad

settled there. In 1886 the inhabitants of the village were Armenians. It was named as *Pokr Sepasar* in Armenian. See: Dallar.

Kichik Davali – village in Vedi region of Ravan province in 1590 (169, 221).

Kichik Daye – village in Goyja region of Iravan province in 1728 (23, 56).

Kichik Durkand – village in Shirakel region of Iravan province in 1728 (23, 124).

Kichikduz – mountain in Spitak region.

Kichik Duzkand – village in Shirakel region of Iravan province in 1728 (23, 123).

Kichik Garabagh – village in Vedi region of Iravan province (23, 104).

Kichik Garagoyunlu – village in Novobayazid district (in Vardanis region) of Iravan province (133, 115). It was also called *Yengija*. In the middles of the 19th century, it was founded from Boyuk Garagoyunlu village. In the 30s of the 20th century, the village was liquidated. It expresses the name of Garagoyunlu tribe. See: Boyuk Garagoyunlu.

Kichik Garakilsa – village in Akhurian region. In 1918 the population of the village was expatriated and Armenians coming from Turkey settled there. In 1945 the village was named as *Azatan* in Armenia. It is the settlement founded from Boyuk Garakilsa village.

Kichik Garni – village in Abaran region of Iravan khanate (159). The village was not mentioned after the middles of the 19th century. It's a settlement, founded from Garni village at the ends of the 18th century. See: Garni.

Kichik Gilan – village in Garni region of Iravan province (23, 102).

Kichik Gilanar – village in Iravan district of Iravan province (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. In the 50s of the 20th century, the village was liquidated. Originally: Kichik Gilanar (20, 330). See: Gilanar.

Kichik Guznud – village in Gegarnuki (now Goyja) region of Iravan province (150, 360).

Kichik Jamishli – village in Alexandropol district of Iravan province (133). After the middles of the 19th century, the village was not mentioned in the sources. It is a hamlet from Boyuk Jamishli village in the middle of the 19th century.

Kichikkand – village in Karbi region of Iravan province in 1728 (23, 88). “Kichikkand situated near Karbi village. Another name of the village is *Ush*” (ibid).

Kichikkand – village in Seyid-Aghsagli region of Iravan khanate. In 1919 the population of the village was expatriated, then the village was ruined.

Kichik Khas – village in Maku region of Iravan province (23, 41).

Kichik Khakhis – village in Chighindara territory of Vedibasara region. The population of the village forced to move to Azerbaijan in 1949. Another name is *Ingala*. See: Ingala.

Kichik Khirdakar – village in Zarzamin village of Iravan province. Originally, Khirdakar. It consists of words “khirda” (small) in Azeri and “gar” (cave) in Arabic.

Kichikli – village in Aralyg region of Iravan province (23, 70).

Kichikli – village in Shirakel region of Iravan province (23, 125). Another name is *Gozaldara* (23, 137). See: Gozaldara village.

Kichik Kapanak – village in Alexandropol district of Iravan province (133, 123). In 1878 the population of the village was expatriated and Armenians coming from Turkey settled there (6, 173). In 1945 the village was named as *Hovit* in Armenian. It is a settlement founded from Boyuk Kapanakchi village in the 40s of the 19th century. See: Boyuk Kapanak.

Kichik Kati (Keyti) – village in Alexandropol district of Iravan province (133, 128). In 1918 the Azerbaijani population of the village was expatriated and Armenians coming from Turkey settled there. The village was named as *Larnants* in Armenian in 1946. It is a settlement founded from Keyti village in the middles of the 19th century.

Kichik Masimli – village in Garni region of Iravan province (23, 103).

Kichik Mazra – village in Goyja region of Iravan khanate (159). Another name is *Bala Mazra*. The inhabitants of the village were expatriated to Azerbaijan. See: Bash Mazra.

Kichik Ordak – village in Darachichak region of Iravan khante (159). After the middles of the 19th century, the village was not mentioned in the sources. It is a settlement founded from Boyuk Ordak village at the ends of the 18th century.

Kichik Sariyar – village in Alexandropol district (then in Gukassian region) of Iravan province (133, 219). In 1918-1919 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. In 1946 the village was named as *Pokr Sariar* in Armenian. See: Sariyar.

Kichik Shahriyar – village in Echmiadzin district of Iravan province. It was one of the villages with mixed population at the beginning of the 19th century. In 1920 Azerbaijanis of the village had to move away. In 1968 the village was named as *Nor-Kartakes* in Armenian.

Kichik Shishtapa – village in Alexandropol district (in Gukassian region) (133, 267). In 1918 the Azeri inhabitants of the village were expatriated and Armenians coming from Turkey settled. In 1946 the village was called as *Pokr Sepasar* in Armenian.

Kichik Shorulu Damirchi – village in Zangibasara region of Iravan khanate (159). In 1918 the population of the village was expatriated and Armenians coming from Turkey settled there. In 1946 the village was named as *Darpanik* in Armenian. Originally, Shorlu. See: Shorlu Damirchi village.

Kichik Talin – village in Talin region. In the source, it's the village in Khinzirak region of Iravan province (23, 47). In 1918 the Azeri inhabitants of the village were expatriated and Armenians coming from Turkey settled there. Another name is *Ashaghi Talin*. It's a settlement founded from Talin village at the beginning of the 19th century.

Kichik Tapa – mountain in Kalininko region.

Kichik Tapa Koy – village in Amasya region. In 1950 it was joined to Boyuk Tapa koy village (6, 174). Another name is *Khirda Tapa Koy*. In 1988 the Azeri inhabitants of the village were expatriated.

Kichik Vedi – village in Vedibasara region (*Pokr Vedi* in Ararat region) of Iravan khanate (159). It is known since 1590 (169, 217). In 1918 the Azeri inhabitants of the village were expatriated and 1920 Armenians coming from Turkey settled here. In 1922 a part of Azerbaijanis returned and resettled. After that, the population of the village was mixed. In 1988 Azeri part of the population was expatriated. See: Vedi.

Kichik Yenija – village Mazra region of Iravan province (170, 15).

Kichik Zeyva – village in Echmiadzin district of Iravan province (133). In 1988 the population of the village was expatriated to Azerbaijan. It is a settlement founded from Boyuk Zeyva village in the 30s of the 19th century.

Kichik Zimmi Gishlaghi – village in Zarzamin region of Iravan province in 1728 (23, 123).

Kighi – mountain in Zangazur district of Yelizavetpol (Ganja) province. It is in the south of Kighi village. The mountain was also called *Alimardan* (20, 150). Originally: Kigi. It was mentioned in the south of the Van Lake in the East of Turkey in the source of 13th century (see: 144, 393). In the 19th century, there was *Kighi* in Arzurum province (95, 22). It seems, it's a name, having brought by the movement of the population. The meaning is unknown.

Kighi Galasi – ancient castle in the territory of Kighi village on the right bank of the Kighi river in Zangazur district of Yelizavetpol (Ganja) province (20, 150).

Kighchay – river in Zangazur district of Yelizavetpol (Ganja) province (133). It begins from the Gard, Ajibaj and Kurut mountains and joins with the Okhuchu River near Zeyva village. Length – 30 km (20, 150).

Kikhi – village in Zangazur (now in Gafan region of Armenia) district of Yelizavetpol (Ganja) province (133, 131). It is as *Kighi* in the sources (ibid). In 1988 the population of the village was expatriated to Azerbaijan. Kighi is a settlement founded as result of the accommodation of Kangarlilar's *Soflu* tribe. That is why, another name is *Kichik Soflu*. Originally: Kigi. It is the same in meaning with toponyms *Kuku-Oba-Dagh*, and *Kukovoy Kurgan* in Kuban province of the Northern Caucasus, *Kukuti* (village) in Batum district of Batum province, *Kuku Lake* in Tiflis province, *Kuku* village (in Shahbuz region) in Nakhchivan, *Kuku* mountain in Guba district and *Kukulu* mountain in Zangazur district (133). A mud volcano in Absheron peninsula (in Gobustan) was called *Gigidagh*. In the source of 1728, was mentioned *Gigichan* village in *Gikhibulag* region of Iravan province (170, 22). It is taken from the name of the Kighi Mountain.

Kiknav – village in Abnik region of Iravan province (169, 255). The meaning is unknown.

Kilik – village in Surmali district of Iravan province (133). One of the borrowed names. It is the same in meaning with toponyms *Kikiliya* and *Kilik* village (133, 151) in Samur district of Daghestan province and *Kilik Gankhur* (village) in Kura district of Daghestan. *Kilik* (the top of the mountain) in Batum district of Batum province, *Kilikdagh* in Yelizavetpol province in the 19th century. In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. The meaning is unknown.

Kilitgaya – village in Shirakel region of Iravan province (23, 125). It consists of words “kalat” – castle in Persian and “gaya” (rock) in Azeri.

Kilsakand – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1919-1920, the population of the village was expatriated and Armenians settled there. In 1935 the village was named as *Srashen* in Armenian.

Kimizdagh – mountain in Nobobayazid district of Iravan province (133, 136). A summer pasture of Ayrivang village in that district was also called Kimiz (ibid).

Kinigkand – village in Sharur-Daralayaz district of Iravan province (133). It was also called *Kiniksukand*. It was founded as a result of the settlement of Saljug Oghuzlar's *Kinik* tribe (34, 341-344). There are 81 *Kinik* villages in Turkey.

Kinrig – ruined village in Alexandropol district of Iravan province (133).

Kiokht – village in Garnibasari region of Iravan province (159). After the middle of the 20th century, the village was not mentioned in the sources. Originally: *Kult*. It consists of ancient Turkish origin *Kul* tribe and its Armenian spelling of a name consisting of an affix “t” denoting plurality.

Kiot – village in Seyidli-Akhsagli region of Iravan khanate (159). After the middle of the 20th century, the name of the village was not mentioned in the sources.

Kirachayi – village in Surmali region of Iravan khanate. In 1828-1832, the village was ruined after the banishment of its Azeri population (159). It is in the meaning of “Kirajlichay” (Kirajli river).

Kiragird – village in Abaran region of Iravan province (169, 233). It consists of the words “kyr” - highland, high bank (126, 227) in Turkish languages and “gird” - castle (see: 145) in Persian.

Kirajli – village in Ashdarak region.

Kirakak – village in Echmiadzin district of Iravan province. After the end of the 19th century, the village was not mentioned. It consists of the words “kora”, “kura” (stables for keeping cattle in winter) (143, II, I, 551) and “ukak” - tower (93, 623) in Turkish languages.

Kiranli – village in Echmiadzin district of Iravan province. In 1919 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. It was taken from the name of Turkish origin *Kiran* tribe. Firstly, the name of this village was mentioned in “The Book of Dada Gorgoud” (146, 134). In early middle ages there was *Kiran* castle near Beylagan, another castle named as *Kiran* was in the territory of Tovuz. At present, the ruins of this castle is known as Aghjagala and village names as *Gushchu-Kiran* and *Khinna-Kiran* are connected with the name of this castle. In the source of 1728, *Kiran* village was mentioned in the territory of Tovuz region (171). In the source of 1728, the name of *Kiran* village was noted in Surmali region of Iravan province (170, 13). In the 13th century, there was *Kiran* (another name - *Kilan*, but it's a phonetic form of *Kiran*) settlement in Nakhchivan (244, 271). At present, this toponym remained in the names *Kharaba-Gilan* (originally, *Kiran*) and *Azad-Giran*.

Kiras – village in Sissian region (170, 60).

Kirashdara – winter hut in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, the village was liquidated, connected with collectivization. It consists of the words “kyraj” and “dara” in Azeri. It is the same with a word “kiraj” in the toponyms *Kirajbulag* (Tasmaly village in Gakh region), *Kirajdara* bulaghi (Lakit-Malakh village in Gakh region), *Kirajbulag* (Ilisu village in Gakh region), *Kirajbulag* (Alaskar village in Zagatala region) in Azerbaijan. See: Kirashli.

Kirashlu – village in Echmiadzin district of Iravan province (133, 134). It was a village in *Seyid-Akhsaghi* region of Iravan khanate. After the beginning of the 19th century, it was one of the villages with mixed population. According to the information of 1886, the inhabitants of the village were Armenians. In the 30s of the 20th century, the village was liquidated. It is known as the village belonging to Echmiadzin (Uchkilsa) monastery in 1441 (150, 177). In the 17th century, another *Kirashlu* village was in Abaran region (150, 33). This village was also called as *Piri-Darvish* and *Kirajli* (2). It is taken from the word “giraj” (*kiraj* in Azeri) in Turkish. A settlement, the Armenian spelling of which was *Dalu Chiraz* in the Eastern Anatolia at the beginning of the 17th century, was mentioned. (See: 91, 6). It is the same with toponyms *Kiranli-Gol-Tapa* (mountain) and Kirashli gol (lake) in Oltin district of Tiflis province, *Kirajdagh* in Artvin district of Batum province, *Kiraj-Mughanl* in Borchali district (133, 134).

Kirikh – village in Alexandrapol district of Iravan province (133, 134). After the ends of the 19th century, the village was not mentioned. It expresses the name of Gizilbashlar’s Kirik division of Ustajli tribe. See: Aligirig.

Kirkand – village in Echmiadzin district of Iravan province (133, 134).

Kirkibash – mountain in Novobayazid district of Iravan province. It consists of the words “kirka” (firm rocky highland - 126, 329) and “bash” (head) in Turkish languages.

Kirki Bulag – village in Daralayaz region of Iravan province (170, 16). It consists of the words “kyrka” - the slope of the mountain branch out, the slope of highland consisting of firm rocks (126, 329) and “bulag” (spring) in Turkish languages. It is the same with the name of *Khirkhatala* (in Gakh region) in Azerbaijan.

Kirkitdagh – mountain in Novobayazid district of Iravan province (133, 134). It has something in common with toponyms *Kirgito-Kom* (river) in Vladigafgaz district of Southern Caucasus, *Kurkitdag* (mountain) in

Dushet district of Tiflis province, *Kirkut* (village) in Achi-Kulak district of Stavropol province in the 19th century. The meaning is unknown.

Kirkitdagh – winter hut belonging to Tokluja village in Novobayazid district of Iravan province (136, 34).

Kirs – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). According to the information of the 80s of the 19th century, one of the winter huts of Kangarlilar's Soflu tribe (see: Ajibach) was called *Kirs* (103, 166). In 1988 the inhabitants of the village were moved to Azerbaijan. Pronunciation form between the local people is *Kirs*. It is the same with the toponyms *Kirs daghi* in Shusha district and *Kirsdagh* in Guba district (133), Azerbaijan. The meaning is unknown.

Kisak – village in Daralayaz region of Iravan province (32, 296). In the source was mentioned that only two Christian families lived in the village (ibid).

Kisar – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). At the beginning of the 20th century, the village was ruined. Originally: Hisar. It is taken from the word “hesar” - castle (145, 237) (here cyclopic building, castle, mingled stone) in Arabic.

Kiti – village in Darakand-Parchenis region of Iravan khanate (159). In 1828-1832, the village was ruined after the banishment of its Azerbaijani population (159). Misrepresentation of *Kati*. See: Katidagh.

Kiti – village in Surmali district of Iravan province (133). The village was ruined after the banishment of its Azerbaijani population in 1918. Misrepresentation of *Kati*. See: Katidagh.

Kitikyan – village in Girkhbulag region of Iravan khanate (40, 159). It was not mentioned in the sources after the middles of the 19th century.

Kivas – village in Sissian region of Ravan province (169, 361). In the source of 1728, it is as *Kivas* (23, 150). In 1727 two Christian families lived in this village (32, 49). It consists of words “giy” - village (93, 440) and “vays”- precipice (see: Boz Abdal).

Kochabey – village in Daralayaz region [Azizbeyov (Vayk) region] of Iravan province (170, 14). Since 1991, it was named as *Hedzor* in Armenian. Probably, it is in the meaning of “a nomad belonging to a bey”.

Kochkara – village in Alexandropol district of Iravan province. It's the same with Goshgarchay (in the source belonging to the middle ages, it's as *Goshgara*) hydronym in Azerbaijan. Supposedly, it consists of the words

“koch”, “kosh” (nomad) and “kora” – (a camp of cattle breeders in winter hut) in Turkish languages.

Kocharli – village in Sissiyán region of Ravan province (169, 364).

Kocharli – village in Echmiadzin district of Iravan province (133, 61). In the source it is as *Kocharlu* (ibid). In the middle of the 19th century, it was one of the villages with mixed population. In 1886 the population of the village were Armenians. In 1946 the village was named as *Mrgashat* in Armenian. Supposedly, it's a name brought from Anatolia by the move of the population. In the middle ages a region, separated with the Menderes River in Aydin province of Turkey, was called *Kocharli* (83, 23). At the beginning of the 19th century, a tribe consisting of 52 families, which spent winter in Garabagh was called *Kocharli* (about this tribe see: 77). Kocharli belongs to Turkish originated *Kuchar* tribe (77). See: Basarkechar.

Kof – mountain in Echmiadzin district of Iravan province. As the sound “f” was absent in ancient Armenian, it is the spelling of Turkish originated “kol”. It expresses the name of ancient Turkish originated *Kol* (Kul) tribe. See about it: 78 and 79.

Kofes – village in Stepanavan region (60, 84). It consists of Greek originated affix “s” and the name of Turkish originated *Kol* tribe.

Kohna Aghdash – village in Surmali district of Iravan province. It was named “Kohna (old) Aghdash” after the settlement of “Taza (new) Aghdash” was founded from Aghdash village. But the village took its name from the Aghdash Mountain in Novobayazid district (133). It is the same in meaning with the name of the Aghdash Mountain in Gars district of Gars province in the 19th century (133).

Kohnabulag – village in Echmiadzin district of Iravan province. In 1918 the village was ruined after the banishment of its Azerbaijani population.

Kohna Dililar – village in Girikbulag region of Iravan province (170, 3). Originally: Kohna Dalilar.

Kohnagishlag – village in Talin region. In 1918 the village was liquidated.

Kohnashapli – village in Iravan district (Ararat region) of Iravan province. At the beginning of the 20th century, the village was ruined. It was named “Kohna Shahapli” after the settlement *Tazashapli* was founded from Shahapli village. See: Shahapli.

Kohna Talin – center of Talin region in Iravan khanate (See: 159). It's as *Talin* in the source of 1590 (169, 244). It was named as *Kohna Talin* after a new settlement was founded from it (see: Taza Talin). See: Talin.

Kokchu – village in Girgbulag region of Iravan province (176, 47).

Kokhb – village in Noyemberian region. It is a pronunciation of *Kolb* in Armenian. *Kolb* toponym is a misrepresentation of Gypchaklar's *Kloba* tribe.

Kokht – village in Garni region of Ravan province (169, 204). According to the source of 1728, the village belonged to Haji Abdullah's son Ali (170, 70). In the source belonging to the beginning of the 20th century, the villages Ermeni Kokhtu and Tatar Kokhtu were mentioned (133, 142). It is a pronunciation form of *Kolt* in Armenian. Some *Kolt* regions in present Armenia and Alban territories were mentioned in the Armenian sources. *Kolt* was the name of an area between Aghstafachay and right bank of the Kur River. It is taken from the name of ancient Turkish originated *Kol* tribe (see: 79). See: Kogiti

Kokhuttapa – hill in Echmiadzin district of Iravan province.

Koksukovrak – summer pasture in Surmali district of Iravan province (23, 65). “The population of the Surmali village spends summer here” (ibid). It is one of the toponyms mentioned in “The Book of Dada Gorgoud”.

Kolachan – village in Shirakel region of Iravan province (23, 126). It was also called *Gapijig* (ibid).

Kolagarkh – village in Seyid Aghsagli region of Iravan khanate (159). In 1918 the Azeri inhabitants of the village were expatriated and Armenians coming from Turkey settled. In 1946 the village was called as *Shenafan* in Armenia. Local pronunciation form is *Golak-Arkh*. See: Gulagsiz.

Kolakiran – village in Borchali district (now in Gugark region of Armenia) of Tiflis province (99, 380). After the settlement of Armenians coming from Turkey, the majority of inhabitants were Armenians in the middles of the 19th century. In 1918 the Azeri population of the village was expatriated and in 1920 and Armenians coming from Turkey settled there. In 1948 it was named as *Antarmut* and 1978 as *Zoraget* in Armenian. It expresses the name of Turkish tribe *Kolagiran*. The name of cattle breeding *Kolagiran* tribe spending winter in “Gasaba” region of Barda area was mentioned in the source of 1588 (167, 216). It consists of a word “kuran” - (camp) and the name of ancient Turkish originated *Kol* tribe. One of the 24 branches of Danishmandlu-Turkman tribe dwelt in Anatolia in the middle ages was called *Kolagiran* (167, 216). *Kolagiran* branch was also consisted of some divisions (Khojali, Hassan Abdallu, Ayyublu, Chikdamlu, Kolmakchi, Darghali, Dadulu, Darblu, Dur-Hassanli, etc.).

Kolakiran – village in Goyja region (now in Martuni region of Armenia) of Iravan khanate (133). It is known since the middles of the 18th century (150, 361). In 1935 it was called as *Tsovinar* in Armenian. It's taken from the name of Kolagiran tribe.

Kolani – village in Goyja region of Iravan khanate (159). It is known since 1728 (23, 55). The village was ruined after its Azerbaijani population was moved to Azerbaijan in 1950. It is a dwelling place, founded as a result of the settlement of Kolanli tribe dwelt for a short time in Iravan province and Garabagh in the middle ages. It's the same with hidronym *Kolanlichay* in Nakhchivan (about toponyms expressing the name of Kolanli tribe in Azerbaijan see: 1, pp. 73, 74)

Kolani – village in Daralayaz region of Iravan province (32, 310). It was mentioned in the source that there lived two Christian families (ibid).

Kolani Aralig – village in Echmiadzin district of Iravan province (133). It is in the meaning of “Aralig village near Kolani”. See: Aralig Kolani.

Kolanigiran – village in Novobayazid district of Iravan province (133, 28). In 1988 the inhabitants of the village were moved to Azerbaijan. The word “giran” (*kuran* in Turkish), a component of some toponyms in the territory of Armenia is in the meaning of “a camp”, “a place where hearth pitched there hut in round form”. Originally, Kolani Guran. See: Darvishgiran, Itgiran, Chatgiran.

Kolanili – village in Echmiadzin district of Iravan province (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1945 the village was named as *Verin Kolanlu* in Armenian. From the name of Kolanli people.

Kolanili – village in Vedi region. Afer the banishment of its population to Azerbaijan, the village was ruined 1949. It is taken from the name of Kolani people.

Kolanli – village in Vedibasar region of Iravan province. Another name is *Chirmanis*. See: Chirmanis. It expresses the name of Kolanli tribe.

Kolara – village in Zangibasar region of Iravan khanate (133). In the Armenian source of 1621, it was written as *Kalar* and was mentioned that it belonged to Gayitmish bey from Saatli tribe (150, 27). In 1949 it was named as *Gukasavan* in Armenian. It is one of the villages dwelt by Azeri Turks. Armenians was moved by the beiy of Chukhur-Sad Amirguna Khan (1605-1625), during his military marches to Anatolia from Karin, Mush, Van and other provinces settled in Kolara, Goy-Gumbat, Kavakert, Parakar and Sabat villages (135, 70). For the first time, it was mentioned in the

source of 1621 (135, 116). It consists of the words “kol” and “ara” in Azeri. It is in the meaning of “farmstead between bushes” or “bushes in Aralig”.

Kolgat – mountain in the south of the Alagoz Mountain range (60, 85). Local pronunciation form is *Golgat*. It consists of words “kol” (valley, river-bed) (143, III, I 523) and “kat” (the sunny side of the mountain) in Turkish languages. See: *Golgat*.

Kolt – village in Iravan province (150, 354). It consists of the ancient name originated of *Kol* tribe and affix “t” denoting plurality. It is the same with Kolt toponym (“The History of Albany”, book 2, chapter 35) and *Kolt-Akarak* (ibid., chapter 14) in Albany in the early middle ages.

Kom – village in Jighindara territory of Vedibasars region.

Komur – village and a mountain in Sharur-Daralayaz district of Iravan province (133, 128). In 1988 the inhabitants of the village were moved to Azerbaijan. Another name is *Akhtachul*, so that, “Chul (village) near Akhta village”. For the first time, it was known since 1727 (170, 15). It’s taken from the word “komur” (a narrow ravine on the top of the mountain precipice) (143, II, I, 1321) in ancient Turkish languages. It’s the same in meaning with toponyms *Komurdagh* in Lachin and Kalbajar regions, *Komur* pass in Oghuz region, *Komurdagh* in Guba region, Azerbaijan.

Komur – village in Sissian region of Iravan province (23, 150). In the source was noted that nobody lived in the village (32, 46). It is the same in meaning with the name of *Komur* village in Nakhchivan AR.

Komurlu – village in Daralayaz region (in Yekhegnadzor region) in Iravan khanate. In 1828-1832 the Azeri population of the village was expatriated, but later returned. In 1918 the Azeri inhabitants of the village were banished and the village was ruined. It’s as *Kumurlu* in the source of 1728 (170, 12). It’s taken from the name of the Komurlu Mountain. See: Komurlu mountain.

Komurlu – mountain in Iravan district of Iravan province (133, 129). It’s taken from the name “komur” (see: komur) in Turkish languages. It was one of the summer pastures of Azeri Turks.

Kondaksaz – village in Aragadz region. Since 1978 *Riyatazdi*.

Kongurdagh – village in Novobayazid district of Iravan province (133, 132). It consists of the words “kongur” [*gonur* (brown) in Azeri] and “dagh” – (mountain) in Azerbaijani. It is the same in meaning with the name of *Gonurdag* (mountain) in Kalbajar region, Azerbaijan.

Kopakli – village in Shirakel region of Iravan province (23, 128). It expresses the name of Gypchags’ *Kobyak* tribe in origin.

Koratag – village in Goyja region (150, 361). It consists of words “kora” (a stable for keeping cattle) (143, II, I, 551) and “yatag” (a camp for cattle breeding hearth in winter hut).

Korbel – village in Goyja region.

Korbulag – river in Alexandropol district of Iravan province (133, 140).

Korbulag – village in Alexandropol district (then in Abaran region) of Aragadz region of Iravan province (133, 140). In 1918-1919, the inhabitants of the village were expatriated and Armenians coming from Turkey settled there. In 1978 the village was named as *Shenkain* in Armenian. It is in the meaning of Korbulag (blind spring) in Azeri. It is the same in meaning with village names *Korjabulag* (in Lachin region) and *Korjabulag* (in Shamkir region) in Azerbaijan. The village took its name from “Korbulag”, placed there.

Korbulag – village in Alexandropol district of Iravan province (133, 140). In 1850 the Azeri population of the village was expatriated and in 1878, Armenians coming from Turkey settled there (674). In 1946 the village was called as *Sakhkashe* and in 1967 as *Tsizavet* in Armenian.

Korchibag – village in Daralayaz region of Iravan khanate (159). In 1828-1832, the village was ruined after the banishment of its population. It is in the meaning of “a soldier of Sultan’s guard”.

Korchibagh – village in Daralayaz region of Iravan khanate (159). In 1828-1832, the village was ruined after the banishment of its Azeri population. It’s in the meaning of “a soldier of Sultan’s guard”.

Korchili – village in Darachichak region of Iravan khanate (159), then in Novobayazid district of Iravan province (136, 64). In the source, the village was also mentioned as *Allahverdikand* (ibid). It is as *Korchali* in the source of the 19th century (ibid). Originally: Gorchili. It’s taken from the word “gorchi” – “a soldier of Sultan’s guard”.

Korgan – mountain in Surmali district of Iravan province (133, 140). It is taken from the word “kurgan” in Turkish languages.

Korgan – ruined village in Surmali district of Iravan province (133, 140). It is the same in origin with the name of Korgan village in Kizirman district of Gars province in the 19th century.

Korgochu – village in Abaran region of Iravan province (169, 232). It’s in the meaning of Kara Gochu so, “kora (a stable) of Gochu”.

Korkechilar – arable land in Talin region of Ravan province (169, 247). Supposedly, a misrepresentation of Kora Kachililar. It’s in the meaning of a stable belonging to Kechili tribe families. See: Kechili.

Korlavank – village in Khinzirak region of Iravan province (170, 17). In the source, it was mentioned that it was a settlement founded by Zangana people (ibid). Supposedly, originally *Koralivang*. It consists of the words “kora” (a stable for keeping cattle) and “vang” (cloister) in Turkish languages.

Korlu – village in Karbi region of Iravan province (170, 45). In the source was mentioned that the village belonged to a person (land owner) - Ali’s son Ibrahim (ibid).

Korna – village in Karbi region of Iravan province (170, 53). In the source, it was also mentioned as *Husseinli* and shown that it was founded from Guzugudanli tribe (ibid). The meaning is unknown.

Koroghlu – village in Novobayazid district of Iravan province (133). After the middles of the 19th century, the village was not mentioned in the sources. It was founded as a result of the settlement Gizilbashlar’s *Koroghlu* branch of Zulgadar tribe. Misrepresentation of Saljuk Oghuzs’ Karib tribe. It is the same in meaning with the name of *Koroghlu* village in Kagizman district of Gars province (133). The name of Charikli tribe (misrepresentation of *Koroghlu*) was confused with a name of places, called after the name of the national hero *Koroghlu*, who carried out his activities in 1610-1630. In the source of the 19th century, the *Koroghlu* Mountain in Ardakhan district of Gars province, *Koroghlu* castle in Kazarman district of that province and “Koroghlu mountain’s caslte”, *Koroghlu* castle ruins and “*Koroghlu* bashi mountain” and *Koroghlu* castle ruins in Oltin district of that province (133), “Lair of *Koroghlu*” (Gadabey region) in Azerbaijan, “*Koroghlu* valley” (ibid), “*Koroghlu* castle” (in Shamkir region), “*Koroghlu* castle” (in Tovuz region), “*Koroghlu* galasi” (in Aghdam region) – connecting of all these toponyms with *Koroghlu* name (there is “a stable of Gyrat” in Safikurd village of Goranboy region) is impossible. In the source of the 17th century, it was mentioned the Changlubel Mountain, which reflects the Chanlibel Mountain and castle in *Koroghlu* epos, wasn’t situated in Azerbaijan.

Koroghlu Galasi – castle in Milli valley in Vedi region.

Koroghlugalasi – castle in the southwest of Shakhali village in Pampak area (6, 207).

Korpali – village in Karibasar region (159). It’s known since 1590 (169, 92). In the source of 1728, it was mentioned that the village was founded from Mesinli tribe (170, 45). In the middles of the 19th century, it was the village with mixed population. In 1935 the village was named as *Arshaluys* in Armenian.

Korpu Gulaghi – village in Ararat region. See: Korpu kand.

Korpugulash – village in Garnibasir region of Iravan khanate. After the middle of the 19th century, the village was not mentioned in the sources. Originally: Karpi-Kulas. It is in the meaning of “Kulas (village) near Karpi (village)” or “Karpi (village) near Kulas (village)”. It expresses the name of ancient Turkish originated Kulas (see: 78) tribe inside of Khazar’s in the early middle ages. It’s the same in meaning with village names *Khulashli* and *Ulashli* in Azerbaijan.

Korpukand – village in Iravan district (in Ararat region) of Iravan province. Another name is *Korpugulaghi*. It was also called as “Torpaggala” (20, 230). In 1949-1950, the village was ruined after its Azeri population was moved to Azerbaijan. Probably, it is a borrowing consisting of a name Kerpi (Kepri) region in the Eastern Anatolia in the middle ages (150, 115).

Korpulu – village in Shirakel region of Iravan province (23, 128).

Korsultanshali – village in Armus region of Ravan province (169, 251). It is in the meaning of a stable belonging to Sultanshali people.

Kosajan – village in Sharur-Daralayaz district of Iravan province (133, 141). It was a village name in Karbi region of Iravan province in 1728 (23, 37).

Kosali – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol region of Ganja province (133). At the beginning of the 20th century, the village was ruined. Probably, it consists of the name of Kosali tribe.

Kosali – village in Daralayaz region of Iravan province (170, 22). According to the source of 1727, only two Azerbaijani families lived in the village (32, 259).

Kosali – village in Maku region of Iravan province (23, 42).

Kosamammad – village in Goyja region of Iravan khanate then, in Novobayazid district of Iravan province (133, 141). In 1830 after the settlement of Armenians, having come from Turkey, the population lived in mixture in the village. In 1935 the village was named as *Batikian* in Armenian. In 1948 the Azeri inhabitants of the village were moved to Azerbaijan. It’s a name of a person, founded the village.

Koshehan – village in Girkhbulag village of Iravan province (173). Originally: “Kosh-e-khan”, so, belonging to the khan. See: Koshkutan.

Koshkutan – village in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol (Ganja) province. It consists of the words “kosh”, “gosh” (a camp of cattle breeders in summer pasture) and “kutan” (a place

for keeping sheep in the nights in the summer pasture, round fenced place, a stable (126, 323), a place for keeping sheep in winter hut) in Turkish languages. In the Armenian source belonging to the beginning of the 18th century, *Kotkutan* village in Darachichak region of Iravan province was noted (150, 362). It should be noted that, ancient Turkish originated word “kosh” now at some toponyms is used in the form “khosh” (it shows that transference of the voice ” k” into “kh” began in the early middle ages in Azerbaijan) and still has its reflection in the Albanian history in the events of 7th century as *Khoshtan* and *Khosh* (“The History of Albany”, chapter 3) in Artsakh area of Albany in the source of 1727, this toponym remained in village names as *Khoshdam* and *Khoshtak* (171). It’s the same in meaning with toponyms *Koshgutan* in Gazakh district (152), *Keshkutan* (originally, Koshkutan) in Gakh region, *Keshgutan* river in Guba region, *Khoshgadik* in Lachin region (133), *Kotan* Nohur Plain in the territory of Otray Zayzit village of Shaki region and *Gutan* valley (in the territory of Oravan village) etc. in the 19th century. It is compared with *Kotan-Karagay* (108, 150) in Kazakhstan.

Kotakli – village in Echmiadzin district of Iravan province (133). It is known since 1728 (170, 150). In 1918 the village was ruined after the banishment of its population. Originally: Katakly. It expresses the name of Pecheninklar’s *Katak* tribe. See: Katak.

Kotani – village in Daralayaz region of Iravan province (23, 59). Misrepresentation of *Kotanni* (originally, Kotanli.). See: Kotanli.

Kotanli – village in Vedibasar region of Iravan khanate (159). In 1949 the village was ruined after its population was moved to Azerbaijan. The word “kotan” in some Turkish originated toponyms in Armenia and Azerbaijan mainly is in two meanings: 1) it expresses the name of Gypchags’ *Kotyan* tribe, which was mentioned in the sources; 2) however, in some toponyms it is taken from the word “kutam” (a camp of cattle breeders in winter hut, stable. See: Koshkutan) (126, 323), a place for keeping animals during nights, a courtyard for keeping sheep) in Turkish languages. This village was founded as a result of the settlement of Kotam (Kotyan) tribe dwelt in Anatolia in the early middle ages.

Kotanli – village in Sharur-Daralayaz district of Iravan province (133, 142). In 1918 Armenians coming from Turkey also settled in the village. In 1946 the village was named as *Karmashen* in Armenian. In 1988 the Azeri population of the village was expatriated. It is the same in origin with *Kotanli* village names in that district, Yukhari (Upper) and Ashaghi (Lower) *Kotanli* villages in Gars province (133, 142) and *Kotanetchi* village

in Signakh district of Tiflis province in the 19th century. It expresses the name of Gipchags' Kotyan tribe.

Kotghah – village in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol (Ganja) province (133). In 1946 the village was named as *Sovarshashen* in Armenian. It is the same in meaning with toponyms *Kochkand* in Gazakh district, *Kotukoy* (ruins of the village) in Ardakhan district of Gars province, *Kotdagh* (mountain) in Grozni district of Stavropol province of the Northern Caucasus (133), *Gutgashen* (now Gabala) in Azrebaijan. This word is used in some Turkish originated toponyms in the form of “gut”, “kut” and also has the meaning of a fortified place.

Kotuklu Mazrasi – village in Karbi region of Iravan province (169, 70).

Kotuz – village in Vedi (in Ararat) region. In 1950 the village was liquidated. See: Getuz, Gotuz.

Kovunlu – village in Aralyg region of Iravan province (170, 20). “The inhabitants of the village are from Kuzugudanli tribes” (ibid).

Kukudagh – names of two mountain peaks in Sharur-Daralayaz district of Iravan province (133, 153).

Kukurdbulag – village in Shirakel region of Iravan province (23, 128).

Kukurdlu – village in Shirakel region of Iravan province (23, 124).

Kukuvanz – village in Daralayaz region of Iravan province (170, 4). In that source was mentioned that only two Christian families lived in the village (32, 300).

Kulachig – village in Vedibasir region. It's in the meaning of a winter hut, where sheep kept belonged to Gul (Gulala). Really, the territory of the winter hut covered an area consisting of five-ten villages. It was ruined in the time of collectivization.

Kulakli – arable land belonging to Hajur village in Shirakel region of Iravan province (23, 127). Local pronunciation form is as *Gulakli*. Misrepresentation of *Gulakhili*, and *Gulakhili* itself is a misrepresentation of *Gul-Akhi*.

Kulakli – another name of Baghdagchig in Iravan province (23, 131).

Kulanali – village in Aralyg region of Iravan province. Originally, Gulangishlag (170, 20). “Gulan” means a place for keeping cattle (winter hut).

Kultapa – village in Iravan province (150, 183). It was founded as a result of the settlement of families, belonged to Ayrum tribe dwelt in “Gultapa” (ibid).

Kultapa – mountain in Alexandropol district of Iravan province (133). The mountain was called with the name of an ancient settlement “Gultapa”, placed there.

Kulut – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the village was ruined after the banishment of its population. It’s the same in meaning with a village name *Kulin* in Samur district of Daghestan province and the Kulet Mountain in Borchali district in the 19th century (133).

Kuman – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. At the beginning of the 20th century, the village was ruined. It expresses the name of ancient Turkish originated *Koman* (Kuman) tribe (see: 78). In the source of 1593, it was mentioned that Kumanlu (Gypchaglu) and Eski Kumanlu tribes dwelt in Garabagh (167, 211).

Kumurlu – village in Darachichak region of Iravan province (23, 53).

Kumurlu – peak of the Pambak Mountain range in Novobayazid district of Iravan province (136, 2).

Kunbad – village in Igdır region of Iravan province (28, 68). Originally: Gumbat (Gumbaz).

Kunda – village in Surali region of Iravan khanate (133). In 1918 the village was ruined after the banishment of its Azeri population. Supposedly, it’s taken from a Persian word “kund” (hill).

Kunnut – village in Daralayaz region of Iravan province (32, 278). See: Gunnut.

Kuradkand – village in Khatun-Mavaziyi region of Ravan province (169, 133). It consists of the words “kora” (a stable for keeping cattle during nights in winter huts) and “duz” in Turkish languages. Misrepresentation of *Horadiz*.

Kuragochag – village in Darachand-Parchenis district of Iravan province (133). After the middles of the 19th century, the village was not mentioned in the sources. It consists of words “kora” (a stable for keeping cattle during nights in winter hut), and a person name *Gochag*. It has its reflection in the name of *Gurudagh* in Shamkir region, Azerbaijan. In toponyms the word’s misrepresentation form as “kura” and “guru” existed in *Gurudagh* in Kagizman district of Gars province, *Gurulu* (a winter hut) in Borchali district of Tiflis province, *Kura Ayan* (a spring) in Vladigafgaz, *Gurdagh* (a mountain) in Samur district of Daghestan, *Kurkandi* (in Sabirabad region) and *Kortala* (in Zagatala region) in the 19th century. See:

Guruajag and Guruboghaz mountain names. *Kura* has also a meaning “a place covered precipice”, “a narrow pass of a valley”.

Kurajik – village in Girkhbulag region of Iravan province (23, 79). It's taken from the word “kora” (a stable for keeping cattle during nights in winter hut) in Turkish languages. It is in the meaning of “Kichik (small) Kora”.

Kurajik – village in Girkhbulag region of Iravan province (23, 77).

Kurakandi – village in Karbibasar region of Iravan khanate (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled here. In 1978 it was named *Ferik* in Armenian. It consists of the words “kora” (a place built of stone or brick for keeping cattle in the nights in winter hut) and “kand” (village) in Azeri. It's a dwelling place founded on the bases of a winter hut.

Kurakanli – village in Echmidzid district (now in Abaran region) of Iravan province (133, 154). In 1918 the Azeri population of the village was expatriated and in 1922 Yezid Kurds coming from Turkey settled here (20, 101). Another name is *Garajanli*. Misrepresentation of *Guraganli*. It's taken from the word “gura-gan (gorigan)”- a camp of cattle breeding hearth in Turkish languages.

Kurakli – village in Igdir region of Iravan province (23, 78). Another name is *Bakhish Gishlaghi* - winter hut (ibid). It was also called as “Aminali gishlagi” (ibid). See: Ashaghi Kurakli and Yukhari Kurakli.

Kurakli – village in Igdir region of Iravan province (23, 68). It was also called “Nazarali gishlaghi” (ibid).

Kuranli – arable land in Karbi region of Iravan province (170, 53).

Kuratak – village in Darachichak region (150, 360). It consists of words “kuriya” (a fenced place, a camp of cattle breeders) and “yatag” (a stable).

Kuratak – village in Darachichak region (150, 360). It consists of words “kuriya” (a fenced place, a camp of cattle breeders) in Mongolian and “yatag” (a stable for keeping cattle in winter hut) in Azerbaijani.

Kuravan – village in Vedi region of Ravan province (169, 226). It's as Kuravan in the source of 1728 (170, 10).

Kurd Ali – village in Echmiadzin district of Iravan province (133). In 1918 the village was ruined after the banishment of its Azeri population. In the Turkish source 1728, it as *Kurdali* (170, 48), but in the Armenian source belonging to the same year, it's as *Kurddali* (150, 366). The name of the village is in the meaning of “Kurd eli”, so that “Kurd's tribe”.

Kurdali – village in Echmiadzin district of Iravan province (133, 154). In 1728 the village in Karbi region of Iravan province (23, 88). It's in the meaning of "Kurdali village near Hashamli village, obeyed to Abaran" (ibid).

Kurd Chulu – village in Sharur-Daralayaz district of Ravan province (133, 154).

Kurdamir – village in Daralayaz region of Iravan province (170, 15). It consists of *Kurd* ethnonym and a person name *Amir*.

Kurd kand – village in Sharur-Daralayaz district of Iravan province (133, 154).

Kurd Kandi – village in Garnibasars region of Iravan province (133). In 1828-1832, the village was ruined after the banishment of its population. It's in the meaning of "the village dwelt by Kurds".

Kurd Khalil – village in Aralig region of Ravan province (169, 271).

Kurdlar – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the village was ruined after the banishment of its Azerbaijani population.

Kurd pambi – village in Abaran region. The village was founded as a result of the settlement of Yezid Kurds, having moved from Turkey in the 70s of the 19th century. Another name is *Spitak*.

Kurdumvar – winter hut in Iravan district of Iravan province (133, 140).

Kurdumvar – kutan in Iravan district of Iravan province (133, 140).

Kurdumvar – post in Iravan district of Iravan province (130, 140).

Kurduvan – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133). Another name is *Shiraz*. In 1935 it was named as *Yenokavan* in Armenian. It's in the meaning of "Kurds' village".

Kurkchu – arable land in Karbi region of Ravan province (169, 204). An arable land Kuranli near Hajili village (23, 92).

Kurdvirani – village in Aralig region of Ravan province (169, 269). In the source the village was also mentioned as *Guney Yora* (ibid). It's in the meaning of the ruins of Kurd village.

Kurki – village in Igdir region of Iravan province (170, 19). In the source, the village was also mentioned as *Rud* (ibid). Probably, it's taken from the word "kora"- a stable for keeping cattle (143, II, I, 551) in Turkish languages.

Kurus – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 159). It's as *Kuris* in the literature of

the 19th century (ibid). Misrepresentation of the toponym *Gorus*. See: *Gorus*.

Kurut – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 155). In 1988 the Azerbaijani population of the village was banished to Azerbaijan. In the middles of the 19th century, one of the winter huts of cattle breeding Gigili tribe dwelt in Zangazur territory was called as *Kurut* (103, 150). See: Gagali. Supposedly, it's taken from the name of the Kurut Mountain. See: Kurut mountain.

Kurut – mountain in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 134). It's as *Kurut* in the source (ibid). Supposedly, it consists of a word “kuh” (mountain) in Persian and toponym Urut. See: Urud.

Kushchu – village in Daralayaz region of Iravan province (170, 16). See: Gushchu.

Kusuhlu Shatli – village in Vedi region of Iravan province (23, 51). *Kusulu* expresses the name of Gizilbashlar`s *Kusulu* branch of Ustajli tribe. It's in the meaning of “Shatli (village) near Kusulu (village)”.

Kusus – one of the tributaries of the Vedi River in Vedi region.

Kusus – village in Iravan district (now in Vedi region) of Iravan province (133, 155). A winter hut *Kususuz* in Karbi region of Ravan province in 1590 (170, 47). In the source, it was mentioned that the winter hut belonged to Targanut (see) village (ibid). In the source of 1728, it's as *Kususuz* in Vedi region (23, 106). In 1949 the village was liquidated after the movement of its population to Azerbaijan. It was called as *Kusuz* (20, 230). See: Kusus daghi (mountain).

Kusus Daghi – mountain in Iravan district of Iravan province (133). It's in the meaning of “without Kuz” (autumn pasture).

Kutni Gishlag – village in Artik region.

Kuturan – village in Girikbulag region of Iravan province (170, 28). Supposedly, it consists of words “kudu” - a pasture (143, II, 2, 99) and “oran” - ruins in Turkish.

Kuturan – village in Vedi region of Iravan province (23, 51). Misrepresentation form of a name consisting of the words “gut”, “kut” – “kutan” (see: Koshkotan) and “aran” - a winter hut in Turkish languages.

Kuturan – village in Girikbulag region of Iravan province (23, 78).

Kutus – village in Vedi region of Ravan province (169, 322).

Kuyulu – village in Novobayazid district of Iravan province (133, 147). See: Guyulu.

Kuzachik – village in Iravan distict of Iravan province (133, 153). Local pronunciation form is *Gozachig*. In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. It's known since 1728 (170). A source belonged to the first half of the 19th century, two *Gozachg* villages in Girkhbulag and Goyja regions of Iravan khanate were mentioned (159). In 1828 Gozachig village in Girkhbulag region was ruined by Armenians (159). It expresses the name of Kuzujagli branch of Bayat tribe dwelt in Anatolia in the middle ages (34, 233).

Kuzajik – village in Novobayazid district of Iravan province (133, 153).

Kuzar – village in Abnik region of Ravan province (169, 255).

Kuzovdan – village in Surmali district of Iravan province. In 1919 the village was ruined after the banishment of its Azeri population. The toponym consists of words “kuz” - autumn pasture (as in the village names Kuzlak and Kuzdak in Azerbaijan) and “ovdan” or “guzu and ovdan” in ancient Turkish languages. It is one of the villages founded on the bases of a winter hut.

Lala – village in Abaran region of Ravan province (169, 237).

Lalachi – village in Shirakel region of Iravan province (23, 125). “Before that village was called *Pirmahammad*” (ibid). It's mentioned in the source of 1728 (23, 110). Probably, *lala* is from the origin. The teen-aged prince's protector and nurse in Gizilbash government were called *Lala*.

Lachin Gaya – mountain in Ijevan region.

Lak – village in Zangibasar region of Iravan khanate (159). It's mentioned in Vedi region in the source of 1728 (23, 106). The village was named as *Vartaadzor* in Armenian in 1935. The people of the village were driven out to Azerbaijan in 1988. *Lak* village names in Javanshir and Yelizavetpol provinces are included to this list in Azerbaijan in the 19th century (133, 162). Probably, it's originally same with the names of the Lak Mountain and Lak River (133, 159) in Borchali district in the 19th century. The name of a country in Boz-Ulus tribe union, having lived in the Eastern Anatolia in the 16th century (96, 35).

Lalakand- village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 163). The village was named as *Vazashen* in Armenian in 1978. It consists of the words *lala* – “the nurse of teen-aged princes” in the Turkish languages and *kand* (village). Probably, it was a village belonging to Iravan khan Lalabak (91, 43) in the source of the beginning of the 17th century.

Lalvar – village in Gazakh district (now in Noyemberian region of Armenia) of Yelizavetpol (Ganja) province (133). It's as *Lalpar* in the literature of the 19th century. The village was named as *Debetavan* in Armenian in 1978. It was also called *Aghalig*. It united with Lambali in the 30s of the 20th century. From the name of the Lalvar Mountain. Originally, Lalpar. There was a copper mine in the slope of *Lalvar* Mountain in the 1st decade of the 19th century. Copper was extracted since the ancient times there. It consists of “lal” (in the meaning of as brightness as ruby) and “par” (brightening) in Azeri because of the brightening of copper ore in the sunlight.

Lambayli (Lambali) – village in Borchali district (now in Noyemberian region of Armenia) of Tiflis province (133). It was called as *Dabadashen* in 1960, as *Bagratashen* in 1972 in Armenian. Its Azeri people were driven out to Azerbaijan in 1988. It's in the meaning of “a village belonging to Lala (nurse)” (see: Lalachi).

Langitamir – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (133). The village was destroyed in the 20th century. The village was called after Teymur Lang's (Tamburlain) castle there.

Lazravan – village in Karbi region of Ravan province (169, 89). It consists of personal name *Lazir* and the word “kand” – “village”.

Lehvaz – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 158). The people of the village were driven to Azerbaijan in 1988. It's as *Legvaz* in the source of the 20th century (ibid). The place name consists of the words ”lak” (male camel, it expresses the form of a hump of camel's child) and *bays* (vayz) “precipice” (See: Boz Abdal) in the ancient Turkish languages. So the place name is in the meaning of “precipice in the form of hump” because it looks like a spinal of a camel. The “leh” part of it was also in the names of *Lok* village (it's also called as *Leh* and *Lev* among the local people) in Kalbajar region and *Levgala* castle (the 9th century), having built by Gregory, son of Alban tsar Artherseh on the precipice rock there. One branch of Meghrichay (river) was called as *Lehvaz* (103, 6).

Leyligachan – village in Sharur-Daralayaz district of Iravan province (133, 159). It's as *Leyikachan* in the source (ibid). The people of the village were driven out to Azerbaijan in 1988. The village was founded in the basis of pasture in the middle of the 19th century. But the pasture was named after the girl called *Leyli*, running away with a boy.

Leyv – village in Zar region of Ravan province (169, 325). It's as *Leyva* in Zarzamin region of Iravan province in the source of 1728 (23, 120). It was founded in the reason of the settling of the families, having come from Lev castle in Kalbajar region.

Lichvaz – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 160). It's as *Lishkvaz* in the middle of the 19th century (103, 6). The name of the village consists of Armenian words “lichk”, “lishk”- “bush” and *bays* – “precipice” (see: Boz Abdal) in the Turkish-Mongolian languages. One branch of the Meghrichay River was called *Lizikchay*, but the other - *Lishikvazchay* (103, 5-6). The village was named as *Lichk* in Armenian.

Lilpar – native land belonging to cattle breeders of Husseinguluushaghi village in Novobayazid district of Iravan province (136, 34). See: Lalvar.

Livada – village in Shirakel region of Iravan province (23, 125). “It's situated near Darband village” (ibid).

Livis – village in Mavazyi-Khatun region of Ravan province (169, 94).

Mach – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). Its Azeri people were driven out and Armenians from Turkey settled there in 1918. Then it was united with a neighbouring Armenian *Yerastunkand* village.

Machdara – village in Karbi region of Iravan province (170, 46).

Madina – village in Goyja region of Iravan khanate (159). The village was destroyed after its Azerbaijani population were driven out. Armenians conquered Lower Getashen village of the territory (20, 303).

Maghanjig – village in Gorus region (60, 87). Originally: Mughanjig. It's in the meaning of little Mughan. See: Mughanjig.

Magharajig – village in Gars province (133, 163), then in Amasiya region. The people of the village were driven out to Azerbaijan in 1989. It was called after the name of “Magarajig” mountain near it.

Maghda – village in Echmiadzin district of Iravan province (133). It was mentioned as a village in Karbi region of Iravan province in the source of 1728 (23, 90). The people of the village were driven out and Armenians from Turkey settled there in 1918. The village was named as *Lernarot* in Armenian in 1949. It's as *Magta* (169,75) in the source of 1590, and as *Makhta* (170, 52) in the source of 1728. Originally, the same with the name of *Makhta* village in Nakhchivan. It sounds equal with the place names of *Maggiz* (from the words of *mag* and *giz* “shallow valley” (143, II, 2, 13889)

in the Turkish languages) in Nakhchivan and *Magi* (mountain) in Gazakh region.

Maghrababad – village in Igdır region of Iravan province (23, 66).

Magovuz – village in Zangazur district (now in Gafan region of Armenia of Yelizavetpol (Ganja) province (133). The village was named as *Kakhnut* in Armenian in 1949. It was founded in the reason of the settling of families, having come from Maku region of Iravan province in the 17th century. It's from the place names *Maku* and *Uz* tribe.

Magus – village in Iravan district of Iravan province (133). The village was ruined after its people were driven out in 1918. Originally: Mangus. It's as *Mankus* in the decree of the head of Garagoyunlu's government Sultan Yagub, in the 19th century (135, 72), as Chukhur-Sadda *Mankus* in the decree of Shah Ismail II, in 1577 (134, 188). It was a representative of *Khor-Virab* (“deep well, hollow”) monoester in Zangazur (150, 354). The local pronouncing form is also as *Manguz*. It's from the words *mang* - “fenced land (for cattle, sheep)” in the Turkish languages and *kuz* - “cattle shed for lambs in a pasture”. It's the same in origin with the place names of *Manakhur* (Zangilan region) in Azerbaijan, *Mangishlag* in Turkmenistan and so on.

Mahammadabad – village in Karbi region of Iravan province (23, 97).

Mahammadali kandi – winter hut in Zarzamin region of Iravan province (23, 121).

Mahammadkhan kandi – village in Zarzamin region of Iravan province (23, 122).

Mahammadkand – another name of Baba Charjur village in Girkebulag region of Iravan province (23, 36).

Maharrammazrasi – arable land in Sissian region of Iravan province (169, 362).

Mahmuddagh – mountain in Iravan district of Iravan province (133, 170). It's from a person name *Mahmud*.

Mahmudjug – village in Alexandropol district of Iravan province (133, 170). Its Azeri people were driven out and Armenians from abroad settled in 1828-1832. The village was named as *Pemzashen* in Armenian in 1940. The name of the village is in the meaning of “Little Mahmudlu”.

Mahmudkandi – village in Shirakel region of Iravan province (170, 126). Another name was *Turnali*. It's from a person's name *Mahmud*.

Mahmudlu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). Another name was

Chaykand in 1940. Its people were driven out to Azerbaijan in 1988. It was founded in the reason of the settling of Mahmudlu tribe, having lived in the east of the Van Lake in the 16th-17th centuries and joined Gizilbashes (24, 192) at the beginning of the 16th century (160, 500). It was cattle breeding hamlet consisting of the branches of Kurdlar, Heydarli and Otagishlag (ibid). This hamlet, spending winter in Garabagh, summer in Zangilan, consists of the divisions of Aliasgarli, Musakhanli, Naziralili, Heydarli, Babili, Alihusseinli, Karbalayi Alili, Alishirali and Sovkhanli. It's same in origin with the names of *Mahmudlu* village in Fuzuli and Imishli regions in Azerbaijan. One of the winter huts of Kakali tribe was also called *Mahmudlu* (103, 150).

Mahrus – village in Sissian region of Iravan province (23, 150). It's as *Mahriz* in the literature of the 19th century.

Makenik – village in Goyja region (150, 360). It's the same in sense with the place names of *Makan* hill in Mozdok district of Ter province in the Northern Caucasus and *Makan* hill (133, 171) in Stavropol province in the 19th century.

Makravang – village in Darachichak region of Iravan khanate (159). The village wasn't mentioned after the middle of the 19th century. It's a perverted name of "Magharavang" in Azerbaijani.

Makigishlagi – village in Zarzamin region of Iravan province (23, 123).

Makugalasi – castle in Maku region of Iravan province (23, 40).

Malaklu – village in Surmali district of Iravan province (133, 165). The village was destroyed after its Azeri people were driven out in 1918. It reflects the name of Malak Hajalu branch (34, 233) of Bayat tribe, having lived in Anatolia in the middle ages.

Maldash – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 165). It's a village founded on the basis of winter hut in the 19th century. The winter pasture reflects the name of the place "Maldash", where salt is given as the raft stones to cattle.

Malev – winter hut in Surmali district of Iravan province (133, 172). It's as *Malev* in the Armenian source of the beginning of the 17th century (46). The village wasn't mentioned in the sources after the end of the 19th century. It was also called *Malavdi*. It's from the name of Malavli branch (see: 34) of Yeryuk tribe, having lived in Anatolia in the middle ages.

Malgara – village in Abnik region of Ravan province (169, 257). It consists of an Arabian word *mal* - "country estate" (145, 139) and a person name *Gara*. It's in the meaning of "country estate belonging to Gara".

Malikkand – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 72). The village was called *Meilkgyug* in 1950, as *Tsakhkavan* in 1940 in Armenian. For the first time the village became known from traveller Sharden's notebook, who came to the Caucasus in the 14th century. It consists of person's name *Malik* (being original Arabian word, *malik* had the meaning of rank) and the word *kand* (village).

Malikkand – village in Alexandropol district of Iravan province (133, 172). It was mentioned as a village name (23, 109) in Abaran region of Iravan province.

Maliklar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1918. The village was named as *Spanaryan* in Armenian in 1957. *Maliklar* is the name of the stock, founded the village.

Maliki – village in Daralayaz region of Iravan province. The other name is *Mulki* (170, 14). Estate (land, area) was presented by a ruler to a certain person for his service.

Maman – village in Novobayazid district of Iravan province. The village was ruined after its Azeri people were driven out in 1828-1832 (159). It's from the name of the Maman Mountain.

Maman – mountain in Novobayazid district of Iravan province (133, 166). It was named as *Tsakhkadzor* in Armenian in the 30s of the 20th century. The meaning is unknown.

Mamishkandi – village in Abaran region of Iravan khanate. Its people were driven out and the village was destroyed in 1818-1832 (159). It consists of a person's name *Mamish* (land owner) and the word *kand* - (village).

Mamki – village in Iravan district of Iravan province (133, 166). It's not mentioned in the sources of the beginning of the 20th century. The meaning is unknown.

Mammadabad – village in Girkhbulag region of Iravan khanate (159). It's as *Muhammadabad* in the source of 1728 (170, 73). The other name of the village was as *Karyeri-Jadid* in that source (170, 80). It consists of a person's name *Mohammad* (land owner) and the word of *abad* - (village).

Mammadaghakandi – village in Maku region of Iravan province (23, 40).

Mammadaghali – village in Novobayazid district of Iravan province (133, 166). Another name is *Pashakand* (ibid).

Mammadalikand – village in Khinzadak region of Iravan province in 1728 (23, 48).

Mammad Ismayil – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The village was destroyed after the Azerbaijani people were driven out in 1918. Originally, Mammad Ismayil winter hut. *Mammad Ismayil* is the name of the person, founded the winter pasture in mountains.

Mammadrasul – little village in Iravan district of Iravan province. Originally: Mammadrasul winter hut. The village was ruined at the beginning of the 20th century. *Mammadrasul* is the name of the person founded the winter pasture in mountains.

Mammad Rasul Gishlaghi – village in Vedibassar region. The village was destroyed by Armenians in 1905. Its ruins are near Davali village.

Mammadrza – village in Daralayaz district of Iravan province (133, 166). The local pronouncing form is as Mamarza-gishlag (*ibid.*). Originally, Mammadrza winter hut. Its people were moved to Azerbaijan and the village was abolished in 1948. The village was founded on the basis of winter pasture in mountains in 1948. Mammadrza is the name of the person, founded the winter hut.

Mamuskun – village in Igdir region of Iravan province (23, 66). Another name was *Arabgirli* (*ibid.*).

Mamzihal – pass in Surmali district of Iravan province (133). The meaning is unknown.

Manas – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (133, 167). The full name is *Manaskand* (*ibed.*). Its people were driven out to Azerbaijan in 1988. It's formed from originally ancient Turkish proper name *Manas*.

Mandarvanis – place in Daralayaz region of Nakhchivan region. “It was a village before, but neighbours use it as an arable land” (32, 286).

Mangiz – ruined village in Abovian region. See: the names - Mangus, Mengus, Magus.

Mangug – village in Iravan district of Iravan province (133, 167). It's as Manguk in Vedi region in the source of 1728 (23, 106). The name of the village was as *Mankaots* (134, 87) in the source of 1667, but as *Mankus* (150, 358) in the source of the middle of the 18th century in Armenian. It was one of the villages belonging to the monoester called Khor-Virap (“deep prison”) in Garni region of Iravan province (150, 358). The meaning is unknown.

Mangus (Mankyuz, Mankus) – village in Abovian region in Garni region of Iravan province (23, 83). The village was destroyed by Armenians in 1918 (11, 164). It consists of the Turkish words *man* - “fenced place, winter hut for cattle” and *kuz* “autumn pasture” (compare: Kuzlak village in Absheron). *Mangishlag* (from the words *mang* and *winter hut*) place name in the Middle Asia (G.Musabekov. Semantics of the word of Mangistau. Kazakhstan News. Philological part. Issue 4. 1946, pp. 37-38). See: Magus.

Mangut – village in Iravan district of Iravan province (133). Another name is *Mankoy* (20, 268). The village was ruined after its Azeri people were driven out in 1918. The certain part of the people settled again coming back in 1922. The village was abolished after its people were moved to Azerbaijan in 1949. It reflects the name of originally ancient Turkish Mangut tribe. They came together with Mongols in the 13th century.

Manjan Yataghi – winter pasture in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. It was ruined in the 30s of the 20th century.

Mansurand – village in Abaran region of Iravan province (23, 113).

Mantashkasan – village in Iravan province (135, 166). It's noted in the Armenian source of the beginning of the 18th century, that the village was a country estate belonging to Gayitmish bey and his sons Alibey and Garakhan, then son of Garakhan Mahammad bey and his daughters Urikhanim (originally, Hurikhanim) and Zeynab Sultan of Saatli tribe (150, 21). It consists of the name of Mantash tribe in Turkish and the word *kasan* (about this word see: Boghazkasan). One of the Gizilbashes' tribes was called “Mantasha country” (15, 16).

Maradarasi – village in Darachichak region of Iravan province (23, 53). It's from *mora* - “fire” (143, IV, 2, 2124) in the Turkish languages.

Marag – village in Mazra region of Iravan province. It's from the word *marak* “guardian office” in the Turkish languages. See: Marak.

Marakharaba – village in Darachichak region of Iravan province (23, 53). It sounds equal with the river name *Mara* (133, 167) in Kuban province in the 19th century.

Marak – village in Daralayaz region of Iravan province (170, 16). It's from the word *marak* - “guard office (settlement)” (14, II, 1025) in the Turkish languages.

Maraldagh – mountain in the south basin of the Goyja Lake in Novobayazid (133, 167) of Iravan province (60, 88).

Marallija – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province (133, 167). It was abolished

dealing with collectivization in the 30s of the 20th century. It was founded in the basis of winter pasture in mountains named “Marallija” (place rich with deer) in the middle of the 19th century.

Maraltapa – mountain in Novobayazid district of Iravan province (133, 168). Also called as *Marallutapa* (ibid).

Maralzami – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province. The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1918. The part of the people returned and lived with Armenians in mixture in 1922. The Azerbaijani part of the people was driven out from the village in 1988. It was founded in the place called “Maralzami”, on the basis of winter pasture in mountains in the middles of the 19th century.

Maratus – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The village was abolished after its people were moved to Azerbaijan in 1950. See: Maratuz.

Maratuz – village in Sharur-Daralayaz district of Iravan province (133). It's one of the settlements (Tart, Mammadzagishlag, Arinj, Aghkand, Gidbaz, Gomushkhana, Istisu, Garala and so on) founded in the result of the settling of originally Kurdish (but it's noted in the source that this tribe spoke in Azerbaijani) Bozlu tribe, having lived in Nakhchivan and Daralayaz territories at the beginning of the 19th century (Collection of information of the Caucasus. Volume 7, pp. 247-248). There can be two views about the origin of the place name: 1) the name consists of the Turkish word *mara* - “pasture” and *duz* (straight); 2) it consists of the Turkish words *mar* - “heel” and *atiz* - “arable place between two aryks” (93, 67). See: Maratuz.

Marchavan – village in Surmali district of Iravan province. Its Azerbaijani people were driven out and the village was destroyed in 1828-1832 (159). Two villages of *Baz-Marchivan* and *Marchiva* were mentioned in the Turkish source of 1728 (170, 17).

Mardgiz – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 168). According to the information of the 80s of the 19th century, one of the hamlets (Margiz and Sus) founded in Zabut village there was *Margiz* (103, 154). It was called after the Mardgiz Mountain.

Mardgiz – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 168). The pronouncing forms are as *Margiz* and *Marguz* among the local people. The meaning is unknown.

Originally: Marak-Ara. It consists of the Turkish word *marak* – “guardian office” (see: Upper Vandu-Marak) and *ara* (middle) in Azerbaijani.

Mardiros – village in Daralayaz region of Iravan province (23, 60). It’s noted in the source that only Armenian called Mardiros lived in the village (32, 319).

Margara – village in Sardarabad region of Iravan khanate (159). It’s as *Markara* in the source of the beginning of the 20th century (133, 168).

Marjimak – arable land in Zebil region of Iravan province (169, 362). It was noted in Zarzamin region in the source of 1728 (23, 120). “Nobody lives there” (ibid). It’s the same with the name of *Marjumak* winter quater (13, 168) in Javanshir district in Azerbaijan at the end of the 19th century.

Marmarchay – river in Novobayazid district of Iravan province (133, 168).

Martnos – village in Zebil region of Ravan province (169, 332).

Marzigid (Marzat, Marzagit) – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 168). The local pronouncing form is *Marzigit*. The village was ruined after its people were driven out in 1918. Originally, “Mazragit”. It consists of the word *mazra* (arable land) and a Mongolian word *gid* (khit) “monoester”. (Konkashbayev G.K. Some less understandable names in Kazakhstan. “Questions dealing with the geography of Kazakhstan”, issue 9, 1962, p. 242). It’s in the meaning of “arable land belonging to Monoester”.

Mashadi Aliabbas – village in Sharur-Daralayaz district of Iravan province (133, 170). It’s from the private name Mashadi Aliabbas.

Mashadilar – village in Daralayaz region of Iravan khanate. The village fell down after its people were driven out in 1919. It’s one of the settlements founded in the reason of the settle of Rumlu tribe (16, 3), having lived in Mashhadvali region of Anatolia in the middle ages.

Mashadarasi – winter hut in Gazakh region (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province (133). It was abolished dealing with collectivization in the 30s of the 20th century. It’s in the meaning of “woody valley”.

Mashakand – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. It was abolished in the 30s of the 20th century.

Masimalikandi – village in Zarzamin region of Iravan province (23, 122).

Masingishlagi – village in Zarzamin region of Iravan province. One of the servants in Safavi’s palace was called as *Masum* (miserable, virgin).

Masimli – village in Garnibasir region (see: 159) of Iravan khanate, then in Iravan district (13, 165) of Iravan province. It was known since 590 (169, 268). It was as *Masumlu* in the source of 1728 (23, 49). Armenians moving from abroad settled in the village in 1828-1832. Azerbaijanis were driven out in 1918 (11, 164). Its Azeri people were moved to Azerbaijan in 1948. The village was named as *Aygepat* in Armenian in 1949.

Masjidli – village in Karbi region of Iravan province (170, 68).

Masjidyan – village in Maku region of Iravan province (23, 40). It’s in the meaning of “village near the mosque”.

Masriz – village in Goyja region (150, 361). The meaning is unknown.

Masruka – ascetic church in Goyja region (150, 361). It consists of the words *mes* - “southern part of a mountain», «woodless part of the height» (126, 369) and *oruk* – “stopping-place”, “places for comers” (93, 390), “camp” (143, 1, 2, 1223) in the Turkish languages.

Mastara – village in Talin region in Echmiadzin district of Iravan province (133, 169). It’s known since 1590 (169, 247). It’s as *Masdara* in the source of 1728 (23, 44). Azerbaijanis were driven out and Armenians settled there in 1905-1906 (6, 176). The village was named as *Dalarik* in Armenian in 1965. The local pronouncing form is *Masdar* and *Masdari*. It was mentioned as one of the villages belonging to Echmiadzin church in the source of 1724 (150, 177 and 386). It consists of the words *mes* - “southern, woodless part of a mountain” (126, 369) and *dara* (valley) in the Turkish languages. It’s the same in sense with the mountain names as *Maskhit* (consists of the words *mes* and Turkish-Mongolian word *khit* - “monoester”, “palace”) in Gadabey region and *Masnis* (*mes* is from Arabian word of *naus*) in Ordubad region.

Matis-Garagoyun – village in Basar-Kechar region. The village was called *Azizli* in 1935. The Azeri population of the village were driven out to Azerbaijan in 1988. It reflects the name of Garagoyunlu tribe.

Mayali Dursun – village in Echmiadzin district of Iravan province. The village was ruined after the Azeri people were driven out in 1919. It consists of the words *mayla* - “castle”, “arable land” in Mongolian and personal name of Dursun. It’s in the meaning of “Dursun’s arable land”.

Maymag – peek (in Ugark region) of the Pambak Mountain chain in Novobayazid district of Iravan province (136, 2). It’s as *Mamekh* in other source (133, 165). See: Molla Dursun.

Mazarjig – village in Echmiadzin district of Iravan province (133). The Azeri people of the village were driven out and Armenians from abroad settled there in 1828-1832. Borrowed name. It's in the meaning of "Little grave". It was founded at the result of the settling of the families, having come from Mezar village (133) of Gars province.

Mazra – village in Mazra region of Iravan province (23, 62).

Mazra – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1890. The village was called as *Bartsravan* in Armenian in 1940. It consists of Arabian word *mazra* - "arable land in plain place", "waterable arable land" (then settlement based on *mazra*) (see: 145, 62). It's the same in sense with *Mazra* village names in Ordubad, Gubadli and Jabrayil regions of Azerbaijan.

Mazraabbasgolu – village in Surmali region of Iravan province (170, 17).

Mazra Agrija – village in Surmali region of Iravan province (170, 17).

Mazra Arsak – village in Surmali region of Iravan province (170, 17).

Mazrabayramkhan – village in Girkhbulag region of Iravan province (170, 4). It was noted in the source that it was founded from Kosajan village (ibid).

Mazrabazzad – village in Girkhbulag region of Iravan province (170, 4).

Mazra Farhadarkhi – village in Girkhbulag region of Iravan province (170, 4).

Mazra Garauja – village in Vedi region of Iravan province (170, 10).

Mazra Ishhavand – village in Girkhbulag region of Iravan province (170, 3). Originally, Mazra Shikhavand, that's "Shikhavand's mazra".

Mazra Jalladlu – village in Darachichak region of Iravan province (170, 10). It's being a settlement belonging to Darachichak village was noted in the source (ibid).

Mazra Kamankalul – village in Daralayaz region of Iravan province (170, 14).

Mazra Karinak – village in Darachichak region of Iravan province (170, 10).

Mazra Kuchakli – village in Igdır region of Iravan province (170, 19).

Mazra Shinli – village in Girkhbulag region of Iravan province (170, 4).

Mazra Varinlu – village in Abaran region of Iravan province (170, 12).

Mecheyli – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 173). The mountain was called after the ruined ancient Mosque there.

Mechitli – village in Alexandropol district of Iravan province (133, 179). Azerbaijanis were driven out in 1878 and Armenians settled there in 1880 (6, 177). The village was named as *Norgyani* in Armenian in 1940.

Meghri – village in Zagazur district (now in Meghri region of Armenia) of Yelizavetpol province (133). *Meghri* is the centre of the region. The territory of the region was called as *Arevik* in the Armenian sources of the 12th-13th centuries. *Meghri* became known only since 1576 (134, 194). Originally, “Mighri”. But Meghri is the Armenian pronouncing form of this name. It’s from the name of the Meghri Mountain. See: Mighri.

Meghrichay – river beginning from the Jiband Mountain and flowing into the Araz River. It consists of the brunches of Lishikvaz, Vahravarchay, Lishkchay and Lehvazchay.

Megyub – village in Girkhbulag region of Iravan khanate (159). It was as *Mgub* in Iravan district (now in Abovian region) in the Russian information of the end of the 20th century (133, 171). It’s pronounced as *Muhub* among the local people. The Azeri people of the village were driven out and Armenians from Turkey settled there in 1918. The village was named as *Balahovit* in Armenian in 1968. The name of “Mangyub castle” was mentioned in the events of 1474 in Turkey, on the southern shore of Crimea peninsula (160, 134). Probably, that’s why the name is borrowing, having dealt with the people’s act.

Mehmandar – village in Zangibasar region of Iravan khanate (159). It’s as “Mehmandari Shollu” in the source of 1728 (23, 36). It was also called as *Shorlu Mehmandar* (20, 252). One part of the village people was driven out to Azerbaijan in 1948, the rest of them - in 1988. It’s in the meaning of “Sholu village (originally, Chollu)”, belonging to a person (land owner) named Mehmandar”. See: Shollu.

Mehmandarli – village in Girkhbulag region of Iravan province (23, 81). “It’s situated near Gamihli village” (ibid).

Mehmangishlag – village in Shirakel region of Iravan province (170, 128).

Mehmangishlagi – village in Zarzamin region of Iravan province (23, 123).

Mehrab Kurdkand – village in Iravan district of Iravan province (133, 171). The village wasn’t mentioned after the end of the 19th century. It’s in

the meaning of “Kurdkand village belonging to a person (land owner) named Mehrab”.

Mehrabli – village in Garnibasari region of Iravan khanate (133). Its Azeri people were driven out and Armenians from Turkey settled there in 1918. The village was named as *Vartashen* in Armenian in 1948. It's a settlement founded from Zohrabli village there, due to the source of 1728 (170, 79). It's a name of the division, having founded Mehrabli village.

Mehrab Tapabash – mountain in Iravan district of Iravan province (133, 171). It's from Arabian word *mehrub* - “destroyed, ruined (castle)”, “ruin” (145, 149).

Mehribad – village in Echmiadzin district of Iravan province. The Azerbaijani people of the village were driven out and Armenians settled there in 1878 (6, 176). It was as *Meghriban* in the source of 1728 (170, 18). See: Meghri and Mighri.

Mehriban – village in Echmiadzi district of Iravan province (133, 171). The name of the village was as *Mehribanli* in the source of 1590 (169, 248). The village was named as *Katnachpur* in Armenian in 1918.

Meradik – village in Daralayaz region of Iravan province (170, 15). Probably, it's from the Turkish word *marak* - “guardian office” (148, IV, 2, 2025). See: Vandu-Marak and Marak.

Meralar Kabir – village in Vadi (Vedi) region of Iravan province (170, 10).

Meralar Sagir – village in Vadi (Vedi) region of Iravan province (170, 10).

Meshin – village in Daralayaz region of Iravan province (170, 13).

Metstap – village in Goyja region (150, 361). It consists of the Armenian word *mets* - “big” and an Azerbaijani word *tap* (find). See: Tap.

Meydan – village in Daralayaz region of Iravan province (170, 14). The naming of the winter pasture as *Aligishlagi* was noted in the source (ibid). Only one Azerbaijani family's living (Shahmammad's son Mussa) in the village was mentioned in that source (32, 284). It's from Azerbaijani word *meydan* (originally, Arabian) - “plateau”, “open place”, “plain” (145, 142). It's the same in sense with the name of *Giz-Meydan* plateau in Shamakhi region (*meydan* in Turkmenistan – see about the place name - “open place on the mountain”. S.Ataniyazov. Explanatory dictionary of Turkmenistan geographical names. p. 207).

Meydan – village in Maku region of Iravan province (23, 40). “Its people are from Dumbili country” (ibid).

Meydan – village in Zarzamin region of Iravan province (23, 120).

Migni – village in Karbi region of Iravan province (170, 48). It's as *Mukin* in other part of the source (23, 88).

Mighri – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 173). It's the same with the place names of the *Migariya* Mountain in Signakh district of Kutaisi province, *Migir-Agh* village in Samur district of Daghestan province, the *Mikirli* River in Zagatala district, *Megre-Gazma* village in Gars district of Gars province, *Boyuk* (big) *Migri* and *Kichik* (little) *Migri* villages (ibid) in the 20th century. *Migir*, *Mukir*, *Mukhor* in the Turkish languages are from the word “ravine”, “gulf” (see: Mukhurtovlayan). The place name is as *Mukhurtapa* in Azerbaijan (Muradkhanli village in Imishli region); as it was in the place names *Mukhurgobu* (Aghjabadi region), *Mukir* in the Turkish languages can be dealt with the word “little, little watered river” (G.K.Kongashbayev, National Geographical Terms of Kazakhstan. Pub. A.N. Kazakhstan SSR. Geographical issue, III, 1951, p. 29). E.M.Murzayev writes about this word that *mukir*, *mukhar* in the place name has the meanings of both “many gulfed, ravine land” and “flowing nowhere, moveless river” (Murzayev G.M. Mongolian Place Names in Kurdistan. “Eastern place names”, 1964, p. 213).

Millidara – valley in Vedi region.

Mirakhurgishlagi – village in Zarzamin region of Iravan province (23, 128). Chief groom was called Amirakhur (*Mirakhur* among the people) in Azerbaijan in the 15th -16th centuries.

Milakli – little village in Echmiadzin district of Iravan province (133, 174). The village wasn't mentioned in the sources after the end of the 19th century. It's from the name of the stock, having founded the village.

Mirangishlag – village in Echmiadzin district of Iravan province (133, 174). The village wasn't mentioned in the sources after the end of the 19th century. Probably, it consists of a person's name *Miran* (feudal) and *gishlag* (winter pasture).

Miraukhgishlag – village in Daralayaz region of Iravan khanate (see: 159). The village was destroyed after its Azeri people were driven out in the 1828-1832 (159). Two villages named “Marana valley” and “Marana ruins” in Darachichak region of Iravan khanate were noted in the source of 1728 (170, 62). It's said in “The Book of Dada Gorgoud” (chapter 2) that “while hunting, Baybura's son came toward his grandfather's stable (in this information stable has the meaning of “the place where horses were kept”). Chief Imrakhur (originally, Amir-Akhur - “chief groom of a stable”) met him.” Probably, the word *Murakhur* was perverted into “Miraukh” in the

spoken language and *Miraukh* winter quater was the place for keeping herds of horses.

Miragala – village in Alexandropol district of Iravan province (133). The village was named as *Vardenut* in Armenian in 1946. It's in the meaning of "Emir's castle".

Mirali Ojaghi – holy place in the territory of Boyuk (big) Vedi region.

Mirak – village in Alexandropol district of Iravan province (133). The village wasn't mentioned in the sources after the end of the 20th century. See: Marak.

Mirbeyi – village in Shirakel region of Iravan province (23, 131). The other name is Baghdadjig (ibid). See: Baghdadjig.

Miri – village in Maku region of Iravan province (23, 41).

Mirik – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 174). The other name's Hassanali (103, 160). The village was ruined after its Azeri people were driven out in 1920. See: Mirak.

Mirmarak – village in Khinzirak region of Iravan province (23, 48). It's the perverted form of the name Amir Marak. See: Mirak.

Mirzabeygishlaghi – winter hut belonging to Churban village in Shirakel region of Iravan province (23, 136).

Mirzahussein – village in Karbibasar region of Iravan khanate (133). The whole name is *Mirzahussein gishlaghi* (170, 21). The village was founded in the basis of winter pasture belonging to the person (feudal) called Mirzahussein.

Mirzakhan – village in Saatli region of Iravan khanate (159). The village was ruined after its Azeri people had been driven out in 1919. The whole name is *Mirzakhan gishlaghi*. The village was founded in the basis of a winter hut belonging to the person (feudal) called Mirzakhan.

Mirzakhan – village in Karbi region of Iravan province (23, 97).

Mirzakhan – winter hut in Echmiadzin district of Iravan province (133, 174). It's as "Mirzakhan gishlaghi" in the source of 1728 (170, 70) and its belonging to "Hassan's son Ismayil" was noted (ibid). The village was ruined at the beginning of the 20th century.

Mirzik – plateau and village in Iravan district of Iravan province (133, 102). It's as *Imirzik* among the local people. The village was abolished after its people were moved to Azerbaijan in 1949. It's from the name of the Kurdish tribe *Marznik* (90, 17), having lived in Anatolia in the middle ages. Originally, the same with the name of Mirzik village (133, 174) in Yelizavetpol district in the 19th century.

Misir Darvish – village in Vedi region of Ravan province (169, 225). It was a settlement, having been gifted to a dervish (an ascetical person) called Misir.

Misirgishlaghi – village in Zarzamin region of Iravan province (23, 123).

Misginoghlu – village in Armus region of Ravan province in 1590 (169, 252).

Miskhana – village in Novobayazid district of Iravan province (133, 175). It was named as *Novo-Mikhaylovka* after the middles of the 19th century, as *Haykavan* in Armenian in 1949. Its Azeri people were drive out to Azerbaijan in 1988. One of the peeks of the Pampak Mountain chain was also called *Miskhana* (159) (Armenians called this mountain as *Tsakhkun* in Armenian due to the decree). It's in the meaning of a copper ore extracting land.

Mishni – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. It's from a Persian word *mish* - “sheep”, “ram” (145, 152). *Mishni* is in the meaning of “Gochdagh”. One of the places (Gizkhanimtoyolan, Gushi, Mishni, Sadilar, Soyugbulag and Hajilar), having formed of Garagishlag village in Zangazur district was called *Mishni* in the 19th century (103, 156). It contains the raw of place names as *Mish*, *Mishan*, *Mishabad* in Iran (145, 152).

Miskin-Alel – hill in Echmiadzi district of Iravan province (133, 175). It's the same with the names *Miskin-Bash* (mountain), *Miskinbulag*, *Miskinja* in th Northern Caucasus, *Miskinli* (village) in Yelizavetpol district in the 19th century (133, 175). The meaning is unknown.

Mogni – village in Echmiadzin district (now in Abaran region) Iravan province. It's known since 1441 (150, 172). It's as *Mugni* in the Armenian sources (150, 368). One of the villages belonging to Echmiadzin church. The meaning is unknown. Probably, a borrowed name. One place in Eastern Anatolia (Vasपुरakanda) in the 11th century was called *Mugin* in the Armenian written form (110, 130). The place name may also be dealt with the name of *Mok* (written form is in Armenian) province (110, 188) in the Eastern Anatolia.

Mogrov – village in Daralayaz region of Iravan khanate (159). The village was ruined after its Azeri people were driven out in 1832. It's from the word *Mughra* – “village owner” in the dialects of the Azerbaijani language.

Mokuz – river, beginning from the Chaldash Mountain and flowing into the Arpachay River in Amasiya region. Perverted form of the name

Mankuz. It's from the words *mang* - "fenced land" in the Turkish languages and *kuz* - "autumn pasture".

Molla Abdi – village in Khinzirak region of Iravan province (170, 7). The name of the village is as "Monla Abdi" in the source.

Molla Abdi – village in Armus region (169, 252) of Ravan province, in 1728 in Khnizirak region (170, 7) of Iravan province.

Molla Ahmad – village in Vedibasari region of Iravan khanate (133). The name of the village was as "Molla Ahmad" in the source of 1728 (170, 18). The Azerbaijani people of the village were driven out in 1828-1832, a part of it returned and again settled there. The village was ruined in the 30s of the 20th century. It's a village belonging to a molla, called Ahmad.

Molla Ahmad – village in Igdirdir region of Iravan province (23, 66).

Molla Avaz – village in Talin region of Ravan province (169, 249).

Molla Ayyublu – village in Borchali district (now in Tashir region of Armenia) of Tiflis province (133). Originally, the village was created at the result of the settling of families, belonging to Iva tribe of Saljug Oghuzs. The village was called as *Evil* in 1935. Its Azeri people were driven out to Azerbaijan in 1988.

Molla Badal – village in Sardarabad region of Iravan khanate (159). It was also called *Rahimbad* and *Rafiabad* in the past. The village was named as *Yekhegnut* in Armenian in 1946. The Azeri people of the village were moved to Azerbaijan in 1949.

Molla Bayazid – village in Sardarabad region of Iravan khanate (159). It's considered as the village in Khanzirak region of Iravan province in the source of 1728 (23, 47). Its Azeri people were driven out and Armenians from Turkey settled there in 1918-1919. The village was named as *Bambakashat* in Armenian in 1935. It was mentioned in the source of 1728 (170, 8). Probably, it's from the name of a confessor man - Molla Bayazid, who founded the village.

Molla Dursun – village in Echmiadzin district of Iravan province (133, 177). It's known since 1590 (169, 79). The Azerbaijani part of the people of the village was driven out since the beginning of the 20th century. The village was called *Shaumyan* in 1935. It's shown as a village, where Azeri Turks lived in 1441 (150, 172). It was a village belonged to a molla (a religious man), called Dursun.

Molla Gasim – village in Abaran region in Iravan khanate (159). It's known since 1590 (169, 233). The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in the 70s of the 19th

century. The population consisted of Armenians in 1886. It's from the name of the person called Molla Gasim, who founded the village.

Molla Goyja – village in Alexandropol district of Iravan province (133, 177). It's also calling as *Ulimli* in Shirakel region was noted in the source of 1728 (170, 124). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1878 (6, 177). The village was named as *Maralik* in Armenian in 1935. It's from a person's name - Molla Goyja.

Mollagishlag – village in Gugark region. The village was called *Gulludara* in 1978. The people of the village were driven out to Azerbaijan in 1988.

Molla Hajili – village in Khinzirak region of Iravan province. Its population are from Sinli people (23, 47).

Molla Hassan – village in Iravan district of Ravan province (169, 58). It's a dead village.

Molla Kamar – village in Surmali district of Iravan province (133, 177). The Azeri people of the village were driven out and foreign Armenians settled there in the 70s of the 19th century. The people of the village were Armenians in 1886. The village was ruined in the 30s of the 20th century. It's from a person's name of Molla Kamar.

Molla Khalil – village in Khinzirak region of Iravan province (170, 7). It's noted in the source that the village was founded at the result of the settling of Dumbulu tribe (ibid).

Molla Khalil – arable land belonging to Inakli village in Abaran region of Iravan province (23, 113).

Molla Khidir – village in Iravan district of Ravan province (169, 63).

Molla Kulaz – village in “Garpi and Vedi region” of Iravan province. It's also called as *Hamza*, was noted in the source (170, 75).

Molla Mahmud – village in Surmali district of Iravan province (133, 177). Another name is *Guluk* (ibid). The village was ruined in the 30s of the 20th century.

Molla Mahmud – village in Garni region of Iravan province (170, 82).

Molla Mussa – village in Alexandropol district of Iravan province. Another name is *Garagala*. The Azeri people of the village were driven out and Armenians from Turkey settled. The village was named as *Mussakan* in 1940, and as *Voskehask* in 1946.

Molla Omar – village in Surmali region of Iravan province (170, 17).

Molla Polad – village in Karpi region of Ravan province (169, 211).

Molla Seyfaddin – village in Vedi region of Ravan province (169, 220).

Molla Tala – winter hut in Shamshaddin region. It was abolished in 1930.

Molla Urusbey – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was destroyed dealing with the collectivization in the 30s of the 20th century. The whole name is “Molla Urusbey binasi”. It was founded in the place of winter hut, belonging to a molla called Urusbey.

Mor – village in Daralayaz region of Iravan province (23, 58).

Moravik – village in Daralayaz region of Nakhchivan territory (32, 261). Totally two Azerbaijani families live in the village (ibid).

Morut – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 180). The village was named as *Aknakhpur* in Armenian in 1990. It's the same with the mountain names *Murut* in Yelizavetpol district of Yelizavetpol province, *Murutju* (133) in Kuban province in the Northern Caucasus, *Murut-Uz* in Gadabey region in the 19th century. The meaning is unknown.

Morzav – village in Daralayaz region of Iravan province (23, 59). Five Azerbaijani families' living in the village was noted in the source of 1727 (32, 298).

Mos – village in Goyja region of Iravan province (150, 360). It's an Armenian written form of the name of *Moz* in Azeri. See: *Moz*.

Movsumlu Kabir – village in Karpi region of Iravan province. It's mentioned as a settlement attached to Govin-Seytidara village (170, 9). It's in the meaning of “More seasoned”.

Moz – village in Yekhechnadzor region in Sharur-Daralayaz district of Iravan province (133,76). Only an Azerbaijani family, Amirbey Hamza oghlu's family's living in the village was noted in the source of 1727 (32, 301). Its people were driven out and the village was destroyed in 1918. The place name *Mozn* in Armenian in Sissakan (present Zangazur) is noted in Mussa Kalankatli's “The History of Albany” (book 3, chapter 14). This place name is the perverted form of the name “Moza” in old Armenian. There's a sacred place called “Mazan nana” in Taktuklu peak of the Diridagh (mountain) in Diri village (in the past, women visited the sacred place *Mazan nana* as *Tajli nana* in Davachi region with certain wishes). The meaning of the word *moz* is unknown. This name consists of the words of originally Persian *mozi* - “lightening”, “brightening” (125, 504) (in the meaning of spreading Christianity) and *ana* (mother). *Mozannana* is the perverted form of “Mozi ana”.

Moz – ruined village in Sharur-Daralayaz district of Iravan province (133, 176). It's the same with the place names *Mozgishlag* in Javanshir district in Azerbaijan (133, 176), *Moz* (ruined place) in Kalbajar region, the left branch of Tutghunchay – the *Moz* River in Kalbajar region (due to the name of a ruined village *Moz* there). *Moz* was firstly mentioned in the events of 7th century in the history of Albania (“The History of Albany”, book 3, chapter 15). Ptolemey of the 2nd century mentioned *Moziata* settlement in Albany. The word *ata* is the same with *ata* in the place names, such as *Komur-ata*, *Tumas-ata*, *Choban-ata*, *Gorgut-ata*, *Tan-ata*, *Nur-ata* in the Middle Asia.

Mubarak – village in Shirakel region of Iravan province (23, 129). Another name of the village was *Shahnazarli* (ibid).

Mucha – village in Surmali district of Iravan province (133, 181). It wasn't mentioned since the beginning of the 20th century.

Mughan – village in Echmiadzin region (60, 89).

Mughanjig – village in Zangazur district of Yelizavetpol (Ganja) province (133). The Azeri people of the village were driven out and Armenians settled in the 70s of the 19th century. The people of the village were Armenians in 1886. The village was named as *Haykadzor* in Armenian in 1950. It's in the meaning of “little Mughanli”.

Mughanjig Mirzamuslum – village in Sardabarad region of Iravan khanate. The village was destroyed after its Azeri people were driven out in 1828-1832 (159). It's as *Mughanjug Muslum* in the source of the beginning of the 20th century (133, 178). It's in the meaning of “Mughanli” belonging to a person called Mirza Muslum.

Mughanli – village in Karbi region (now in Artashat region of Armenia) of Iravan province (23, 92). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1918. The part of the people returned in 1922 and lived in mixture. Azerbaijanis were driven out under the pressure in the 30s of the 20th century. The village was named as *Hotamech* in Armenian in 1978. It's known since 1590 (169, 58). The village people's belonging to Boyat tribe was noted in the source of 1728 (170, 58). It's doubtless that it deals with the names of the *Mughan* plain, known since 393 and *Mughan* city, existed in the 11th-13th centuries. Different Turkish tribes, having lived in the Mughan plain in the middle ages, were called *Mughanli* and were spread over dealing with various of historical events. The amount of people, called *Mughanli* lived in Gazakh-Borchali territory in the 18th-19th centuries. The village *Mughanli* in Gazakh region, *Yor-Muhanli*, *Tash-Mughanli*, *Kiraj-Mughanli* in Georgia were

founded in the result of settling of this tribe. At the beginning of the 19th century, Shahsevans contained another Mughanli country, consisting of three hundred huts (nomad tents). According to the sources, this Mughanli was the foreigner from Anatolia. There were 19 *Mughanli* villages in the Southern Caucasus in the 19th century (133, 178).

Mughanli – village in Khinzirak region of Iravan province (23, 47).

Mughanlu – arable land in Armus region of Ravan province (169, 251).

Mughanlu – village in Daralayaz region of Iravan province (170, 15). “The other name is *Naghiyurd*” (23, 60). It having another name as *Nurdahna* and totally four Azerbaijani families’ living in the village, were noted in the source of 1727 (32, 321).

Mujarradchukhuru – arable land in Karpi region of Ravan province (169, 209).

Mukhris – village in Sissian region of Ravan province (169, 362). Originally, Mukhuris. See: Mukhurtovlayan.

Mukhtarabad – village in Iravan district of Iravan province (133, 180). The village wasn’t mentioned in the sources after the end of the 19th century. It consists of a person’s name *Mukhtar* and the word *abad* – “village”.

Mukhub – village in Abovian region. See: Megyub.

Mukhurtovlayan – mountain in Zangazur district of Yelizavetpol (Ganja) province (133). It’s the same in sense with the place names *Mukhur* country (Aghjabadi region) in Shusha district, *Mukhur gobu*, *Mukhurtapa* in Imishli region, *Mukhurgani-Makhi* in Tushin district of Tiflis province, *Mukhuri* in Zugdidi district of Kutaisi province, *Mukhuri* in Senak district of Kutaisi province (133, 180). *Mukor* in some Turkish languages has the meaning of “gulf”, “ravine” (A.Abdurrahmanov. Geographical Names of Kazakhstan. Alma-Ata, 1959, p. 127).

Mulk – village in Meghri region.

Mulku – village in Echmiadzin district of Iravan province (133, 181). It was mentioned as *Mulk* in the source of the beginning of the 18th century (150, 365). The village was abolished, its Azeri people were moved to neighbouring Azerbaijani villages in the 30s of the 20th century. It’s from Azeri word *mulk* (property).

Muluklu – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. It was called as *Melyuklu* in the Armenian sources. The people of the village had to run to Azerbaijan saving their lives from Armenian bandits in 1988. The village was officially

abolished in 1990. It's the perverted form of the name of *Maluklu* (the pronouncing form of *Malikli*).

Mumukhan – village in Gars district of Gars province (133, 179), then in Amasiya region. The village was ruined after its Azeri people had to move to Turkey in 1920. Then the territory of the village was used as a summer pasture in mountains for the people of the neighbouring Garamammad village (20, 378). Armenians settled in the village in the 30s of the 20th century. The village was named as *Pokrashen* in Armenian in 1967. Two views may be said dealing with the meaning of the name of the village: 1) the name of the village is from a person's name *Mumukhan* (feudal); 2) the name of the village consists of *mum*, the meaning of which is unknown and a person's name *Ukhan*. A dwelling settlement called as *Mom-Horek* in Albany in the Armenian written form was firstly mentioned in "The History of Albany" (book 2, chapter 2). This word can be found in the names of *Mumlitba* (*tba* in Georgian means "mountain") in Akhalkalaki district of the 19th century (133, 179), *Mum-Maljak* village (now this village is called *Maljak*) in Shamakhi region, *Mumludagh* (mountain) and *Mumlu* village in Davachi region (133, 179), *Mum-Parag* village in the 17th century in the territory of Zagatala.

Munjuglu – village in Abaran region of Iravan province (23, 177).

Munjuglu – village in Alexandropol district of Iravan province (133, 179). It's known since 1590 (169, 334). It was noted as a village name in Shirakel region in the source of 1728 (23, 136). The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1918. The village was named as *Tsilkar* in Armenian in 1946. It's from the name of the Munjuglu Mountain.

Munjugluvisara – mountain in Alexandropol district of Iravan province (133, 179). The name of the mountain deals with the finding of pearls in the ancient dwelling place of Munjuglutapa in the farming process.

Munkhboloughlu – mountain in Sharur-Daralayaz district of Iravan province (133, 181). Originally, "Munkh-Balaoyuglu". It consists of *munch* in Mongolian, in old Turkish *mengi* - "eternal (snow, glacier)", *bala* – "little" and *oyuglu* (having hollow, that's possessing natural hollow, cave: see: Oyuglu Mountain). The name of the village is in the meaning of "eternally (even in summer) snowed (glacial) little hollowed". There are variants, where perverted "oyuglu" was written as "ohglu" in some mountain names. For ex. *Saloghlu* ("Hollowed Sal" or "Sal hollow") in Gazakh region and so on.

Muradabad – village in Girkhbulag region of Iravan province (23, 82). “The other name of the village is *Varmazyar*” (ibid).

Muradabad – village in Vedibasars region of Iravan khanate. The village was ruined after its people were driven out in 1828-1832 (159). Another name is *Alikand*. It was mentioned in the source of 1728 (170, 36).

Muradali – village in Iravan district of Ravan province. Another name was *Suleymanli* (170, 65).

Muradgishlaghi – village in Iravan district of Ravan province (170, 65).

Muradli – village in Iravan district of Ravan province (169, 64). The village was also called as *Varmazyar* in the source of 1728 (170, 38).

Muradli – village in Maku region of Iravan province (23, 41).

Muradgishlaghi – village in Aralig region of Iravan province (170, 19).

Muradkhan – village in Zarzamin region of Iravan province (23, 122).

Muradtapa – village in Sharur-Daralayaz district of Iravan province (133, 179). The Azeri people of the village were moved to Azerbaijan in 1948. The village was named as *Kanakerovan* in Armenian in 1964. The village reflects the name of “Muradtapa”.

Muradtapa – mountain on the bank of the Arpa River in the territory of Daralayaz. It was named as *Muradsar* in Armenian in the 30s of the 20th century (60, 90).

Muradverdi – village in Maku region of Iravan province (23, 42). “Its population are from Dumbuli people” (ibid).

Murgus – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 179). The Azeri people of the village were driven out in 1918. One part of the Azeri people came back and settled there again in 1922, then was driven out to Azerbaijan once more in 1988. It was the name of one of the winter pastures in mountains (see: Ajibaj) of Sofulu tribe, having lived in Zangazur district in the 19th century (103, 166). It was as *Morkhus* in the source (ibid). Originally: Murguz. It's the same in sense with the village names *Murguztapa* in Borchali district of Tiflis province (133), *Murguzdagh* (in Gazakh region) and *Murguztala* (Zagatala region) in Azerbaijan in the 19th century. It 's from the word *murguz* (the name of plant looking-like a crow, growing in waterly place) in the dialects of Azerbaijan.

Murguz – highest peak of the Murguz Mountain chain on the border of Krasnoselo and Shamshadil regions in northeast of Armenia (60, 90).

Murtel – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. The village was called *Chichakbulag* in

1978. Its people were driven out to Azerbaijan in 1988. Originally, *Murtuel*, that's "Murtu people (tribe)". See: Murtu.

Murtu – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 180). The people of the village were moved to Azerbaijan in 1988. It's the same in origin with the village names *Murut* in Yelizavetpol district in the 19th century, now *Murtu* in Aghsu region. It's the same origin with the name of *Murtulu* branch of Takla tribe (see: M.Avdeev. Mioko. Steppe of Garabagh. p. 32), having lived in the Mil-Garabagh plains in the 2nd decade of the 19th century.

Murzov – village in Daralayaz region of Iravan province (170, 14). The meaning is unknown.

Murzuk – village in Garnibasir region of Iravan khanate (159). The local pronouncing form is *Mirzik*. The village was ruined after its Azeri people were driven out in 1828-1832 (ibid). It's the same with the village name *Mirzik* (133, 174) in Yelizavetpol (Ganja) district in the 2nd decade of the 19th century. The meaning is unknown.

Musallam – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. Its Azeri people were driven out in 1918. A few part of the people came back and settled here again in 1922. The people of the village were driven out to Azerbaijan in 1988. It's a settlement founded from Ajili (see) village (103, 146).

Muskhudagh – mountain in Echmiadzin district of Iravan province (133, 180). It's the same with the names of *Muskh* village in Akhalkalaki district of Tiflis province and *Musukh-Su* river (133, 180) in the Northern Caucasus. The meaning is unknown.

Mussa Dervish – village in Vedi region of Ravan province (169, 224).

Mussagishlaghi – village in Aralig region of Iravan province (170, 20).

Mussagishlaghi – village in Aralig region of Iravan province (23, 70).

Mussahaji – village in Garni region of Iravan province (23, 49). "Another name's *Novuzlu*" (ibid).

Mussahajili – village in Armus region of Ravan province (169, 251).

Mussahajili – village in Karpi region of Ravan province (169, 208). It was founded in the reason of settling of Musahajili branch (36, 18) of Aghjagoyunlu tribe, having lived in Anatolia.

Mussahajili – village in Khinzirak region of Iravan province (23, 47). "The people are from Sinli kin" (ibid).

Mussajig – village in Vedibassar region of Iravan khanate (159). It's known since 1728 (23, 107). Another name's *Mussa Obasi*. The village was

destroyed after its Azeri people had been driven out in 1918. It's in the meaning of "little country belonging to Mussa".

Mussajig – ruined village in Iravan district of Iravan province (133, 180). It's mentioned in the source of 1728 (170, 93). It's in the meaning of "Little Mussa's country, village".

Mussakhajalu – village in Khinzirak region of Iravan province (170, 7). Its belonging to "Sinlu people" was noted in the source (ibid).

Mustafadargishlaghi – village in Igdir region of Iravan province (23, 68). Another name's *Aghotlug* (ibid). See: *Aghotlug*.

Mustafagishlag – village in Aralig region of Iravan province (170, 20).

Mustafali – village in Karpi region of Ravan province (169, 208).

Mustuglu – village in Gars district, then in Amasiya region of Gars province. The village was ruined after its people were driven out in 1919-1920. Armenians settled there in the 30s of the 20th century. The village was called *Lanjik* in Armenian in 1947. It's the pronouncing form of the place name *Musluglu* in speech. It's the same with the other place names as the *Musluglu* Mountain and village in Gars district of Gars province, *Muslyag* village in Samur district of Daghestan province (133), *Mustagh* peak in the Abakan Mountain in the Southern Siberia (126) in the 19th century and so on. The meaning is unknown.

Mustu-Photo – winter hut in Echmiadzin district of Iravan province (133, 180).

Muz – village in Zebil region of Ravan province (169, 322). It's as *Mus* in Zarzamin region of Iravan province in 1728 (23, 121). It's the pronouncing form of the place name *Moz*. See: *Moz*.

Muzalan – mountain in Surmali district of Iravan province (133, 178). Probably, it's from the Persian word *mozi* - "brightening".

Muzdi – winter pasture in mountains in Sharur-Daralayaz district of Iravan province (133, 178). It's a phonetical form of the name *Muzlu* (in the meaning of 'from Muz village'). That district was a winter hut of the families from *Moz* village. See: *Moz*.

Nabilar – village in Daralayaz region of Iravan khanate. The village was ruined dealing with the collectivization in the 30s of the 20th century. It's the name of the stock, having founded Nabilar village.

Nabur – village in Gazakh district (now in Shamsaddin region of Armenia) of Yelizavetpol (Ganja) province. It was a village with mixed population in the middle of the 19th century. Azerbaijanis were driven out under the pressure in the 30s of the 20th century. It's the same in origin with

the village names *Naburlu* in Guba district (133, 182) and *Nabur* in Shamakhi region (133, 182) in the 19th century. The meaning is unknown.

Nadiravan – little village in Seyidli-Akhsagli region of Iravan khanate. It consists of a person's name *Nadir* and the word *avan* (originally, Persian) - "village".

Nadirgahbulag – village in Maku region of Iravan province (23, 42).

Nadirkhanli – village in Talin region of Iravan khanate. The village was ruined after its Azeri people had been driven out in 1828-1832 (159). It's from a person's name *Nadirkhan* (land owner).

Nafasli – village in Zarzamin region of Iravan province (23, 122).

Nagharakhana – mountain in Novobayazid district of Iravan province (133, 182).

Nagharakhana – river in Novobayazid district of Iravan province (133, 182). It was called after Nagharakhana rock.

Nahadak – village in Tumanyan region. It's as *Nahadak* in the source (169, 326). The village was ruined at the end of the 19th century.

Nahdam – village in Mazra region of Iravan province (23, 61).

Nahiyeyi Mashhad – village in Zebil region of Ravan province (169, 331).

Nahri-Anus – village in Karpi region of Ravan province (169, 208). It's in the meaning of "Anus channel".

Nahrigoldara – village in Aralig region of Iravan province (170, 20).

Nahri Kaltapa – village in Aralig region of Iravan province (23, 70). "It's situated near the Araz River" (ibid). "Its people are from Tashanli kin" (ibid).

Najafali – village in Surmali district of Iravan province (133, 183). Armenians settled in the village and Azerbaijanis were driven out under the pressure in the middle of the 19th century. The village was abolished dealing with the collectivization in the 30s of the 20th century. It's the name of the stock, founded Najafli village.

Najafali-Bina – village in Sharur-Daralayaz district of Iravan province (133, 183).

Najaflar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol province (133). The village was ruined after its Azeri people were driven out in 1918. It's the name of the stock founded Najaflar village.

Najibghan – village in Khinzirak region of Iravan province (23, 46). "The people are from Dumbuli crowd" (ibid).

Nakhchivanchi – village in Aghjagala region of Ravan province (169, 192).

Nakhirgiran – winter hut in Surmali district of Iravan province (133, 186). The winter pasture was ruined at the beginning of the 20th century. It was called after the place of “Nakhirgiran (originally, Nakhirgirilan)”.

Nakivdap – village in Khinzirak region of Iravan province (170, 7). It was noted in the source, that the village was founded in the result of the settling of Dumbuli tribe (ibid).

Nalband – village in Alexandropol district of Iravan province (133, 184). The people of the village were driven out and Armenians from Turkey settled there in 1878 (6, 178). The village was named as *Shirakamut* in Armenian in 1978. It's a borrowed name. It's from the name of the Nalband Mountain.

Nalband – summer pasture in mountains in Gars district in Gars province, mountain in Kagizman district of that province in the 19th century (133, 184).

Naltapa – volcanic mountain (Kamo region) of Aghmangan raw of mountains.

Namaz-Ali – village in Sharur-Daralayaz district of Iravan province (133, 184).

Nardaz – village in Zarzamin region of Iravan province (23, 124).

Narminali – winter hut in Shirakel region of Iravan province (23, 124).

Naruslu – village in Aralig region of Iravan province (170, 39).

Nasibaligishlag – village in Vadi (Vedi) region of Iravan province. It's noted as a settlement attached to Koruja village (170, 10).

Nasimioghlu – village in Armus region of Ravan province (169, 252).

Nasibli – village in Vedi region of Iravan province (23, 51). “It's situated near Garanja village” (ibid).

Nazarli – village in Shirakel region of Iravan province (23, 125).

Nazarli – winter hut in Karbi region of Iravan province (23, 85). “The people are from Guzugudanli crowd” (ibid.).

Nazaroghlu – village in Abaran region of Ravan province. Another name Jafar Dervish (169, 237).

Nazarojag – winter hut in Karbi region of Iravan province (170, 77).

Nazravan – village in Khinzirak region of Iravan province (23, 46).

Nazravan – village in Surmali district of Iravan province (13, 1830). It contains the raw of the place names as *Nazran* and *Nasir-Kort* village in Nazran district of Ter province in the Northern Caucasus, *Nazirchay* in

Guba district, *Nazirchay* in Nukha district (ibid.) in the 19th century. Probably, it consists of a person's name *Nasir* and the word of *avan* - land".

Nazravan – village in Echmiadzin district of Iravan province (133, 183). Its Azeri people were driven out and the village was ruined in 1918.

Noraduz – village in (Kamo region) Novobayazid district of Iravan province (13, 190). It was as *Noraduz* (170, 12), but as *Noradus* in the Armenian source of the middle of the 17th century (150). The village was ruined at the beginning of the 20th century. Originally: Nehra-duz. It consists of the word *nahr* – “river”, “channel” in Arabian and *duz* (plain) in Azerbaijani.

Norakif – village in Girkhbulag region of Iravan province (23, 36).

Norashenlik – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after its people were driven out in 1918. The name of the village consists of a person's name *Nuru* and *shenlik* - “a new settlement founded from sedentary village” in Azerbaijani.

Norinus – village in Girkhbulag region of Iravan khanate (159). It's as *Urnus* in the source (169, 54). The people began living in mixture after Armenians' from Turkey settling in 1829. The Azerbaijani part of the people of the village was driven out in 1918 (11, 164). One part of them came back in 1922. Then the Azeri people had to move to Azerbaijan in 1949. It consists of *nuru* - “slope of a mountain” in Mongolian and an Arabian word *naus* - “building with sharp-pointed minaret”, “praying place for Zoroastrians” (as it were in *Nusnus* and *Dirnis* village names in Nakhchivan).

Norug – village in Talin region of Iravan khanate. The village was ruined after its Azerbaijani people were driven out in 1828-1832 (159). The name of the village was written as *Nork* in Armenian in the Armenian sources of the middle ages (see: 133, 190). The real name of the village was *Cholmakchi*, because its people's main business was pottery. The meaning is unknown.

Novlar – village in Yekhegnadzor region in Sharur-Daralayaz district of Iravan province (133, 188). The village was ruined after the Azeri people had been driven out in 1918.

Novlu – village in Yekhegnadzor region in Sharur-Daralayaz district of Iravan province (133). The village was ruined after the Azeri people had been driven out in 1918.

Novruz – village in Maku region of Iravan province (23, 43).

Novruzkand – village in Girkhbulag region of Iravan province (23, 83). “Novruzkand on the side of Garaviran” (ibid).

Novruzlu – village in Garnibasar region of Iravan khanate (159). It was noted as *Mussa-Haji* in the source as well (23, 49). The village was ruined after its people had been driven to Azerbaijan in 1948. “Novruzlu was noted as a famous Alchalu” in Igdirdir region of Iravan province in the source of 1728 (170, 18). It was founded in the reason of settling of families originally from Alchalu village. It’s from a person’s name *Novruz* (landowner). There was a village called *Novruz* in the Eastern Turkey in the middle ages (150, 117).

Novruzlu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 190). *Novruzlu* was a country created from Chaykand village there, according to the information of the 80s of the 19th century (103, 190). *Novruzlu* was the name of a kin, having founded the settlement. Its Azeri people were driven out and Armenians from Turkey settled there in 1918. Then the village was named as *Katnadzor* in Armenian.

Novruzlu – village in Aralig region of Ravan province (169, 269).

Nov Talasi – winter hut in Shamshaddin region.

Nuralan – village in Karpi region of Ravan province (169, 211).

Nurnus – village in Abovian region. See: Norunus.

Nurugishlaghi – village in Iravan district of Ravan province (169, 65).

Nuvadi – village in Zangazur district (now in Meghri region of Yelizavetpol (Ganja) province (133, 191). It was named as *Nonadzor* since 1994. The people of the village were driven out to Azerbaijan in 1968. It’s in the meaning of “Tazakand” or “Yenikand” (a new village) in Persian.

Oba – village in Surmali district of Iravan province (133, 191). The village was ruined after its Azerbaijani people had been driven out in 1918. In the Azerbaijani language, it’s in the meaning of a little settlement, having founded in the reason of sedentary of cattle-breeding people.

Obagoy – village in Daralayaz region of Iravan province (70, 14).

Oghbin – arable land in Mavaziyi-Khatun region of Ravan province (169, 132).

Oghlangala – mountain in Vedi region. The mountain is called after the castle “Oghlangala” there.

Oghruja – village in Novobayazid district of Iravan province (133, 192). The name of the village was as *Oghrunja* in Girkhbulag region of Iravan province in the source of 1728 (23, 87). Another name’s *Garaman*. It

was called *Sovetkand* in 1978. The Azerbaijani people of the village were driven out to Azerbaijan in 1988.

Oghruja – village in Darakand-Parchenis region of Iravan khanate (159). It wasn't mentioned in the sources after the end of the 19th century. It was founded on the basis of a winter pasture in mountains. Originally, Ughrugja. It was as *Oghruja* in the source (170). It's from the Turkish word *ughrug* – “stopping place”, “camp”. It's the same with the name *Oghruja* (Gojadagh) mountain in Yelizavetpol province in the 19th century.

Oghruvirani Mazrasi – arable land in Aralig region of Ravan province in 1590 (169, 268).

Oghrubeyli – village in Iravan district of Iravan province (133, 192). Armenians also settled in the village in the middles of the 19th century. After this the people of the village were mixed. Its people contained of Azerbaijanis and Armenians in 1886. Originally: Ughurbeyli. It was founded in the reason of settling of cattle-breeding families, belonging to a person called *Ughurbay* in the middles of the 19th century. Azerbaijanis were driven out under the pressure in the 30s of 20th century. The village was called as *Berkanush* in Armenian in 1945.

Oghuzbatir – village in Girkhbulag region of Iravan province (170, 23). It's a phonetical form of the name *Oghuz Bahadir*.

Oghuztash – village in Girkhbulag region of Iravan province (170, 3). It's in the meaning of “Oghuz castle”. It reflects Oghuz ethnonym. It's the same in origin with the place names *Oghuzlu* in Gars province (133, 192) and *Ughuz* in Ardahan district of that province (113, 251) in the 19th century. See: Okuzdagh and Okuzlu.

Ojagdashi – sacred place in Davaboynu near the Aghsu River in Vedi region.

Ojaggulu – village in Akhurian region. Its people were driven out and Armenians from Turkey settled there in 1918. The village was called *Arapi* in Armenian in 1946. Probably, *Ojaggulu* is the name of the person, who founded the village.

Okhchaberd – village in Girkhbulag region of Iravan khanate (1590). The village was ruined after its Azerbaijani inhabitants had been driven out in 1918 (11, 164). The village was named as Vokhchaberd in Armenian in 1946. The village's belonging to a person called “Mohammad valadi Mustafa” (landowner) was noted in the source (170, 39). The place name consists of the name of *Okhchu* tribe (see: Okhchu) and the word of “bert”. The Armenian historians forward the idea that the word *bert* (from the word *bert* - “castle” in Armenian), this place name was Armenian origin. But this

is a false idea, because people of Turkish origin founded the village didn't use the Armenian word "bert" in the case of having enough terms (abad, kand, gishlag and so on.) for indicating the type of dwelling settlement. In fact, the "bert" part in the place name consists of the word *bert* - "hardly passed place", "unreachable place"(126, 81-83) in the Turkish languages, *bert* - "slope of mountain" (ibid) in the Komi language and so, the word *bert* of two different languages' origin has got only external similarity.

Okhchu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 197). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1918. It reflects the name of the tribe called *Okhchu*. It's the same in sense with the village names *Okhchi* in Ardahan district of Gars province, *Okhchi* and *Okhchioghlu* in Gars district of that province (133), *Okhchu* and *Okhchular* in the South Azerbaijan (see: 45) in the 19th century. A region in the east of Anatolia was called as *Okhchi* in the middle ages (34). The country's existing called *Okhchulu* in Barda region was noted in the source of 1588 (167, 219). (See about three *Okhchular* and two *Okhchulu* villages in Bulgaria: M.Turker Ajarohlu. Dictionary of geographical names in the Turkish language in Bulgaria. Ankara, 1988, p. 300 (in Turkish).

Okhchuoghlu – village in Gars district then in Amasiya region of Gars province (133, 197). The Azeri people of the village were driven out to Azerbaijan in 1989.

Okhdar – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The Azerbaijani people of the village were driven out in 1918. A few part of the people came back and again settled there in 1926, however, had to run away to Azerbaijan saving their lives from Armenian bandits in 1988.

Okhdar – river in Zangazur district (now in Gafan region of Armenia) (133).

Okhdar Binasi – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined at the beginning of the 20th century. It was founded on the basis of nomad camps, created by the families from *Okhdar* village.

Okhdarlu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after its Azeri people had been driven out in 1918.

Oksuz – village in Amasiya region. The Azeri population of the village were driven out to Azerbaijan in 1989. The village was named as *Darik* in Armenian in 1990. The name of the village consists of the words *oku*, *uku* -

“cave” and *sos* – “poplar”, or *sus* – “water extracting land” (see: *Sos*) in Turkish. *Oksuz* is the name of the mountain there. The place name *Oksuz* in Amasiya is the same in origin with the village names of *Upper* and *Lower Oysuzlu* (Tovuz region) in Azerbaijan.

Okuzbulag – village in Girkhbulag region of Iravan province (170, 42). It’s the name of a settlement founded in Tezkharab village (23, 84). Originally: Oghuzbulag.

Okuzdagh – mountain in Alexandropol district of Iravan province (133, 193). Originally: Oghuzdagh. It was as *Oghuz-Tash* in the source of 1728 (170, 3). It’s the same in sense with the names of the *Okuzdagh* Mountain in Gadabey and Tovuz regions (2, 196), *Okuz* rock in Lachin region, *Okuz* valley (Arkivan) in Masalli region, *Okuz* heel (Andurma) in Lerik region and other places of Azerbaijan. It’s perverted form of the name *Oghuzdagh*.

Okuzlu – village in Surmali district of Iravan province (133, 193). The village wasn’t mentioned in the sources after the end of the 19th century. The name of the village was as *Oghuzlu* in the source of 1728 (170, 19). It’s the same in origin with the name of Oghuzlu village (133, 192) in Gars district of Gars province in the 19th century.

Okuzlu – village in Igdır region of Iravan province (21, 68). It’s the perverted from the name *Oghuzlu*.

Onbinak – village in Garni region of Iravan province (23, 102).

Orgachi – village in Surmali district of Iravan province (133). The village was ruined after its Azeri people had been driven out in 1918. Borrowed name. It’s from the name of Orka region (see: 34) in the middle ages in the east of Anatolia.

Orgov – village in Surmali district of Iravan province (133, 194). See: Argov.

Ori – village in Zarzamin region of Iravan province (23, 121). “Nobody lives” (ibid).

Ortakand – village in Azizbeyov region, Sharur-Daralayaz district of Iravan province (133, 195).

Ortakand – village in Sharur-Daralayaz district of Iravan province (133, 195). Armenians settled in the village and Azerbaijanis were gradually driven out under the pressure in the 2nd decade of the 19th century. The village was named as *Gladzor* in Armenian in 1946.

Ortakilsa – village in Alexandropol district (in Akhurian region) of Iravan province (133, 195). It was noted as a village in Shirakel region of Iravan province in the source of 1728 (23, 134). Armenians settled there,

after its Azeri people had been driven out in 1878. The village was called as *Matisian* in Armenian in 1946 (6, 178).

Ortagadik – village in Akhurian region. Its Azerbaijani people were driven out in 1878 (6, 178). The village was named as *Pokrashen* in Armenian in 1967.

Ortaviran – village in Iravan district of Ravan province (160, 60).

Oranotbaghi – village in Girikbulag region of Iravan province (23, 84). The other name's "Tez-Arvan" (ibid). See: Tez-Arvan.

Ordakli – village in Novobayazid district of Iravan province (13). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1920. The village was named as *Lchashen* in Armenian in 1946. The village names of *Boyuk Ordak* and *Kichik Ordak* in Goyja region of Iravan province were noted in the source of 1728 (170, 12). The name of *Ordak* village in Goyja region has a very interesting history: it was noted as *Urtekh* in the source of the 8th century BC in the Urartu language (see: 14).

Ordakli – village in Novobayazid district of Iravan province (133, 194). The village was ruined after its Azeri people were driven out in 1918.

Ordakli – village in Darachichak region of Iravan province (159). Its Azeri people were driven out and Armenians from Turkey settled there in 1828-1832. Armenians' living in the village was noted in the information of 1886 (136, 64). It was founded in the result of settling of Ordakli branch (see: 15) of Baharli tribe of Gizilbashs there. It's the same in origin with the name of Ordakli village (133) of Gars province in the 19th century.

Ordakli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 194). It's from the name of Ordakli branch (15) of Baharli tribe of Gizilbashs.

Ordakli – ruined village in southeast of Arpagol, in Aghababa region (6, 179). The families of the village belonging to Garapapag tribe had to move to Turkey in 1920. The village was called after the Odakli Lake there. The name of the lake deals with the majority of wild duck in winter there.

Ortlu Tazakand – village in Sharur-Daralayaz district of Iravan province (133, 195). *Urutlu* (see: Urut) is in the meaning of a new village.

Orujkoy – village in Aralig region of Iravan province in 1728 (23, 70). Its people are from Guzugudanli crowd (ibid). After Armenians' settling in the village, Azerbaijanis were driven out under the pressure in the 2nd decade of the 19th century. The village was called *Maissian* in Armenian in 1946.

Orujlular – village in Zangibasar (Masis) region.

Orunja – arable land in Karbi region of Iravan province (170, 47). The arable land belonging to Tarkagut village was noted in the source.

Ortuk – village in Vedibassar region. It was destroyed by Armenians in 1828-1832.

Ortukish – village in Sissian region of Ravan province (169, 362). It was as *Ortagir* in the source of 1727 (32, 32).

Ortulu – village in Novobayazid district of Iravan province (133, 195). It's the same in origin with the village names *Ortuldagh* and *Ortu-Su* in Gars province. *Ordu* is from the word “military unit” in the Turkish languages.

Orushmish – village in Surmali district of Iravan province (13, 195).

Oruz – village in Aralig region of Iravan province (170, 20). It's noted in the source, that this village was founded in the result of settling of a part of Guzugudanli people (ibid). See: Kovunlu.

Oshaghan – mountain in Echmiadzin district of Iravan province (133, 197). The pronouncing form is as *Ushayan* among Azerbaijanis. It's the same in origin with the name of Oshaghan village there. It was as *Oshakan* in the Armenian source of the 5th century (see: 111). Probably, it's from the word *ashig* - “mountainous stone turned by the wind ” (120, 433). See: Ushaghan.

Oskashen – village in Goyja region (150, 360).

Osmankoy – village in Surmali district of Iravan province. The village was ruined after its Azeri people had been driven out in 1918. It consists of a person's name *Osman* (landowner) and the word *koy* - “village”.

Osman Kandi – village in Darakand-Parchenis region of Iravan khanate (159). The village was ruined in the middle of the 19th century. It's from a person's name *Osman*.

Osman mazrasi – arable land in Abaran region of Ravan province (169, 233).

Ostun – village in Sharur-Daralayaz district of Iravan province (159). The village was mentioned after the end of the 19th century.

Ovala – village in Shirakel region of Iravan province (23, 132). Another name's *Hajili* (ibid). See: Hajili.

Ovandara – village in Borchali district (now in Oktemberian region of Armenia) of Tiflis province (99, 422). The village was named as *Ovanadzor* in Armenian in 1959. Armenians from Turkey settled in the valley, where “Ovandara” (Stepanavan) river flowed. The people of the village were Armenians due to the information of 1887 (99, 422). It's from *oypan* (oyban) “smooth slope”, “low place” (126, 409) in the Turkish languages.

Ovchu – village in Iğdir region of Iravan province (23, 66).

Oydarasi – mountain in Kalinino region.

Oyuglu – mountain in Alexandropol district of Iravan province (133, 197). The name of the mountain is from the words *oyug* - “cave”, “natural hollow” (wild animals such as bear, wolf etc. always nestle in such hollows) in Azerbaijan or *uvug* – “deer”, “wild goat” in the Turkish languages. It’s the same in sense with the mountain names as *Oyugdagh* (Guba region), *Oyuglu dagh* (Kalbajar region), *Oyugludagh* (Ordubad region) in Azerbaijan. It’s as “oghlu” in the perverted form of mountain names. See: Munkh-Balaoghlu Mountain.

Oyuglu – mountain in Surmali district of Iravan province (133, 197).

Oyuglu – mountain in Echmiadzin district of Iravan province (133, 197).

Oyugluduz-Yurd – summer pasture in mountains belonging to Kankan village in Novobayazid district of Iravan province (136, 32).

Oyugtapa – mountain in Alexandropol district of Iravan province (133, 197).

Ozan – village in Girkhbulag region of Iravan province (23, 82). The other name’s “Bakhchajig” (ibid). See: Babajan.

Ozanlar – village in Zangibasari region of Iravan khanate. The village was ruined after its Azeri people had been driven out in 1882-1832 (159). The villages *Ozanli* in Garni and Vedi regions of Iravan province, *Ozan* in Girkhbulag region were noted in the Turkish source of 1728 (170, 28 and 80). *Ozan* village was mentioned in the Armenian source of the beginning of the 18th century (150, 361). It was written as *Uzunlar* in Novobayazid district in the literature after the middle of the 19th century (133, 192). Probably, *ozan* in “The Book of Dada Gorgoud” was in the meaning of “ashug”, “people’s singer” and also the name of a country. The country called *Ozan* was noted in thirty-two dwellings of Garabagh in the source of 1588 (167, 213). *Ozanlar* district of Ganja city reflects exactly the name of this country.

Ozanlar – village in Novobayazid district (now in Razdan region of Armenia) of Iravan province. The Azeri people of the village were driven out and Armenians from Turkey settled in 1918 (20, 207).

Ozanli – village in Garni region of Iravan province (23, 101).

Padik – village in Tumanian region. The other name is *Pendik* (23, 310). The old name was *Gizildash*. Settlement founded dealing with Alaverdi copper mines. Together with Azerbaijanis, Greek and Armenians

also lived in the settlement. It was united with Shamlig settlement in 1939. It's the same with the name *Pedika* village in Kuban province in Caucasus (133, 200) in the 19th century.

Pakran – village in Aghjagala region of Ravan province (169, 186).

Palchigli – village in Abaran region of Ravan province (169, 234). It was noted as *Gizilviran* in the source of 1728 as well (23, 109).

Palchigli – village in Darachichak region of Iravan province (23, 117). “The other name's *Alishig*” (ibid.).

Palidli – village in Alexandropol district (now in Gukassian region) of Iravan province (133, 198). The Azeri people of the village were driven out and Armenians from Turkey settled there in 1878 (6, 179). The village was named as *Arpeni* in Armenian in 1978.

Palidli – village in Zebil region of Iravan province (169, 332).

Palu – village in Karbi region of Ravan province (169, 92).

Pamb – mountain in Novobayazid district of Iravan province (133, 198). Originally: Bam. Its written form as *Pamb* (replacing of sound “b” with “p” and adding of sound “b” after “m” happened in the basis of the Armenian language) is from *buam* “high mountain nose” (126, 91) in the Turkish languages. Probably, it sounds equal with “Bambam valley”, having mentioned in the third chapter of the epos “The Book of Dada Gorgoud”.

Pamb – village in Aragadz region in Alexandropol district of Iravan province (133, 198). The village wasn't mentioned after the middle of the 19th century. It was called after the Pamb Mountain. See: Pamb Mountain.

Pambak – village in Abaran region of Iravan khanate. The village was ruined after its Azeri people had been driven out in 1831 (159). It's from the name of the Pambak Mountain. The territories of Gugar and Hamamli regions were called Pambak region, after the name of the mountain.

Pambak – village in Alexandropol district (in Bassarkechar region) of Iravan province (133, 31). The Azeri people of the village were driven out to Azerbaijan in 1988. The other name is “Gushchu darasi”. See: Pambak Mountain.

Pambak – mountain in the territory of Armenia. It's one of the mountains, where Azerbaijani Turks' summer pastures were situated. It consists of the pronouncing form of Turkish word *buam* - “high precipice rock in river valley”, “high mountain nose in river valley” as *buam* in some Turkish languages (for ex., In Kirghyz) (see: 126, 91) and the word *bak* - “heel”. It's the same in sense with the name of the Pambak Mountain (133, 30) in Kuban province in the 19th century.

Pambakchayi – river, beginning from Maymag, Boz Abdal, Bayatdagh and others. It's 86 *km* in length. It's from the name of the Pambak Mountain and Pambak valley.

Pambukh – mountain in Surmali district of Iravan province (133, 198). Originally: Pamboyug. It consists of the words *bom*, *buam* (see: Pamb) and *oyug* (natural hollow, cave) in the Turkish languages.

Panah Galasi – village in Daralayaz region of Iravan khanate (159). The village was ruined after its Azeri people were driven out in 1828 (ibid). The village was called after “Pana castle” in the neighbourhood.

Panavut – village in Darakand-Parchenis region of Iravan khanate (159). It was as *Parnaut* in the information of the beginning of the 20th century (133, 199). It wasn't mentioned after the end of the 19th century. The meaning's unknown.

Panik – village in Surmali district of Iravan province (133, 198). It's known since 1728 (170, 15). The village wasn't mentioned in the sources after the end of the 19th century. It's the same with the names of *Panik* (village) in Gars province and *Panik* (village) in Kuban province in the North Caucasus (133, 198) in the 19th century. The meaning is unknown.

Panislul – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133 198). The Azeri people of the village were banished and Armenians settled there according to the information of the 80s of the 19th century (103, 162). It was as *Panoslu* in that source (ibid.). The village wasn't mentioned in the sources after the end of the 19th century.

Paragha – one of the peaks of the Pambakdagh Mountain chain in Novobayazid district of Iravan province (136, 2).

Paraghan – village in Echmiadzin district of Iravan province (133, 202). It wasn't mentioned after the end of the 19th century. It was as “Piragan” in the source of 1728 (170, 48). It's from the name of the Pir-oghan Mountain.

Parakar – village in Zangibasar region of Iravan khanate (159). The local pronouncing form was *Parakar*. It was also called *Shirabad* (133, 199). It was known since the middles of the 17th century (150, 117). It's one of the villages, where the judge of Ararat province, Amirguna Khan (1605-1625) settled. Armenians moved from the Eastern Anatolia (135, 70). It's from the name of the Pargar Mountain (now this mountain chain is called as *Barkal*), situated in Gars and Chorak regions, on the border of Turkey and Armenia. It was known as the Parkhar Mountain since the 11th century in the Armenian sources (142, 97). The Armenian historians considered this

name of Armenian origin, but a province in the Upper Zarafshan (Tajikistan) in Middle Asia in the 8th century was called as *Pargar* (O. I. Smirnova. Map of Upper Zarafshan in the 1st Decade of the 8th century. «Countries and Peoples of East». Issue 2. M., 1961, pp. 223-225). It's the same in sense with the place names of the *Perkal* Mountain in Pyatigorsk region of Ter province, *Barkal* khutor in Maykop district of Kuban province, *Perkaludagh* in Gizigumug district of Daghestan province (133) in the Northern Caucasus in the 19th century. The place names *Praguldagh* in Oltin district of Gars province and *Paradash* (133, 199) in Nakhchivan district can be added to this series.

Parakand – village in Talin region of Iravan khanate (159). The village was ruined after its Azeri people had been driven out in 1830. It was as *Parakandi* in Shirakel region of Iravan province in the source of 1728 (170, 29). “The other name was *Guzeykand*” (ibid). The name of the village consists of the words *para* - “a separate place of the village”, “land for water melon and planting” in Persian (145, 108) (see: Askipara) and *kand* (village).

Parakunak – village called as *Gegarkun* in Armenian in Goyja region of Iravan province (150 360). It consists of the words *para* “a part (of a village)” in Azerbaijani and *kunak* in Turkish.

Paralug – ruined village in Alexandropol district of Iravan province (133, 199).

Parchaligol – village in Surmali district of Iravan province (170, 17).

Parchenisgalacha – village in Darakand-Parchenis region of Iravan khanate (159). It wasn't mentioned after the middle of the 19th century. The name of the village was in the meaning of “Parchenis near Galacha”. It was noted as “Parechikand” in the source of 1728 (170, 3). There was a name of *Parchi* village in that source (170, 4). Lower Parchi, Upper Parchi and Parchi Vaykhir in Nakhchivan province were mentioned in the source of 1728 (23, 37 and 67). *Vaykhir* village in Sharur region was also called as *Parchi-Su* in the source of 1728 (ibid). *Parchenis* is an Armenian written form of the name of “Parchi” village (as the name “Vardenis”, *vard* in Armenian is from the word “flower”). See: Ashtarak.

Parcheniskharaba – village in Darakand-Parchenis region of Iravan khanate (159). It's in the meaning of “Parchenis near ruins”.

Parchi – village in Sharur-Daralayaz district of Iravan province (133, 199).

Parkis – village in Goyja region of Iravan province (150, 360).

Parli – river in Surmali district of Iravan province (133). See: Pirlu.

Persi village was noted in Girkhbulag region of Iravan province in the source of 1728 (170, 48). Although it's the same in sense with the place names *Persa* in Akhalsikh district of Tiflis province, *Persati* in Kutais district of Kutais province (133, 201), *Varsi-Yal* mountain (originally, Barsi-Yal) in Dashkasan region of Azerbaijan, but the meaning is unknown.

Parmar – pass in Iravan district of Iravan province (133, 199).

Parpi – village in Surmali region of Iravan khanate (1590). The village was ruined after its people were driven out in 1919.

Parpi – village in Ashtarak region in Karbibasar region of Iravan khanate (159). The local pronouncing form was *Parbi* (133, 199). It's a village, where an Armenian historian of the 5th century Lazar Parbli was born. It was firstly mentioned in the 5th century. Its belonging to a person called Abdulla Ahmad oghlu was noted in the source of 1728 (23, 85). Azerbaijani Turks also settled in the village in the middle ages. The people of the village contained Azerbaijanis and Armenians in 1886. Azerbaijanis were driven out in 1918. Probably, it's the same in sense with the names of *Par-gadan* (village) in Gars province, *Parget* (village), *Pardikh* (mountain) in Nakhchivan (13, 199) in the 19th century. The meaning is unknown.

Parsi – village in Seyidli-Akhsagli region (in Echmiadzin district in the 19th century – 133, 201) of Iravan khanate. The Azerbaijani people of the village were driven out in 1919. Armenians from Turkey settled there in 1926. It was as *Persi* in Kabi region of Iravan province in 1728 (170, 48).

Pashaduz – village in Daralayaz region of Iravan khanate. The village was ruined after its Azerbaijani people were driven out in 1832. It consists of a person's name *Pasha* and the word *duz* (plain). The village was called after the place of "Pasha plain".

Pashakand – village in Novobayazid district of Iravan province (133, 200). The other name was *Dali* (mad) *Pasha* (ibid). Armenians also settled in the village in 1918 (20, 207). The village was named as *Marmarik* in Armenian in 1935. Its people were moved to Azerbaijan in 1949.

Pashakand – village in Novobayazid district of Iravan province (133, 200). The other name was *Mammad Aghali* (ibid).

Pashali – village in Sharur-Daralayaz district of Iravan province (ibid.). It's known since 1728 (23, 60). Three Muslim (Azerbaijani) men's living in the village was noted in that source (32, 315). The Azeri people of the village were driven out and Armenians from Turkey settled here in 1918. The village was called as *Azizbeyov* in 1935 and as *Zarishat* in 1957.

Patrinj – village in Ashtarak region in Karbibasar region of Iravan khanate (159). The Azeri people of the village were driven out and

Armenians from Turkey settled there in 1918. The village was named as *Voskehat* in Armenian in 1949. The name of the village was as *Batrinj* in the source of 1590 (169, 84), *Batrinji* in the source of 1728 (170, 3). Probably, it consists of the word of unknown *bat ad arinj* (see).

Payadara – winter hut in Azizbeyov region, in Sharur-Daralayaz district of Iravan province (133). The village was ruined at the beginning of the 20th century.

Pechenekli – village in Girkhbulag region of Iravan province (170, 30). It reflects the name of the ancient Turkish tribe of Pecheneg.

Pehan – village in Sissian region of Iravan province (170, 161). It was as *Pehin* in the source of 1727 (32, 331). Totally two Azerbaijani families' living in the village was noted in the source (ibid). It was as *Peygan* in Zangazur district of Yelizavetpol province in the middles of the 19th century (133, 200). *Payhan* was the name of one of the winter pastures of Gigili tribe (see: Gagali) (103, 150). Probably, it's from the name of the Turkish tribe *Piykan* (90, 77) in Bokhtan emirate in Turkey. The Azeri population of the village were driven out in 1918. The part of them came back in 1922. The people of the village were driven out to Azerbaijan in 1988. It's the same in origin with the name of Peykanli village (133, 200) in Gazakh district in the 19th century.

Pinaldagh – mountain in Novobayazid of Iravan province (136, 2). **Pir** – ruins in Sharur-Daralayaz district of Iravan province (133, 203).

Pirahmad Abdal – village in Karpi region of Ravan province (169, 210).

Piramani – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. (133). The people of the village were driven out to Azerbaijan in 1988. The village was called after the sacred place “Pirmani” there. It was as *Pi* in Gafan region of Iravan province in the source of 1728 (170, 9).

Pir Darvishli – arable land belonging to Karajlu village in Abaran region of Iravan province (23, 113).

Piraghan – winter hut in Surmali district of Iravan province (133, 202). The other name was *Gungormaz*. It's the same in sense with the place names *Piraghan* in Echmiadzin district (133, 202), *Pirakhan* in Shamakhi region (133, 202). The mountain was called after a Christian sacred place *Pir-Aghan* (originally: Pir-Ohan).

Pirayaghi – village in Karbibasar region of Iravan province (159). The village was ruined at the beginning of the 20th century. It was as *Pir-Akak* in the Turkish sources of 1590 (169, 70). The present name of the village is

the perverted form of the name “Pir Akaki”. It’s from the name of Christian sacred place *Pir Akaki* there.

Pirdagh – mountain in Novobayazid district of Iravan province (133, 202).

Pirdagh – mountain in Sharur-Daralayaz district of Iravan province (133, 202).

Pirdagh – mountain in Novobayazid district of Iravan province (133, 202).

Pirdamir – village in Darakand-Parchenis region of Iravan khanate (159). The village wasn’t mentioned after the end of the 19th century.

Pirdavidan – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). This name was written in perverted form as *Pir-Todan* in Russian speaking literature in the 19th century. The Armenian historians claiming that this place was an Armenian village from the ancient times is a sharp lie. 130 Azerbaijanis lived in the village consisting of 10 houses in the middles of the 19th century (103, 162). The Azerbaijani people of the village were driven out and Armenians from Turkey settled there in 1918. The village was united with Kachalan settlement in 1950 (20, 153). It’s an interesting place name dealing with history of Azerbaijani people. The village was called after Pir-Javidan sacred place there. The head of Khurramilar movement during 807-816, Javidan’s grave lay there.

Pirgayib Gishlaghi – winter hut in Vedi region of Iravan province. The other name was *Gaychi* (170, 10).

Pirhasanli – village in Daralayaz region of Iravan province (32, 311). Nobody’s living in the village is noted in the source (Shiah Gizilbash people had to leave the village after Turkey conquered Iravan province). There was a written form of *Purhasanli* (23, 60). It reflects the name of Pirhasanli tribe of Gangali. A Kurdish tribe calling as *Pirhasali* was also known (90, 19).

Pirkharab – village in Girkhbulag region of Iravan province in 1728 (170, 44).

Piri – village in Garni region of Iravan province (23, 49).

Piri – village in Karpi region of Ravan province (169, 94).

Pirjavidan – village in Gafan region (it was abolished). See. Pirdavidan.

Pirigishlaghi – winter hut in Zarzamin region of Iravan province (23, 127).

Pirlu – village in Surmali district of Iravan province (133, 202). It was as *Pirlu* in the source of 1828 (170).

Pirmalak – village in Echmiadzin district of Iravan province (133, 202). The Azeri people of the village were driven out in 1828-1832. Then a part of the people came back and settled there again in 1918. Armenians from Turkey settled there in 1915-1918. The village was called as *Areg* in Armenian in 1935. The village was called after the sacred place “Pirmalak”.

Pirilar – village in Vedi region of Ravan province (169, 226).

Pirlidak – Village in Zarzamin region of Iravan province (23, 122). “Nobody lives” (ibid).

Pirmazra – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. It was a settlement, created from Purkhud (Furkhud) village in the middles of the 19th century (103, 164). The people lived in mixture after Armenians coming from Iran settled in the village in 1828-1829. The Azerbaijani people of the village were driven out in 1918-1919. The village was named as *Katnarat* in Armenian in 1949. It’s in the meaning of “Arable land near Pir (sacred place)”.

Pirnagut – village in Sissian region of Iravan province (32, 33). 5 Muslim and 8 Christian families’ living was noted in the sourcee (32, 243). It was as *Pirnaut* in the source of the 80s of the 19th century (103, 162). Armenians coming from Iran settled and Azerbaijanis were driven out in 1818-1829. It was named as *Prnakot* in Armenian (103, 10).

Pirpolad – village in Darachichak region of Iravan khanate. The village was ruined after its Azeri people had been driven out in 1828-1829 (159). Originally: Pir Palid. The village was called after the sacred place of “Pir Palid” there.

Pirsakh – village in Surmali district of Iravan province (13, 202). The village was ruined after its Azeri people had been driven out in 1918. The village was called after the sacred place of “Pir Sag”.

Pirtikan – village in Talin region of Iravan khanate. The village was ruined after its Azerbaijani people were driven out in 1828-1832. Then the people came back and settled again. It was mentioned in the information of the 19th century (133, 202).

Pirtikan – ruined village in Alexandropol district of Iravan province (133).

Pirus – village in Zar region of Ravan province (169, 26).

Polad – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133). Its people were driven out to Azerbaijan in 1988. Originally: Polad Ayrum (133, 204). It’s the name of

the part, where Ayruns (see: Ayrum) settled on the bank of the Poladchay river (133, 204) of that district.

Poladjig – village in Talin region of Ravan province (169, 249).

Poladli – village in Aralig region of Ravan province (169, 270).

Ponus – village in Vedi region of Ravan province (169, 223).

Por – village in Daralayaz region of Iravan khanate (159). It was noted in Daralayaz region in the source of 1728 (23, 60). Only one (Azerbaijani) married man's (Mohammad Ali oghlu) living in the village was noted in the source (32, 313). Armenians settled after its Azeri people had been driven out in 1828-1832. Although a few part of Azerbaijani Turks lived in mixture with Armenians, having come back, but gradually they were driven out under the pressure. The meaning is unknown.

Porsuglu – village in Abaran region of Iravan province. It was firstly as *Porsug-koy* in the source of 1590 (169, 235). The village was ruined after its people were driven out in 1828-1832 (159). The village was founded on the basis of a winter pasture in mountains (170). The winter pasture is from the name of "Porsuglu".

Portak – village in Goyja region in the middles of the 18th century (150, 361).

Posbughun – valley in Vedi region.

Pulaghali – mountain in Surmali district of Iravan province (133).

Pulkand – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 207). It was as *Pul* in the source of 1727 (32, 253). 6 Christian (Christian Albans must be considered) families' living in the village was noted in that source (ibid.). It was written as *Pul* (103, 164) and the village people's being Tatars (Azerbaijanis) was noted in the source of the 80s of the 19th century. The village was ruined after its Azeri population had been driven out in 1917. It's from the word *pul* (pol) - "bridge" in Persian.

Pulurdagh – mountain in Sharur-Daralayaz district of Iravan province (133, 207). It's the same in origin with the village name *Pulu* (ibid) in Oltin district of Gars province in the 19th century. The meaning is unknown.

Pumba – mountain in Surmali district of Iravan province.

Punut – village in Iravan district of Iravan province (13, 20). The village wasn't mentioned after the middles of the 19th century. It's the same in origin with the village name *Bunut* (Oghuz) in Azerbaijan. The meaning is unknown.

Pupyut – village in Vedibasari region of Iravan khanate (159). The village was ruined after its Azerbaijani population had been driven out in 1818-1832.

Pur – village in Bozarchayi region of Ravan province (169, 156). The village was noted in Daralayaz region in the source of 1728 (170, 15).

Purcha – village in Garnibasari region of Iravan khanate. The village was ruined after its Azerbaijani population had been driven out in 1828-1832. Probably, it's from the name of Bursa castle (Osman Gazi conquered this castle in 1322), existed in the middle ages in the Asia Minor (see: 34, 60).

Purtag Mazrasi – village in Iravan district of Ravan province. The other name was *Tahirvirani* (169, 55).

Purulu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 202). It's as *Pirilu* in the source (ibid.). The Azeri people of the village were driven out in 1918; a part of them came back in 1922. The Azeri people of the village were again driven out in 1988.

Pusak – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 207). It's as *Pisak* (169, 364) in the source of 1590, *Pusyak* (133, 207) in the information of the 20th century. It's the name of one of the winter pastures of Sofulu tribe, having lived in Zangazur district in the middle ages (103, 166). See: *Pisak*. The village was ruined in the 30s of the 20th century.

Pusakan – village in Talin region of Iravan khanate. The village was ruined after its Azeri population had been driven out in 1828-1832 (159).

Pushadiz – village in Daralayaz region of Iravan province (32). The village calling as *Daylagli* was noted in the source (32, 304). See: *Daylakhli*.

Pushan – winter hut in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined at the beginning of the 20th century.

Pushanli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after its Azeri population had been driven out in 1918. It's one of the settlements, founded in the result of settling of Pushanli tribe, having lived in Zangazur in the 19th century. This tribe lived in 7 winter huts (*Vajnary*, *Dashbashi*, *Pari-Bartaz*, *Pargi*, *Sanali*, *Tarnavush* and *Ulab*) in the middle of the 19th century (103, 164).

Pushgah – village in Zangazur district (now in Meghri region of Armenia) in Yelizavetpol (Ganja) province. The Armenians from Turkey settled in the village after its Azeri population had been driven out in 1918. The village was named as *Aygedzor* in Armenian.

Pusyan – village in Sissian region of Iravan province (23, 150). It's a tribe consisting of the branches of Babali, Sultanli, Zodbanli and Potanli, having lived in the territories of Nakhchivan and Zangazur in the 1st decade of the 19th century (103, 13).

Pusyan – village in Sharur-Daralayaz district of Iravan province (133, 207).

Puta – village in Iravan district of Iravan province. The village was ruined after its Azeri population had been driven out.

Putgin – village in Girkhbulag region of Iravan khanate. It wasn't mentioned after the middles of the 19th century.

Rabati-Aghjagala – village in Aghjagala region of Iravan province (169, 189). It's from the Arabic word *rabat* – “frontier military post” (145, 176), “fortification, stopping place of the struggle for religion” (V. V. Bartold. III, p. 119).

Rachdar – village in Echmiadzin district of Iravan province (133). The village was ruined after its Azeri population had been driven out in 1918.

Rahimabad – village in Sardarabad region in Iravan khanate (159). The other name is *Molla Badal* (ibid.). Its Azeri people were driven out and the village was destroyed in 1828 (159).

Rahimabad – village in Zangibasar region of Iravan khanate (159). The Azerbaijani part of the people was driven out in 1988.

Rahmankand – village in Goyja region of Iravan khanate (159). It was a little settlement in Novobayazid district of Iravan province after the middle of the 19th century (136, 32). The other name of the village is *Afandikand* (133, 209). It wasn't known since the end of the 19th century.

Ramazanabad – village in Surmali region of Iravan khanate (133). The other name is *Rahmatabad* (150). The village wasn't mentioned in the sources in the middles of the 19th century. It consists of a person's name *Ramazan* and the word *abad*. The name of the village may be belonged to the Ramazanoghlu dynasty reined (1378-1563) in Anatolia in the middle ages.

Randamal – village in Darachichak region of Iravan khanate (159). It's as *Rindamal* in the source of the beginning of the 20th century (133, 212). The Azeri population of the village were driven out and Armenians settled

in the 70s of the 19th century. The people of the village contained of the Armenians in 1886. It's known since the 18th century (150, 361). It consists of the word *mal* - "estate", "property" (145, 139) (as it's in the place names of Yasamal and Zigdamal) in Arabic. It has no connection with the word "molla" (originally, "mola") in the name of the Agh-Mollachal Mountain (from the words of *agh* in the meaning of *white*, *mola* - "grave" - 143, 2125 and *yal* - "mane" in Turkish) in Gazakh region. See about the place name of Kara Mola ("Black grave") in Kazakhstan: 108, 122.

Ranjbar – village in Echmiadzin district (133, 209) in Zangibasar region (see: 159) of Iravan khanate. The other name is *Shor Kolanisi*. The Azeri people of the village were driven out in 1988.

Rashidali – village in Igdir region of Iravan province (170, 19).

Rashidali Gishlaghi – winter hut in Igdir region of Iravan province (170, 19).

Rashoghlu – village in Chighindara territory in Vedibasars region. Another name: *Rashid oghlu*. It was destroyed at the end of the 19th century.

Rashpara – village in Sardarabad region of Iravan khanate (1590). The village fell down after its people were driven out in 1830. It consists of the words as "peek", "nose of mountain" in Arabic and para "land for planting and water-melon growing" (145, 108) in Persian.

Rashparacharkhan – village in Sardarabad region of Iravan khanate (159). The village wasn't mentioned in the sources since the middles of the 19th century.

Rasidli –village in Igdir region of Iravan province in 1728 (23, 68).

Rasulgishlag – winter hut in Sharur-Daralayaz region of Iravan province. It was ruined at the end of the 19th century.

Rasullu – village in Surmali district of Iravan province (133). It's known since 1728 (170, 19). The Azeri population of the village were driven out and the village was ruined in 1828-1832.

Ravazli – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. The Azeri population of the village were driven out to Azerbaijan in 1949. The village was called as *Ditavan* in Armenian in 1967. It's the name of the stock, founded Ravazli village.

Reyhanli – village in Zangibasar region of Iravan khanate (159). Its people were driven out and Armenians settled there in 1919. It was called *Kalinin* in 1935.

Reyhanli – village in Vedibasars region of Iravan khanate (159). It was mentioned as *Rayhanli* in Vedi region in the source (23, 52). It's also called

as *Saribash-Yurdu* (20, 230). The Azerbaijani part of the people was driven out and Armenians from Turkey settled in 1918-1919. The village was named as *Haykavan* in Armenian in 1946. A few part of the people were driven to Azerbaijan in 1948. It's known since 1728 (170, 10). It's one of the villages founded in the result of settling of 300-tented Rayhanli branch (34, 232-233) of Bayat tribe, belonging to Saljug Oghuzs, having lived in Anatolia.

Rus Gargari – village in Jalaloghlu region of Iravan province. The Azerbaijani people of the village were driven out in 1988. Originally: Rus Gargari, that's "Gargar village near Russian village". It reflects the name of the Gargar tribe of ancient Turkish origin. See: Gargar.

Rustamli – village in Igdirdir region of Iravan province (170, 19).

Saat – viilage in Abnik region of Ravan province (169, 254).

Saatli – one of the regions of Iravan khanate (159). In the 14th century, the down flow of the Arpachay River was called after the name of Emir Saad, the Amir of Ararat province, the Aghgoyunlu ruler and the left bank of the Araz River was named as Chukhur Saad [in the source of the 16th century as "Chokhur Saad", (160,174) as "Sahatapos" in Armenian] and Turkish tribes obeying it, was called as *Saadli* (later, *Saatli*). In the Armenian source of the 17th century, it was named as "sad country" (57, 50). In 1431 after Garagoyunlu ruler Iskandar put an end to the authority of Saatlis, this tribe transfered to Iravan province, a part to Gazakh region from there in 1756, they moved to Garabagh. At the beginning of the 19th century, Saatli people consisting of 15 families, was moved to Garabagh (see: 78). The toponyms as *Saatli* in Azerbaijan and *Saatli* in Dmanisi region of Georgia was created by the same origin as a result of the settlement of that tribe.

Saatli – arable land belonging to Sinig korpu (another name is *Bigamli*) village in Garni region of Iravan province (23, 98).

Saatli – village in Echmiadzin district of Iravan province (133). It's known since 1728 (170,20). The village was ruined after the banishment of its Azeri population in 1918. It is taken from the name of Saatli tribe.

Saatli-Sabunchu – village in Garni region of Iravan province (23,49).

Saat Mazrasi – village in Karbi region of Iravan province (169, 93).

Sabanchi – village in Talin region. Another name was *Kotanli*. In 1919 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1978 the village was named as *Hatcashen* in Armenian. In Turkish languages *saban* means "plough".

Sabat – village in Zangibasar region of Iravan khanate. In one of the Armenian sources it was mentioned as one of the villages settled by Armenian families, having moved there by "the bey of Ararat country" Amirgune Khan during his military march to the Eastern Anatolia (135, 70). Probably, *sevad* in Arabic means "country side fortress".

Sabunchu – village in Iravan district of Iravan province (133, 213). It was mentioned in Khinzirak region of Iravan province in the source (23, 48). In 1918 the Azeri population of the village was banished and Armenians coming from Turkey settled there. In 1922 a part of the population returned back and resettled. In 1949 Azeri population of the village was moved away. In 1978 the village was called as *Araksavan* in Armenian. It expresses the name of an ancient Turkish originated tribe *Sabunchu*. It is the same in origin with the names of the village as *Sabunchi* in Kyzyrman district of Gars province (133, 213) in the 19th century, *Sabunchu* in Karbi region of Iravan province (170, 64) and *Sabunchulu* in Garni region (170,9) in the source of 1728. For the first time, *Sabunchu* tribe is known as "Sari Sabunchu people" in Kurakbasan region of Ganja area in the source of 1588 (167, 219). But in the source of 1728, the name of the people called Sari-Sabunchu was mentioned in Damir Hassanli region of Tiflis province (31,160). It is the same in origin with the names of *Sabunchu* (in Absheron), Azerbaijan and "Sabunchu darasi" near Fatili village in Khanlar region, *Sabunchi* village ruins in the territory of Gypchag village in Gakh region and with the name of this ruins "Sabunchu aryk". For the thorough information see: 39.

Sabunchu – mountain in Echmiadzin district of Iravan province (133, 213). It is taken from the name of Sabunchu tribe.

Sabunchu – ruined village in Echmiadzin district of Iravan province (133, 213).

Sabunchu – village in Karbi region of Iravan province (23, 94).

Sadarak – village in Vedibasar region Iravan khanate (159). In 1968 the Azeri population of the village was banished and the village was ruined. It was mentioned as an arable land named *Sadarak-Khangishlag* in Daralayaz region of Iravan province in the source of 1728 (170, 14). The word "sadar" means military station, head camp in Arabic. In the source of 1728, a village named *Sadarak* in Aghjagala region of Tiflis province is mentioned (31, 162).

Sadakhli – ruined village in Alexandropol district of Iravan province (133, 214). The village in Karbi region of Iravan province (23, 94). It expresses the name of an ancient Turkish originated Sadak tribe (see:79). In

the 19th century, it was the same in origin with the village names as *Satag-Uri* (133, 221) in Dushet district of Tiflis province and plenty of village names as *Sadagli* and *Sadikhli* in Georgia and Azerbaijan.

Saharmanli – village in Aralig region of Iravan province (23, 70).

Salahli – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 216). In 1988 the population of the village was expatriated to Azerbaijan.

Salameleyk – village in Zar region of Ravan province (169, 328) in Zarzamin region in the source of 1728 (23, 360). It's as *Salamalik* in the Armenian source of 1728 (150, 360). It's the same in meaning with the name of the Salamaleyk Mountain (133, 216) in Borchali district in the 19th century.

Salamluk – village in Mazra region of Iravan province (170, 15). It's as *Salamalik* in the source (150, 360).

Salbarton – summer pasture in Sissian region of Iravan province (23, 150). "Formerly Kangarli people used to spend summer here" (ibid.). It consists of words: "salbar" (branch out) in Mongolian and "ton" (hill) in Turkish. It's the same with the name of the Salvarti Mountain in Azerbaijan.

Sadibaghli – village in Tumanyan region. In 1935 the village was named as *Chkalov*. Originally: Sadibeyli.

Sadigli – village in Talin region of Iravan khanate. It's taken from the name of Sadaghli tribe.

Sadigli – village in Zangazur district of Yelizavetpol (Ganja) province (133, 214). It is a hamlet, created of Garaghajli (Garagashli) village in that district in the middles of 19th century. Sadig was a leader of the tribe, living in the hamlet. It is as *Sadikhlu* in the source (ibid).

Sadigli – village in Karbi region of Iravan province. In the Armenian source belonging to the middles of the 18th century, the name of the village was mentioned as *Sadigli* (150, 209). It expressess the name of an ancient Turkish origined Sadak tribe.

Sahili – village in Daralayaz region of Iravan province (170, 15). It's taken from the name of Saleyka tribe of Kangarlilar, who lived in Nakhchivan province at the beginning of the 19th century (153, 32).

Salchi – village in Daralayaz region of Iravan province (23, 60). In the source, it's mentioned that there lived nobody in the village (inhabitants of the village had moved away because of being Shias) (32, 311).

Saldash – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The name of the mountain

consists of words: "sal" (smooth, intact and big rock, precipitous rock) and "dash"(rock) in Azerbaijani. It's the same with the mountain names as *Aghsal* (Sharur) in Azerbaijan, *Baysal*, *Saltag* (ibid.), *Salavat* [it consists of words: "sal" and "bat" (surface, pass) in Turkish] and *Salaghil* (Babak region, from the words: raft and mind). One of the winter huts of Sofulu tribe, living in Zanzagur district was called *Saldash* after the name of this mountain in the 19th century (see: Ajibaj) (103, 166).

Saldashli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) (133). In 1906 the Azeri population of the village was banished and the village was ruined. It's taken from the name of the Saldash Mountain. See: Saldash.

Saldashli Gishlaghi – winter hut in Shirakel region of Iravan province (23, 130). "Another name was *Gazikand*" (ibid.).

Saldibulag – village in Echmiadzin district of Iravan province (133, 216). After the ends of the 19th century, the name of this village was not mentioned. Originally: Sallibulag, so that "a spring on the raft rock".

Salkut – village in Iravan province at the beginning of the 18th century (150, 360). In the Armenian source, it was mentioned that the village was situated in the Gegarkuni (ibid). The name of the village consists of words: "sal" (smooth rock, stone) and "kut" in Turkish languages. It's difficult to define the exact meaning of the word "kut" in this toponym. It means "khut" - a camp in Mongolian and "kot" - dry pasture (143, II, 1605), "kut"-dwelling place, "a visiting place" (143, II, 1991) in Turkish.

Salli – village in Sharur-Daralayaz district of Iravan province (133, 216). In the source, it is mentioned that the inhabitants of the village had moved away because of being Shias (Gizilbash - a military class in the army of Shah Ismail) (ibid). Later, Azeri families belonging to another branch of Islam and at the beginning of the 19th century, Armenians coming from abroad settled there. In 1988 the Azeri population of the village was expatriated to Azerbaijan. It expresses the name of the Sal tribe of Huns in origin. The name of this tribe as *Zal* is known since the 6th century. The Byzantine historian Meandr mentioned that Zals waged war with Avars in the fields of the Northern Caucasus. Supposedly, this tribe in composition of Avars or Khazars (Caspians) came to Armenia. *Salyan* in Azerbaijan and *Sal* precipice in the Northern Caucasus etc. had put its signs in the toponyms.

Salman – mountain in Alexandropol district of Iravan province (133, 216).

Salmanadab – village in Goyja region of Iravan khanate. After the middles of 19th century, the name of this village was not mentioned in the sources.

Salmansaray – village in Vedi region of Ravan province (169, 225).

Salut – village in Alexandropol district of Iravan province (133, 216). Since the ends of the 19th century, the name of this village is not mentioned. It consists of the name of Sal tribe (see: Sally) and affix "t" denoting plurality in Turkish languages.

Samadarvish – village in Echmiadzin district of Iravan province (133, 217). It's as *Samdarvish* in Abaran region (23, 110). In the 70s of the 19th century, the Azeri inhabitants of the village were expatriated and Yezid Kurds coming from Turkey settled there. In 1940 the village was named as *Chknakh* in Armenian. Originally: Sovma-Darvish. See: Darvishgiran. It's the same in meaning with the Sama-Govjug toponym in Turkey in the 19th century (83, 263).

Samagar – village in Echmiadzin district of Iravan province (133, 217). In the source of 1728, it was mentioned in the Khinzirak region (23, 47). In the 70s of the 19th century, the inhabitants of the village were Armenians. In 1978 the village was named as *Gegagert* in Armenian. Originally: Sovmagar. It consists of words "souma" (*sovma* in Azerbaijani) - a temple, a cloister, sharp pointy, building, and "gar".

Samurlu – village in Alexandropol district (now in Gukassian) of Iravan province (133, 217). In 1890, the Azeri inhabitants of the village were banished and Armenians settled here. In 1946 the village was named as *Sarapat* in Armenian. It expresses the name of an ancient Turkish Samur tribe (see: 78, 68). It's the same in origin with the name of the Samur River (for the first time, the name of the river is known since 1386) in the boundary of Azerbaijan and Daghestan (33, 10).

Sanali – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). It's one of the names of the winter huts (Vajnari, Dashbashi, Pari-Bartaz, Barki, Sanali, Tarnavush and Ulab) of Pushanlu tribe, having lived in territory of Zangazur in the middle ages (103, 164). Winter hut since the ends of the 19th century .

Sandakhlidagh – mountain in Sharur-Daralayaz district of Iravan province (133, 218). It's the same in meaning with the names *Sanik* in Kizil-Yar district of Ter province in the Northern Caucasus and *Sandiktapa* in Kara-Nogay district of that province (133, 218).

Sanik – village in Abnik region of Ravan province (169, 258).

Sarabdāl – village in Darakand-Parchenis region of Iravan khanate. It's as *Saru Abdal* in the source of 1728, but as *Sari Abdal* in the source belonging to the beginning of the 20th century (133, 219). Since the beginning of the 20th century the name of the village was not mentioned in the sources.

Sarablu – village in Vedi region of Iravan province (23, 51). Probably, it was founded as a result of the settlement of families, coming from Sarab region of the Southern Azerbaijan.

Sarachlu – village in Sharur-Daralayaz district of Iravan province (133, 219).

Sarachlu Purcho – village in Surmali district of Iravan province (133, 219). Since the ends of the 19th century, the village was not mentioned in the sources. The village was founded as a result of the settlement of Sarachli branch of Yeruk tribe unit, who lived in Anatolia in the middle ages (25, 11).

Sarajig – village in Darachichak region of Iravan province (23, 53).

Sarajli Hajiagha – village in Surmali district of Iravan province (133, 219). The name of the village was not mentioned in the sources since the ends of the 19th century.

Saral – village in Alexandropol district of Iravan province (133, 219). In 1988 the inhabitants of the village were expatriated to Azerbaijan. In the source of 1728, the name of Saral tribe in the row of “Borchali tribe” in Aghjagala region of Tiflis province, it was mentioned and noted that the tribe consisted of Gachaghan, Hajili, Gilinjli, Korlar and Subhan peoples. It is the same in origin with the name of Saral village in Borchali district in the 19th century.

Saratu – village in Ijevan region. It's taken from the name *Hashtarak* in Armenian.

Saray – village in Vedibasār region of Iravan khanate (159). It's known since 1590 (169, 330). In the source the village is also mentioned as *Aminkand* (bid). After the banishment of its Azeri population, the village was ruined in 1828-1832 (159). It expresses the name of Saray tribe, coming together with Mongols in the 13th century. It's the same in origin with the name of *Saray* village in Absheron and *Sarayevo* city in former Yugoslavia.

Saray – village in Zarzamin region of Iravan province (23, 121).

Saray Bulag – mountain in Iravan uyezd of Iravan province (133, 218).

Sarayjig – arable land in Talin region of Ravan province (169, 247). “It has the meaning of *Kichik* (small) *Saray* (village)”.

Sarayurd – winter hut in Sissian region.

Sadarkhan Gishlaghi – village in Daralayaz region of Iravan province (23, 58). In the source, it is noted that there lived nobody in the village. They had moved away because of being Shias (32, 284). That's why, the site of the village turned into an arable land.

Sadraddinvirani Mazrasi – village in Karbi region of Ravan province (169, 206).

Safalu – village in Daralayaz region of Iravan province (170, 13).

Safarali – village in Iravan uyezd of Iravan province (133, 221). The village was ruined at the beginning of the 20th century. Supposedly, it's taken from a person (land owner) name.

Safarchi – summer pasture in Zabil region of Ravan province (169, 334).

Safargishlaghi – village in Aralyg region of Iravan province (170, 20). "The inhabitants of it are from Shamadanganli Guzuchu aryk people" (23, 71).

Safargulu – village in Surmali district of Iravan province (133, 221). The village was ruined after the banishment of its Azeri population in 1919.

Safiabad – village in Echmiadzin district of Iravan province (133, 221). The village was ruined after expatriating of its Azerbaijani population in 1918. In the 70s of the 18th century, Safiabad, the bey of Chukhursaad, built a canal from the Garasu River and on the bank of it, he was made the foundation of a village and named it as *Safiabad* (115, 176).

Safiyurd – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). After the banishment of its Azeri population the village was ruined in 1918.

Sagagird – village in Karbi region of Ravan province (169, 94). It consists of words: "saga" (a long curve of the mountain, mouth of the mountain) (26, 491) and "gird" (castle) in Turkish languages.

Saggaltutan – winter hut in Echmiadzin district of Iravan province (133, 214). It is the same in meaning with the name of *Sakaltutan* (a mountain) in Gars province, *Saggaltutan* (a rock) in Javanshir district, *Saggal-Gizilgaya* (a mountain) in Gazakh district, *Saggaltapa* (a hill) in Yelizavetpol district in the 19th century (133, 215).

Sagmosavang – village in Abaran region of Iravan province (23, 102).

Sagmosavang – village in Echmiadzin district (in Ashtarak region) of Iravan province (133, 213). It was one of the villages with mixed population in the middle ages. For the first time, it was mentioned in the Armenian source of the 17th century (150, 365). In 1886 Azerbaijanis and

Armenians lived in the village. In 1918 the Azeri population of the village was expatriated. It's taken from the name of Sagmosang cloister, consisting of words "sagmos" (bell) and "vang" (church) in Armenian.

Sagsaghan – village in Surmali region of Iravan khanate (159). In 1828-1832, the village was ruined after the banishment of its Azerbaijani population (159). It's the same with the name of the *Sagsaghan* Mountain in Zangazur, *Saghsaghangaya* in Kalbajar region, *Saghsaghan* Mountain in Askaran, Lachin and Shusha, *Saghsaghandara* in Gazakh region, with the name of the *Saghsaghan* Mountain range, which is the northwest branch of the Garabagh Mountain chains. The name of these mountains connected with magpie bird is incredible.

Sajilu – village in Echmiadzin district of Iravan province (133, 222). It's as *Sachlu* in the source (ibid). In the 70s of the 19th century, the Azeri population of the village was banished and Armenians settled there. In 1886 the population of the village was Armenians. In 1946 the village was named as *Norashen* in Armenian. It's as *Sachlu* in the sources of 1590 (169, 233) and 1728 (170, 107). The village was named with the name of “Sachlu” summer pasture. It is mentioned in Abaran region as “Sachli pasture, where Akhurbeyli people spend summer” (169, 66).

Sakhsali – village in Surmali region of Iravan khanate (159). The name of the village is not mentioned since the middles of the 19th century.

Salagar – village in Karbi region of Ravan province (169, 88).

Salanj Chayi – river in Meghri region.

Salakurd – village in Karbi region of Ravan province (169, 93).

Salashor – village Sissian region of Iravan province (170, 164). It consists of words: “sala” (corner), “sala” (tributary of river, valley (143, IV, 1, 349) and “shor” (reedy).

Salasir – arable land in Vedi region of Ravan province (169, 224).

Salim – pass in Novobayazid district of Iravan province (133, 223).

Sama-Khamik – winter hut in Echmiadzin district of Iravan province. It consists of words “souma” (sovma) - a temple and *khamik* with an unknown meaning in Arabic. Another name is *Dam* (133, 223).

Sanam-Surunan – mountain slope in Alexandropol district of Iravan province (133, 234).

Sangar – village in Abaran region. The village was founded at the ends of the 19th century. The name of the village is taken from the words: “sangar” (diffence barrier) in Persian or “sengir” (nose of mountain) in Turkish languages (93, 495). In 1988 the Azeri population of the village was expatriated to Azerbaijan.

Sangovit Mazrasi – village in Iravan district of Ravan province (169, 63).

Sanjarali – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 218). It is as *Sanjaragli* in the source (ibid). The village was ruined at the beginning of the 20th century. Misrepresentation form of *Sanjar Akhili*. One of the winter huts of Sofulu tribe was *Sanjarakhili* (103, 166). Probably, the winter hut belonged to Sanjar (dervish, mystic) Akhi (see: toponyms Sanjarabad, Kalate Sanjar etc. in Iran). It's the same in meaning with Sanjaradi village name in Lankaran district in the 19th century (133, 218).

Sanjarli – village in Aralyg region of Iravan province (170, 20).

Sankar – village in Sissian region of Iravan province (32, 252). In the source, it was mentioned that there lived 3 Christian (Alban) families in the village (ibid).

Sarabli – village in Vedi region of Iravan province (170, 10). Supposedly, it was founded as a result of the settlement of families, coming from Sarab region of the Southern Azerbaijan.

Sarakig – village in Dadachchak region of Iravan province. A settlement was created of Gortug village (170, 12). It consists of words *sar* (a top of the mountain) and “kuyg” (village) in Armenian.

Sarchabet – village in Borchali district (99, 380) (now in Tashir region of Armenia) of Tiflis province (133). After the ends of the 19th century, we hadn't any information about this village. *Sarchabet* is also the name of a tributary of the Jilgachay River (99, 380). Originally: Sarijabat. It consists of words: “sarija” (denotes yellow colour of the land's rock) in Azeri and “bat”(surface) in Turkish languages (about “bat” see: toponyms denoting geographical position). It is the same in meaning with the name of *Sarija* (Shaki) highland in Azerbaijan and toponymy *Dashuz* [it consists of the synonyms of the word “surface” (“dash” and “bat”); it is wrong to identify the name Dashuz with the name “Dash Oghuz” in “The Book of Dada Gorgoud” by some investigators] placed there.

Sarchalar – village in Zangibasara region of Iravan khanate (159). Misrepresentation form of *Sarijalar*.

Sarchali – summer pasture in Zebil region of Ravan province (169, 334). Misrepresentation of “Sarijali”. It is connected with yellow colour of the ground. It is the same in meaning with the names of the *Sarchali* Mountain in Shaki region, *Sarchalidara* and *Sarchalitapa* in Aghdam region and etc.

Sardanasa – village in Shirakel region of Iravan province (25, 128). “Another name is *Aligaya*” (ibidem).

Sardar – arable land in Abnik region of Ravan province (169, 257).

Sardarabad – one of the regions of Iravan khanate (159). The region was named with the name of *Sardarabad*, placed there. In 1831 the Azeri inhabitants of the village were expatriated and Armenians coming from abroad settled there. In 1935 the village was named as *Hoktember* in Armenian.

Sardarabad – village in Sharur-Daralayaz district of Iravan province (133, 219).

Sardarbulag – spring in Surmali district of Iravan province (133, 219).

Sarfchay – river in Alexandropol district of Iravan province. The pronunciation among the indigenous population is as *Sarfchay*. It consists of the word *sarp*” (precipice, hard) in Turkish languages. This word was used in the sentence in “The Book of Dada Gorgoud” as “a castle of *giaour* in precipitous places” (chapter 11). It’s the same with oronyms as *Sarpdash* (Shaki region), *Sarpdagh* (Yardimli region) etc.

Sarfli – village in Surmali region of Iravan province (23, 63). Another name is *Aghovrat* (ibid). See: *Aghovrat*.

Sarinjan – village in Darachichak region of Iravan khanate (159). After the middles of the 19th century, there is no any information about this village in the sources.

Sarkho – arable land belonged to Kichik Agvian village in Girkhbulag region of Iravan province (23, 80). Supposedly, it was created as a result of the transference of voices “g” and “r” in the word “sagr” (a narrow pass, a mountain passage) in Arabic.

Sarkovit – village in Karbi region of Iravan province (23, 37). It’s one of the villages dwelt by Armenians. It consists of words: “sar” (originally, from Persian) - a head and “hovit” – valley in Armenian.

Sarkuni – village in Karbi region of Ravan province (169, 90). One of the villages dwelt by Armenians.

Saribaba – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 220). It’s taken from the name of *Saribaba* sacred place.

Saribaba – mountain in Iravan district of Iravan province (133). The mountain was named with the name of a sacred place “Sari baba”, situated there.

Saribash – village in Alexandropol district of Iravan province (133, 219). In 1878 the Azeri population of the village was expatriated and

Armenians coming from Turkey settled (6, 180). In 1948 the village was named as *Haykasar* in Armenian.

Saribel – village in Karbi region of Iravan province (23, 93). It's a settlement founded from Chaltapa village (ibidem).

Saribulag – village in Surmali district of Iravan province. In the source of 1728, it's noted as migrants place (170, 92).

Saribulag – village in Echmiadzin district of Iravan province (133, 220). It's known since 1590 (169, 234). Then it was mentioned in the source of the 17th century (150, 365).

Saribulag – summer pasture in Spitak region.

Saribulag – village in Abaran region of Iravan province (170, 32).

Sari Choban – village in Surmali district of Iravan province. After the banishment of its Azeri population, the village was ruined in 1919. The inhabitants of it were moved to Garabagh and laid the foundation of Sarichoban village. In the source of 1728, it's mentioned as "Sarychoban kandi".

Saridara – mountain in Krasnaselo region.

Sari Dolama – hill in Ararat region.

Sarigaya – mountain in Alexandropol district of Iravan province (133, 220).

Sarigaya – mountain in Novobayazid district of Iravan province (133, 220).

Sarigaya – village in Shirakel region of Iravan province (23, 137).

Sarigaya – winter hut in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. The winter hut was destroyed at the beginning of the 20th century.

Sarihart – village in Spitak region. After the banishment of its Azeri population, the village was ruined in 1920. Originally: Sariart. It consists of words: "sari" and "art" (slope of a mountain) in Turkish languages (93, 55).

Sarijalar – village in Zangibasara region of Iravan province (159). It's as *Sarijalar* in Girkhbulag region of Iravan province (23, 83). In 1988 the inhabitants of the village were expatriated to Azerbaijan. In 1588, people, having lived in Garabagh was named as *Sarijali* (167). One of the tribes, living in Garabagh in the 19th century, was *Sarijali*. This tribe belongs to Afshars in origin.

Sarijalar – village in Karbi region of Iravan province (23, 96).

Sarijalar – village in Garni region of Iravan province (23, 100).

Sarijalar – arable land belonging to Goyarchinli village (another name is *Babirlu*) in Shirakel region of Iravan province (23, 130).

Sarikhanli – village in Sharur-Daralayaz district of Iravan province (133, 220). The village was ruined after the banishment of its Azeri population in 1918. It expresses the name of Shahsevars' Sarikhanli tribe, consisting of 600 tent in the 2nd half of the 19th century (16, 6).

Sarimirak – village in Abaran region of Iravan province (23, 109).

Sarikand – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province. In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. The village was named as *Sartyug* in Armenian.

Sarikhan – village in Iravan district of Iravan province (159). It's noted as *Sarkhan* in the other source (133, 220). According to an Armenian source of the 18th century, the village belonged to Armenian person Khoja Set in 1674. As Khoja adopted Islam religion, he took the name of Sarikhan and the village was named after him.

Sarikhan Atlari – arable land in Aralyg region of Ravan province (169, 269). “It is in the meaning of a place, where herds of horses, belonging to a person named Sarikhan (feudal) was kept”.

Sarimirak – village in Abaran region of Iravan province (169,235). It's taken from the words *Sari* (a person name) and “marak” (settlement of guards) in Turkish languages (see: Vandu marak).

Sarimsagli – village in Alexandropol district of Iravan province (133, 219). It's as *Sari-Musali* in Vadi (Vedi) region of Iravan province (170, 10). In the other source it is as *Sari-Musakhli* (ibid). In 1918 Armenians settled in the village. In 1946 the village was named as *Karaberd* in Armenian. It's the same in meaning with the *Sarimsagli* mountain names in Gazakh, Javanshir and Guba districts in the 19th century (133, 219). The naming of mountains this way is connected with their peaks' likeness of a garlic visually.

Sarisar – village in Surmali district of Iravan province. In 1828-1832, the village was ruined after expatriating of its Azeri population. The name of the village consists of words: “sari” (yellow) and “hasar” (a little castle, tsiklopic building, mingled stone).

Saritak – village in Artik region. In 1949-1950, the village was liquidated after the banishment of its population.

Sarivang – village in Karbi region of Ravan province (169, 90).

Sari Yagub – village in Novobayazid district of Iravan province (133, 221). In 1919 the Azeri population of the village was banished. In 1922 a

part of them returned back, but in 1988, Azerbaijanis had to run away saving their lives from Armenian killers.

Sari Yal – hill in Krasnoselo region.

Sariyar – ruined village in Akhurian region. In 1850 the Azeri population of the village had to move to Turkey (6, 180). It's taken from the words "sary"- denoting colour (yellow) and "yar" - ravine.

Sariyar – village in Koliniko region. It was named as *Apava* since 1991.

Sariyer – village in Karbi region of Ravan province (169, 94). It's a misinterpreted form of *Sariyar*. See: Sariyar.

Sarnishin – village in Girkhbulag region of Iravan province (23, 84).

Sartabad – village in Girkhbulag region of Iravan province (23, 75).

Sartabad – village in Sissian region of Iravan province (170, 28).

Sarvanlar – village in Iravan district of Iravan province. In 1948 the population of the village was banished to Azerbaijan. But in 1950, they returned back. In 1988 the population of the village was expatriated to Azerbaijan again. It was founded as a result of the settlement of the Sarvanlar tribe of Kangarlis. The name of the tribe was taken from the word *sarvan* (originally "sar"- camel and "ban" – feeder, saver, waiter in Arabic; sarvan means the head of camelcade) in Azerbaijani. The name of the tribe was created as a cause of camel breeding.

Sarvanlar Kharaba – village in Iravan region of Iravan khanate. The village remained under the reservoir, having built in the southwest of Zangichay valley in Iravan city in the 60s of the 20th century.

Sarvanlar Sufla – village in Zangibasar region of Iravan khanate (159). In 1988 the inhabitants of the village were banished to Azerbaijan. It consists of a word "sufla"(down) and the name of Kangarlis' Sarvanlar tribe.

Satanaghaj – village in Basarkechar region. Another name is *Haji Garib*. According to the information of the 19th century, it's as *Sodonnakhach* (136, 64). In the 80s of the 19th century, the inhabitants of the village were Azerbaijanis (ibid). In 1935 it was named as *Guney*. In 1988 the native Azeri population of the village was banished to Azerbaijan. Misrepresentation form of a word consisting of: "sodon" (sharp pointly) (70, 23) and "khach" (cross stone) in Turkish languages. See: Satanaghaj.

Satanakhach – mountain in Novabayazid district of Iravan province (133, 221). One of the mentioned hills of the Hinaldagh Mountain range (Gara Arkhach, Satanakhach, Oghruja, Hinaldagh, Bazirgan, Gamish) was named as *Satanakhach*. It consists of words: "sodon" (sharp pointly) (70,

23) and “khach” (cross stone). It’s the same in meaning with the Sodonkaya Mountain name in the Mountainous Altai. See: Satanaghaj.

Savralli – village in Shirakel region of Iravan province (23, 125).

Saybali – village in Kamo region. In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1946 the village was named as *Sarnakunk* in Armenian.

Saybali – village in Zangazur district (now in Sissian region) of Yelizavetpol (Ganja) province (133). In 1919 the Azeri population of the village was banished and Armenians coming from Turkey settled there. In 1946 the village was named as *Sarnakunk* in Armenian. It is one of the villages, founded as a result of the settlement of Kangarlis.

Sedanki – village in Goyja region (150, 361). It consists of words “se” (three) and “danga” (district, hamlet, village) in Persian.

Seldaghidan – village in Gars district (but now in Amasiya region) of Gars province (133, 223). Local pronunciation form is *Seyidoghlan* (20, 388). It’s taken from the name of a place, where the water flowing from the Aghbaba Mountains is gathered. The village was ruined after its Azeri population moved to Turkey in 1922.

Semagar – village in Khinzirak region of Iravan province (170, 7). It was taken from the words: “sovma” (cloister) in Arabic and “kat” (sunny side of mountain) in Turkish.

Sergus – village in Seyidli Akhsagli region of Iravan khanate. It wasn’t mentioned in the sources later.

Serjan – cloister nearby Galajig village in Goyja region of Iravan province (23, 56).

Setrangishlag – village in Echmiadzin district of Iravan province. The village was ruined after the banishment of its Azeri population in 1918.

Seyfali – village in Girkhbulag region of Iravan province (23, 82). “Another name is *Rustamli*” (ibid).

Seyfigulu Gishlaghi – winter hut in Shirakel region of Iravan province in 1728.

Seyfikand – arable land belonging to Armudlu village in Shirakel region of Iravan province (23, 124).

Seyidkandi – village in Zangibasar region of Iravan province (159). In the source it’s as *Siyidkand* in Iravan district (133, 223). The village was liquidated after its population was moved to Azerbaijan in 1948.

Seyidkulu – village in Shirakel region of Iravan province (170, 122).

Seyidkotanli – village in Iravan district of Iravan province (133, 233). The village was liquidated after its population was moved to Azerbaijan in 1949.

Seyid Kotanli – village in Vedibasars region. Among the local population it's known as *Kotanli*. See: Kotanli.

Seyidlar – village in Zangazur district (now in Sissian region) of Yelizavetpol (Ganja) province (133, 223). The village was ruined after the banishment of its Azeri population in 1918. Originally: Seyid Ayrumlu. It was founded as a result of the settlement of Sayidlar branch of Ayrum tribe. It's the same in origin with the name of Seyidlar village (originally: Seyidli Ayrumlu) in Kalbajar region.

Seyidlar – village in Basarkechar region. It was ruined in connection with the collectivization in the 30s of the 20th century.

Seyidlar Kotanlisi – village in Vedi region. It's the settlement created in the middle of the 19th century. It's in the meaning of "Kotanli, situated near Seyidlar village". In 1988 the population of the village was banished to Azerbaijan.

Seyid Mamish – village in Dralayaz region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1919. The village was named with the name of sanctuary "Seyid Mamish", placed there. According to a legend, it's a relative with a sanctuary Seyid Jabrail (for the first time it was mentioned by Gurbani), situated on the Seyid Jabrail Mountain in Garabagh.

Shabadin – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 289). Another name is *Okhchu Shabadin*. The village was ruined after the banishment of its Azeri population in 1918.

Shabadin – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 289). Another name was *Ejanan-Shabadin*. The population was banished to Azerbaijan in 1988.

Shaban – village in Echmiadzin district of Iravan province. It was the name of an arable land in 1590 (169, 248). The village is not mentioned since the end of the 19th century.

Shaban Gishlaghi – village in Karbi region of Iravan province (170, 68). It's the name of a winter quarters belonging to Gizil Gulla village (23, 95).

Shaban Gishlaghi – winter quarters in Darachichak region of Iravan province (23, 117).

Shabanli – village in Abaran region of Iravan khanate (159). It was founded as a result of the settlement of Kangarli`s Shabanli tribe at the beginning of the 19th century. It`s not mentioned in the sources since the middles of the 19th century.

Shadak – village in Sissian region of Iravan province (170, 164). It`s from ancient Turkish originated Sadak tribe. See: Sadigli.

Shadili – village in Aralig region of Iravan province (170, 41). It`s the same in origin with *Shada* village, *Shada* river hydronym (Shahbuz region) and *Shadili* (Goranboy region), in Azerbaijan. The people engaged in cattle-breeding in Yelizavetpol district of Yelizavetpol province in the 19th century (4, 411). Shada people were engaged in cattle-breeding in the territory of the basin of Zangichay to the borders of Garabagh (ibid). It represents the name of Turkish originated *Shadi* tribe. It`s the same in origin with *Shahdili* tribe in Gazakh region in the middle ages.

Shafiabad – village in Garnibasar region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1832 (159). It`s from a person name Shafi and *abad* (village).

Shafiabad – village in Surmali region of Iravan khanate (159). The village was not mentioned in the sources since the middles of the 19th century.

Shagab – village in Girkhbulag region of Iravan khanate (159). *Shahab* in the source of 1728 (23, 77). Originally: Shahab. Armenians also settled in the village in the 70s of the 19th century. The population was mixed in 1886. It was called as *Mayakovski* in 1940. Azeri population of the village was moved to Azerbaijan in 1948-1951. It was known since 1590 (163, 45) and later in 1728, for the first time (170, 25). It`s as *Shaab* in the Armenian source belonging to the beginning of the 18th century (150, 358). It`s mentioned as an owner of the village in the source of 1728 (170, 25) (Timari Bakir valadi Ibrahim). The local pronunciation form is *Shaab*. It`s from a person name Shaab. Arakel Tabrizi mentions the ruler named as *Agha Shaab* (58, 138).

Shagabak – village in Vedibasar region of Iravan khanate (159). The village is not mentioned in the sources since the middle of the 19th century.

Shagabli – village in Vedibasar region of Iravan khanate (159). The other ancient name is *Ganjali* (170, 91). The Azeri population was banished in 1828-1832, and later, a part of them returned. The population was moved to Azerbaijan in 1948-1951. Originally: Shahabli. The village was called as *Shahab* in 1968.

Shagali – village in Borchali district, now in Gugark region of Armenia, of Tiflis province (99, 418). Armenians settled in the village in the middle of the 19th century. The population were Armenians according to the information of 1887 (99, 418). The village was named as *Vahagni* in Armenian in 1947. Originally: Shakali. It represents the name of ancient Turkish originated Shaka tribe, which played an important role in the ethnic history of Azeri people. In the 7th century BC, Shakas came to the Southern Caucasus and had a leading role in the territory of present Armenia and Azerbaijan. For thorough information see: 13. It's the same in origin with *Shagali* village in the Southern Azerbaijan (79, 329).

Shagarda – village in Borchali district, now in Spitak region of Armenia of Tiflis province (133). The population was mixed in the second half of the 19th century. The village was named as *Tsarganist* in Armenian. Originally: Shakarti. It consists of Shak (Sak) ethnonym and the word *art* (mountainous territory, ravine) in ancient Turkish.

Shaghanli – village in Shuragel district of Iravan province (133). The village was called as *Shagen* in Armenian in 1968. It was founded as a result of the settlement of Turkish originated Chagan (Shagan) tribe, coming to the Southern Caucasus in the composition of Mongols in the 13th century. It's the same in origin with *Shagan* (ruined village) in Gars province, *Birinji Chaghan* (Shamakhi region), *Shahgan* (in Absheron) in Azerbaijan (see: 1, 79).

Shaiflu – village in Sissian region of Zangazur district in Yelizavetpol province (133, 290). The local pronunciation form is *Shayublu*. The village was ruined and the Azeri population was banished in 1918.

Shahabli – village in Vedi region of Iravan province (23, 106). The other name is *Ganjali* (ibid). See: Ganjali.

Shahakchi – village in Goyja region of Iravan province (170, 12). It is situated on the bank of the Goyja Lake (23, 55).

Shaharbuz – village in Darachichak region of Iravan province (23, 116).

Shaharjik – village in Zangazur district, now in Gafan region of Armenia, of Yelizavetpol (Ganja) province (133). The Azeri population of the village was banished in 1918. However, they returned and settled again in 1922. The population was banished to Azerbaijan in 1988 (20, 159). There were three villages named *Saharjik* in this district in the 19th century (133, 290). The name of the village was mentioned as *Shiher* in the source of 1468 (134, 167). The Armenian author of the 18th century wrote the name of the village as *Shher* in the Armenian pronunciation (150, 362).

There was also a village named as *Shihar* in the row of villages, belonging to Tatev cloister in the 16th century (135, 87). We come to the conclusion that the settlement founded from the village named *Shihar* was called as *Shiharjik* (in the meaning of a small *Shihar* village). The fate of *Shihar* village is not known since the 18th century.

Shaharkhi – village in Karbi region of Iravan province (170, 53).

Shaharkhi – aryk in Karbi region of Iravan province (150, 224).

Shaharmanli – village in Igdır region of Iravan province (170, 20). Probably, it's the misinterpreted form of *Shahrimanli*. See: *Shahriman*.

Shahbulaghi – spring on the northwest slope of Gizil Ziyarat (Golden Sanctuary) mountain (the chain of Aghmangan).

Shahguluolan – village in Abaran region of Iravan khanate (159). The village was ruined after the banishment of its Azerbaijani population in 1828-1832 (159). The name of the village was mentioned as *Shakhi Gulu bey* in the Armenian source of 1711 (150, 29). The name of the village consists of a person name *Shahgulu* and *olan* (lowland, garden) in Turkish.

Shahdagh – mountain in Novobayazid district of Iravan province. There were six *Shahdagh* (133, 293) names in the Southern Caucasus and *Shah Sangar* (fortress ruins) oronyms in Gaytag Tabasaran district of Daghestan in the 19th century. The explaining of *shahdagh* names with the word of *shah* (ruler) in Persian by some investigators is wrong. *Shakh* in Persian is from the words of giant rock, the slope of a mountain, firm rock. It is the same in meaning with *Shahdagh* in the northeast of Azerbaijan and *Shahtakhti* in Nakhchivan.

Shahjagulu Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123). Nobody lives (ibid).

Shahkarim Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 122).

Shahmahammad Gishlaghi – winter quarters in Darachichak region of Iravan province (23, 117). It is also called *Daragishlaghi* (ibid).

Shahmahammad Kandi – village in Zarzamin region of Iravan province in 1728 (23, 122). Nobody lives (ibid).

Shahmurad – winter quarters in Gazakh district, now in Krasnoselo region of Armenia, of Yelizavetpol province (133). The village was abolished connected with the collectivization in the 30s of the 20th century. It is from a person name *Shahmurad*.

Shahnazar – village in Borchali district (now in Tashir region of Armenia), of Tiflis province (133, 293). The Azerbaijani population was banished and Armenians settled there in 1919. The village was named as

Metsavan in Armenian in 1978. The name of *Mubarak* village in Shorayal region of Iravan province in the source of 1728 is mentioned (another name is *Shahnazar*) (170, 129).

Shahnazar – village in Shirakel region of Iravan province (23, 129). It's also called as *Mubarak* (ibid).

Shahidiallah – village in Karbibasar region of Ravan province (169, 93).

Shahriz – village in Darachichak region of Iravan province (23, 53).

Shahriyar – village in Sardarabad region of Iravan khanate (159). It's mentioned as a village in Girkhbulag region of Iravan province in the source of 1728 (23, 86). It's also mentioned in another source of the 12th century (115, 368). There were five villages named *Shahriyar* in Iravan province in the 19th century (133, 290). It's unbelievable the consisting of *Shahriyar* village names with *Shahriyar* person name. The bringing of *Shahriyar* fortress name in Iran, to the north from Rey in the middle ages (14th century) connected with the movement of Turkish tribes is possible (160, 283).

Shahriyar – village in Oktemberian region. It's known since 1590 (169, 250). The village was named as *Aragats* in Armenian in 1968.

Shahriyar – village in Garnibasar region of Iravan khanate (159). It's known since 1590 (169, 254). It's mentioned in Garni region in the source of 1728 (23, 102). The village was ruined after the banishment of its Azerbaijani population in 1828-1832 (159).

Shahriyar – village in Vedibasars region of Iravan khanate (159). It's known since 1590 (169, 225). The village was ruined connected with the collectivization in the 30s of the 20th century. Another name is *Garinburun*.

Shahrukhs – ruined village in Alexandropol district of Iravan province (133, 290).

Shahrutz – village in Goyja region of Iravan khanate. The Azeri population was banished and Armenians settled in the middle of the 19th century. The population were Armenians in 1886. The village was named as *Gegamavan* in Armenian in 1946.

Shaharmughum – village in Shirakel region of Iravan province (23, 125). Another name is *Sudagen* (ibid).

Shahvarut – village in Echmiadzin district of Iravan province (133, 293).

Shahverdi – village in Saatli region of Iravan khanate (159). The Azeri population was banished and Armenians coming from Turkey settled in 1918. The village was named as *Hushakert* in Armenian in 1968. The

identity of this village with Baligchi Shahverdi Virani village in Iravan district of Ravan province in the source of 1590 is not clear (169, 65).

Shahverdilar – village in Zangazur district, now in Gorus region of Armenia of Yelizavetpol (Ganja) province (133, 293). The other name is *Shahverdiushaghi* (103, 170) The Azeri Turkish population was banished and Armenians settled there in 1918. The village was named as *Basharajur* in Armenian in 1930. It's the name of a tribe, founding the village.

Shahvali – village in Girkhbulag region of Iravan province (170, 46) is the name of a person, founding the village.

Shahyolu – summer pasture belonging to Alapars village in Novobayazid district of Iravan province (136, 32).

Shahyurdu – arable land in Daralayaz region of Iravan province (23, 58). The population had moved because of being Gizilbashes.

Shakabad – village in Khinzirak region of Iravan province (170, 7). It represents the name of ancient Turkish originated Sak (Shaka)tribe, coming in the 7th century BC. It's the same in origin with *Shakabad* village in Iran (79, 329).

Shakaik – village in Garni region of Iravan province in 1728 (170, 82). It is from the name of Kurd`s *Shagaig* tribe.

Shakarabad – village in Shirakel region of Iravan province in 1728 (170, 131).

Shakarbashi – village in Darachichak region of Iravan khanate (1, 59). Azeri population of the village was banished and the village was ruined in 1828-1832 (159). The Pambak mountain chain is from the name of Shakarbashi peak (159). This name was given to this mountain because of reminding a sugar loaf from apart. It's the same in meaning with the name *Shakargalasi* of the 7th century on the peak of the mountain on the left bank of the Joghaz River in the territory of Yukhari Askipara village in Gazakh region of Azerbaijan.

Shakarlu – village in Zangazur district, now in Sissian region of Armenia of Yelizavetpol province. The village was ruined after the banishment of its Azerbaijani population in 1918.

Shaki – village in Zangazur district, now in Sissian region of Armenia of Yelizavetpol province (133, 294). It's known since 1590 (169, 360) and 1728 (32, 248).The dweeling of seven Christian families in the village is mentioned in the source of 1727 (32, 248). The population of Shaki village is mentioned as *Tatar* (Azeri) in the information of the 80s of the 19th century (103, 170). Azeri population was banished in 1919. A few of them returned in 1922. Azeri population was completely banished in 1988. Shaki

is the name of a fortress being the centre of Sissakan province in the middle ages. It was called with the name of a fortress in the vicinity of the village. The fortress represents the name of Turkish tribe Shaka, having come in the 7th century BC. It's the same in origin with two *Shaki* points in Ardahan province of Gars, Shagali and Shakabad in the Southern Azerbaijan (79, 329) and *Shaki* in the northwest of Azerbaijan in the 19th century (36).

Shakikan – village in Aghjagala region of Iravan province in the source (169, 189).

Shalagarak – village in Iravan district of Ravan province (169, 61). The village is also mentioned named as *Kalashlar* in the source (ibid). It's from the word *shala* (mountain slope) in Mongolian (126, 632) and *kayrak* (clay) in Turkish.

Shalat – village in Sissian region of Ravan province (169, 160, 334). It's also mentioned in the source of 1728 (23, 150). *Shaghat* is mentioned as the settlement of Christian Albanians in the 7th century in Albanian historian Mussa Kalankatli's "The History of Albany" (sound 'l' was replaced with 'gh' sound in Armenian alphabet. The dwelling of four Christian families is mentioned in the source of 1728 (32, 250).

Sham – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The complete name is *Shamkandi* (133, 291). It is one the hamlets of Gasimushaghi (Gurdhaji) tribe (103, 158). (Arikli, Alakchi and Sham). It was one of the villages with mixed population in the 19th century. The population was banished to Azerbaijan in 1918. It's as *Shambi* in the Armenian source of the 16th century (57, 224). It must be noted that there were several toponyms made with the word *shamb* in Nakhchivan and Zangazur ('b' sound at the end was added, for ex.: Tats and Lezgins call the *Samur* River in the northeast of Azerbaijan as *Sambur*), 'b' sound was added to the word *kam* (valley in Turkish in Kambich province of Albanian early middle ages). It was first mentioned in "The Book of Dada Gorgoud" epos. The name of *Darashamb* village was mentioned in one of the orders of Garagoyunlu ruler Uzun Hassan in 1475 (134, 169). It's in the meaning of rushy place being a Sami word in origin (106, 61-62). There are pine trees words in Azeri too. The folling place of the Alinja River into the Araz River is called *Darashamb*. *Shamb* as a spring toponym is mentioned in Yukhari Aylis village in the Armenian source of the 17th centure (91, 105).

Shamdarvish – village in Abaran region of Iravan province (170, 99).

Shamdangalan – village in Igdir region of Iravan province (170, 19). The name of the village is in the meaning of "comers from Sham (Syria).

Probably, these comers were Bayats as one of the big tribes, having lived in Sham in the middle ages.

Shamdangalan Gishlaghi – winter quarters in Aralig region of Iravan province (23, 70).

Shamlig – village in Borchali district, now in Tumanian region of Armenia of Tiflis province (133). It's as *Shamlug* in the source of 1887 (99, 389). The population was banished to Azerbaijan in 1988. The toponym can be explained in two ways: 1) the name of the village denotes the abundance of pine trees there; 2) it's connected with the name of Gizilbashs from Sham. A tribe in Garabagh was called as *Sham Bayati* in the source of 1588 (167, 206).

Shampurt – river in Novobayazid district of Iravan province (133, 291).

Shamshadil – region in Gazakh district of Yelizavetpol province. It's known as *Shamsaddin* in the Armenian sources since 1587 (115, 176). It represents the name *Shamsaddinlu* people, one of the branches of Gizilbash's Zulghadar tribe. This people was settled in the territory of present Shamshadil region in 1515 (78, 55-56). The dwelling of Shamshadil tribe in Nahiyeye Arani Nehri *Hassan* (the winter quarters of *Hassan*) and Nahri Gazakh in the source of 1593 (167, 208). The former name of Goyjali village in Tovuz was *Shamshadil*. In the early middle ages, this region was named as *Parisos* province of Alban. *Parisos* (*Parisuz* in Nizami Ganjavi's poem "Khosrov and Shirin") is mentioned in Mussa Kalankatli's "The History of Albany". According to the information of the 19th century, the Shamkhorchay River flows within the city ruins of Parisuz and then joins with the tributary of the Paris River (66, 19).

Shamsiz – village in Zangazur district, now in Gorus region of Armenia of Yelizavetpol province (133). The village was abolished connected with the collectivization and its population was moved to neighbouring Shurnukhu village in the 30s of the 19th century. It is in the meaning of "Sis in the vicinity of Sham", consisting of *Sham* and *Sis* toponyms.

Shamud – village in Tumanian region.

Shan Girey – village in Sharur-Daralayaz district of Iravan province (133, 291). It is the same with *Shan-Girey* winter quarters in Yelizavetpol province. The meaning is unknown.

Sharis – village in Goyja region (150, 361).

Sharki – village in Iravan district of Iravan province (133, 292).

Sharukar – mountain in Zangazur district of Yelizavetpol province (133, 292). It's as *Sharkar* in the source (ibid). It's the same in meaning

with the Sharukar Mountain in Gazakh district in the 19th century (133). It consists of *shar* and *gar* words in Turkish. It has in common with the Sharaviz Mountain in Baku district (133, 292), Sharadli in Shamakhi district and Shari Tau in Nalchik district of the Northern Caucasus (133, 292) in the 19th century.

Shatirgishlag – village in Shirakel region of Iravan province (170, 122). It represents the name of *Shatir* tribe (90, 17), having lived in Anatolia in the middle ages.

Shatir Gishlaghi – winter quarters in Zarzamin region of Iravan province (23, 123).

Shanadagh – village in Zangazur district, now in Sissian region of Armenia of Yelizavetpol (Ganja) province (133). The Azeri population was banished and comer Armenians settled there in 1918-1919. The village was named as *Lernashen* in Armenian in 1940.

Sharabgala – village in Abaran region (57, 71). It was as *Sharapkhana* in the Armenian source of the 17th (57, 71) and 18th centuries (150, 365).

Sharabkhan – village in Shirakel region of Iravan province (23, 124).

Shardara – village in Zangazur district, now in Sissian region of Armenia of Yelizavetpol (Ganja) province. The village was ruined at the beginning of the 20th century. It's from *shara* (river bed) and *dara* (valley) words in Turkish.

Sharakan – village in Zangazur district of Yelizavetpol province (133). The village was ruined after the banishment of its Azeri population in 1918. Originally: Shirakan.

Sharbatli Bulag – spring in Noyemberian region.

Sharafabad – village in Sardarabad region of Iravan khanate (159). Another name is *Yeni Garkhun*. It was named as *Nalbandian* in Armenian in 1950.

Sharki – village in Iravan district of Iravan province (133). The village was not mentioned in the sources since the end of the 19th century. Probably, it consists of the name of *Shirak* tribe, being the misinterpreted form of *Shiraki* name. See: Shirak. It's the same in meaning with the name *Sharga* (winter quarters) in Baku district in the 19th century (133, 292).

Shari – village in Iravan district of Iravan province (133, 294).

Shavart – village in Zangibasar region of Iravan khanate (159). The population was banished to Azerbaijan in 1948. It's from *chap* (a height among two mountains, ravine, slope) (126, 607) and *art* (pass) in ancient Turkish (110, 60). It has in common with Shavarshen region in the Eastern Anatolia in the middle ages.

Shavarut – village in Sardarabad region of Iravan khanate (159). The Azeri population was banished and Armenians settled here in 1918-1919. The village was named as *Ushakert* in Armenian in 1968.

Shenaz – village in Zarzamin region of Iravan province (23, 121).

Sheykhaliwirani Mazrasi – village in Karbi region of Ravan province (169, 93).

Sheykh Garni – village in Echmiadzin district of Iravan province (133). The village was ruined after the banishment of its Azeri population in 1918. It's in the meaning of a village belonging to Sheykh from Garni.

Sheykh Haji – village in Echmiadzin district of Iravan province (133). It is known since 1590 (169, 249). It's mentioned in Karbi region of Iravan province in the source of 1728 (23, 93). The Azeri population was banished and Armenians coming from Turkey settled there in 1918. The village was named as *Shgarshik* in Armenian in 1935. The village is known since 1728 (170, 61).

Sheykh Hassan – arable land in Abaran region of Iravan province (170, 15).

Shekhijanli – village in Aralig region of Ravan province (169, 270).

Sheykhjik – village in Vedi region of Ravan province (169, 224). It's in the meaning of belonging to Sheykh.

Sheykhlu – village in Zarzamin region of Iravan province (23, 122). It's from the name of *Sheykhlu* branch of Gizilbash's Ustajli tribe (133).

Sheykh Kalul – village in Girkhbulag region of Iravan province (170, 3).

Sheykhlar – village in Sissian region of Iravan province (32, 236). It is said in the source that three Moslem married men and a single boy lived in the village (ibid).

Sheykh Mirza – village in Surmali district of Iravan province (133, 294). This village was not mentioned in the sources since the middle of the 19th century.

Sheykhzadali – village in Garnibasar region of Iravan khanate (159). It's as Sheykhzadali winter quarters in 1590 (169, 64). The village was not mentioned in the sources since the middle of the 19th century. It was a village belonging to a priest of *Sheykhzada* surname (170).

Sheypurkhan – village in Borchali district, now in Tumanian region of Armenia of Tiflis province (133). The village was ruined connected with the collectivization in the 30s of the 20th century. The complete name is *Sheypurkhan Gishlaghi*. It is from a person name Sheypurkhan.

Shidili – village in Iravan district, now in Vedi region of Iravan province (133, 295). It's as *Shidlu* in the source (ibid). The population was banished to Azerbaijan in 1988. The village was named as *Yekhegnavan* in Armenian in 1991. The local pronunciation form is *Shidli*. There were three *Shetli* villages named Garauja-Shetli, Haranli-Shetli and Kunsulu-Shetli in Vedi region of Iravan province in the source of 1728 (170, 10). It's the same in meaning with the toponyms of *Chidili* village in Shorapan district of Tiflis province (133, 281) and *Chidibash* (a mountain in Zagatala region) in Azerbaijan in the 19th century. It's from the word *chit* (side, border) in ancient Turkish languages.

Shigad – village in Bazarchayi region of Ravan province (169, 156).

Shikar – village in Sissian region of Iravan province (170, 160). It's as *Shigar* in the source belonging to beginning of the 20th century (133, 295). Probably, it's the misinterpreted form of *shakar* (that's 'the men of shak').

Shikhbazan – winter quarters in Surmali district of Iravan province (133, 296).

Shikhlar – village in Iravan district of Iravan province (159). It's known since 1590. Another name is *Goch Ahmad* (169, 61). The village was named as *Lyusarat* in Armenian in 1968. The Azeri population was banished to Azerbaijan in 1988.

Shikhlar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). It is as *Sheykhlar* in the source (169, 362). The village was called Gizil Shafag in 1940. The Azeri population was banished in 1918. The population returned and settled again in 1922 but they were again banished to Azerbaijan in 1988 (20, 184).

Shikhhaji – village in Talin region. Armenians settled there after the banishment of the Azeri population in 1915 (6, 188). The village was named as *Shgarshak* in Armenian in 1935.

Shingovit Bayat – village in Zangibasar region of Iravan khanate (159). It's in the meaning of Bayat village in the vicinity of Shingovit. It was founded as a result of the settlement of Saljug Oghuz's Bayat tribe. See: Bayat.

Shigshig – village in Vedi region of Iravan province (170, 10).

Shindilar – village in Amasiya region. Another name is *Bozgala*. The Azeri population was banished in 1918. A part of them returned in 1922. The village was abolished after the population was moved to Azerbaijan in 1948-1949. It's the same in origin with the names of the *Shindilar* Mountain and *Shindilar* village in Borchali district (now in Dmanisi region).

Shinig – village in Borchali district (now in Armenia) of Tiflis province (99, 389). The village was named as *Shnekh* in Armenian. According to the information of 1887, the population were Greeks, having come from Turkey (99, 389). The village is from the name of Shinikh valley in the valley of the Dabad River. It is from the word *ching, shing* (precipitous) in ancient Turkish (126, 616). It is the same in meaning with the name of *Shinikh* village in Azerbaijan (Gadabey region).

Shirabad – village in Zangibasari region of Iravan khanate (159). A village in Girkhbulag region of Iravan province. It was also called as *Parakar* in Iravan district. The population consisting of Azeri Turks was banished and Armenians coming from abroad settled in the middle of the 19th century. The population were Armenians according to the information of 1886. The village was named as *Parakar* in Armenian in 1935. The village was founded as a result of the settlement of Turkish originated people named *Shir*. According to the source of 1588, *Shir* tribe lived in Barda area (167). A village in Garabagh was mentioned as *Shirman* in Khotavang inscription of 1283 (*Shirmanans* in Armenian spelling) (82). Probably, the word *Shir* in Shir-Shamsaddin ethnonym in the epos of “The Book of Dada Gorgoud” is also the name of a tribe.

Shirran – village in Vedibasari region of Iravan khanate (159). The village was abolished connected with the collectivization in the 30s of the 20th century. It's the same in meaning with *Shirran* (Shusha region) and *Shirransu* (Ordubad region) in Azerbaijan. *Shirran* is in the meaning of a place where water springs forth (*Shirran* in Shusha region also denotes the springing of Turshsu spring water forth).

Shirshir – winter quarters in Meghri region.

Shirachi – village in Surmali district of Iravan province (133, 295). It's as *Shirachi* in the source (ibid). A village in Igdire region (23, 68). The village was ruined after the banishment of its Azeri population in 1918. It's misinterpreted from *Shirhaji*. It's from a person name Shirhaji.

Shirak Duzu – valley-lowland among Boz-Abdal, Alayaz and Shirak mountains.

Shirakgala – village in Echmiadzin district of Iravan province (133, 295). *Shirak* was first mentioned in the Armenian source of the 5th century. (Moissey Khorenasi, book 1, chapter 12). It's as *Shiragala* in the source of 1590 (169, 236) and as *Shirakala* in the source of 1728 (170, 102). The population consisting of Azeri Turks was banished and Armenians coming from abroad settled in 1878. The population were Armenians according to the information of 1886. The village was called with the name of an ancient

fortress and the fortress in its turn with name of ancient Turkish originated *Shirak* tribe. *Sirak* (Shirak) tribe came from the north BC and settled mainly in two areas of the Southern Caucasus. In the low stream of the Alazan-Gabirri rivers in Albany and in the present territory of Armenia. *Shirak* in Armenia is as *Sirakene* in the work of the 2nd century's author Ptolemy. Before this zone was called as *Eriakhi* in Urartu sources. The name of Bash *Shirakel* village (Bash Shoroyal) is as *Shirakuvan* was used in "The Book of Dada Gorgoud" for the first time and in the Armenian sources of the 14th (107) and 17th centuries, it's as *Shirakovan* (57, 60). In middle ages, this province dwelled by Shiraks was called Shirak country (142, 81), the population of the province – Shirak people (that's Shirak tribe), the misinterpreted form *Shoroyal*. In the 18th century, *Shoroyal* region covered the territories of present Duzkand, Agin, Artik, Talin regions. It's the same in origin with the name of the ruined fortress Shirak in Oltin district of Gars province in the 19th century (133, 295).

Shirakgoch – village in Vedi region of Ravan province (169, 225).

Shirazlu – village in Vedibasir region of Iravan khanate (159). It's known since 1590 (169, 271) and 1728 (170, 10). The Azeri population was banished in 1918 (11, 164). A part of them returned after 1922. Then, they were again banished to Azerbaijan in 1988. The village was named as *Vosketap* in Armenian in 1991. It was founded as a result of the bringing of Shiaz name from Iran with the moving of Turkic tribes.

Shirin Bulag – village in Gugark region.

Shirhaji – village in Karbi region of Iravan province (170, 64). *Gugarich* since 1991 (Vardenis region).

Shirinsu – falls (height 150 m) in the junction of the Alayazchay and Dalichay rivers. Originally, *Shirran-Su*, that's water purling while falling. The water fall was named as *Kakhsrajur* in Armenian in 1934 (6, 126).

Shirinjanli – village in Aralig region of Iravan province (170, 20). Probably, it's from the name of *Shiringala* fortress in the territory of Hallavar village on the slope of the Maymag Mountain in Gugark region. (saz melody *Shiringala* is also connected with the name of this fortress).

Shirvan – summer pasture in the Alayaz Mountain of Ravan province (169, 94). Probably, *Shirvan* toponyms in the territories of Turkey and Armenia represents the name of Turkish originated *Shirvan* tribe, having come from the Middle Asia in the composition of Saks in the 7th century BC. The name of a tribe was mentioned as *Sir* in the ancient Turkish Runi inscription. It's the same in origin with *Shirvan* ethnonym (according to the point of view, it's from the name of the Sir-Darya River). In the middle

ages, the basin of the Diala River in the territory of Turkey was called as *Shirvan* (190, 16).

Shirvanjig – village in Alexandropol district of Iravan province (133, 295). A village in Abaran region of Ravan province in 1590 (169, 232). It is as *Shirvanjig* (that`s ‘small Shirvan’) in the source of 1728 (170, 125). The Azeri population was banished and Armenians settled there in 1878. The village was named as *Lernakert* in Armenian in 1948. The village was founded as a result of the settlement of families coming from Shirvan region to the banks of the Diala River in Anatolia (190, 16).

Shirvanjig – village in Shirakel region of Iravan province (23, 124).

Shishdagh – mountain in Amasiya region.

Shishdapa – village in Abaran region of Iravan province (170, 153).

Shishgaya – village in Novobayazid district of Iravan province. It`s mentioned in the source of 1728 (23, 53). The population was banished in 1919. A part returned and settled again in 1922 (20, 294). The population was banished to Azerbaijan in 1988.

Shishlik – village in Zebil region of Ravan province (169, 331).

Shishtapa – village in Surmali region of Iravan province (170, 17). It consists of words *shish* (precipitous peak) and *tapa* (hill) in Azeri.

Shishtapa – village in Alexandropol district of Iravan province (133). It was first mentioned in the source of 1728 (23, 125). The village was named as *Sepasar Mets* in Armenian in 1946. It`s from the name of the Shishtapa Mountain.

Shishtapa – mountain in Alexandropol district of Iravan province (159).

Shishtapa – mountain in Novobayazid district of Iravan province (133).

Shishtapa – mountain in Surmali district of Iravan province (133).

Shishtapa – mountain in Echmiadzin district of Iravan province.

Shishtapa Tulachika Tabe – village in Shirakel region of Iravan province (170, 153). It`s in the meaning of Shishtapa village attached to Tulajik village, while carrying out a duty (this village doesn`t exist now).

Shivli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was not mentioned since the end of the 19th century. The village was founded as a result of the settlement of *Shivili* tribe, having lived in Anatolia peninsula in the middle ages (90, 21).

Shivri – village in Gukassian region. The Azeri population was banished and Armenians coming from abroad settled here in 1918. The village was named as *Areg* in Armenian.

Shnokh – village in Tumanian region.

Shollu Mehmandar – village in Zangibasar (Masis) region.

Shoradagh – mountain in Alexandropol district of Iravan province (133, 297).

Shorag – village in Darachichak region in the source (150, 360). It's impossible to restore the local pronunciation form as it was misinterpreted in Armenian spelling. It's from the word of *orak* (building, fortress) in Turkish. It has in common with *Urektepe* in Baku district in the 20th century (133).

Shorali – village in Goyja region of Iravan khanate (159). It's one of the ancient toponyms connected with the ethnic history of Azeri people. It represents the name of Turkish originated *Shor* (originally, *Chor*) tribe, having lived in the territory of present Armenia and Albany in the early middle ages. It is from the name of Pecheneg's *Chor* (Chur) tribe (109, 155). It's the same in meaning with *Chorman* (Kalbajar region), *Chor-Yurt* (Yardimli region), *Jorlu* (Gabala region) in Azerbaijan, *Jorlu* (Georgia). There are several toponyms connected with the name of this people, having reflected in *Shorapar* (it's in the meaning of *Shor* valley) toponym in “The 7th century Armenian Geography” for the first time. The real name is *Shor* people, that's Shor tribe. See: Shorlu.

Shoran – village in Iravan district of Iravan province (133). The local pronunciation form is *Shiran* (20, 201). The village was ruined after the banishment of its Azerbaijani population in 1918. It's misinterpreted from of *Shirran*. See: Shirran.

Shorbulag – village in Iravan district of Iravan province. It was founded on the basis of a winter quarters in Shorbulag. The village was ruined at the beginning of the 20th century.

Shorbulag – spring in Artashat region of Iravan district in Iravan province (133, 297).

Shorgol – lake in Surmali district of Iravan province (133, 297).

Shorja – village in Novobayazid district of Iravan province (133, 297). It was founded as a result of the settlement of Azeri families in Shorja place, having banished from Ashaghi Guylasar village in the 40s of the 19th century. The population was banished to Azerbaijan in 1988. It's in the meaning of a saline place.

Shorja – village in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province (133). The population was banished to Azerbaijan in 1988.

Shorja – village in Sharur-Daralayaz district, now in Yekhegnadzor region of Iravan province (133, 297). The village was ruined after the banishment of its Azerbaijani population in 1918.

Shorjalu – village in Novobayazid district of Iravan province (133, 297). The other name is *Taza Keyti*.

Shorjalu – village in Novobayazid district of Iravan province (133, 297). The other name is *Nadezhdino* in Russian (ibid).

Shorkand – village in Echmiadzin district of Iravan province (133). The village was ruined after the banishment of the Azeri population in 1918. It represents the name of ancient Turkish originated *Shor* tribe.

Shor Kolani – see: Ranjbar.

Shorlu – village in Zangibasari region of Iravan khanate (159). It's known from the Armenian source of 1441 (115, 172). The complete name is *Shorlu-Mehmandar* or *Mehmandar-Shorlusu*. It is as *Shorlu Mehmandar* in Iravan district in the source belonging to the beginning of the 20th century (133, 297). The population was banished to Azerbaijan in 1988. The village was named as *Hovtashat* in Armenian in 1990. The local pronunciation form is *Shollu*. It represents the name of ancient Turkish originated *Shor* tribe. It is as *Shorapor* (Shor valley) in the source of the 7th century for the first time (59).

Shorlu Damirchi – village in Iravan district of Iravan province (133, 297). It was also called as *Boyuk* (big) *Shorlu*. The village was named as *Dashtavan* in Armenian in 1946. The village was abolished after its population was moved to Azerbaijan in 1948-1949.

Shorsu – small river in Iravan district of Iravan province (133, 297).

Shotali – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. It's the name of a hamlet, founded from Ajili village there, in the middle of the 19th century (103, 146). The village was ruined connected with the collectivization in the 30s of the 20th century. It represents the name of ancient Turkish originated *Shati* tribe. See: Shadili.

Shugaib – village in Iravan district of Iravan province (133, 298). The village was ruined after its population was moved to Azerbaijan in 1949. It consists of the words *choku* in Kirghyz, *shoki* in Kazakh (conical peak) (126, 618) and *ib* (height) (126, 636). The toponym is in the meaning of 'a mountain with a conical peak'. It's the same in meaning with the name of the Chokhgar Mountain (from the words *choku* and *gar* (precipitous rock in Turkish) in Shaki region of Azerbaijan. About Akchoku and Akshoku

see: 108, 27-28. The originating of the toponym from the word *chugay* (*tuguy* in Mongolian) (bush, forest) is also possible.

Shugaib – village in Garnibasar region of Iravan khanate. The Azeri population was banished and the village was ruined in 1828-1832 (159). See: Shugaib.

Shurabad – village in Amasiya region. It's as *Sultanabad* in Surmali district in ancient times (133, 231). It was called *Shurabad* in honour of the Soviet government in 1935. The village was abolished after its Azeri population was moved to Azerbaijan in 1948-1951.

Shuragel – mountain in Alexandropol district of Iravan province (133, 290). It represents Shirak people, that's Shirak tribe ethnonym.

Shurakuz – village in Aghjagal region of Ravan province (169, 194). It consists of *Shirak* ethnonym and *us* affix. It is the same with *Shirakuz* toponym in "The Book of Dada Gorgoud".

Shurlut Goja – village in Garni region of Iravan province (23, 102). Originally: Shorlut Goja. *Shurlut* was the name of one of the regions in Nakhchivan province in the source of 1728 (23). The meaning is unknown. The toponym is in the meaning of Shorlutlu Goja (person name).

Shurnukhu – village in Zangazur district, now in Gorus region of Armenia, of Yelizavetpol (Ganja) province. The local pronunciation form is *Shirnakhu*. The population was banished to Azerbaijan in 1988. The meaning is unknown.

Shuturkand – village in Iravan district of Iravan province (133, 299). It is not mentioned in the sources since the end of the 19th century.

Shuturkand – ruined village in Iravan district of Iravan province (133, 299).

Shuyutlu – village in Vedibasars region of Iravan khanate (159). The village is not mentioned in the sources since the middle of the 19th century.

Shukar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 298). It's as *Shuk-Yar* in the source (ibid). The village was ruined after the banishment of the Azeri population in 1918. Probably, it's from the words *shoku* (conical height) (126, 618) and *yar* (a rock on the bank of the river, a ravine). It's the same in meaning with the name of the Chokhgar Mountain (Shaki region) in Azerbaijan.

Sibitag – village in Abaran region of Iravan khanate. After expatriating of its Azeri population, the village was ruined in 1828-1832.

Sichanli – village in Surmali district of Iravan province. In 1918 the Azeri population of the village was expatriated and Armenians coming

from Turkey settled there in 1921. In 1935 the village was named as *Avtona* in Armenian. In the 19th century, in Iravan province and Georgia in the territories, where Azeri Turks lived, there were a plenty of toponyms formed of the word “sichan” (names of mountains, villages, rivers): *Sichan* and *Sichanjamal* in Kagizman district of Gars province, *Sichankoy* in Akhalkhalaki district of Tiflis province, the *Sichanjuk* Mountain in Nakhchivan, *Sichanli* hill in Zagatala district (133, 255), *Sichanli* mountain in Kalbajar region. Generally, there were 9 *Sichanli* toponyms (5 of them were the names of mountains) in the 19th century (133, 255). In the middle ages, there were *Karsi Sichan* and *Ulu Sichanli* districts in Anatolia (36, 405). The names of the districts are a misrepresentation form of Bakdili tribe’s *Sichanli* branch (36, 405) of Saljug Oghuzs in speech. There are the village names as *Sinjan* and *Sinjan Boyat* in Azerbaijan and *Sinjan* in the Southern Azerbaijan (145). Supposedly, the name of Turkish tribe *Sinjan* was taken from the name of *Singan* province in the Middle Asia. A branch of the tribe was settled in Azerbaijan (in the north and also in the south), but another one moved to Anatolia and there were misinterpretedes in the form of *Sichan* and *Sichanli*.

Sichanli – mountain in Surmali district of Iravan province (133, 255).

Sichanli – village in Echmiadzin district of Iravan province (133, 255).

Sichanli – ruined village in Sichankov (originally, *Sichankoy*) in Alexandropol district of Iravan province (133, 225).

Sinak – village in Novobayazid district of Iravan province (133, 225). It was named with the name of the Sinakbashi Mountain. It was not mentioned since the ends of the 19th century.

Sinakbashi – village in Surmali district of Iravan province (133, 225). It’s the same in meaning with the name of the Sinaktapa Mountain in Artvin district of Batum province in the 19th century.

Sinor – mountain in Iravan district of Iravan province (133, 225). It’s the same with oronyms as the *Sinor* Mountain name in Nakhchivan district, *Sinordagh* in Akhalsikh district (133, 225), *Sinory* town in Georgia and *Sinordagh* in Azerbaijan. “Sinor” is taken from the words – boundary and limit (in the meaning of a mountain separated one tribe from other) in Turkish languages or “sunor” – hunting in Turkish. It’s the same with *Sinordagh* (Shahbuz region) oronym.

Sinordagh – village in Sharur-Daralayaz district of Iravan province (133, 225).

Sinortapa – kutan in Echmiadzin district of Iravan province (133, 225).

Sirhaji – village in Karbi region of Iravan province (23, 94).

Sirkatas – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 225). After the banishment of its Azeri population, Armenians coming from Iran settled there in 1828-1829. According to the information of 1886, the population of the village was Armenians (103,166). The village was named as *Khurants* in Armenian. It's from the name of the Sirkatas Mountain. The oronym *Sirkatas* formed a row with mountain names *Bartaz* (originally: *Bartas*), *Seytas* etc. in Azerbaijan.

Sirtoghan – village in Garnibasir region of Iravan khanate. It's not mentioned since the middles of the 19th century. It's taken from a word "siri" (spring, source) and name of Tugan tribe.

Sisingala – ruined castle in Alexandropol district (133, 225).

Sisakurd – village in Iravan uyezd of Ravan province (169, 62). It's in the meaning of "Misty kurd". See: Bashsiz.

Sismadan – originally Mismadan. See: Miskhana.

Sissian – region in Sissakan province of ancient Albany in the middle ages (133, 225). The region was named with the name of Sissian (1590) village. For the first time it was mentioned as Sissian in 1728 (170, 161). It's one of the areas, named by Sak ethnonym (Si-Sakan, Art-Sak, Bala-Sakan, Sakasin) and it was founded as a result of the settlement of Turkish originated Saks, having come from the north to the Southern Caucasus at the beginning of the 7th century BC. Sissakan was mentioned in "The History of Albany" (book 4,chapter 16), covering Zangazur region. This toponym consists of the name of *Si* dynasty among Saks and an ethnonym "sakan" - (Saks) (see:13). This name was represented in toponyms *Saganans* (*ans* - is an affix, added in Armenian) in the Mountainous Garabagh in the source of 1283, *Sakan-yurd* - "the land of Saks" in Shusha district in the 19th century (133, 214), and *Sakangala* in Zagatala region etc. It was named as *Si-uni* in an ancient Armenian source (*uni* - borrowed from the Urartu language and means "a country"), so that means "Si-country (land)". In the middle ages, it was named as *Sissajan* in Arabic. In the Turkish source of 1590, it was mentioned - "Sisjan village known Sissian" (169, 360). This toponym in the form of "Sissian" for the first time was mentioned in the source of the 16th century (107, 224). Misrepresentation form of Sissakan. In the source of 1728, it's as Sissian (170, 161). In 1728, there lived 21 Azeri men and 4 single men (in the source the families were given with the amount of married men) in Sissian (32, 228). In 1918 the Azeri population of the village was banished and Armenians coming from Turkey settled there. The village was named as *Hatsavan* in Armenian.

Sinak – village in Alexandropol district of Iravan province (133, 225). In the source of 1728, the name of the village was mentioned as *Sinik* (170, 34). It's the same with the name of Sinik village in Zangibasara region of Iravan khanate (159). In 1921 the Azeri inhabitants of the village were moved to Turkey and in 1922 Armenians coming from Turkey settled there. The village was named as *Hayriyants* in Armenian.

Sinighkhash – village in Iravan uyezd of Ravan province (169, 60). It's mentioned in Girkhbulag region (23, 80) in the source of 1728.

Sinig Korpu – village in Narni region of Iravan province (23, 98). "Another name is *Bikamli*" (ibid).

Simo – village in Iravan uyezd of Iravan province. It's misrepresentation form of *Sovma*. See: Sama Darvish village.

Sitamdarvish – village in Abaran region of Ravan province (169, 235).

Siyagut – village in Mazra region of Iravan province (170, 15).

Siyagut – village in Karbi region of Iravan province (23, 37).

Siznag – village in Zangazur (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the banishment of its Azerbaijani population in 1918. A part of the expatriated Azerbaijanis returned back and begun to live mixed with Armenians. It's as *Sisnak* in the source belonging to the beginning of 80s of the 19th century. It's one of the winter huts of Saralli tribe (see: Beydash) dwelt in Zangazur.

Sodonokhash – village in Novobayazid district of Iravan province (136, 64). See: Satanakhach.

Sofiabad – village in Echmiadzin district of Iravan province (133). In 1918 the village was ruined after the banishment of its Azeri population. It's in the meaning of "Sofilar village". See: Sofilar.

Sofilar – village in Saatly region of Iravan khanate (159). Another name is *Safolar*. In 1988 the population of the village was banished to Azerbaijan. It's taken from the word *sufi* (a man belonged to a sufi section). It's the same in meaning with toponyms *Sofi-Hamid* sanctuary in Sabirabad, *Sofi Pirkhalil* sanctuary in Siyazan, *Sofikand* village in Guba region of Azerbaijan.

Sofilar – village in Daralayaz region of Iravan khanate (159). In 1830 the Azeri population of the village was expatriated and Armenians settled there. It was named as *Jermuk* in Armenian.

Sofulu – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. In 1918 the Azeri population of the village was banished. In 1922 a part of them returned back and resettled. In 1988 the inhabitants of the village were expatriated to Azerbaijan. In the

18-19th centuries, Sofulu was one of the Azerbaijani tribes. In the source of 1728, people in Surmali district of Iravan province was also called *Sofulu* (170, 16). Being a branch of Kangarlis in origin, Sofulu people used to spend summer in Zangazur, but winter in Garabagh. One of the tribes dwelt in Grabagh was Sofulu at the beginning of the 19th century (104, 274). In the middles of the 19th century, it was mentioned that this tribe lived in 19 winter huts: Aghbis, Ajibaj, Alishar, Balligaya, Sanjar Akhili, Sarajig, Khortinoz, Charali and Yavsulu.

Sofulu – village in Surmali region of Iravan province.

Soghan-Gulluaghili – village in Novobayazid district of Iravan province. The village was ruined after the banishment of its Azeri population in 1919. It is from the name of the Soghan Mountain.

Soghanli – mountain in Novobayazid district of Iravan province (133, 227). It's the name of pasture belonging to Guluduz and Govushug villages near Daralayaz slope of the Vers Mountain. The name of the mountain is connected with the growth of wild onion plant there. It's the same in meaning with the name of *Soghanlig* (now *Ponichala*) village in Georgia. In an Armenian inscription of 1283 *Soghanans* village in the Mountainous Garabagh was mentioned (32).

Soghin – village in Zarzamin region of Iravan province (23, 122).

Soghutlu – village in Daralayaz region of Iravan province (170, 16).

Soghutlu – village in Alexandropol district of Iravan province (133, 227). See: Soyudlu.

Soghutlu – village in Echmiadzin district of Iravan province (133, 227). See: Soyudlu.

Soghutlukand – village in Darachichek region of Iravan province (170, 12 and 13). See: Soyudlu

Sogut – village in Surmali region of Iravan province (170, 17).

Sogutlu – village attached to Garabulag village in Surmali region of Iravan province (170, 17). See: Soyudlu.

Solag – village in Mazra region of Iravan province in 1728 (23, 61).

Solag – village in Darakand-Parchenis region, then in Novobayazid district of Iravan khanate (133, 227). In 1828-1829, Armenians coming from Iran and Turkey settled in the village, afterwards Azerbaijanis were expatriated. In the 30s of the 20th century, the village was ruined. According to the information, belonging to the middles of the 19th century, it was mentioned that only Armenians lived in the village (136, 64). It's as *Solak* in Darachichak region in the source of 1728 (170, 13 and 16). In Armenian

source of the 18th century, it was also mentioned as *Solak* in Darachichak region (150, 362).

Soltanbey – village in Sissian region of Iravan province (170, 164).

Songurlu – village in Alexandropol district (now in Artik region) of Iravan province (133, 228). In the source of 1728, it was mentioned as a village in Shirakel region of Iravan province (23, 128). “Another name is *Gizil Chagchag*” (ibid). In 1878 the Azeri population of the village was expatriated and Armenians settled there in 1880. In 1946 the village was named as *Hayrenyans* in Armenian. In the source of 1728, the name of *Gizil Chakchak* village was mentioned in Shirakel region of Iravan province and remarked that it’s also as *Songurlu* (170, 128). It’s from the name of Songurlu tribe.

Songurlu – ruined village in that district (133, 228).

Sonkur Tarak – village in Darachichak region of Iravan province (170, 13).

Sorghunjug – village in Aghjagala region of Ravan province (169, 192). It’s taken from a word “sorug” (salty) in Turkish languages.

Sorkgulu – village in Shirakel region of Iravan province (170, 122). In the source was noted that the village was also named as *Darvish Ali* (ibid). It’s taken from a word “sorug” (salty) in Turkish languages.

Sos – village in the southwest of the Goyja Lake in Goyja region. It was ruined at the beginning of the 19th century. In the ancient Turkish, “sos” means - poplar. It is mentioned as “white poplar” in “The Book of Dada Gorgoud”. Still, in the 5th century, white poplar forest near Armavir was named as *Sos* (Moissey Khorenasi, book 1, chapter 20). The connection of component “sus” in the toponyms *Sus* and *Sus Zabug* villages in Lachin region, *Suskand* in Gakh region, *Sos* village in the Mountainous Garabagh, *Sala-Sus* (in ancient Turkish “sala” – corner and “sus” - “place from where water flows”- the place of Badamli mineral spring) in Shahbuz region, *Susdara* near Nusnus village in Ordubad region etc. is not distinct.

Sovsirt – mountain in Alexandropol district of Iravan province (133, 227). It consists of words “zoo” (rock at the head of a valley, precipitous) and “syrt” (hill, slope of a mountain) in Turkish languages. The “sinov” part of the toponym had its reflection in *Sighirt* (originally consisting of words: *zoo* and *khart*, a mountain in Zangilan region) in Azerbaijan, *Sohub* (from the words “zoo” - hill and “kuh” – mountain) in Persian, *Sohub* castle - height 260 m in Guba region), and the word “sirt” in mountain names as *Sirt-Yurd* (Shaki region) and *Sirt-Yurd* (Kalbajar region) .

Soyudkandi – village in Surmali region of Iravan province (23, 64).

Soyudlu – village in Echmiadzin district of Iravan province (133). In the source of 1728, it was mentioned as *Soyutlu* in Girkhbulag region of Iravan province (23, 84). In 1878 the Azeri population of the village was banished and Armenians coming from Turkey settled there (6, 181). In 1940 the village was named as *Sarnakhpur* (it's taken from the words "sarin" - cool in Azeri and "akhpur"- bulag in Armenian) in Armenian. In the 19th century, a plenty of Sofulu place names can be explained in 3 ways: 1) some of these toponyms express the name of the ancient Turkish originated Soyot tribe (ex.: a tribe in Uygurs is still called *Soyot*); 2) it's from the name of Sugut area (36, 309) in Surmali cavity in Anatolia in the middle ages. A city between Bilajik and Askishehir in the northwest of Turkey was named Sogut; 3) it's from the name of willow tree (in "Avesta" *sugut* means *saint*; ancient Turks were also worshiped a willow tree). It should be noted that one branch of Dunbuli tribe dwelt in Anatolia in the 18th century, was also named *Soyudlu* (170, 7). It's the same in meaning with the name of Soyudlu village in Varanda region of the Mountainous Garabagh in the source of 1727, and at present, with plenty of *Soyudlu* village names in Azerbaijan. In the Turkish source of 1728, it was also shown as *Sogutlukand* in Darachichak region (170, 12, 13), *Sogutlu* attached to Garabulag village in Surmali region and *Sogut* names in that region. In the Armenian source belonging to the beginning of the 17th century, the name of *Sogutlat* village on the bank of the Araz River in the territory of Turkey was mentioned (see: 91, 17).

Soyudlu – village in Surmali district (now in Amasiya region of Armenia) of Iravan province (133). In 1920 Armenians also settled in the village. After that the population of the village lived mixed. In 1988 the Azeri part of the village inhabitants were rudely expatriated.

Soyudlu – village in Khynzirak region of Iravan province (23, 46). "Inhabitants of the village are from the Dumbuli people".

Soyudlu – arable land in Darachichak region of Iravan province (23, 53).

Soyudlu – village in Mazra region of Iravan province (23, 61).

Soyudlu – arable land belonging to Takhluja village in Darachichak region of Iravan province (23, 115).

Soyudlu – village in Shirkel region of Iravan province (23, 124).

Soyugbulag – arable land in Abnik region of Ravan province (169, 254).

Soyugbulag – village in Darakand-Parchenis region of Iravan khanate. Since the middles of the 19th century, the name of the village was not mentioned in the sources.

Soyugbulag – village in Borchali district (now in Tashir region of Armenia) of Tiflis province. In 1988 the Azerbaijani population of the village was banished to Azerbaijan. It was named as *Parakh* since 1991.

Soyugbulag – village in Novobayazid district of Iravan province (136, 32). In the middles of the 19th century, the population of the village was expatriated and Yezid Kurds coming from Turkey settled there. According to the information of 1886, the population of the village was Kurds. In the 40s of the 20th century, the village was named as *Sarnijan* in Armenian.

Soyugbulag – summer pasture in Surmali region of Iravan province (23, 65). “People of Surmali village spend summer here” (ibid).

Soyugbulag – village in Darachichak region of Iravan province. “Now this village was named *Gamishli Eyvan*” (ibid).

Soyugbulag – mountain in Novobayazid district of Iravan province (133).

Soyugyurtlu – village in Ani region. In 1940 the village was named as *Sarnakhpur* in Armenian. It consists of words: “soyuk” - a conical high mountain (126, 512) and “yurd” (a camp of cattle breeders in the pasture) in Turkish languages. It’s the same in meaning with *Suyik-oba* toponym in Kazakhstan.

Suachir – village in Zarzamin region of Iravan province (23, 121).

Subatan – village in Vardenis district of Basarkechar region. In 1919 the Azeri population of the village was banished. In 1922 a part of it returned back and resettled. In the 30s of the 20th century, Armenians settled in the village and Azerbaijanians gradually were forced to move from there. Originally: Subatan, so that in the meaning of “waterfall”. Since 1991 *Gechekar* in Armenian.

Subhankandi – village in Daralayaz region of Iravan province (23, 57). It was mentioned that there lived 6 Azeri married men and 3 single ones in the village (32, 259). One leader of the family named Mahammad Subhan oghlu (son) was mentioned (ibid).

Subhanverdi – village in Agin region. In 1878 the Azeri population of the village was banished and Armenians settled there (6, 182). In 1947 the village was named as *Lysakhbuyr* in Armenian. See: Subhanverdi.

Subhi Mazrasi – arable land in Armus region of Ravan province (169, 250).

Subuklu – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined after the banishment of its Azerbaijani population in 1918.

Sudagha – one of the peaks of the Pambak Mountain range in Armenia (159).

Sudlubulag – village in Abaran region of Iravan province (270, 106). In the source it was mentioned as *Arzakan* (ibid). In 1920 it was liquidated.

Sudlugol – village in Shirakel region of Iravan province (23, 129). “Another name of the village is *Kosagan bulag*” (ibid).

Suleyman – spring in Novobayazid district of Iravan province (133, 231).

Suleymanabad – village in Surmali region of Iravan khanate (159). It was not mentioned in the sources since the middles of the 20th century. It was founded as a result of the settlement of *Haji Suleymanli* tribe (36) dwelt in Anatolia in the middle ages.

Suleyman-Diza – village in Surmali district of Iravan province (133, 231).

Sukhan – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). At the beginning of the 20th century, the village was ruined. Probably, it is misrepresentation form of *Suakhan*.

Suki – village in Darakand-Parchenis region (159), at the beginning of the 20th century in Surmali (133, 231) district of Iravan khanate. It’s the same with a village name in Zangazur district in the information, belonging to the beginning of the 20th century (133, 231). The meaning is unknown.

Sulakha – village in Surmali district of Iravan province (133, 231). Since the ends of the 19th century, it was not mentioned in the sources. It’s from the name of the Sulakha Mountain.

Sulakhadagh – mountain in Surmali district of Iravan province (133, 231).

Sulfayi – village in Shirakel region of Iravan province (23, 135). Means “lower” in Arabic.

Sultanabad – village in Surmali district (then Amasiya region) of Iravan province (133, 230). In 1948-1949, the village was liquidated as a cause of remaining under the water, connected with the building of Arpagolu reservoir. But in 1953-1954, they inhabitants returned and laid the foundation of a new village on the bank of the lake (6, 181). In 1959 the village was named as *Shuraabad* . In 1988 the Azeri population of the

village was expatriated to Azerbaijan. It consists of a person name Sultan and the word “abad” (village).

Sultanli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 231). In 1918 the village was ruined after the banishment of its Azerbaijani population.

Sultanlibey Musahajilinan – village in Armus region of Ravan province.

Sultanali Gishlaghi – village in Novobayazid district of Iravan province (133, 231). In the source of 1728, it was mentioned as a winter hut in Aralig region of Iravan province (23, 70). In 1935 it was named as *Jan Ahmad* and in 1959 as *Gunashli*. It consists of a person name Sultanali and the word *gishlag* (winter hut). In the source it is as *Seltanaligishlag* (170, 20).

Sultanbey – village in Sharur-Daralayaz district of Iravan province (133). It is known since 1590 (169, 132). In 1918 Azeri inhabitants of the village were expatriated and Armenians settled there. In 1935 the village was named as *Varteruni* in Armenian.

Sultan Chala – area in Krasnoselo region.

Sultantapa – village in Garnubasar region of Iravan khanate (159). In 1878-1832, the village was ruined after the banishment of its Azeri population. The village was named with the name of “Sultantapa” toponym.

Suluchay – village in Shirakel region of Iravan province in 1728 (23, 125). “It was also named as *Bozdashli*” (ibid). See: Bozdashli village. It’s taken from the word: “sulu” (waterly, good) in Turkish languages.

Sunmali – village in Surmali district of Iravan province (133). The village was ruined after the banishment of its Azeri population in 1918.

Surlu Koja – village in Garni region of Iravan province (170, 82).

Surmali – one of the regions of Iravan khanate (159). In the source of 1728, a village in Surmali region (23, 63). It is misrepresentation form of *Surb-Mariya* cloister and *Surb-Mariya* castle, placed there. The ruins of the castle was named *Garagala*. But “Surmali” form was mentioned in “The Book of Dada Gorgoud” epos (chapter 11) for the first time. In the source of 18th century, it’s as *Surmali* (144). However, in the source, connected with Tamburlaine’s military marche in 1386, there is a *Surmari* form (33, 7). In the source, it was noted that the ruler of Surmari castle was a Turkish man named Tutan (ibid). It should be noted, that in the source dealt with the events of 1225, was shown that the leaders of Surmari province were Sharafaddin Uzdar and Husamaddin Khizr and the head of the castle was a person named Sanchakkhan (129, 159). It’s as *Surmari* in the Armenian

source of the 11th century (142, 81). Kirakos Gandzaketsi (14th century) mentioned this name as *Surb-Mari* (107, 166). It's taken from the word "surb" (cloister) in Greek and exists in the cloister names as *Surb-Azataran* and *Surb-Ovanes* in Alexandropol district, *Surb-Grigor* in Nakhchivan district, *Surb-Grigor* in Gazakh district, *Surb-Sarkis* in Borchali district in the 19th century (133). In the Turkish source of 1728, the village was named as "Yaylaghi Koksukovrak Surmali", "Yaylagi Termi-Surmali guralariy" and pasture names as "Yaylagi agri" ("Surmali yaylaghi") and "Yaylaghi Soyugbulagi Arpabeyi" ("Surmali yaylaghi") were mentioned (170, 18). The name of Surmali region was mentioned as *Chakat* in Armenian (135, 50).

Surmali – village in Darakand-Parchenis district of Iravan khanate (159). It is known since 1728 (170, 16). In 1828-1832, the Azeri population of the village was expatriated, but then they returned back. In 1919 the village was ruined after the banishment of its population again.

Surpidar – mountain in Novobayazid district of Iravan province (133, 232). It consists of words: "surb" (cloister) in Greek and "deyr" (temple).

Susamburun – village in Shirakel region of Iravan province (23, 138). "Also named as *Afshan*" (ibid). See: Afshan.

Susus – village in Talin region of Iravan khanate (159). In the source of 1590, it's as *Susuz* (169, 191). In the source of the 20th century, it was noted as a name of the winter hut in Alexandropol district (133, 233). In 1915 after expatriating of Azeri population of the village Armenians coming from Turkey settled there. In 1946 it was named as *Samasakar* in Armenian. It is the same with *Susuz-Gishlag* and *Susuzdagh* in Oltin district of Gars province, *Susuz* in Kizirman district of that province and *Susuzlar* village names (133, 233) in Nakchik district of Ter province in the Southern Caucasus in the 19th century. In the source, it was shown that migrants (cattle breeders) in Gars province was also called as *Susuz* (ibid). It's a borrowing. It's from the name of *Susus* region in the Eastern Anatolia.

Sut – village in Maku region in Iravan province.

Sutokulan – village in Darachichak region of Iravan province (23, 41). It was not mentioned in the sources after the middle of the 19th century. "Sutokulan" means – waterfall.

Sutokulan – village in Talin region of Iravan khanate. It was not mentioned in the sources since the middle of the 19th century.

Suvanverdi – village in Alexandropol district of Iravan province (133, 230). In 1919 the Azeri population of the village was banished and Armenians settled there. In 1947 the village was named as *Lyusakhpur* in

Armenian. In the source 1728, it's as *Subhanverdi* in Shirakel region (23, 130). It's the same in meaning with Subhanverdilar village name in Azerbaijan. Supposedly, it's a kin's name. In the source of 1728, the name of Subhan people in Aghjagala region of Tiflis province was mentioned (31, 162). See: Subhanverdi.

Suvarbad – village in Khinzirak region of Iravan province (170, 7). It also has the form of *Suvarband* (23, 48).

Suvari – village in Sissajan region (134, 167). It was mentioned in the document of 1621 (135, 221). Supposedly, it expresses the name of Turkish originated Savar tribe, which lived in the Northern Caucasus at the beginning of our era. For the first time, this tribe was mentioned by Klavdi Ptolomy, but it was not mentioned in the sources after the 10th century. This tribe was considered of Hun originated and its dwelt place was named as Turkustan in “The History of Albany”. Shabran city and Bilasuvar toponym in the early and late middle ages in Azerbaijan expresses the name of this tribe. Supposedly, Suvars in composition of Huns and Khazarz came and settled in present Armenia.

Tagamir – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 235). In 1918 the Azeri population of the village was banished. In 1922 a part of them returned back and resettled. In the 30s of the 20th century, the inhabitants of the village was moved to neighbouring Azeri villages and instead of them, Armenians settled there (20, 175). In 1946 the village was named as *Lichk* in Armenian. *Tag* in the toponym consisting of the word “tag” in Turkish languages (“dagh” in Azeri) is not distinct. It also can be understood as “arched building” (in “The Book of Dada Gorgoud” - *arched house*, in a poem of Khagani Shirvani - *arched tent*).

Tagarbagh – village in Iravan province (150, 359). The spelling of it is as *Tabakrak* in the Armenian source (ibid).

Taghayer – arable land belonged to Karajlu village in Abaran region of Iravan province (23, 113).

Tagran – village in Sissian region of Iravan province (170, 164). Originally: Taktun. It's a misrepresented form of “tak” from Arabic “takiyya” and it's taken from the word “ton” (hill) in Turkish languages.

Tahla – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (133). In the 19th century, there were 11 *Takla* villages in the Caucasus (133, 24). The village was ruined after the

banishment of its Azeri population in 1918. Originally: Takla. It's from the name of Takla tribe.

Tajadin – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined in the 30s of the 20th century.

Tajarvan – village in Karbi region of Iravan province (170, 42). It's as *Tajirabad* in the information, belonged to the beginning of the 20th century (133, 240). It's from the name of *Tajirli* branch (34, 187) or *Dulgadirli* tribe dwelt in the Eastern Anatolia.

Takaalti – village in Darakand-Parchenis district of Iravan khanate. The village was not mentioned in the sources since the middles of the 19th century. Originally: Takiyyaalti, so that, it has the meaning of “situated in lower part of Takiyya village.”

Takaalti – mountain in Surmali district of Iravan province (133, 236).

Takadonduran – mountain in Sharur-Daralayaz district of Iravan province (133, 241).

Takajik Aghillari – summer pasture in Karbi region of Ravan province (169, 94).

Takakoy – village in Girkhbulag region of Iravan province (23, 85). It consists of words: “takiyya” and “koy” (village) in Arabic. *Takiyya* has the meaning of a place, where dervishes and adherents gathered and prayed and also a place of gathering, where Shias carried out Muharram rites .

Takali – village in Novobayazid district of Iravan province (133, 236). In 1988 the population of the village was expatriated to Azerbaijan. It's known since 1728 (170, 115). Another name is *Molla Ali* village (20, 207). Originally: “Taka eli” (the land of Taka). It's a Turkish originated tribe named “Taka eli” as dwelt in Taka area of Antakya territory of Anatolia in the middle ages (36, 136). This people, having passed to Ismail Safavi's side (24, 40), came to Azerbaijan and joined to Gizilbashs in the 15th century (16, 16). Takali tribe took an active part in the fights of Shah Ismail I, at the beginning of the 16th century (166, 155). This tribe also lived in Iravan province (135, 48). It should be mentioned that a branch of Dul-Gadirli tribe dwelt in Anatolia in the middle ages was also called as *Takalu* (36, 18).

Takali – village in Novobayazid district of Iravan province (133).

Takaluk – village in Darachichak region in the source (150, 360). Misrepresentation form of *Takyalik* (so that, a place belonged Takya).

Takamal – another name of Galajig village in Shirakel region of Iravan province (23, 137). See: Takmal.

Takarli – village in Echmiadzin district of Iravan province (133, 236). After the banishment of the Azeri population, the village was named as *Tsakhkashen* in Armenian in 1949. In 1590 the village was called *Takalimazra*. In 1728 the name of *Arig Takali* village in Abaran region was mentioned (170, 107). It expresses the name of *Tukarli* (Duyarli) tribe of Saljuk Oghuzs.

Takavert – village in Girkhbulag region of Iravan province (23, 79). It consists of the words: “takiyya”- a dwelling place for wandering hermits (dervishes) and “virta” in Aramey language and “birtu” (“bert” in Armenian is also borrowed from these languages) in Akkad by origin (castle, a castle placed by shah`s garrison) in Arabic.

Takmal – village in Surmali district of Iravan province (133, 236). Since the ends of the 19th century, the name of the village was not mentioned. Supposedly, it is misrepresentation of *Takyamal*. It consists of the words: “takya” (see: Takya) and “mal” (fortress, plot of ground) in Arabic (145, 139). It has the meaning of “fortress belonging to Takya”.

Taknali – village in Alexandropol district of Iravan province (133, 236). It is known since 1728 (170, 104). In the 70s of the 19th century, the Azeri population of the village was expatriated and Armenians settled there. In 1886 the population of the village was Armenians. In 1978 the village was named as *Gaghhovit* in Armenian. *Taknali* was the name of an arable land still in 1590 (169, 237). According to the information of 1728, it was founded from Darachichak village (170, 104). Probably, *Taknali* is the name of the dynasty. It`s the same in origin with the village names *Taknali* in Gars district of Gars province and *Taknali* (133, 236) in Yelizavetpol (Ganja) province.

Taknali – village in Surmali (Gukassian region) district (133, 236). In 1878, the Azeri population of the village was banished and Armenians settled there. In 1978 the village was named as *Gekhovit* in Armenian.

Takya – village in Echmiadzin district of Iravan province (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. Later, the village was named *Bazmakhpyur* in Armenian.

Takya – village in Garnibasar region of Iravan khanate (159). It`s as *Takiya* in Echmiadzin district in the source, belonging to the beginning of the 20th century (133, 236). In 1949 the population of the village was moved to Azerbaijan. In the source of 1728, it was mentioned as *Pir-Takiyya* (170, 46). It`s from the word “takiyyun” (place of praying) in Arabic.

Tambalcha – village in Zarzamin region of Iravan province in 1728 (23, 121).

Tandirli – arable land in Aralig region of Ravan province (169, 268).

Tangir Chay – valley in Meghri region.

Tanzavar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 237). In 1918 the village was ruined after the banishment of its Azerbaijani population. It's borrowed by the moving of the population. It consists of Tanza region and castle names (90, 77) in Bokhtan emirate in the Eastern Anatolia in the middle ages. *Tanzavar* has the meaning of “dwelling place of tanzalilar”. It is the same in origin with the names of Tanziya villages and ruins (133, 237) in Borchali districts.

Takhja – one of the winter huts belonging to Tokhluja village in Novobayazid district of Iravan province (136, 34).

Takhtakand – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). At the beginning of the 20th century, the village was ruined. It's taken from the word “takhta” (a smooth place in the bottom of the mountain) in Azeri. It's the same in meaning with mountain names *Takhtachay* (was created in the summer pasture of volcanic origin in the Mountainous Garabagh), Azerbaijan and *Takhtayaylag* (mountain plain in southwest of the Dubrar Mountain (northwest of Gobustan plateau), *Beynaltakhta* (in Dashkasan region) and *Takhtabashi* (in Kalbajar region).

Takhtakorpu – village in Gazakh uyezd (now in Dilijan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1939 it was named as *Tergut* in Armenian. In the source two *Takhtakorpu* named villages in Garni and Vedi regions of Iravan province was mentioned. It has the meaning “Bridge of wood”.

Takhtakorpu – village in “Garni and Vedi regions” of Iravan province (170, 75).

Takhtalar – village in Daralayaz region of Iravan khanate (159). It was ruined as a cause of collectivization in the 30s of the 20th century. The word “takhta” in this toponym means – “ploughed land” or “an arable land remained without ploughing”, “a kilometer of rice planted area”. It's the same in meaning with *Takhtalar* village in Davachi region of Azerbaijan.

Takhtatapa – winter hut in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. It was liquidated due to the collectivization in the 30s of the 20th century.

Takhta-Yurd – summer pasture belonging to Ardanish village in Novobayazid district of Iravan province (136, 33).

Taksar – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). Originally: Tag-Hisar. It consists of words: “tag” mountain and “hasar” (originally, Arabic) - little castle, tsiklopic building, mingled stone in Turkish languages.

Tala – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1978 the village was named as *Getahovat* in Armenian. It's from the words: “tala” (smooth field, empty place inside a forest).

Tala – pasture in Spitak region.

Talagishlag – winter hut in Zarzamin region of Iravan province (23, 123). “Noboby lives in the village” (ibid).

Talas – village in Iravan province.

Talasavan – village in Vedibasars region of Iravan khanate (150, 115). The village was ruined after the banishment of its Azerbaijani population in 1828-1832 (159). It consists of words: *Talas* (supposedly, it's taken from the name of Tulas tribe, having moved from the Front Asia in composition of Mongols in the 13th century) and “avand” (village). See: Avan.

Taled – village in Alexandropol district of Iravan province. The meaning is unknown.

Talibabad – village in Sissian region of Iravan province (20, 151). Another name is *Varga* (ibid). It was mentioned in the source that there lived 2 Christian (Albanians should be taken into consideration) families in the village (ibid).

Taliboghlu – village in Alexandropol district of Iravan province (133, 236). In 1878 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there in 1880. In 1948 the village was named as *Lyusakert* in Armenian.

Talin – one of the regions of Iravan khanate (see: 159). It's as *Talin* in the information of the 20th century (133, 236). For the first time, this dwelling settlement was mentioned in Albanian historian Mkhitar Gosh's work “Albanian Chronology ” (12th century) (32, 252). It's known since the 16th century (107, 74). In the source of 1590, it was mentioned as a region in Ravan province (169, 243). In the source belonging to the beginning of the 18th century, the name of Talin village was mentioned too (150, 368). But in the source of 1728 village was noted as *Talin Sagir* (170, 7), Yukhari (upper) and Ashaghi (lower) Talin in Echmiadzin district of

Iravan province in the 19th century (133). The name of the village was taken from the word “tal” (wallow) in ancient Turkish languages (93, 528). Maybe, it has connection with Tal (in the work of Strabon - *Talina*) toponym in Arzurum province. It is the same in meaning with Teymurkhanshura, Khasavyurt in Ter province of the Southern Caucasus and Tal toponyms (133, 236) in Grozni district in the 19th century. Supposedly, the toponym “Tali Sazi” in “The Book of Dada Gorgoud” epos can also be included into this row.

Talinbulag – pasture in Abnik region of Ravan province (160, 258).

Talintaza – village in Talin region of Iravan khanate (159). It was founded in origin as a result of the settlement of families, having moved from ancient Talin (Upper Talin in the 19th century) village in other territory.

Talish – village in Garnibasar region (159), then in Echmiadzin district (133, 236) of Iravan khanate. It’s known since 1728. In 1920 the Azeri inhabitants of the village were banished and in 1922 they returned and resettled again. In 1948 the inhabitants of the village were moved to Azerbaijan and instead of them Armenians settled there. In 1970, the village was named as *Aruj* in Armenian. In the Armenian source of 1720, the name of the village was mentioned as “Talysh-i Atyk” (170,53). It was founded as a result of the settlement of Gizilbashlar’s *Talish* tribe. The tribe consisted of Iranian speaking *Talish* people, having lived in Talish region of Azerbaijan (138). In the 19th century, there were 6 villages named *Talish* in the Southern Caucasus (133, 236).

Talish- A village in Echmiadzin district of Iravan province (133). Full name is *Talish-Akarak*, so that “Talish village near Akarak village”. In 1919 the population of the village was banished.

Tamamli – village in Iravan district of Iravan province (133, 237). It’s known since 1590 (169, 207). Another name is *Gara Hamzali*. In the 70s of the 19th century, Armenians settled in the village. In 1886 the population of the village consisted of mixed Armenians and Azerbaijanis. At the beginning of the 20th century, Azerbaijanis were forced out from the village. In 1970, the village was named as *Burastan* in Armenian. It’s a name of the dynasty, which had laid the foundation of Tamamli village.

Tamamli – settlement created from Taghanshahlu village in Garni region of Iravan province (23, 99).

Tamamlig – village in Daralayaz region of Iravan khanate. The village was ruined after the banishment of its Azerbaijani population in 1832 (159).

Tamartash – winter hut dwelt by a migrants in Alexandropol district of Iravan province (133, 237). Local pronunciation form is *Damirdash*. In the Turkish source of 1728, *Tomardash* was a village name in Shirakel region (23, 129). In 1878 the Azeri inhabitants of the winter hut were banished and Armenians settled there (159). In 1946 the village was named as *Vardakar* in Armenian. It's as *Tumar Tash* in the source of 1728 (170, 131). But it was written as *Tamir* in the source belonging to that century (150, 368). Local pronunciation form is *Tomar Dash*. It was connected with one of the words: “tomar” (pasture with plant - such places usually turns into the camps in summer pastures and winter huts of cattle breeders) in Turkish languages or “tomor” (plot of land, little hill) in Turkish. The word “tash” (stone, rock) in the toponym shows that this name has the word “tomor” (little hill). It's the same in meaning with names: *Kara-Tomar* in Kazakhstan (126, 556), *Tomar-ovliya* in Turkmenistan and *Akhtamar* island inside of the Van Lake in Turkey. *Akhtamar* inside of the Van Lake is known since the 10th century in the sources (132). The name of *Akhtamar* island (a castle in the 4th century and *Akhtamar* cloister in the 11th-14th centuries) consists of words “agh” denoting white colour and “tomor” - little hill just in Turkish languages. That's why, the point of view of investigators that this name was used in the meaning of “Vishab golu” (white lake) is false (132, 26).

Tamjarli – village in Echmiadzin district of Iravan province (133, 237). Local pronunciation form is *Tamjirli*. In 1935 the village was named as *Mravyan* in Armenian.

Tandili – mountain in Sharur-Daralayaz district of Iravan province (133, 237).

Tandurak – village in Surmali district of Iravan province (133, 237). It is from the name of the Tandurak Mountain.

Tandurak – mountain in Surmali district of Iravan province (133, 237). The toponym *Tandurak* is known since the 11th century (57, 477). It was mentioned as a region in the early middle ages (see: 79, 136). Probably, it expresses the name of ancient Turkish originated Dongar tribe

Tandurak – river in Surmali district of Iravan province (133, 237).

Tantag – village in Garni region of Iravan province (23, 49). “Another name of the village is *Aghajari*” (ibid). See: *Aghajari*.

Tantur-Torpag – land for pasture, belonging to cattle breeders of *Husseinguluaghali* (then *Husseinaghali* in Basarkechar region) village in Novobayazid district of Iravan province. The original form of *Tantur*

toponym is *Tontur*. This name consists of words: “ton” (long hill) and “tor” (high mountain pasture) (126) in Turkish languages.

Tanzatap – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 237). For the first time, it was known since 1468 (134, 160). It’s a borrowed name as a result of the population’s moving. See: Tanzavar.

Tap – village in Gapanag region of Iravan province (35, 221). “Tap” has a meaning – place without water, a plain on the bottom of the mountain, hill in Azerbaijani. The word “tap” was represented in the toponyms as *Galatap* in Azerbaijan (a castle on the right bank of the Aljikinчай River in the southwest of Gayabashi village in Oghuz region), *Taptapasi* in the 19th century and *Tap Garagoyunlu* (133, 238). The toponym, having formed of the word “tap” in the territory of Armenia, shows that there lived Turkish originated population and that’s why, the word “tap” in Armenian language was borrowed from Azerbaijani.

Tapabashi – village in Garnibasir region of Iravan khanate (159). The village was liquidated after its population had to move to Azerbaijan in 1949.

Tapadibi – village in Echmiadzin district of Iravan province (133, 237). In the middles of the 19th century, the Azeri population was forced to leave the village and Armenians settled there. In the information of 1886, the population of the village was Armenians. In 1946 the village was named as *Haykavan* in Armenian.

Tapadili – mountain in Echmiadzin district of Iravan province (133, 237).

Tapadolak – village in Alexandropol district of Iravan province (133, 237). It’s as *Tapa Dallak* in the source (ibid). In the 70s of the 19th century, the Azeri population of the village was banished and Armenians settled there (6, 183). In the source of 1886, the population of the village consisted of Armenians. In 1945 it was named as *Arevik* in Armenian. It’s from the name of the Tapadolak Mountain.

Tapadolak – plateau in Alexandropol district of Iravan province (133, 237). It consists of the word “tapa” (hill) in Azeri and the name of Dolak tribe. See: Dalakli.

Tapa Gaya – mountain in Sissian region.

Tapagavur – hill in Alexandropol district of Iravan province (133, 237).

Tapajik – village in Talin region of Ravan province (169, 247).

Tapakorpa – mountain in Surmali district of Iravan province (133, 237).

Tapalar – mountain in Echmiadzin district of Iravan province (133, 237).

Tapalik – village in Razdan region. In 1988 the Azeri population of the village was expatriated to Azerbaijan.

Topanli – village in Alexandropol district of Iravan province (133, 237). In 1829 the population of the village was banished and Armenian comers settled there. In 1978 the village was named *Gekhasar* in Armenian. It was founded as a result of the settlement of *Tapanli* branch of Boz-Ulus tribe unit (this unit consists of Tabanli, Mosullu, Purnak and Sheykhli branches) belonged to Aghgoyunlular in origin, who dwelt in Anatolia in the middle ages (36, 135). See: Topanli. At the beginning of the 18th century, it was as *Topanlu* (46, 213) in the Armenian sources and mentioned that it was the property of Echmiadzin church. It attracts the attention that, Kirashlu, Kiranlu and Topanlu villages consisting of Turkish population, were given by Safavi shahs to the exploitation of Echmiadzin church. It shows that Safavi shahs in that period faint away national senses themselves and the Armenian church could confuse them skillfully.

Taparli – village in Akhurian region. In 1878 the Azeri population of the village was banished and Armenians coming from Turkey settled there. In 1945 the village was named as *Atsik* in Armenian. *Taparli* is the name of a kin.

Taparli – village in Alexandropol district of Iravan province (133, 238). In 1878 the Azeri population of the village was banished and Armenians settled there (6,184). In 1945 the village was named as *Hatsik* in Armenian. It's the name of the tribe that laid the foundation of the village.

Tapasidalik – mountain in Sharur-Daralayaz district of Iravan province (133, 238).

Tap Gilanar – village in Vedibasar region. Another name is Kichik (small) Gilanar. See: Kichik Gilanar.

Taptan – village in Aralig region of Ravan province (169, 269). Supposedly, it is from the word “tap” (see: Tap).

Tarakamalar – village in Garnibasar region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1828-1832 (159). It's as *Tarakama* in the source of the 18th century (150, 354). In the source, it was mentioned that the village was named as *Kutuzvank* in Armenian (ibid).

Tarakamalar – village in Vedibasar region of Iravan province (159). In 1918 the village was ruined after the banishment of its Azeri population.

Tarana – village in Aghjagala region of Iravan province (169, 189). Originally: Tarna. It expresses the name of *Tarna* tribe of Khazars in origin (about this tribe see: 78, 79). See: Tarnavit.

Tarashkoy – village in Garnibasar region of Iravan khanate (159). It is as *Tarash* in Surmali district in the source, belonging to the beginning of the 20th century (133, 238).

Taratumb – village in Daralayaz region of Iravan khanate (159). It is as *Taratum* in the source of 1727 (32, 282). It was mentioned in the source that there lived nobody in the village (ibid). The name of the village was not mentioned since the middles of the 19th century. It consists of words: “tara” (branch out in the mouth of the river, delta), “tumb” (hill) in Turkish languages. Armenian investigators consider the word “tumb” in Armenian origin, whereas this word exists in all Altai languages (126, 186-187 and 564). See: “Etymology-1965”. M., 1967, p. 335, too.

Taratun – village in Sharur-Daralayaz district of Iravan province (133, 238). It’s taken from the word “taray” - *dike* on the big rivers regulating division of aryks.

Tarkuvan – village in Girkhbulag region of Iravan province (170, 24). In the source it was mentioned that this village attached to Zag village, belonged to a land owner called Mustafa’s son Hassan (ibid).

Targul – village in Shirakel region of Iravan province (23, 132). “Another name of the village was *Dovlatyar*” (ibid.).

Tarjan – village in Karbi region of Iravan province (170, 161). It’s from the name of *Tarjan* (Saru-Tarjan) region in the southwest of Arzurum in the south of Turkey in the middle ages (see: 34).

Tarjanli Gishlaghi – village in Iravan district of Ravan province (169, 65).

Tarli Yaylaghi – summer pasture in Surmali region of Iravan province. “The population of Surmali village spends the summer here” (23, 65). It’s from the word “tor” (high mountain pasture) in Turkish languages.

Tarmus – village in Garni region of Iravan province. The village was mentioned as Gizilvang in the source (170, 74). Supposedly, it is a borrowing. In the Armenian source of the 18th century, the name of *Terma* province from the Eastern Turkey was mentioned.

Tarnagut – village in Girkhbulag region of Iravan province (170, 41). It consists of the word “kut” (solidated land) (145, 130) and the name of *Tarna* tribe of Khazar`s (Caspian`s).

Tarnagut – village in Sissian region of Ravan province(169, 363). It expresses the name of Khazar`s (Caspian`s) *Tarna* tribe.

Tarnalu – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined after the banishment of its Azeri population in 1918. It expresses the name of *Tarna* tribe of Khazars (Caspians) in origin (78, 44). In the 19th century, there was *Tarnavush* village in that district and two *Tarnaut* and one *Tarnavar* village in Shusha district (133). It`s the same in origin with the *Tarnagut* (Aghdam region) village name in Azerbaijan. See: Tarnagut.

Tarnavit – village in Iravan district of Ravan province (168, 38). It expresses the name of Khazar`s (Caspian`s) *Tarna* tribe.

Tarnavit – village in Surmali district of Iravan province (170, 6). It expresses the name of Khazar`s (Caspian`s) *Tarna* tribe. See: Tarnalu.

Tarnis – one of the villages belonging to Echmiadzin church in Iravan province (135, 196).

Tarp – village in Sharur-Daralayaz district (Yelizavetpol region) of Iravan province(133, 238). In 1960 it was named as *Saravan* in Armenian. The Azeri population of the village was expatriated to Azerbaijan in 1988. Local pronunciation form is *Darp*. “Darp” is taken from the words – mountain passage, pass, valley in Arabic. The river flowing from there was called with the name of the village.

Tarsachay – winter hut in Gazakh district (now in Dilijan region of Armenia) of Yelizavetpol (Ganja) province. It was ruined in the 30s of the 20th century (20, 76). The village was named with the name of the winter hut *Tarsachay*. *Tarsachay* was used in the meaning of “river, flowing back to front”.

Tas – village in Sissajan region (in Meghri) of Iravan province (134, 167). According to the source of 1621, it`s the name of an arable land of Bununis village.

Tash Abdallar – village in Iravan district of Iravan province (133, 239). It has the meaning of “Abdallar village situated in stony place”. See: Abdallar.

Tash Aghal – mountain in Surmali district of Iravan province (133, 239).

Tashanli – village in Aralig region of Iravan province (170, 20). It`s from the name of *Tashanli* tribe consisting of 124 families dwelt in Iravan province.

Tashbulag – village in Shirakel region of Iravan province (170, 147). In the source, it was shown that the village was also called as *Ali Koy* (ibid).

Tashgala – village in Talin region of Iravan khanate. In 1828-1832, the village was ruined after the expatriating of the Azeri population (159). Afterwards, the population resettled. It's as *Tashgala* in Alexandropol district of Iravan province in the 19th century (133, 239). In the source of 1728, the name of Tashgala village was mentioned (170, 70). It consists of the words: “tash” (here it has the meaning of *rock*) and “gala” (castle).

Tashli – village in Iravan district.

Tashligol – lake in Novobayazid district of Iravan province (133, 239).

Tashlija – village in Khinzirak region of Iravan province (170, 7).

Tashu – village in Sissajan region.

Tashuchan – village in Surmali district of Iravan province (133, 240). Since the middles of the 19th century, the village was not mentioned. It was founded on the basis of a winter hut in the middles of the 19th century. The winter hut was called with the name *Dashuchan* (meaning ‘Gayauchan - falling down rock’).

Tatar – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 239). The village was ruined after the banishment of its Azeri population. The village expresses the name of *Tatar* tribe, having come to the Front Asia in the composition of Mongols in the 13th century.

Tatarli – village in Maku region of Iravan province (23, 41).

Tatar Osman – village in Abaran region of Iravan province (170, 99).

Tatev – village in Zanzagur district (now in 12 *km* southwest of Gorus city in Gorus region of Armenia) of Yelizavetpol (Ganja) province. The village was named with the name of Albanian cloister, placed there. The name of the monastery was mentioned in the work of Mussa Kalankatli “The History of Albany”. The Albanians were forced to run away, because of their belonging to diofizit section of Christianity. According to the Armenian source dated of the beginning of the 18th century, *Tatev* Monastery (it could happen after 1441, because Armenian Cathalicos, located in Kililiya, had moved to Echmiadzin that year) struggled against Echmiadzin church (156, 6). The name of the monastery is taken from the words “tat” with unknown meaning and “ev” - building, camp (see: Alpevi) in Turkish languages. The name “Ayevev” - *Moon Temple* in Albany remained in its fonetical form in the name of the Avey (Ayevev) Mountain in Gazakh region (see: Aydin-ev). It's one of the ancient churches, having built after the adoption of Christianity in Albany at the beginning of the 4th century. The name of Tatev, being in Turkish, was affirmed by the situation of the Aghoghlan Mountain near the monastery. There are some

sacred Aghoghlan places in Azerbaijan: 1) a sanctuary and cloister in the territory of Amaras village of the Mountainous Garabagh (according to Mussa Kalankatli, there was a grave of “Grigory in white”, who distributed the Christianity in Albany); 2) ruins of Aghoghlan temple in the territory of Askipara village in Gazakh region; 3) a sanctuary and church Aghoghlan, which also was called as “Goyarchin” in Lachin region.

Tatlugishlag – village in Goyja region of Iravan khanate (159). It was ruined after the ends of the 19th century. It’s from the name of *Tatlu*. Probably, it was founded as a result of *Tatlu* branch (36, 186) of Ulu-Yeruk tribe unit dwelt in Anatolia in the middle ages.

Tavatarag – hill in Sharur-Daralayaz district (133, 235).

Tavuskoklu – village in Surmali region of Iravan province (170, 17). In the source, it’s mentioned that the village was also named *Garahusseinli* (ibid). “In the meaning of ‘coming from Tavus’ ”.

Tayagaya – mountain in Novobayazid district of Iravan province (133, 240). It has the meaning of “a rock in the shape of haystack”.

Tayagaya – village in 5-6 *km* to the west from Chivinli village in the Aghbaba Mountain range (height – 3250 *m*).

Tayagaya – winter hut in Krasnoselo region.

Taycharig – village in Darachichak region (159), then in Novobayazid district (133, 236) of Iravan khanate. In the 70s of the 19th century, the Azeri population of the village was banished and Armenians settled there. In 1886 population of the village was Armenians (136, 64). In 1946 the village was named as *Meghradzor* in Armenian. The village was founded on the basis of a winter hut. And the winter hut was named with the name of the *Taycharig* area. Originally: Taycharak. In the 18-19th centuries, in Azerbaijan, it had the meaning ‘a measure of planted ground’; “charak” is an area, where 1,5 *kg* of corn is thrown .

Taytan – village in Aran area of Vedibasars region. Supposedly, it’s a misrepresentation of *Tatyan* in speech. In 1988 the Azeri population of the village was expatriated. In 1978 the name of the village changed and became as *Vanashen* in Armenian.

Taytan – village in Garnibasars region (159), then in Iravan uyezd (133, 236) of Iravan khanate. In 1828 Armenians coming from abroad also settled in the village. In 1978, it was named as *Vanashen* in Armenian. In 1988, the Azeri population of the village was expatriated. The name of the village can be explained in 2 ways: 1) it consists of the toponym *Tatyan* in “The Book of Dada Gorgoud” epos as a result of transference of

consonants “y” and “t”; 2) toponym consists of words “tey” (little mountain) and “ton” (long hill) in Turkish languages.

Taza Abdallar – village in Abovian region. It was liquidated in 1929-1930.

Taza Aghdash – village in Surmali district of Iravan province (133). It is a settlement, having created of Aghdash village in the middles of the 19th century. It was ruined on 1918-1919.

Tazabulag – river in Vedi region.

Taza Garahajili – village in Sharur-Daralayaz district of Iravan province (133, 235).

Taza Darghalu – village in Iravan district of Iravan province (133, 235).

Tazakand – village in Vedi region. In 1949 the population of the village was moved to Azerbaijan. It’s a settlement, created of Armik village in that region in the middles of the 19th century.

Tazakand – village in Surmali district of Iravan province. Another name is *Grachbagh* (Garachibagh).

Tazakand – village in Gukassian region. In 1920 the Azeri population of the village was banished and Armenians settled there. In 1935 it was named as *Tazagyukh* in Armenian. In 1967 it was named as *Tavshut*.

Tazakand – village in Abovian region. In 1946 it was named as *Noryukh* in Armenian. After the banishment of its population to Azerbaijan, the village was ruined in 1949

Tazakand – village in Noyemberian region. The Azeri population of Lambali village was moved to Azerbaijan in 1949. But later they returned and founded *Taza kand* (“New village”). In 1988 the population of the village was expatriated to Azerbaijan.

Tazakand – village in Zangibasar region of Iravan khanate (159). In 1918 the Azeri population of the village was expatriated and Armenians settled. In 1970 the village was named as *Ayntap* in Armenian.

Tazakand – village in Echmiadzin district of Iravan province (133, 235). The village was ruined after the banishment of its Azerbaijani population in 1918.

Tazakand – village in Borchali district (now in Tashir region) of the Tiflis province (133). After the banishment of its Azeri population, the village was ruined in 1918. It was also called as *Turkish Garakilsa*.

Tazakand – village in Echmiadzin district of Iravan province (133, 235). The village was ruined after the banishment of its Azeri population in 1918.

Tazakchi – village in Surmali district of Iravan province.

Tazakoy – village in Gukassian region. In 1921 the Azeri population of the village was moved to Turkey and then Armenians settled there. In 1935 the village was named as *Tazgyukh* and in 1967 as *Tarshut* in Armenian.

Teghit – village in Echmiadzin district of Iravan province (133, 240). It is known as a village name in Abaran region of Iravan province in 1728.

Tej-Ahmad – one of the peaks of the Pambak Mountain range in Novobayazid district of Iravan province (136, 2).

Tej Daghi – mountain in Razdan region.

Tejirabak – village in Girkhbulag region of Iravan khanate (159). In 1828, the Azerbaijani population of the village was banished and Armenians coming from Iran settled there. In 1946 the village was named as *Dzorakhpyur* in Armenian. It is known since the 17th century (150, 350).

Tejirdink – village in Girkhbulag region of Iravan province (23, 80).

Tejurlu – village in Surmali district of Iravan province (133, 240). In the source of 1728, it was mentioned as a village in Igdır region of Iravan province (23, 66). In the 70s of the 19th century, Azerbaijanis were forced to leave the village. In the source of 1886, the inhabitants of the village were Armenians. It was founded as a result of the settlement of *Terjurlu* branch (36, 18 and 204) of Dulgadirli tribe dwelt in Osman-Nur territory (Marash province) of Anatolia in the middle ages.

Tekh – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133). For the first time it was mentioned in the Armenian source of 1686 (135, 231). In the Armenian source dated to the beginning of the 18th century, *Tekhi* village in Kotayk region of Iravan province was mentioned (150, 362).

Teknis – village in Abaran region of Iravan province (170, 12).

Telsin – village in Daralayaz region of Iravan province (23, 58). It was mentioned in the source that there lived nobody in the village (32, 278).

Terjanis – village in Surmali region of Iravan province (170, 17). See: Dardjan.

Terp – village in Azizbeyov region.

Tey – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 240). Another name is as *Hajilu* (ibid). It was also named as *Gedi Salli* and *Ajili* (20, 76). In 1948 the population of the village was banished and in 1922 a part of them returned back. In the 60s of the 20th century, the village was liquidated (20, 76). It's from the word "tey" (hill) in Turkish languages (126, 548).

Teymurchikhan – village in Surmali region of Iravan province (170, 17).

Teymurkhan Kandi – village in Sardarabad region of Iravan khanate (159). Another name is *Dovlatabad*. In 1828-1832, the Azeri population of the village was expatriated and the village was ruined (ibid). It's an ethnotoponym.

Teymurkhan Kolani – village in Karbibasar region of Iravan khanate (159). Since the middles of the 19th century, the name of the village was not mentioned. It has the meaning of “Kolani village near Teymurkhan village”. It's taken from the name of Kolani tribe. See: Kolani.

Teymurlu Gishlaghi – village in Igdir region of Iravan province (170, 19).

Tez Arvan – village in Girkhbulag region of Iravan province (23, 84). “Another name is *Oran Otbaghi*” (ibid). See: Oranotbaghi.

Tezbakhar – village in Amasiya region. After Garagalpags dwelt in the village had to move to Turkey, Armenians settled there in 1921. The village was named as *Gdashen* in Armenian.

Tezkechi – village in Abaran region of Iravan province (169, 232).

Tezkharab – village in Darachichak region (150, 362).

Tezkharaba – village in Iravan district of Iravan province (133, 240). It's known since 1728 in Girkhbulag region (28, 77). After the settlement of Armenians coming from abroad the population of the village lived mixed in 1828-1832. In 1918 the Azerbaijanis of the village were expatriated. The village was liquidated in the 30s of the 20th century. For the first time it's known since 1590 (169, 65). In the source of 1728, it was mentioned that the village belonged to a person name as “Darvish's child Ismail” (ibid).

Tighig – mountain in Zangazur district of Yelizavetpol (Ganja) province (133, 240). It's taken from the word “tiyig” (tuyug) – whole covered place, indoor place (valley) (143, III, 2, 1436-1437).

Tigin – village in Sissian region of Ravan province. “Another name is *Ashig Maharram*” (169, 334).

Tigit – village in Zangazur district of Yelizavetpol (Ganja) province (133, 240). It was called with the name of the Tigit Mountain.

Tigit – village in Seyid-Akhsagli region of Iravan khanate (159). It's known as a village in Iravan uyezd of Iravan province in the source, dated from the beginning of the 20th century (133, 240). In 1918 after the banishment of its Azerbaijani population, Armenians coming from Turkey settled there. Local pronunciation form is *Tugut*. Its ancient name was

Tegenis (159, 54). It's known in the Armenian sources since the 7th-8th centuries. It was mentioned in the source of 1728.

Tikanli – village in Darakand-Parchenis region of Iravan khanate (159). The village was not mentioned since the middles of the 19th century. It's the same in origin with two *Tikali* village names in Ardaran district of Gars province (133, 243), *Garatikanlig* in Jabrail district (133), *Tikanli-Yurd* in the Mountainous Shirvan in the 19th century (see: 78, 66). It's taken from the name of Gipchags's *Tikan* tribe .

Tilik – village in Echmiadzin district (now in Talin region) of Iravan province (133, 243). In the information, belonged to the beginning of the 20th century, it's as *Tilik* (133, 243). In 1918 the Azeri population of the village was expatriated and Armenians settled there. The village was named as *Tlik* in Armenian. It's the same with the name of *Tillik* village in Kizirman district of Gars province (133, 243).

Tilsin – village in Daralayaz region of Iravan province (170, 13).

Tinas – village in Vedi region of Ravan province (169, 223). Suposedely, it's the same with *Tinis* toponym in Signakh distrit of Tiflis province in the 19th century. The meaning is unknown.

Titoykharaba – village in Alexandropol district of Iravan province (133). In 1878 the Azeri population of the village was banished and Armenians settled there. In 1935 the village was named as *Bavra* in Armenian.

Tizaku – village in Vedi region of Ravan province (167, 224). In the source of 1728, it's as *Tizaki* and was also mentioned as *Dizak* (170, 89). It consists of words: “diza” (castle) and “ku” (village) in Persian.

Todordagh – mountain in Alexandropol district of Iravan province (133, 245). It's one of the peaks of the Pambak Mountain chain. Another name is the Bozabdal Mountain. See: Boz Abdal.

Todun – village in Daralayaz region of Iravan province (32, 310). In the source was mentioned that, there lived nobody in the village, but inhabitants of neighbouring villages came and caltivated here (ibid).

Toghanshahlu – villages in Garni and Vedi regions of Iravan province.

Toghanshahlu Boyat – village in Surmali region of Iravan khanate (159). In the information of the 19th century, it's as *Tokhanshahlu-Bayat* (133, 246). The village was ruined after the banishment of its Azeri population. Then Armenians settled there. In 1935 the village was named as *Masis* in Armenian. In the source of 1728, two *Tokanshalu Sufla* (down) named villages was mentioned (170, 19). Later, one of this villages was called as *Tokanshalu Boyat* (so that, “Tokanshalu village near Boyat

village”) and other as *Tokanshalu Gajar* (so that, “Tokanshalu village near Gajar village”) in order to distinguish one from other. The word “shalu” in the end of the toponym shows that *Tokan* is a tribe name. *Tokan* is a tribe with unknown origin and history. However, at the beginning of the 5th century, there were villages’ names as *Dib-Dogan* (Armenian spelling is *Dibtakan* in the information of Arabian author of the 10th century Istakhrili (it’s as *Divtakan*) in the Artsag (mountainous) territory (“The History of Albany”, book 1, chapter 28) of Albany, in the 13th century, *Tagan* [Armenian spelling is *Taganans* (82) as well] in that territory. In the Turkish source of 1727, the name of Tagan village was mentioned in Dizak region of the Mountainous Garabagh (171). This toponym remains in the name of *Taghanali-Su* river in Kalbajar region.

Toghanshalu-Gajar – village in Iravan khanate (159). In the information of the 19th century, it’s as *Tokhanshalu-Kajar* (133, 246). In 1918 the village was ruined after the banishment of its Azeri population. It is in the meaning of “Toganshalu village near Gajar village”.

Toghmaj – village in Abnik region of Ravan province (169, 225).

Tokhanabi – village in Echmiadzin district of Iravan province. In 1918 the village was ruined after the banishment of its Azeri population. Originally Tokay Nabi. Supposedly, a person’s name who had founded the village.

Tokhlu Akhili – village in Maku region of Iravan province (23, 41). Originally: Tokhlu Akhili.

Tokhluja – village in Darachichak region of Iravan province (23, 115).

Tokhmakhan-Gol – lake in Iravan district of Iravan province (133, 246).

Tokhmakand – village in Iravan district of Iravan province (133, 246). It was not mentioned since the middles of the 19th century. The village was founded as a result of the settlement of Ustajly tribe’s *Tokmak* branch (138, 4) of Gizilbashlar.

Tokhlu-Aghil-Gadiyi – mountain in Sharur-Daralayaz district of Iravan province (133, 246). It’s the same in origin with village names *Tokhlu-Kom* in Gars province, *Tokh-auri* in Tiflis province, *Tokhli-Yurd* in Akhalaki district. See: Tokhluja.

Tokhluja – village in Novobayazid district of Iravan province (136, 32). In 1988 the population of the village was expatriated to Azerbaijan. It’s known since the 17th century (150, 16). Originally: Tulluja. It expresses the name of *Tuk* tribe of Gipchags. The population of the village was engaged with cattle breeding and they had Daryurd (136,32), Takhja, Ayrabja,

Darakam, Ayidarasi, Guzey, Khirmanli, Karambicha, Kurtubulag, Kirkitdagh and Ayri-Bichanak named winter huts in the middles of of the 19th century.

Tokun – village in Zarzamin region of Iravan province (23, 122).

Tomardash – village in Artik region. Since 1946 *Vardakar* in Armenian. See: Tamardash.

Topayol – mountain in Novobayazid district of Iravan province (133, 246). Originally: Topa-yal.

Topchu – A village in Abaran region (169).

Topdagh – mountain in Iravan district of Iravan province (133, 246). The word “top” in toponym has meanings: the round shape of the geographical object (mountain, hill) and replacement of wood in piled way (according to the Arabic source, it was mentioned that Babak took shelter in the *Top* forest after his last battle). It’s the same with the names *Top* in Nakhchivan district (133, 246), *Top Gorush* in Gakh region, *Top* in Oghuz region, *Topchu* in Ismailly region in the 19th century. The word “top” in this toponym just expresses mountains being in round shape.

Topdash – hill in Echmiadzin district of Iravan province (133, 246). It has the meaning of “a round hill”.

Topgar – mountain in Echmiadzin district of Iravan province (133, 246). It consists of the words: “top” (gathered in one place) and “gar” (camp) in Mongolian. It consists of the words: “gar” (see: Babakar), sometimes “gar” in Arabic (cave), “ger” (camp) in Mongolian in the toponyms *Ayrigar* (Lachin region), *Ingar* (Ismailly region), *Teshgar* (Sharur region) in Azerbaijan. Armenian investigators consider the word “gar” in mountain names with the word “kar” (stone, rock) in Armenian, but it’s wrong to consider it as a fact, which shows that as if Armenians lived in those places in old times.

Torakht – ruined village in Iravan district of Iravan province (133, 246). It’s from the word “top” (high mountain pasture).

Torangalasi – ruined castle in Iravan district of Iravan province (133, 346).

Torpaggala – village in Alexandropol district of Iravan province (133). In the source of 1590, it was mentioned as “Dvin village” and also remarked that it was called as *Torpaggala* (169, 205). Dvin castle, placed in the lower stream of the Garnichay River, was one of the Azerbaijan cities (129, 361). Another name was *Gurbangulu* (20, 200). In 1918 the Azeri population of the village was banished and Armenians coming from Turkey

settled there (11, 164). It was named as *Khnaberd* in Armenian. *Torpaggala* is a name, given to the ruins of Dvin city. See: Dvin.

Tortus – village in Girkhbulag region of Iravan province (170, 31). The meaning is unknown.

Torun – winter hut in Iravan uyezd of Iravan province (133, 246). The winter hut was ruined at the beginning of the 29th century. Supposedly, it's taken from the word “torom” (lake, pool).

Tos – village in Karpibasars region of Iravan khanate (159). It's as *Tos* in the source of 1590 (169, 79) and it was noted that the village belonged to a land owner Abdullah. In 1918 the Azeri population of the village was expatriated and it was ruined. It's the same with village names *Tusi* in Kutais province of Saropan district, *Tus-Khoroy* (133, 249) in the Southern Caucasus in the 19th century.

Toslu – ruined village in Sharur-Daralayaz district of Iravan province (133, 246).

Tovshangishlag – village in Alexandropol district of Iravan province (133, 245).

Tovuzgala – village in Gazakh district (now in Shamshadil region of Armenia) of Yelizavetpol (Ganja) province (133). In 1946 the village was named as *Bert* in Armenian. It's one of the Albanian castles in the early middle ages. It was mentioned in the events of 827, in “The History of Albany”. The castle, built on precipitous bank of the Tovuz River, was called with the name of the river (Gudyalchay and Gudyalgala in Guba as well).

Tovuzgonlu – village in Surmali region of Iravan province (23, 64). “Another name of the village is *Garahusseinli*” (ibid).

Toyanli-Gishlaghi – village in Iravan district of Ravan province in 1590 (169, 63). Misrepresentation form of *Toganli*.

Toy-Guma – village in Zarzamin region of Iravan province (23, 121). A winter hut in Zarzamin region of Iravan province.

Toz – village in Zebil region of Ravan province (169, 330).

Tozlug – winter hut in Stepanovan region. It was liquidated in 1905-1906.

Tuafshalu – village in Zangibasars region of Iravan khanate (159). In 1918 the village was ruined after the banishment of its Azeri population. Originally: Du-Afsharlu. The name of *Du* region is mentioned between Basian and Karin (Arzurum) in Absheron peninsula in the 11th century (142, 101). At present there is *Tuya* named village in Turkey. It has the meaning “Afshars in Du region”.

Tufangsaz – village in Shirakel region of Iravan province (170, 152).

Tuflatapa – village in Surmali district of Iravan province (133, 249). It has the meaning “Tuf - stony hill”.

Tugamir – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the village was ruined after the banishment of its population. It's from a person name of *Tug Amir*.

Tuganlar – village in Zanzagur district (now in Gafan region of Armenia) of Yelizavetpol in the 19th century. It's a name of the kin, who had founded Tuganlar village.

Tuglu – winter hut in Karpi region of Ravan province (169, 211).

Tugun – village in Zangibasur region of Iravan khanate (159). In 1918 the village was ruined after the banishment of its Azerbaijani population.

Tugut – village in Zangazur district (now in Meghri region of Armenia) of Yelizavetpol (Ganja) province (133, 247). In 1918 the Azeri population of the village was expatriated and in 1922 returned back. In 1929 the village joined to Svanidzor. In the 30s of the 20th century, the village was liquidated in connection with collectivization and the population was moved to neighbouring villages (20, 176). It consists of the name of *Tug* tribe of Gipchags and an affix “ud”, denoting plurality in ancient Turkish. It's the same with the Togut Mountain name in Gazakh district.

Tuj – village in Igdır region of Iravan province (170, 19). It's the same in meaning with the name of the *Tuchlu* Gaya Mountain in Nakhchivan district in the 19th century.

Tukavil – village in Karbi region of Iravan province (170, 165). In the source, it was mentioned that the village belonged to Ali, a son of Ibrahim (ibid).

Tukhmanuk – mountain in Echmiadzin district of Iravan province (133, 249). The meaning is unknown. It's the same with the Tukho Mountain name in Zagatala district in the 19th century.

Tulkiviran – village in Karbi region of Iravan province (23, 93). “The inhabitants are from Aklanlu tribe” (ibid). Originally: Tulkiviran.

Tulkutapasi – village in Bazarchay region of Ravan province (169, 159). Supposedly, the word “tuku” in the name of this village is misrepresentation of “tolgoy” in Mongolian.

Tulnabi – village in Karbibasar region (Nairi region) of Iravan khanate (159). It's as *Tulu Nabi* in the information, belonged to the beginning of the 20th century (133, 248). Local pronunciation form is *Tulu Nabi*. In 1918 the Azeri population of the village was banished and Armenians settled there.

In 1922 a few part of the population returned back and lived mixed with Armenians. In 1948-1949, the population of the village was moved to Azerbaijan. It consists of words: “tula” (a pasture in bog, meadow, green pasture) (143, III, 2, 1446) and “tula” (mountain passage) (143, III, 2) and a person name *Nabi*.

Tuluja – mountain in Novobayazid district of Iravan province (133, 248).

Tulus – village in Sissian region of Ravan province (169, 361). It’s mentioned in the source of 728 (23, 150). That source says, that two families live in the village (32, 242). It’s from the name of ancient Turkish originated *Tulus* tribe. A historian of the 13th century Rashid-Ad-Din noted that there was a *Tulas* tribe inside of Mongols. There are Tolos tribes in Tataristan and Garagalpag.

Tuman-Didanli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. In 1918 the village was ruined after the banishment of its Azeri population. The meaning is unknown.

Tumardash – village in Shirakel region of Iravan province (23, 129). “Situating near Majidlu village” (ibid). Originally: Tamardash. See: Tamardash.

Tunus – village in Zangazur district of Yelizavetpol (Ganja) province (133, 248). A settlement founded from Ajili village, placed there (103, 146).

Turabi – village in Darakand Parchenis region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population. Probably, it is from a person name *Turab*.

Turabkhanli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). The village was ruined in connection with the collectivization in the 30s of the 20th century. It’s a name of the kin, which founded the village.

Turk Garakilsasi – village in Akhurian region. In 1878 the Azeri population of the village was expatriated and Armenians settled there (6, 184). In 1945 the village was named as *Akhurik* in Armenian.

Turkmanli – village in Echmiadzin district of Iravan province (133, 248). It was founded as a result of the settlement of Gizilbashlar`s *Turkan* branch of Aghgoyunlu tribe unit in origin at the end of the 15th and at the beginning of the 16th centuries. As Turkman etnonym was mentioned in “The Book of Dada Gorgoud” epos (Ganturaly says to his father: “If you exist, you are to take a Turkman girl for me”), probably, Turkman named tribe came to Armenian territory in the composition of Oghuzes. In 1935

the village was named as *Dusagyug* in Armenian. See: Ashaghi and Yukhari Turkmanli.

Turkmansu – mountain in Echmiadzin district of Iravan province (133, 249). In 1918 the village was ruined after the banishment of its Azeri population. It is from the name of the Turkansu River.

Turkut – A village in Bazarchay region of Ravan province (169,156). It is misrepresentation form in speech the name consisting of words: “top” (a high mountain pasture) and “gar” (camp) in Turkish languages.

Turmashen – village in Darachichak region of Iravan khanate then, in Novobayazid district of Iravan province (136, 64). In the source of 1886, it was mentioned that only Armenians lived in the village (136, 64).

Turmush-Gishlaghi – village in Igdir region of Iravan province (170, 15). In the source, it was mentioned as a winter hut, belonged to Sahablu people (bid).

Tusgulu – village in Novobayazid district of Iravan province (133). In 1978 the village was named as *Lyusakunk* in Armenian. In 1988 the population of the village was expatriated to Azerbaijan.

Turshali – village in Sardarabad region of Iravan khanate (133). The village was not mentioned since the middles of the 19th century.

Turunkhanli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 249). In 1918 the village was ruined after the banishment of its Azerbaijani population. The village was called with the name of Turunkhanli tribe.

Tut – village in Surmali district of Iravan province (133). The village was called *Yukhari* (upper) *Tut*, after founding a new settlement named *Yeni* (new) *Tut* from it, since the middles of the 19th century.

Tutiya – village in Girkhbulag region, then in Echmiadzin district (133, 249) of Iravan khanate (159). In the source of 1728, it was mentioned as the one, attached to Chatgiran village. After the banishment of its Azeri population, the village was left with none to live in. Then, Armenians and a few Azerbaijanis settled there. In 1948 the village was named as *Sarenist* in Armenian. In 1948 the Azeri inhabitants of the village had to move to Azerbaijan. According to the information of 1728, it's a settlement founded from Chatgiran village (170, 33).

Tutluja – summer pasture in Alayaz mountain in Ravan province. “Alpuot people spend summer here” (169, 94).

Tutul – village in Iravan district of Ravan province (169, 57). Lifeless village.

Uchaghaj – mountain in Gafan region.

Uchdash – land in Krasnoselo region.

Uchdash – village in Maku region of Iravan province (23, 40). “Uch” is used in the meaning of *rock*.

Uchduz – winter hut in Meghri region.

Uchkilsa – monastery in Armenian province, in which Armenian Catholicos were placed in 1441. It's as *Echmidzin* in Armenian. The Christian church dated to 303, placed in the city, having founded by Valash from Arshaklar dynasty in Armaniya, was rebuilt in the shape of three tombs. That's why, it was called “Uchkilsa” (three churches) among the Turks dwelt in Armenia. For the first time Ruzbikhan Khunchi mentioned this name. In the source dated to the middles of the 18th century, it was mentioned what Echmiadzin means “The only (unique) son has gone down the Earth” (150, 6). It's as *Gadirveran* in “The Book of Dada Gorgoud”.

Uchkilsa – village in Khinzirak region of Iravan province (23, 47).

Uchlag Mazrasi – village in Iravan district of Ravan province (169, 65).

Uchtapa – names of two mountain peaks in Iravan uyezd of Iravan province (133, 255).

Uchtapa – village in Goyja region of Iravan khanate. In 1828-1832, the village was ruined after the banishment of its Azeri population. It's from the name of a hill, named as *Uchtapa*.

Uchtapa – village in Shirakel region of Iravan province (23, 130). “Another name is *Yukhari Ardaka*” (ibid). See: *Yukhari Ardaka*.

Uchtapa – mountain in Echmiadzin district of Iravan khanate (133, 255).

Uchtapalar – name of three mountain tops in Novobayazid district of Iravan province (133, 255).

Uchunju Arhaji – village in Surmali region of Iravan khanate (159). In 1919 the village was ruined after the banishment of its Azeri population. In the source of 1728, only the name of *Arhaji* village was noted (170, 15). Later, two new settlements were founded from this village and that's why, it was called “Uchunju Ar Haji” (The Third Ar-Haji). Supposedly, *Ar Haji* is a person name and Armenians from Lor, Akhlatian, Bukunis villages settled there (20, 182). Afterwards the population became mixed. In 1988 the Azerbaijani population of the village was banished to Azerbaijan. Another name was *Boyukduz*. It reflects the name of Saljug Oghuzs' Bukduz tribe. In the source of 1468, it was used as *Vagadi* (134, 167). In the middle ages, it was a village belonging to the old Tatev cloister of

Albany. Probably, it consists of the words *baga* - “god of fire” and *deh* - “village” in Persian and means “fire-worshippers’ village”.

Uchunju Garakilsa – village in Gukassian region. *Dzorashen* in Armenian since 1935.

Udfan – village in Echmiadzin district of Iravan province (133). The village was ruined after the banishment of its Azeri population in 1918. Probably, it consists of the words “oda” (khan’s hut) and “avan” in Turkish. It was misinterpreted in speech.

Udgun – village in Zangazur district (now in Sissian region) of Yelizavetpol (Ganja) province. It expresses the name of ancient Turkish originated Gun tribe. See: Ulgun.

Ughurbeyli – village in Iravan district (now Artashan region) of Iravan province (133, 152). In the source of 1728, it’s mentioned as a settlement attached to Dadilar village in Garni region (170, 9). After the settlement of Armenians, having come from Iran, the population of the village became mixed in 1828. In 1918 Azeri population of the village was banished. In 1945 the village was named as *Berkanush* in Armenian. It was founded as a result of the settlement of family, belonged to a landowner Ughurbey.

Ughurlu Gishlaghi – winter hut in Shirakel region of Iravan province (20, 129).

Ujan – village in Karbibasar region of Iravan khanate. It’s as *Ujan* in Echmiadzin district in the source belonging to the beginning of the 20th century. The population of the village was moved to Azerbaijan and Armenians settled there in 1905. It was first mentioned in the source of 1590. It’s known since 1728. It’s a borrowing. It was founded as a result of the settlement of families, coming from Uchan region of Anatolia in the middle ages. Probably, the region is from the name of *Ujan* city in the Southern Azerbaijan (it’s known since the 13th century).

Ujanis – village in Zangazur district of Yelizavetpol (Ganja) province. It’s as *Aganan* in the Armenian source of the 17th century. *Achan* was one of the districts in Sissian region in the middle ages. Probably, it was founded as a result of the settlement of families, coming from *Ujan* city of the Southern Azerbaijan.

Ulgur – mountain in Sharur-Daralayaz district of Iravan province.

Ulgun – village in Daralayaz region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1918. It’s the same in origin with the names of *Ulu-Gun* and *Gungishlag* villages. Probably, it expresses the name of *Gun* tribe, ancient Turkish in origin (see: 78, 65).

Ulagbatmaz – village in Zarzamin region of Iravan province in 1728. (23, 120).

Ulubulag – spring in Gafan region.

Uluglu – village in Agjagala region of Ravan province in 1590 (69, 189).

Uluglu – village in Shirakel region of Iravan province (20, 130). The other name is *Yolkechan* (ibid). See: Yolkechan. Originally: Ulu Gullu.

Ulujan – village in Zarzamin region of Iravan province (23, 121).

Ulukhanbeyli Gishlaghi – village in Karbi region of Ravan province in 1590 (169, 93).

Ulukhanli – village in Masis region of Zangibasar okrug in Iravan khanate (159). *Ulukhanlu* was in Iravan district (133, 252). It's mentioned in Girkhbulag region in the source (23, 45). In 1948 a part of the population and in 1988 the whole population was banished to Azerbaijan. At first it was called as *Narimanli* to the honour of N. Narimanov, the well-known Azerbaijani political figure and writer, in 1969 it was named as *Masis* in Armenian.

Ulu Sarvanlar – village in Masis region. The village was ruined at the beginning of of the 20th century. Another name is *Sarvanlar-Sis* – that's "Sarvanlar village in the vicinity of Sis village" (see: Sarvanlar). It expresses the name of Kangar's Sarvan tribe.

Ulyashikh – village in Darachichek district (in Razdan region) of Iravan khanate. In 1948 the population of the village was moved to Azerbaijan and the village was abolished. It was mentioned in the sources of 1728, that the village was also called as *Kabanli* (170, 52). It was called with the name of Ulyashik peak of the Pambak Mountain range. See: Ulashig.

Ulyashik – peak in the Pambak mountain range. The mountain was called with the name of "Ovliya shikh (sheikh) sanctuary".

Ulyashik – river in Novobayazid district of Iravan province.

Unva – village in Karbi region of Iravan province.

Urmiya – village in Iravan district of Iravan province. It's the name of a village, founded by Armenians, having come from Urmiya region of Iran in 1918. It is a borrowing. The name of Urmiya region is from the name of the Urmiya Lake. The name of the lake consists of the words *ur* (height) and *miya* (water, lake). In the reality the lake is situated on the 1300 *m* of height of the sea level.

Urmut – village in Daralayaz region of Iravan province. It consists of the word *Urum* (Byzantine, Greek) and affix *ut*, denoting plurality in ancient Turkish.

Urud – village in Borchali district (now in Stepanavan region of Armenia) of Tiflis province. It's in Jalaloghlu region, where Azeri Turks lived. Armenians settled in the village in the middle of the 19th century. Another name is *Soyudlu*. See: Soyudlu.

Urushbasar – river in Novobayazid district of Iravan province. It's the same in meaning with the toponyms *Urushten* in Maykop district in the Northern Caucasus and *Urush* in Samur district of Daghestan. See: Aghjagala.

Urut – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The village was named as *Vorotan* in Armenian in 1968. The Azeri population of the village was banished to Azerbaijan in 1988. For the first time, it's known since 1468, in the sources. It's the same in origin with the names of *Urut* villages in Ardahan and Borchali districts of Gars province in the 19th century. It has in common with the toponyms *Hadrut* in the Mountainous Garabagh, Azerbaijan and *Jar-Urt* (mountain name) in Borchali district in the 19th century. The name of *Rot-Pasian* in Armenian spelling in Artsak zone of Albany (now in the Mountainous Garabagh) is mentioned in the source of the 7th century. This name consists of *Urut* and *Pasian* (Turkish originated *Pasians*, having come with Saks in the 7th century BC) ethnonym. The meaning is unknown.

Urutmush – village in Surmali region of Iravan khanate. The village was ruined after the banishment of its Azeri population in 1828-1832.

Uruzpor – village in Goyja region in the source. It's from *Uruz* ethnonym and *por* (hollow) in Armenian. It's one of the toponyms, connected with Gipchags in the territory of Armenia. It's mentioned that one branch of Gipchags, having lived in the Southern Russian fields in the 12th century, was called as *Urusoba*.

Ushagan – village in Karbibasar region of Iravan khanate. It's as *Ushakan* in Girikbulag region of Iravan province in the source of 1728. It was one of the villages with mixed population in the middle ages. It's as *Oshakan* in the Armenian sources of the 5th century. It's from the name of the Oshakan Mountain. See: Oshakan.

Ushajig Ermani – village in Zarzamin region of Iravan province. Nobody lives now (ibid).

Ushajiglar – village in Zebil region of Ravan province.

Ushi – village in Echmiadzin district of Iravan province. It's mentioned as *Ush* in Girikbulag region of Iravan province in the source of 1728. Another name is “Kichik kand” – “Small village” (ibid). But *Ushi* village is also mentioned in that region. The Azeri population was banished and

Armenians coming from Turkey in 1915-1918 settled there. Though a few part of Azeri population returned and resettled in 1922, however, then, they were banished. It's also mentioned in the source, belonging to the beginning of the 18th century and to 1590. Probably, it's a borrowing. It's the same in meaning with the Ushba Mountain in Kutais province. The meaning is unknown.

Ustun – village in Daralayaz region of Iravan province. It's mentioned in the source of 1727, that the village was called as *Eam* and as *Dashagiran*. It consists of the words *dash* (rock, stone) in Azeri and *kuran* (camp) in Turkish. It's said in the source that the territory of this village was rocky.

Uz – village in Sissian region of Ravan province in 1590 (169, 361). It's taken from the name of an ancient Turkish *Uz* tribe (see: 78, 67).

Uzanabad – village in Girkhbulag region of Iravan province (170, 4).

Uzangi Mazrasi – village in Karbi region of Ravan province (169, 211).

Uzanli – village in Khinzirak region of Iravan province (23, 47). “Another name is *Iramli*” (ibid). “The inhabitants are from Shagiabad people” (ibid).

Uznud – village in Aghjagala region of Ravan province (169, 189). It consists of the words: “uzan” (a sort of grass to be eaten by cattle with great pleasure) and “ut” (grass) in Turkish languages.

Uzunabdalli – village in Garni region of Iravan province (170, 82).

Uzunad – village in Iravan uyezd of Ravan province (169, 59).

Uzunbulag – arable land in Karbi region of Iravan province (170, 63). In the source, it's mentioned that the arable land belonged to Karvansaray village (ibid). It's taken from the name of “Uzunbulagh” (a long spring). It has in common with *Uzunbulag* toponym in “The Book of Dada Gorgoud”

Uzundara – valley in Krasnaselo region.

Uzungishlag – village in Khinzirak region of Iravan province (23, 48). “It was also called as *Dirakchi*” (ibid). See: *Dirakchi*.

Uzunguney – mountain in Echmiadzin and Novabayazid districts of Iravan province (133, 251).

Uzunkhach – village in Daralayaz region of Iravan province.

Uzunlar – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (99, 422). Another name of the village is *Gachaghan* (99, 442). In 1967 it was named as *Odzun* in Armenian. After the settlement of Armenians coming from Turkey, Azerbaijanis were expatriated in the middles of the 19th century. According to the source of 1887, the population of the village was Armenians (99, 422). In the source,

belonged to the beginning of the 17th century, the name of Uzunlu village is mentioned in the Eastern Anatolia (90, 18).

Uzunlar – village in Novobayazid district of Iravan province (133, 251).

Uzunoba – village in Karbi region of Iravan province (170, 60). It was not mentioned in the sources since the beginning of the 20th century (133, 251).

Uzuntala – village in Gazakh district (now in Ijevan region of Armenia) Yelizavetpol province (133). The village was named as *Onut* in 1967 and as *Haykovit* in 1969 in Armenian. It was called *Argavand* (Oktomberian region) since 1947.

Vagudi – village in Zangazur district (now in Sissian district of Armenia) of Yelizavetpol province (133, 47). In 1918 the population consisting of Azerbaijani Turks was banished.

Vahravar – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province (133). It was named after the Vahravar River. The village was abolished as a result of collectivization in the 30s of the 20th century.

Va-Husseini – village in Daralayaz region of Iravan province (170, 140).

Valadli – village in Abaran region of Ravan province (16, 238).

Valiaghali – village in Martun district. Between 1829 and 1930, Armenians from Turkey settled there and afterwards the population of the village became mixed (159). In 1918 the main part of Azerbaijani Turks was banished. In 1946 the village was named as *Dzoraguygh* in Armenian. Between 1948 and 1949, the Azerbaijani population was moved. Probably, it's the loan word from Anatolia. In the 19th century, there were destroyed village and river called *Valiagha* in Gars district of Gars province (133, 50). *Valiagha* is the name of a landlord (150, 190). In the 15th-16th centuries, the names of landlords – Mahammad agha, Pirvali agha, Ahmad agha (agha means “master”) were known (135, 50).

Validagh – mountain in Iravan district of Iravan province (133, 50). Probably, it comes from the word *vali* (judge) in Arabian. It has the same meaning with the names of mountains *Validagh* (2, 54) in Yardimli and Sharur districts of Azerbaijan.

Valikand – village in Gazakh district (in Shamshadil district of Armenia) of Yelizavetpol (Ganja) province. The village was named as

Tsakhkavan in Armenian in 1939. It consists of a man's name *Vali* and the word *kand* (village).

Valikand – village in Mazra region of Iravan province (23, 61).

Valigah – village in Gazakh district (now in Shamshaddin district of Armenia) of Yelizavetpol (Ganja) province. In 1939 the village was named as *Tsakhkashen* in Armenian. It consists of the word *beli* (mountain plate) and *kaha* (cave, grotto) in Azerbaijani. As a matter of fact, there is a cave in the cliff near the village.

Valigenalu – village in Mazra region of Iravan province (170, 15).

Valijan – village in Surmali region of Iravan province (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks had been banished, the village was ruined. Probably, the village emerged in the result of the location of the families belonging to Valijan bey Turkiman (he was killed in Chaldiran battle in 1514), ameer of Gizilbashes' Ustajli tribe.

Valijan – village in Vedibasars region of Iravan khanate (159). Between 1828 and 1832, after the population consisting of Azerbaijani Turks had been turned out, the village was destroyed.

Valikhan Gishlagi – village in Zarzamin region of Iravan province (23, 122).

Valisurki – winter camp in Iravan district of Iravan province (133, 50). It consists of the word *beli* (mountain plate) in Azerbaijani and the word *sorug* – “salinity”, “saline land”, “salty lake in the mountains” (126, 517) in the Turkish languages. The word *sorug* (surug) has the same meaning with the name of the *Surkhab* (from the words *sorug* and *ep* “stopping-place” - 147, 1, 513-514 - in the old Turkish languages) fortress (in Mussa Kalankatli's “The History of Albany”, the distorted form of the name in Armenian is *Sirkharn*) in Shishtapa, to the north from the village Arab Kukal, in the summit of the Surkhaykhan Mountain, between the Turyanchay and Goychay valleys in Azerbaijan and with the name of the village Sirka-Tas in Gafan district. See: Ali Surguk.

Valiyasi – village in Vedibasars region of Iravan khanate (159). The name of the village was not mentioned since the middles of the 19th century. It consists of the word *beli* (mountain plate) and *yasti* (plateau as in the toponym *Yasamal* in Azerbaijan). The village was named after the place called “Valiyasi”.

Valiyasi – village in Surmali region of Iravan khanate (159).

Vanevan – village in Mazra region of Iravan province (23, 61).

Vang – village in Abnik region of Ravan province (169, 258).

Vangigovag – village in Abaran region of Iravan ptovince (170, 99). It means “vang (church) situated in poplar grove”.

Vang-Kharaba – village in Echmiadzin district of Iravan province (133, 48).

Vangtaghi – village in Zebil region of Ravan province (169, 332).

Vardenik – village in Sharur-Daralayaz district of Iravan province (133). In 1949 the population was moved to Azerbaijan and the village was abolished. It comes from the Persian word *varde*, which means “fortress”, “tower” (125, 584).

Vardenis – village in Goyja region of Iravan province (170, 12). It is the Armenian translation of the Azerbaijani word “Chichakli”.

Varga – village in Maku region of Iravan province (23, 40). “The population is from Dumbuli tribe” (ibid).

Varga – village in Sissian region of Iravan province (23, 150). “Another name is *Talibabad*” (ibid). See: Varga.

Varmaziyar – village in Zangibasara region (now Echmiadzin district) of Iravan khanate (159). In the middle of the 19th century, Armenians settled there and forced Azerbaijanis out. According to the information of 1886, the population of the village was Armenians. In 1946 the village was named as *Arevshat* in Armenian. It consists of the word *var* - “fortress”, “strengthened village” (see: 68) and a person’s name *Mazyar*. It has the same origin with the name of the village *Varmaziyar* in Nakhchivan.

Vartagul – village in Daralayaz region of Iravan province. Between 1828 and 1832, the population consisting of Azerbaijani Turks was turned out and the village was abolished (159). It consists of the word *var* - “the place of settlement” in Azerbaijani and *tagil* - “clayey, plantless flat” (126, 540-541) in the Turkish languages.

Vartanazor – village in Zangazur district (now in Meghri district of Armenia) of Yelizavetpol (Ganja) province (133, 49). In 1988, the population was banished to Azerbaijan. Another name is *Lak*. It emerged in the middle ages as a result of location of Lak tribe in the place called “Vartanazor” (103, 150).

Vartanis – village in Daralayaz region of Iravan province (170, 14). According to the information, belonging to the middle of the 19th century [Сборник сведений о Кавказе (The Collection of Information on the Caucasus), vol. 7, p. 247], the families of Milli tribe lived in this village.

Vartanli – village in Alexandropol district of Iravan province (133, 49). In 1830, after the Armenians from Turkey had been settled in the village, the population became mixed. In 1918 the population consisting of

Garapapag tribe was banished. In 1950 it was united with the neighbouring village Vartanes (20, 315). In 1953 it was named as *Xindzrut* and in 1955 as *Shaumian*. Compare: in the 19th century, *Vartanli* in Gars province and *Vardanli* in Oghuz district of Azerbaijan (133, 49).

Vartanol – village in Daralayaz region of Iravan province (32, 297). It is the distorted form of the name “Vartan-oghul” (Vartan’s son).

Vartayub – village in Daralayaz region of Iravan province (23, 59).

Vartnav – village in Alexandropol district of Iravan province (133, 490). The name was not mentioned since the end of the 19th century. As the toponym *Varta-Til* (133, 49) in Gaytag Tabasaran district of Dagestan province, it consists of the words *bard* - “stone” (145, 156) and *nov* in Persian.

Varzinak Mazra – mazra (a field of planting) in Darachichak region of Iravan province (170, 12).

Varzor – village in Darachichak region of Iravan province (23, 115). In the source the village was mentioned to belong to Mustafa, son of Bakir (ibid).

Vazgir – village in Girkhbulag region of Iravan province (170, 3). The original form is *Bozgir*. It consists of the word *boz* (grey), which indicates colour in Azerbaijani and the word *gir* - “low”, “height” in Turkish.

Vazirabad – mazra (a field of planting) in Girkhbulag region of Iravan province (170, 3). According to that source, “It belongs to Gishlagi-Pirverdi village” (ibid).

Vedibeyli – village in Iravan district of Ravan province (169, 63).

Vedichay – short river in Iravan district of Iravan province (133, 50). It was named after Vedi region.

Vedi-Sufla – village in Vedibasar region of Iravan province. It consists of the word *sufla* - “bottom” in Arabian and the toponym *Vedi*.

Vedi Ulya – village in Vedibasar region of Iravan province. It consists of the word *ulya* - “top, head” in Arabian and the toponym *Vedi*. It was noted as *Veti* (91, 16) in the Armenian source belonging to the beginnings of the 17th century. In the Turkish source of 1728, it was used as *Vadi Kabir* and *Vadi Sagir* (170, 10). It has the same origin with the name of Vedi (133) village in Lechkhum district of Kutaisi province in the 19th century. See: Boyuk Vedi.

Verinli – village in Abaran region of Iravan province (23, 54).

Vers – mountain (h. 3522 m) between Daralayaz and Goyja regions in the 19th century. As in oral speech the sound “y” transfers into the sound

“r”, it comes from the word *vays*, which means “precipice”, “mountain with river running at the foot“ in the old Turkish languages. See: Boz Abdal.

Veysallu – village in Daralayaz region of Iravan province (170, 13). In the source, it was mentioned that only three Muslim (Azerbaijani) families lived in this village (32, 267).

Virabdagh – mountain in Iravan district of Iravan province (133, 51). It was named after the Khor-Virab (in Armenian *khor* means “hollow”, “dungeon”, but the word *hor*, with adding “h” at the beginning, is old Turkish word) cloister.

Viranabdal – village in Iravan district of Ravan province (169, 64).

Virs – village in Mazra region of Iravan province in 1728 (23, 61). “Another name of the village is *Darband*” (ibid). It can be localized with one of the two Darbands, mentioned in “The Book of Dada Gorgoud” epos.

Yagdan – village in Borchali district (now in Stepanavan region of Armenia) of Tiflis province (133, 304). Istakhri (10th century) mentioned about *Yagtan* toponym near Barda (13, 88). It consists of the word “yag” - pine trees (see: Yagli) and the unknown word “tan” in Altai languages. The part “tan” in the toponym is the component of names as *Tanjik* (i.e. “little Tan”) in Albany, *Muslim-Tan Khirkhatan* [originally, from the words *Khirkha-Tan* (kirka - “the slope of the mountain branched out”, “solid rocky hill” in Turkish languages, for example, *Khirkha-Tala* village etc. in the area of Shaki- Zagatala)] in Garabagh in 1727 and *Bulu-Tan* (the village was named *Plitan* in Armenian after the settlement of Armenians here in 1828), *Kosh-Tan* in Artsak in the early middle ages. Supposedly, the second part of the toponym is fonetical shape of the Turkish originated word “ton” (g) - hill (126, 557) . See: Agdan.

Yaghar-Sadig – mountain in Sharur Daralayaz district of Iravan province (133, 304).

Yagli – village in Darakand-Parchenis region of Iravan khanate, then in Surmali district of Iravan province (133, 304). Since the ends of the 19th century, the village was not mentioned in the sources.

Yagli – mountain in Ardahan district of Gars province (133, 304). *Yagli-Guney* (a mountain) in Samur district of Daghestan province of the Northern Caucasus in the 19th century. It’s the same in meaning with toponyms as *Yagli-Tapa* (a mountain) in Shamakhi district, *Yagli Tapa* (a mountain) in Shaporan district of Kutaisi province, *Yaghlidara* (a river) in Zangazur district (133, 304), *Yaglichay* in Gazakh district, *Yaghla Vand* (a village) in Garabagh (133), *Yaglidara* in Ordubad region, *Yaghlidara* in

Turkey in the 19th century (93, 331), *Yaghliolum* (“olum” – mountain pass) in Turkmenistan. *Yaghliy Boghaz* in the Eastern Anatolia was mentioned in an Armenian source of the 17th century (90, 19). *Yaghli-Bayat* village in Anatolia was also known in the middle ages (36, 404). Some of these toponyms are from the word “yagh” - (a pine grove, covered with moss, pine trees) in Mongolian. It’s the same in meaning with the word “yagh” in *Yaghibulag* hydronym in Kohna Dahar village of Ismailly region in Azerbaijan. Supposedly, the word “yagh” in some toponyms is in the meaning of a pasture, supporting the much fatness of cattles’ milk.

Yagli Dash – mountain in Novobayazid district of Iravan province (133, 223). Another name is Seyidlar. See: Yaghlidagh.

Yaglija Yaylaghi – village in Aghjagala region of Ravan province (169, 194). In the meaning of “summer pasture with rich grass”.

Yagmurlu – village in Maku region of Iravan province (23, 43). It’s the same with the name of *Yagmuroghlu* village in Ardahan district of Gars province in the 19th century (133, 304). Supposedly, it’s a tribe name.

Yagubi – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The village was ruined after the banishment of its Azeri population in 1918.

Yagublu – village in Alexandropol district of Iravan province (133, 305). Armenians coming from Turkey also settled in the village in 1878. The village was named as *Gugark* in 1945. Since 1980 it’s the center of Gugark region. In 1988 the Azeri population of the village was expatriated. It’s the same with names of *Yagublu* villages (133, 305) in Borchali district in the 19th century.

Yagublu – village in Echmiadzin district of Iravan province (133, 305). The village was ruined after the banishment of its population in 1918. Another name is *Taza-Kalash*.

Yagublu – village in Gugar region. In 1918 the Azeri population of the village was moved to different places. In 1946 the village was named as *Meghrut* in Armenian (6, 172).

Yagut Darvish – village in Abaran region of Ravan province. Another name is *Chaman-Goy* (169, 236).

Yagut Darvish – village in Abaran region of Ravan province. Another name is *Bazarjig* (169, 237).

Yahar-Sadikh – mountain in Sharur-Daralayaz district of Iravan province (133, 304).

Yakhachukhuru Mazrasi – village in Garni region of Ravan province (169, 196). It’s in the meaning of “an arable land in the valley of the river”.

Yakhshijan – village in Garni region of Ravan province (169, 204). The village was also mentioned as Taghibeli in the source (23, 100).

Yalagli – village in Mazra region of Iravan province (23, 61).

Yamagli – village in Zangazur district of Yelizavetpol (Ganja) province. After the banishment of its Azerbaijani population, the village was ruined in 1918. It consists of the words: “yam” (post station) in Mongolian and “agil” (a yard for keeping sheep) in Azerbaijani.

Yamanjali – village in Garnibasari region (see: 159) of Iravan khanate, then in Iravan district of Iravan province (133, 305). It's as *Yamanchali* in the source of 1728 (170, 82). In 1818 the Azeri population of the village was expatriated (11, 164) and Armenians coming from Turkey settled there. In 1922 a part of Azerbaijanis returned back. In 1967 the village was named as *Dekhsut* in Armenian. The meaning is unknown.

Yanig – village in Novobayazid district of Martuni region in Iravan province (133, 306). It's as *Yanikh* in the source (ibid). The Azeri population of the village was banished and Armenians coming from Turkey settled there in 1918. In the 30s of the 20th century, the village was liquidated. It was called with the name of “Yanig gala” (burned castle), situated near it.

Yanig – village in Iravan district of Iravan province (133, 306). It was not mentioned in the sources since the ends of the 19th century.

Yanigpaya – village in Gazakh district (now in Krasnaselo region of Armenia) of Yelizavetpol (Ganja) province (133). In 1978 the village was named as *Meshakand*. In 1988 the Azeri population of the village was expatriated to Azerbaijan. The village was founded on the basis of summer pasture in the middles of the 19th century. The summer pasture expresses the name of the place “Yanyg paya” (burned cattle shed).

Yanshag – village in Zarzamin region of Iravan province (23, 120).

Yantapa – mountain in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 306).

Yapalagli – winter hut in Gazakh district (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, the village was liquidated.

Yappa – village in Vedibasari region of Iravan khanate, then in Iravan district (133, 306) of Iravan province. In 1918 the Azeri population of the village was expatriated (11, 164). Later, a part of it returned back. In the 30s of the 20th century, the village was liquidated in connection with collectivization.

Yappa – village in Garnibasar region of Iravan khanate (159). In the 30s of the 20th century, the village was ruined.

Yaragli Bujag – village in Vedibasar region of Ravan province (169, 226).

Yaraligulu – arable land belonging to Damjili village in Abaran region of Iravan province (23, 110).

Yarasiz – arable land belonging to Shivanjig village in Abaran region of Iravan province (23, 113). It's a misrepresentation of the name consisting of the words "yar" (rock on the bank of the river) and "saz" (reedy) in Turkish languages.

Yarbashi – village in Abaran region of Iravan khanate (159). It's as *Yarbash* in the source of 1590 (169, 236) and 1728 (23, 111). After the banishment of its Azeri population, the village was ruined. It's taken from the words "yar" (ravine, rock on the bank of the river) and "bashi" (above) in Turkish languages. According to the information of 1728, it was founded as a result of the settlement of a group of families, coming from Abaran village to a place called "Yarbashi" ("top of the ravine") (170, 101).

Yardasti – arable land belonging to Shahab village in Girkhbulag region of Iravan province (23, 77). It belonged to Bakir, the son of Ibrahim (ibid). It consists of the words "yar" (the rock on the bank of the river, ravine) in Turkish languages and "dasta" (side) in Persian.

Yardmaz – mountain in Novobayazid district of Iravan province (133, 306). Originally, *Yardimez*. It consists of the words "yar" (precipice, ravine) and "mes", "mez" (the sunny side of the mountain) (see: Gorkhmaz) in Turkish languages. It's the same in meaning with the name of the *Yartmaz* Mountain (133) in Javanshir district in Azerbaijan in the 19th century.

Yareli Dervish – village in Abaran region of Ravan province (169, 234).

Yarimja – village in Abaran region of Ravan province (169, 234). In the middle ages "yarymja" meant a settlement, founded as a result of the settlement of the definite part of the population of the definite village, having come from abroad. Yarimja compensated the taxes together with maternal village.

Yarimja – arable land in Abaran region of Iravan province (170, 99). It is a name of the arable land belonging to Gunbadli (see) village (170, 99).

Yarkharab – village in Aralig region of Iravan province (170, 42). It's in the meaning of "surface ruined rock on the bank of the river).

Yarkharab – village in Girkhbulag region of Iravan province (23, 84). Another name is *Garniyirig* (see: Garniyarig) and *Yolchakan* (ibid).

Yarpizli – village in Novobayazid district in Vardenis region of Iravan province (133, 306). It's as *Yarpuzlu* in the source (ibid). In 1948 the population of the village was moved to Azerbaijan and Armenians settled there. In 1967 the village was named as *Lchavan* in Armenian. It was founded on the basis of winter hut in the middles of the 19th century. And the winter hut was called with the name of a place, named “Yarpizli”.

Yartapa – mountain in Sharur–Daralayaz district of the Iravan province (133, 306). It consists of the words “yar” (ravine, precipice on the bank of the river) in Turkish languages and “tapa” (hill) in Azerbaijani.

Yasagli – village in Karbibassar region of Iravan khanate (133). It was not mentioned in the source of 1590 (169, 92). It was not mentioned in the sources since the middles of the 19th century. It's as *Yazagli* in the source of 1727 (170). It consists of the words “yazi” (plain on the bank of the river) and “agil” (sheep yard) in Turkish languages.

Yasaul – mountain Alexandropol district of Iravan province (133, 93). It consists of the words “yas” (yastan) - flat place on the slope of the mountain and “ul”- highland, mountain (147, I, 594). It's the same with toponym *Yasamal* (an area with few clination on the slope of the mountain) in Azerbaijan (9, 158).

Yasaul – ruined village in Alexandropol district of Iravan province (133, 93).

Yasaullu – village in Iravan district of Iravan province (169, 64).

Yasavul – village in Alexandropol district of Iravan province (133, 93). In the source of 1728, it's mentioned as a village in Shirakel region (23, 132). “Another name is *Aghkilsa-Gadim*” (ibid). In 1878 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there (6, 172). In 1945 the village was named as *Hovunk* in Armenian. Yasaul tribe was mentioned in “Injarud lowland” (i.e. in Injarud winter hut) of Garabagh area in the source of 1588 (167, 214). In Safavilar's time, a person who carried out decree or law was called *yasavul*. Yasavul (originally, *yasaul* in Mongolian) was also the chief of the assemblies and ceremonies.

Yashil – village in Echmiadzid district of Iravan province (133, 307). It was mentioned as a village in Karbi region in the source of 1728 (23, 90). It is as *Yeshil* in the same source (170, 52). In 1918 the Azeri population of the village was expatriated and Yezid Kurds coming from Turkey settled there. In 1946 the village was named as *Kakavadzor* in Armenian.

Yashillar – village in Karbi region of Ravan province (169, 94).

Yastiyolum – village in Goyja region in the source dated from the beginning of the 18th century (150, 361). It consists of the words “yasti” (yastan) (see: 8) in Azerbaijani and “olum” (pass) in Turkish languages. See: Askulum.

Yatdish – village in Surmali district of Iravan province. In 1919 the Azeri population of the village was expatriated and the village was ruined. The meaning is unknown.

Yavarkandi – village in Daralayaz region of Iravan khanate (159). The village was ruined after the banishment of its Azeri population in 1920 (159).

Yayji – village in Daralayaz region of Iravan province (23, 57). It expresses the name of Turkish originated tribe *Yayji*. It's one of the 8 *Yayji* villages, existing in the Southern Caucasus in the 19th century (133, 305).

Yayji – village in Surmali region of Iravan khanate (159). It's known since 1728 (170, 15). After expatriating of its Azeri population, the village was ruined in 1918. It's taken from the name of *Yayji* tribe of Oghuzes.

Yayji – village in Girkhbulag region of Iravan khanate, then Iravan district of Iravan province (133, 305). It was mentioned as a village in Girkhbulag region of Iravan province in 1728 (28, 80). “It is situated near Kamal village” (ibid). The village was ruined after the banishment of its population consisting of Azerbaijani Turks in 1828 (159). It was noted in the sources, that it's known since 1660 (135, 87).

Yayji – village in Darachichak region of Iravan khanate (159), then Novobayazid district (136, 64) of Iravan province (133, 305). In the 70s of the 19th century, after the banishment of its Azeri population, Armenians coming from abroad settled there. According to the information of 1886, the population of the village was Armenians (136, 64). In 1978 the village was named as *Tsovabert* in Armenian. According to the Armenian source dated from the 17th century, the name of the village was *Yayjilar*.

Yayji – village in Daralayaz region of Iravan province (170, 305), then in Sharur-Daralayaz district of Iravan province (133, 305).

Yayji – village in Igdir region of Iravan province (23, 66).

Yayji – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 305). After the banishment of its Azeri population, Armenians coming from Turkey settled there in 1918. In 1968 the village was named as *Garjis* in Armenian.

Yayji Mazrasi – village in Aghjagala region of Ravan province (169, 195).

Yaylakhli – village in Zanzagur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133). Another name is Mehdikand. After expatriating of its Azerbaijani population, the village was ruined in 1918.

Yazyurasi – river in Yekhegnadzor region.

Yeganlar – village in Alexandropol district of Iravan province (133, 91). Local pronunciation form is as *Akanlar*. After the banishment of the Azeri population in 1878, Armenians coming from Turkey settled there in 1880 (6, 170). In 1946 the village was named as *Arevshat* in Armenian. In 1949 the population of the village was moved to Azerbaijan. It's the name of a stock, founding the village. It has something in common with ethnonym Gazilig Goja oghlu (son) Yekan in “The Book of the Dada Gorgoud”. It's taken from the name of Ustajli tribe's *Yegan* branch of Gizilbashlars. It's the same in origin with *Yegankand* village in Masalli district.

Yegunyaghish – mountain in Surmali district of Iravan province (133, 91). The word “yaghish” in oronym is taken from a person name “Yeghishe”.

Yeddigol – seven little lakes on one of the Alayaz Mountain peaks. It was named as *Yotjur* in Armenian (6, 126).

Yeddigardash – village in Jighindara area of Vedibasar region.

Yekdanki – village in Goyja region in the middles of the 18th century (150, 361). It consists of the words “yek” (one) and “larga” (district, hamlet) in Persian. See: Dudangi and Sedanki.

Yekjug – village in Zarzamin region of Iravan province (23, 120).

Yeknar – village in Shirakel region of Iravan province (23, 129).

Yeldaghi – winter hut in Noyemberian region. In the 30s of the 20th century, the village was liquidated in connection with collectivization and joined to neighboring Lanbali village. The winter hut expresses the name of *Yeldaghi*, situated at the bottom of it.

Yeldoghmaz – village in Echmiadzin district of Iravan province (133, 92). The village was liquidated since the ends of the 19th century. It consists of the words “yal” (the crest of the mountain) and an unknown toponym “Dogmaz”.

Yelgirmaz – village in Igdir region of Iravan province (23, 69).

Yelgovan – village in Girkhbulag district in Abovian region of Iravan khanate. It's known since 1590 (169, 56). In 1829 Armenians coming from Turkey settled there. In 1948 the Azeri population of the village was moved to Azerbaijan. In 1965 the village was named as *Kotayk* in Armenian.

Yelinja – mountain in Zangazur district (now in the part of Zangazur, which belongs to Armenia) of Yelizavetpol (Ganja) province (133, 92).

Yellidara – village in Zar region of Ravan province (169, 236).

Yellidara – river, which falls into the Arpachay River, running through Gukassian region. The length is 22 km. It's taken from the name of *Yellidara*, from which it flows down (6, 119).

Yellidara Goyja – village in Zarzamin region of Iravan province in 1728 (23, 127).

Yellija – village in Iravan district of Iravan province. The pronunciation form between the local people is as *Illija*. In 1949 the population of the village was moved to Azerbaijan and the village was liquidated (133, 92).

Yellija – village in Alexandropol district of Iravan province (133, 92). After the banishment of its Azeri population, the village was ruined in 1918. In the 19th century, there were 5 *Yellija* villages in Iravan province (133).

Yellija Garagoyunlu – village in Novobayazid district of Iravan province (133, 92).

Yelliyurd – summer pasture in Spitak region.

Yemazli – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 92). In the 30s of the 20th century, the village was liquidated in connection with collectivization and the inhabitants were moved to Khalaj and Okhdar villages (20, 44). See: Ashaghi Yemazli. A misrepresentation of “Amasiyali”. It was founded as a result of the settlement of families, coming from Amasiya. See: Amasiya.

Yenajak – village in Garni region of Iravan province (170, 89).

Yengija – two villages in Sharur Daralayaz district of Iravan province (133, 92). In 1946 the village was named as *Ganzak* in Armenian. After its Azeri population was moved to Azerbaijan, the village was ruined in 1950. Firstly, it was mentioned in 1728 (170, 14). Formerly, *Yengija* and *Yenija* denoted a settlement, having founded by a group of families in commune land, belonging to the village, where a settled way of life was carried out. The settlement called as *Yengija* (Yenija), remained in the composition of maternal villages and compensated taxes together with them.

Yengija – village in Vedibasir region of Iravan khanate (159). In 1949 the population was moved to Azerbaijan and Armenians settled. In 1991 the village was named as *Sisivan* in Armenian.

Yengija – village in Zangibasar region of Iravan khanate (159). In 1946 it was named as *Norabats* in Armenian. In 1950 the Azeri population of the village was moved to Azerbaijan and Armenians settled there.

Yeni Artik – village in Talin region. It was also called as *Gizil-Yatag*. *Artik* is one of the new villages, having founded by Azerbaijani inhabitants after Armenians had ruined it in 1878 (6, 172). In 1946 the village was named as *Nor Artik* in Armenian. In 1988 the population of the village was expatriated to Azerbaijan. See: Artik.

Yeni Bashkand – village in Gazakh district (now in Tashir region of Armenia) of Yelizavetpol (Ganja) province (133). In 1946 the village was named as *Nor Bashyug* in Armenian. In 1949-1950, the village was liquidated after its inhabitants were moved to Azerbaijan.

Yeni Dehkada – village in Girikbulag region of Iravan province (23, 83).

Yeni Gishlag – village in Girikbulag region of Iravan province (170, 3). It was also mentioned as *Akhi Aghtapasi* in the source (ibid).

Yeniya – village in Zangibasar region of Iravan khanate (159). In 1948-1949, the population of the village was moved to Azerbaijan and Armenians settled there.

Yeniya – village in Abnik region of Ravan province (169, 257).

Yeniya – village in Aghjagala region of Ravan province (169, 189).

Yeniya – village in Zebil region of Ravan province.

Yeniya – arable land in Aralig region of Ravan province (169, 268). It was mentioned as “Yeniya village near the Araz River” (23, 70).

Yeniya – village in Karbi region of Iravan province (170, 9).

Yeniya – village in Igdirdir region of Iravan province (170, 20).

Yeniya – village in Garni region of Iravan province (23, 50).

Yeniya – village in Zarzamin region of Iravan province (23, 120).

Yeniya – village in Daralayaz region of Iravan province (23, 59). In the source, it was mentioned that two Armenian families lived in the village (32, 296).

Yeniya – village in Darachichak region of Iravan province (23, 115).

Yeniya – village in Girikbulag region of Iravan province (23, 75).

Yenijak – village in Vedi region of Iravan province (23, 105).

Yenijeyi Islamiyya – village in Aralig region of Ravan province (169, 268).

Yenijeyi Isa Chalabi – village in Aralyg region of Ravan province (169, 266).

Yenijeyi Polad – village in Zar region of Ravan province (167, 328).

Yenijeyi Rumlu – village in Armus region of Ravan province. Another name was *Chobanlar* (169, 251).

Yenikand – village in Vedi region. In 1918 Armenians also settled in the village and then the inhabitants lived in mixture. In 1946 the village was named as *Garovan* in Armenian. In 1949 the population was moved to Azerbaijan.

Yeni Karyer – village in Garni region of Iravan province (23, 101). “Another name is *Muhammadabad*” (ibid).

Yeni Keyti – village in Novobayazid district of Iravan province (136, 60). See: Keyti.

Yeni Kilsa – village in Gugar region. In 1988 the population of it was expatriated to Azerbaijan.

Yenikoy – village in Alexandropol district of Iravan province (133, 92). In 1878 inhabitants consisting of Azeri Turks were expatriated and in 1886 Russians settled there. In 1946 the village was named as *Kharkov*.

Yeni Talish – village in Karbi region of Iravan province (23, 90). See: Gadim Talish.

Yeramshili – village in Karbi region of Iravan province (23, 93).

Yeranos – village in Iravan district of Iravan province (133, 92). In 1949 the population of the village was moved to Azerbaijan. It’s an Armenian pronunciation form of the ancient Turkish originated *Aran* tribe. See: Eranos.

Yeritsatumb – village in Zangazur district (now in Gorus region of Armenia) of Yelizavetpol (Ganja) province (133, 93). In 1949 the village was named as *Bartsravan* in Armenian. Supposedly, it consists of the words “eriza” (precipitous rock) in Persian and “tumb” (salient, round) in Turkish languages. It is the same in meaning with the name of *Dombabina* (Zagatala region) village in Azerbaijan.

Yigrig – summer pasture in Karbi region of Ravan province. It’s read in the source: “People of Zaviyya village spend summer here” (169, 94). It’s taken from the name of ancient Turkish originated *Ugrak* tribe (see: 78). It is the same in origin with the name of *Igrig* village in Guba region.

Yoghunsu – river in Yekhegnadzor region.

Yolagaldi – village in Maku region of Iravan province in 1728 (23, 41).

Yolayriji – winter hut in Gazakh region (now in Krasnoselo region of Armenia) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, the winter hut was liquidated in connection with the collectivization .

Yolchuvirana – village in Vedi region of Iravan province (169, 220). It is in the meaning of “Yolchular village near kharaba (ruins)”.

Yolchular – village in Abaran region of Iravan province (170, 99).

Yonjali – village in Karbi region of Ravan province (169, 83). Originally: Onjalli. It expresses the name of *Anja* tribe of Gypchags in origin. It is the same in origin with the name of *Onjalli* (Zagatala region) village in Azerbaijan.

Yonjalig – district in Iravan region.

Yolkasan – village in Karbi region of Ravan province (169, 211). In the source, it was shown that *Yolkasan* is a canal name and this name was given to it because the canal blocks the way (transit way) (170, 75).

Yolkechan – village in Shirakel region of Iravan province (170, 134). In the source the village was called also *Uluklu* (ibid).

Yukhari Abdallar – village in Garni region of Iravan province (23, 103). It expresses the name of ancient Turkish originated Abdal tribe. See: Abdallar.

Yukhari Avdali – village in Iravan province (150, 350). It is the misrepresentation of “Yukhari Abdallar”. See: Abdalli.

Yukhari Aghbash – village in Iravan district in Artashan region of Iravan province (133, 3). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1922 the inhabitants returned back. In the 2nd half of the 20th century, Azerbaijanis were forced to move away. In 1946 the village was named as Abovian. See: Ashaghi Aghbash.

Yukhari Aghdam – village in Gazakh district (now in Ijevan region of Armenia) of Yelizavetpol (Ganja) province (133, 4). See: Aghdam.

Yukhari Aghdan – village in Ijevan region. Aghdan since 1967.

Yukhari Aghtala – village in Borchali district (now in Tumanian region of Armenia) of Tiflis province (133, 24). In 1918-1920, Armenians coming from abroad settled in the village. In 1949 the village was joined to Shinikh farm. In 1988 the Azeri inhabitants of the village was expatriated. Originally: Yukhari Akhtali. It's a settlement, founded from Akhta village.

Yukhari Aghjagala – village in Iravan district (Talin region) of Iravan province (133, 4). In 1918-1919, Armenians settled in the village. In 1946 the village was named as *Verin Bazmaberd* in Armenian. It's taken from the name of Aghjagala castle near it. See: Aghjagala and Ashaghi Aghjagala.

Yukhari Aghkorpu – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 5). In 1918 the village was ruined after the banishment of its Azerbaijani population.

Yukhari Adyaman – village in Novobayazid district of Iravan province (133, 7). In 1945 the village was named as *Verin Getashen*. In 1948-1951,

the population of the village was moved to Azerbaijan and Armenians settled there. See: Adyaman.

Yukhari Akhta – village in Darachichak region of Iravan khanate (159). In the 70s of the 19th century, Azerbaijanis were expatriates and Armenians settled there. According to the information of 1886, the inhabitants of the village were Armenians (136, 60). In 1940 the village was named as *Tsakhnapuyr* and in 1979 as *Lernanis* in Armenian. See: Akhta.

Yukhari Alagoz – village in Iravan district of Iravan province (133). See: Alagoz.

Yukhari Alchali – village in Novobayazid district (then in Martuni region) of Iravan province (133, 14). Another name is as *Garsaggal Mollali* (20, 303). In the source of 1728, it was named as *Alchali* (170). After *Ashagi Alchali* settlement was founded from it, it was called as *Yukhari Alchali*. The village took its name from the Alchali River, running from there. In 1918 Armenians coming from Turkey also settled there. In the 30s of the 20th century, the Azeri population of the village was forced to move away. In 1968 the village was named as *Atsvanist* in Armenian. See: Alchali.

Yukhari Altuntakht – village in Goyja region (now in Martuni region of Armenia) of Iravan khanate (159). See: Altuntakht.

Yukhari Andi – village in Gafan region (60, 64). In the 30s of the 20th century, the village was named as *And Verik* in Armenian. See: Andi.

Yukhari Aylanli – village in Echmiadzin district of Iravan province (133, 8). It's as *Aylanlu* in the source (ibid). In the 19th century, another name of the village was as “Alyanli Abdurrahman”, which means “Aylanli (village) near Abdurraman (village)”. In 1918 Armenians coming from Turkey settled there. In 1946 the village was named as *Tsakhkunk* in Armenian. In 1948 Azerbaijanis of the village were moved to Azerbaijan. There are two conceptions about the origin of the toponym: 1) according to expression “Pasini Kara, Arvan castle near Darband” (chapter 3) in “The Book of Dada Gorgoud” can be supposed that the name of the village is connected with the name of Avran castle and Aylanli is its phonetic form; 2) local pronunciation form is *Aklanli*. In the Turkish source of 1728, the village was mentioned as *Aklanlu* (170, 59). According to that we can suppose the real name of the village was *Aklanli* and *Aylanli* is its phonetic form. In the source was mentioned that Aklanli people lived in winter in Chalaberti region of Ganja area and Shir region of Barda area (167). See: Aylanli.

Yukhari Alimargus – village in Abaran region of Iravan province (23, 114). *Alimargus* means “Margus’ people (tribe)”.

Yukhari Ardana – village in Shirakel region of Iravan province (23, 113). “Another name is *Uchtapa*” (ibid).

Yukhari Armik – village in Iravan district of Iravan province (133). In 1949 the village was ruined after its Azeri inhabitants were moved to Azerbaijan. See: Armik.

Yukhari Bandovan – village in Amasiya region. It’s a settlement founded in 6 km from Ashaghi Bandavan (see) village for Armenians in 1951. It’s taken from the name of Ashaghi Bandovan village.

Yukhari Bashiki – village in Iravan district of Iravan province (133, 33). See: Bashiki.

Yukhari Beydili – village in Talin region. In 1918 the village was ruined after the banishment of its Azeri population. It’s taken from the name of *Beydili* tribe of Saljug Oghuzs. See: Beydili.

Yukhari Boyukbighi – village in Aghjagala region of Ravan province (169, 190). See: Bikh.

Yukhari Chadirghan – village in Vedi region of Iravan province (23, 52). In the same source, it was mentioned as *Chatgiran* (ibid).

Yukhari Chambarak – village in Gazakh district (now in Armenia) of Yelizavetpol (Ganja) province. In the 30s of the 20th century, it was the name of the center of Chambarak region.

Yukhari Chanakhchi – village in Iravan district of Iravan province (133, 279). See: Chanakhchi.

Yukhari Charbakh – village in Iravan district of Iravan province (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled. In 1925 the population of the village returned back. It’s taken from the name of “Chahar bagh”, a yard belonged to Iravan khans.

Yukhari Charigchi – village in Surmali district of Iravan province (133, 280). The village was ruined after the banishment its Azeri population in 1918. Originally: Chirakchy. It expresses the name of Turkish origined *Chirak* tribe.

Yukharichiman – ruined village in Gafan region.

Yukhari Chimankand – village in Surmali district of Iravan province (133). Another name is *Garabaghlar*. See: Yukhari Garabaghlar.

Yukhari Chiragli – winter hut in Echmiadzin district of Iravan province (133, 82). It’s connected with the name of *Chirag* castle in the 19th century (133, 82).

Yukhari Chobandara – village in Iravan district of Iravan province (133). The village was liquidated at the beginning of the 20th century.

Yukhari Dashdigdada – village in Aghjagala region of Ravan province.

Yukhari Damirchili – village in Talin region of Iravan khanate. In the source of 1590, it's as *Damirchili* (169, 63). After *Ashagi Damirchili* village was founded from it, the village was called as *Yukhari Damirchili* in the middles of the 19th century.

Yukhari Digah – village in Surmali district of Iravan province (133). In 1919 the village was ruined after the banishment of its Azeri population. After *Ashaghi Digah* village was founded from it, the village was called as *Yukhari Digah* in the middles of the 19th century. See: *Ashaghi Digah*. The name of the village consists of a word “digah” (an arable land in highland, a field, where is impossible to irrigate) in Azerbaijan and the root of the word is “tik” (dik) in Turkish and “gah” (place) in Persian.

Yukhari Galagut – village in Iravan district of Iravan province. After the banishment of its Azeri population, the village was ruined in 1918. See: *Ashagi Galagut*.

Yukhari Galaguz – village in Echmiadzid district of Iravan province (133, 110). It's as *Kalakuz* in the source (ibid). It was not mentioned in the sources after the ends of the 19th century. It represents *Galaguz* ethnonym. See: *Ashagi Galaguz*.

Yukhari Ganlija – village in Akhurian region. In the 70s of the 19th century, the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. According to the source of 1886, the population of the village was Armenians. In 1946 the village was named as *Marmashen* in Armenian. After another settlement (*Ashagi Ganlija*) was founded from *Ganlija* village, it was called as *Ganlija*. It expresses the name of ancient Turkish originated *Kangli* (Ganli) tribe. See: *Ganlija*.

Yukhari Garabagh – village in Vedi region of Ravan province (169, 221).

Yukhari Garabaghlar – village in Iravan district of Iravan province (133, 286). Another name is *Chimankand*. It was founded as a result of the settlement of *Garabagh* tribe of *Kangarlilar*. See: *Garabaghlar*.

Yukhari Garagoymaz – village in Iravan district of Iravan province (133, 117). It's known since 1590 (169, 269). In 1920 the Azeri population of the village was expatriated. Armenians coming from Turkey settled there in 1922 (6, 173). In 1946 the village was named as *Verin Sasushen* in Armenian. See: *Gargoymaz*.

Yukhari Garakilsa – village in Gugark region. In 1988 the population of the village was expatriated to Azerbaijan. See: Garakilsa.

Yukhari Garanlug – village in Novobayazid district of Iravan province (133, 118). See: Ashaghi Garanlig.

Yukhari Garanlug – village in Surmali district of Iravan province (133, 118).

Yukhari Garirli – village in Surmali district of Iravan province (133, 124). It's as *Katerlu* in the source (ibid). After the banishment of its Azeri population, the village was liquidated in 1918. Originally: Yukhari Gatarli. It's taken from the name of Turkish originated *Katar* tribe.

Yukhari Garkhun – village in Echmiadzin district of Iravan province (133, 123). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In 1946 the village was named as *Djararat* in Armenian. It was founded as a result of *Karkin* tribe of Saljug Oghuzs. See: Ashaghi Garkhun.

Yukhari Gilan – village in Karbi region of Ravan province (169, 202).

Yukhari Gilijan – village in Surmali region of Iravan province (23, 64).

Yukhari Gizilviran – village in Talin region of Ravan province (169, 249).

Yukhari Godakli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1918 the Azeri population of the village was expatriated. In 1922 a part of Azerbaijanis returned and resettled. In 1988 the Azeri population of the village was expatriated to Azerbaijan. It was founded as a result of the settlement of the families coming from *Kotak* (*Kotayk* in Armenian sources) region of Iravan province. The region expresses the name of ancient Turkish originated *Katak* tribe. See: Katak.

Yukhari Gozaldara – village in Echmiadzin district of Iravan province (133). In 1918 the Azerbaijani population of the village was expatriated and Armenians coming from Turkey settled there.

Yukhari Grampa – village in Surmali district of Iravan province (133, 166). Another name was *Allahverdi*. After the settlement Ashagi Grampa was founded in this village, it was called as *Yukhari Grampa*. See: Grampa.

Yukhari Gulluja – village in Shirakel region of Iravan province (23, 124). It is also called as *Alishanli* (ibid).

Yukhari Gulubeyli – village in Iravan district of Iravan province (133, 147). In 1918 the Azeri inhabitants of the village were expatriated and Yezid Kurds (Balbases) coming from Turkey settled there. *Gulubey* was taken from a person name (landowner).

Yukhari Guluduzu – village in Sharur-Daralayaz district of Iravan province (133). It was called as *Guluduzu* in the 1st half of the 19th century. In the 30s of the 20th century, connected with the collectivization, the village joined to Ashaghi Guluduzu. After its the Azeri population had been moved to Azerbaijan, the village was liquidated in 1949-1950.

Yukhari Gurbaghali – village in Garni region of Iravan province (23, 101). See: Gurbaghalu.

Yukhari Gulyasar – village in Iravan district of Iravan province (133, 138). It's as *Guyulu Hasar* in the source (23, 49). It was called as *Gulasar* in Artashat region till 1988. The village was called as *Yukhari Gulyasar* after Ashagi Gulyasar village was founded from it in the 1st half of the 19th century. After Armenians coming from abroad settled in the village, the population lived in mixture in the 70s of the 19th century. In 1886 the population of the village consisted of Azerbaijanis and Armenians. In 1945 the village was named as *Pambakoban* in Armenian. In 1978 it was called as *Byuraban*. In the source of 1590, the village was mentioned as *Goyluhasar* (169, 206). In the source, the village was also called as *Bijav* (ibid). This name had been brought from Anatolia by the kin, belonged to Rumlu tribe (see: 15 and 24), that joined to Gizilbashlar. In the middle ages, this tribe lived in Koyulhisar, Chorum, Tokat, Amasiya, Bayburt and Ispir provinces of Anatolia (34, 163). A part of them, having lived in *Koyulhisar* region, came to Iravan province, settled there and gave the name of maternal village to a new founded one. Supposedly, *Koyul Hisar* toponym in Anatolia consisted of the words “kevil”, “kevul”, “kovul” (a shelter made by artificial way under the ground; home under the ground) (see: Gulustan) originally in Persian and “hisar” (fence, hill, cyclopic building) in Arabic.

Yukhari Guzugulu – village in Karbi region of Iravan province (23, 92).

Yukhari Ilkand – village in Shirakel region of Iravan province in 1728 (23, 128). “Another name is *Adigozal*” (ibid). “The people of it is from Hachumlu tribes” (ibid).

Yukhari Jamishlu – village in Alexandropol district of Iravan province (133, 80). See: Jamish Basan.

Yukhari Juyurlu – village in Aghjagala region of Ravan province (169, 192).

Yukhari Kahriz – village in Iravan district of Iravan province (133). After the banishment of its Azeri population, the village was ruined in 1918. Another name is *Isabey Kahrizi*.

Yukhari Kanuz- A village in Vedi region of Iravan province (23, 107).

Yukhari Kanzak – village in Surmali district of Iravan province (133, 155). See: Ganzak.

Yukhari Khatunarkh – village in Echmiadzin district of Iravan province (133, 262). In the 70s of the 19th century, the Azeri population of the village was expatriated and Armenians coming from Turkey settled there. In the source of 1886, the population of the village was Armenians. In 1978 the village was named as *Haykashen* in Armenian. See: Ashaghi Khatunarkh.

Yukhari Kechili – village in Masis region. In 1978 the village was named as *Sayat-Nova*. In 1988 the Azeri population of the village was expatriated to Azerbaijan. See: Ashaghi Kechili.

Yukhari Keyti – village in Alexandropol district of Iravan province (133). The village was ruined at the beginning of the 20th century. See: Ashaghi Keyti.

Yukhari Kilsa – village in Gugark region. It was founded after the ends of the 19th century. In the 30s of the 20th century, the village joined with Vavagin (Shahali) field (206, 317). In 1988 the Azeri inhabitants of it were moved to Azerbaijan. Really, in the territory of the village, there was an ancient ruined church in 1935.

Yukhari Kirayag – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In 1988 the Azeri population of the village was expatriated. *Kitarag* village was called as “Yukhari Kitarag” after *Ashaghi Kitarag* was founded from it in the 1st half of the 19th century. It consists of the words “kora” (a building for keeping cattle during nights in winter hut, stable) and “yatag” in Turkish languages.

Yukhari Khotanan – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133, 262). It was named as *Verin Khotanan* in Armenian. It expresses the name of ancient Turkish originated *Kotan* tribe.

Yukhari Kobakli – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province (133). In the 1st half of the 19th century, it was called as *Gobakli*. In the middles of the 19th century, the village was called as *Yukhari Gobakli* after *Ashaghi Gobakli* was founded from it. It expresses the name of Gipchags’ *Gobak* tribe.

Yukhari Kolani – village in Echmiadzin district of Iravan province (133). In 1978 the village was named as *Griboyedov*. It was founded as the result of Kolani tribe, lived in Garabagh, Azerbaijan.

Yukhari Korpulu – village in Gazakh district (now in Noyembinerian region of Armenia) of Yelizavetpol (Ganja) province (133). After

Armenians' coming from Georgia and settling in the village, its population lived in mixture in 1950. In 1950 the village was named as *Noyemberian* and in 1978 as *Hakhtanak* in Armenian. In 1988 the Azeri population of the village was expatriated. Originally: Korpali. It was founded as a result of Turkish originated Korpali tribe, having lived in the Eastern Anatolia in the 17th century (46, 196). In the source of 1728, Korpali village was mentioned in Girikbulag region of Iravan province (170, 45) and noted that it belonged to Mesinlu tribe (ibid).

Yukhari Koykand – village in Girikbulag region of Iravan province (23, 36).

Yukhari Kurakli – village in Igdirdir region of Iravan province (23, 67). “It was also called as *Aghotlug*” (ibid).

Yukhari Kurkand – village in Artashat region. In 1950 the village was named as *Norashen* in Armenian. See: Ashaghi Kurkand. Originally: Korakand. It consists of words “kora” (a building for keeping cattle during nights in winter hut) and “kand” in Turkish languages.

Yukhari Makara – village in Karbi region of Iravan province (23, 94).

Yukhari Nejili – village in Zangibasar region of Iravan province (133). In 1988 the Azeri population of the village was expatriated to Azerbaijan. In 1936 the village was named as *Masis* in Armenian. In 1729 it was mentioned as *Nejili*.

Yukhari Novruzlu – village in Iravan district of Iravan province (133). It's one of the settlements with mixed population at the beginning of the 19th century. In 1918 the Azeri population of the village was expatriated.

Yukhari Pirtikan – village in Talin region. In 1878 the population of the village was expatriated and Armenians coming from Turkey settled there (6, 173). In 1940 the village was named as *Tsak-kasar* in Armenian. The village was called as “Yukhari Pirtikan” after the settlement *Ashaghi Pirtikan* was founded from it. It's taken from the name of sacred place “Pir Tikan”, placed in the territory of the village.

Yukhari Shami – village in Surmali district of Iravan province (133, 291). After *Ashaghi Shami* settlement was founded from it, the village was called as *Yukhari Shami* in the middles of the 20th century. It's taken from the word “sham” (reedy) in Arabic.

Yukhari Shorja – village in Goyja region of Iravan khanate (159). It was also called as *Shorjali Keyti* (20, 218). In 1988 the Azeri population of the village was expatriated. See: Shorja.

Yukhari Talin – one of the regions of Iravan khanate (159). The region was called with the name of Talin village. In 1947 the village was named as

Verin Talin and in 1978 as *Talin*. Since 1930 it's the name of the center of Talin region.

Yukhari Talin – village in Gikhtbulag region of Iravan province (23, 85).

Yukhari Talish – village in Echmiadzin district of Iravan province (133, 236). See: Talish.

Yukhari Tarnagut – village in Karbi region of Iravan province (23, 85). It consists of the word “gut” (camp) in Turkish languages and the name of *Tarna* tribe of Khazars. See: Ashaghi Tarnagut.

Yukhari Tokhanshali – village in Igdirdir region of Iravan province (23, 68). See: Tokhanshali.

Yukhari Turkman – village in Echmiadzin district of Iravan province (133). In 1918 the Azeri population of the village was expatriated and Armenians coming from Turkey settled there in 1915-1918. In 1935 the village was named as *Apaga* in Armenian. It was founded as a result of the settlement of *Giizilbashlar`s Turkman* tribe (15).

Yukhari Tut – village in Surmali district of Iravan province (133, 245). It was not mentioned in the sources since the ends of the 19th century.

Yukhari Vandumarak – village in Surmali district of Iravan province (133). In 1918 the village was ruined after the banishment of its Azerbaijani population. Originally: Marak. It was founded as a result of the settlement of families, having come from Van province of Turkey. It's taken from the word “marak” (guards station) in Turkish languages (143, IV, II, 2124).

Yukhari Zaghali – village in Goyja region of Iravan khanate (133). It was called as *Tashir Zaghalsi* and *Gizilkaraba* (20, 288). In 1978 the village was named as *Akhradzor* in Armenian. In 1988 the Azeri inhabitants of the village were moved to Azerbaijan. Originally: Zaghali. After *Ashaghi Zaghali* settlement was established from it, the village was named as *Yukhari Zaghali*. It expresses the name of “Zaghali” place (lair, cave, shelter).

Yukhari Zeyva – village in Echmiadzin district of Iravan province (133). In 1978 it was named as *Paronik* in Armenian.

Yumrudash – village in Maku region of Iravan province (23, 40).

Yumrutapa – hill in Iravan district of Iravan province (133, 304). It's as *Yumrutapa* in the source (ibid).

Yuragir – summer pasture in Zebil region of Ravan province (169, 334). It expresses the name of *Yuragir* tribe of Saljug Oghuzs. In the source of 1588, it was noted that *Uregir* people lived in Zayam region in

Azerbaijan (167, 219). There are 44 villages named as *Uragir* (Yuragir) in Turkey (34, 422).

Yurdak – village in Garni region of Iravan province (170, 74). In the source, it was noted that the village belonged to a person, named Ismayil Mahmud (23, 98). Probably, it's taken from the word “yurt” (yurd) - *homeland* in Turkish languages.

Yusif Kandi – village in Maku region of Iravan province (23, 40).

Yusifli – village in Shirakel region of Iravan province (23, 125).

Yusifli – village in Zarzamin region of Iravan province (23, 121).

Yuva – village in Garnibasari region of Iravan khanate (159). The village was mentioned in Iravan district in the sources belonging to the beginning of the 20th century (133, 303). It is known since 1728. In 1950 the village was named as *Shaumian*. It expresses the name of *Yiva* (Iva) tribe (34, 334-340) of Saljug Oghuzs. It's the same in origin with the name of *Evoghlu* (Aghdam region) (i.e. “Yiva oghlu”) village in Azerbaijan. In the source of 1588, it was mentioned that *Yuvali-Fakhrali* (was also called as *Teymur Hassan*) people lived in Zayam region in the north of Azerbaijan (167, 219).

Yuva – village in Karbi region of Iravan province (23, 75).

Yuzbashi – village in Karbi region of Iravan province in the middle of the 18th century (150, 209). During Safavids' authority in Azerbaijan, the head of the hundred soldiers or civil persons were called as *yuzbashi*.

Zaba – village in Tallin district. The village was called as *Sorik* in Armenian in 1935. Despite its same meaning with *Zabazadur* village in Zangazur, the meaning is unknown.

Zag – village in Girkhbulag region of Iravan province. It's the same in meaning with *Zak* village in Akhalkalak district of Tiflis province in 19th century. The meaning is unknown. It probably has in common with *Zak* village in Kagizman district of Gars province (133, 100).

Zag – village in Karbi region of Iravan province (23, 97). The other name of the village is *Goyungishlag*.

Zag – village in Sissian region of Iravan province (170, 61). It also was mentioned in the source that the other name of the village was *Goyungishlag*.

Zagha – village in Echmiadzin district of Iravan province (133, 94). The rock in the village is also from the name of *Zagha* cave. The name of *Zag* village in Girkhbulag region of Iravan province and that it was called as *Goyungishlag* was mentioned in the sources belonging to 1590 (169, 46)

and 1728 (170, 31). The name of *Zagha* village was mentioned as *Dzag* in Armenian source belonging to 18th century (150, 358). Its belonging to Gatar-Gol cloister was mentioned.

Zagha – cave in Echmiadzin district (133, 94).

Zaghabashi – small village in Iravan district of Iravan province (133). The village ruined at the beginning of the 20th century.

Zaghagishlag – another name of Gullubulag village in Shirakel region of Iravan province (23, 129). See: Gullubulag.

Zaghali – village in Novobayazid district of Iravan province (133, 94). It was a hearth in the Keyti Mountain for the cattle-breeders of Gayabashi village in the same district (136, 34). The village is not mentioned in the sources since the ends of the 19th century. The territory of this village is mentioned as *Arkukuni* in the inscription in Urartu language in the territory of *Zaghali* village in the vicinity of Goyja (141, 31). This name may have in common with the toponym *Argubeli* in “The Book of Dada Gorgoud” epos. It is in the meaning of *argu* [cut with the valleys, (93,51)], forked with the valleys (126, 58)). Mussa Kalankatli mentioned the present Hakari River in Sunik (in Zangazur) as *Arguchay* (*Argunaget* in Armenian spelling) (“The History of Albany”, book 3, chapter 87). In reality, upper stream of the river is called as *Argu* now.

Zaghali – ruined village in Alexandropol district of Iravan province (133, 94)

Zaghatapa – mountain in Alexandropol district of Iravan province (133, 95). It’s in the meaning of “a mountain with a burrow on the top”.

Zalimli – village in Aghjagala region of Ravan province (169, 188).

Zamangishlaghi – village in Shirakel region of Iravan province (23, 132) Another name is *Kaklikik Godakarkh* (ibid). It’s either from a person name *Zaman* or from the word *saman* (border) in Turkish languages.

Zamangishlaghi – village in Zarzamin region of Iravan province (23, 123).

Zamanli – mountain slope in the northeast from the Bazum Mountain slope (60,78). The mountain was called as *Vaagnasar* in Armenian in the 30s of the 20th century.

Zamanli – left branch of the Pambak River in Alexandropol district (60, 71). The river was named as *Vaagni* in Armenian.

Zamlar – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province. The Azeri population was banished and the village was ruined in 1918.

Zakevang – village in Iravan district of Ravan province (169, 44). Originally: Zagavang. It's from the words: *zagha* (artificial cave) and *vang* (church) in Azerbaijani.

Zakkan – village in Surmali region of Iravan khanate (159). The village was ruined after the banishment of Azeri Turks in 1828-1832 (159). It's the same in meaning with the toponyms: *Zakanyurt* in Kizilyar district of Ter province in the Northern Caucasus, *Zakandagh* rivers in Maykop district of Kuban province (133, 95) and *Zakantala* in Zagatala region.

Zangana – village in Igdir region of Iravan province (170, 15). The village was not mentioned since the end of the 19th century. It was first mentioned in the source of 1590. It's from the name of Gizilbash's *Zangana* tribe (160, 80).

Zananadir – village in Sissian region of Ravan province (169, 367).

Zanbi – village in Aghjagala region of Ravan province (169, 193).

Zangazur – name of Albany's historical Sissakan province. It was known since the 14th century (107). *Zanga* ethnotoponym is from the name of *Zangi* tribe (15) who joined Gizilbash's (a military class in Shah Ismail's army) at the beginning of the 16th century. There are *Zangi* hearth and *Zangi* mountain toponyms in the Mountainous Shirvan. It's the same in meaning with the name of *Zangazur* valley (Amagu village) in Daralayaz.

Zangi – river in Echmiadzin, Novobayazid and Iravan districts of Iravan province (133, 95). It's mentioned in the form of *Zangichay* in the Turkish archive documents of 1728 (23, 82) and Armenian sources of the 17th century (57, 184). Beginning from Goyja, it falls into the Araz River. Another name of the river is *Razdan*. It was known in the form of *Hrazdan* since the 5th century (Moissey Khorenasi, book 2, chapter 11). Arakel Davrijetsi, having lived in the 18th century, used the words of Echmiadzin Catholicos David to the first Shah Abbas as following: "My lord, they didn't give a drink of water in Zangi river" (57, 18). It's the same in meaning with the *Zangichay* River in Ismayilli region of Azerbaijan. There are *Zangidara* (Garadara) in the southwest of Gobustan's Jamjamli village, *Zangidara* in the Mountainous Shirvan. *Zangi* in this toponym is in the meaning of (black, Ethiopian) as the river flowing through Zangidara (Garadara).

Zangilar – village in Masis region. It was also called as *Masgidli*, *Donuzyeyan* and *Donuzkand*. The population was banished to Azerbaijan in 1988. It is from the name of *Zangi* tribe.

Zangisang – village in Karbi region of Iravan province (23, 88).

Zangiyan – village in Surmali district of Iravan province. The village was ruined in 1918. It's the same in origin with the name of *Zangiyan* village in the Southern Azerbaijan. It's in the meaning of *Zangis* (see: 145).

Zanjan – village in Maku region of Iravan province (23, 40). The population is from Dumbuli tribe (ibid).

Zanjirli – village in Iravan district of Iravan province. It is as *Zinjirli* in the sources of 1590 and 1728 (169, 222). It's as *Zinjirlu* in another source (133, 98) as well. The belonging of the village to Mussa, the son of Abdulla is mentioned in the source of 1828 (23, 98). The Azerbaijani population was banished in 1828-1832. Later a part of them returned. Azeri population was moved to Azerbaijan in 1948 and the village was abolished. It's from the name of the Zanjirli Mountain. See: Zanjirli Mountain.

Zanjirli – mountain in Novobayazid district of Iravan province (133, 98). The name of the mountain is connected with the chain appearance of the mountain range. *Zanjirli* was the summer pasture of Karvansaray village.

Zar – village in Iravan district of Iravan province (133, 96). The village was ruined after the banishment of the population to Azerbaijan (11, 164). It was known since the 19th century for the first time (107, 34). It was mentioned in the source since 1590 (169, 58). It's mentioned as a village in Goyja region in the source of 1728 (23, 55). It's called as *Ulu Zar* (*Uritsar* in Armenian) in the Armenian source of the same age (150, 360). It's the same in origin with the names of the villages: *Zar* in Iravan district, *Zar* in Javanshir district (now in Kalbajar region) of Yelizavetpol province, *Zar-Inja* in Alexandropol district of Iravan province, *Zar* in Gori district of Tiflis province (133, 96) at the ends of 14th century. *Zarishat* and *Zarevand* toponyms were known since the 5th century. The village is also mentioned as *Karagala Sufla* in the source of 1728 (170, 38). The name of *Zar* village was mentioned in the epic poem "Ahmadkhan and Salbinaz". It's the name of a tribe according to a view (see: 25). See: Zar-Zebil, Zarinja.

Zar – village in Girkhbulag region of Iravan province (23, 80). It's situated in the vicinity of Garagala village (ibid).

Zar – village in Zarzamin region (the later Kalbajar region) of Iravan province (23, 120).

Zarcha – arable land belonging to Darakand village in Shirakel region of Iravan province (23, 35).

Zardalu – village in Maku region of Iravan province (23, 42).

Zarifkhana – village in Surmali district of Iravan province (133, 96).

Zaringa Tapa – hill in Alexandropol district of Iravan province (133, 96). See: Zaringa.

Zaringulu – village in Zarzamin region of Iravan province (23, 122).

Zarinja – village in Talin region of Iravan khanate (159). It's as *Zar Inja* in the source of the 19th century (133, 96). The Azeri population was banished and Armenians coming from Turkey settled there. Originally: Zar Inja, i.e. “Zar village in the vicinity of Inja village”. See: Zar village.

Zarvanjig – village in Vedi region of Iravan province (23, 107). It's in the meaning of “small Sarvan village”.

Zarzamin – village in Abaran region of Iravan province (170, 118)

Zarzamin – one of the regions of Iravan province. It's from the name of Zar village there and the word *zamin* “place”, “territory”.

Zavazadur – village in Sissian region of Iravan province (170, 161). It was known since 1590 (169, 361). Three Azeri families lived in the village in 1728 (32, 229). It's misinterpreted from *Saybastor*. It consists of the words: *say* (dry river-bed), *bas* (head, upper side) and *tor* (high mountain pasture) (126) in Turkish languages. About *tor* word in *Saritor* toponym in Kazakhstan see: 108, 193.

Zazanchi – village in Karbi region of Iravan province (23, 93). It's from the word of *zozan* (summer pasture) (145, 92) in Persian.

Zarnatun – village in Sissian region of Iravan province (170, 162). It consists of *zarna* (an arable land) in Persian and *ton* (hill) in Turkish. There was *Zarnatun* village in Nakhchivan district in the 2nd half of the 19th century (133, 96). The name of Zarnali village is also known in Zangazur district (ibid).

Zarpusht Kilsa – village in Abaran region of Ravan province (169, 235).

Zarzibil – village in Novobayazid district of Iravan province (136, 60). It was mentioned as a village in Zarzamin region of Iravan province in the source of 1728 (23, 123). Armenians coming from Turkey also settled in 1919. The village was called as *Zarkand* in 1935. Azeri population was banished to Azerbaijan in 1988. Originally: Zar Zivir, i.e. Zivir village in Zarzamin region. It was also called as “Goyun Kharaba” (20, 286) too. It's the same in meaning with the toponyms: *Zivir-Khi* and *Siveraut* mountains in Vladigafgaz district of the Northern Caucasus, *Ziber-Yurt* in Grozni district of Ter province, *Siverka* in Eysk district of Kuban province (133), *Zivirs* village in Lankaran district of Azerbaijan, *Zival* fortress in the height of 2200 *m* in Kalbajar region in the 19th century. The *Zin-Zahal* Mountain

in Dashkasan regio may also be included in this list. The meaning is unknown.

Zebil – region in Ravan province (169, 330). As there were two *Zebil* villages, one of them was called as *Zar Zebil*, *Zebil* in Zar region, in order to differ them from each other. See: Zar-Zebil. Zebil region was called with the name of Bash Zebil village (169, 330). A ruined village in Javanshir district was known as *Zebil* in 19th century (133, 97). See: Bash Zebil.

Zeyna – village in Zangazur district (now in Gafan region of Armenia) of Yelizavetpol (Ganja) province. It was called as Davidbey (another name of Gafan fortress is Davudbey) in 1949. The Azeri population was banished in 1988.

Zeynalagha – village in Darachichak region of Iravan khanate (159) The village was ruined after the banishment of Azeri Turks in 1828-1832. It is the name of a person (landlord), founding the village.

Zeynalaghali – small village in Goyja region of Iravan khanate (159). It was named as *Aleksandrovka* after the settlement of Russians there in the middles of the 19th century. Later, Azerbaijanis were banished and comer Armenians settled in the village. It's from a person name *Zeynalagha*.

Zeynalbulag – village in Echmiadzin district of Iravan province (133, 97). The village was ruined after the banishment of its population in 1918. It's from the name of “Zeynalbulag (spring)”.

Zeynari-Atom – mountain in Novobayazid district of Iravan province (133, 97).

Zeyta – village in Sharur-Daralayaz district of Iravan province (133, 97). The dwelling of only 3 Christian families in the village is mentioned (32, 306). It's as *Zeyta Chopma Chomakh* in the source (133, 97). The population was banished to Azerbaijan in 1988.

Zeyva – village in Karbibasar region of Iravan khanate (159). It was as *Zaviyya* in the source belonging to 1590 (169, 187). After the Azeri population was banished, the village diminished, in the 50s, it became the base of Kighi village's production society. *Zaviya* in the meaning of *corner* (in the meaning of apart from the society), (temple) in Arabian is the synonym of the word Khanagah (farmstead of wandering hermit) in Persian (L. Z. Budagov. 1, 603). *Zaviya* was in the meaning of “a farmstead where the temples of sheikhs's (head of religious order) and wandering hermits' were situated” in the middle ages. Sheykhs in every province, confessors in regions, religious leaders, preachers in mosgues, sheikhs in farmsteads of wandering hermits were included in this class. There were ten *Zeyva*

villages in Azerbaijan and Armenia in the 19th century (133, 96). It's the same in origin with five *Zeyva* villages existing in Azerbaijan at present.

Zeyva – village in Gafan region. It is as *Davudbey* since 1949.

Zigdamal – village in Spitak region. The population lived mixed after the settlement of Armenians coming from Turkey in 1828-1832. Azerbaijanis were supplanted at the beginning of the 20th century. The village was named as *Zmishavan* in Armenian. It's from the word *zeh* (spring, source, water source), (145, 89) in Persian, farmstead, property (145, 139) in Arabian and “di, li” affixes in Azeri.

Ziji – village in Vedibasir region of Iravan khanate (159). The village was abolished in the 30s of the 20th century.

Zimmi – village in Iravan district of Iravan province (133, 98). Armenians coming from abroad settled there during 1828-1832 (159). Azerbaijanis were moved away in 1949. It was mentioned as *Vadi Zimmi* in the source of 1728 (170, 10). It's in the meaning of *zimmi* (ahl az zimma) – “people (Christians) who are under the protection of Moslem country”.

Zimmi – village in Vedi region of Iravan province (23, 106). It's in the meaning of Christians.

Zimmi Vedisi – village in Vedi region of Iravan province (23, 51). It's in the meaning of “Vedi village, where Christians (undoubtedly, Armenians are meant here) lived”.

Zimmigishlaghi – village in Zarzamin region of Iravan province (23, 123).

Zirak – village in Daralayaz region of Iravan khanate (159). It's also mentioned in the source belonging to the beginning of the 20th century (133, 98). Originally: Sirak. It's from the name of Sirak tribe of ancient Turkish in origin.

Ziyarat – mountain in Novobayazid district of Iravan province (133, 98).

Ziyarat – mountain in Echmiadzin district of Iravan province (133, 98).

Ziyarat – mountain in Alexandropol district of Iravan province (133, 98).

Ziyarati – village in Karbi region of Iravan province (23, 88).

Ziyarattapa – mountain in Novobayazid district of Iravan province (133, 98).

Zoghalli – village in Basarkechar region. It's in the meaning of “a place abound with cornel”. Maybe it's from the name of Gizilbash's *Zolagli* tribe (24, 193).

Zoghalli Bulag – spring in Noyemberian region.

Zod – village in Goyja region of Iravan khanate (159), then in Novobayazid district of Iravan province (136, 60). The Azeri population was banished in 1988. The name of *Zod* village in Iravan province was mentioned in the sources of 1590 (169, 326) and 1728 (170, 16). It's one of the names of Turkish in origin, connected with the ancient ethnic history of Azerbaijani nation. It's mentioned in the forms of *Sodk*, *Sode* in ancient Armenian spelling and in the sources, connected with the events, related to the 60s of the 1st century for the first time (see: "The History of Albany", book 2, chapter 48). The name of the village is as *Sot* in the Armenian source belonging to the middles of the 18th century (150, 360). It must be mentioned that "k" sound at the end of the name is added as a rule to the names of tribes in ancient Armenian language. That's why, *Sodk* is in the meaning of *Sodlar* in Armenian. As Ptolemy (2nd century) mentioned, the territory settled by this tribe as *Sodukene* (Ptolemy, 5, 12, 9), we come to the conclusion that the real name of this people is just *Sod*, its writing as *Zod* is the later phonetic phenomenon. Albanian historian Mussa Kalankatli writes that *Sodlar* (it's as *Sadvey* in his information, but in the form of *Sod* in Armenian source of the 5th century) was from the tribe of Albanian tsar Aran. Aran, who reigned in the middles of the 1st century, was the name of ancient Turkish in origin. See: 14, 178. It's the same in origin with *Zod* village (133, 99) in Sharopan district of Kutaisi province in the 19th century. The name of that village was known since 1407 (see: Georgian documents, the 9th-15th centuries M., 1982, p. 125). According to the information belonging to the middles of the 19th century, the Azeri population of *Zod* village were cattle-breeders. His names in summer pastures were called as *Gizilgaya*, *Gatargaya*, *Takhta 1*, *Takhta 2*, *Takhta 3* (136, 34). It's the same in meaning with the toponym of "Zod pass" in Kalbajar region, Azerbaijan. It represents the name of *Sat* tribe of Turkish in origin. (See: 79, 123-124.)

Zod – village in Darachichak region of Iravan province (23, 116). The belonging of the village to Osman, the son of Ahmad, is mentioned in the source (ibid).

Zohrabli – village in Garnibasar region of Iravan khanate. It was known since 1728 (23, 75). The Azeri population was banished and Armenians coming from abroad settled in 1828-1832 (159). The population were Armenians according to the information of 1886. The village was named as *Mrganut* in Armenian in 1945. The name of the village was taken from the name of a tribe, founded it (170, 21).

Zolakhach – village in Novobayazid district of Iravan province (133, 99). The village was named as *Zolokar* in Armenian in 1935. The population was moved to Azerbaijan in 1948.

Zonanus – village in Karbi region of Ravan province (169, 70).

Zor – village in Surmali district of Iravan province. Azeri Turks were banished in 1828-1832 and the village was ruined (159). Another name is *Zor valley*. It's from the word *zur* (fortress) in Persian.

Zor – village in Zangazur district (now in Sissian region of Armenia) of Yelizavetpol (Ganja) province (133, 99). The village wasn't mentioned in the sources since the end of the 20th century. A region was also called *Dzork*, with the name of this village there in Armenian sources of middle ages. According to it, Armenian historians regard this toponym as Armenian in origin and relate it to the word *dzor* (valley). But it's a wrong view, as the word *dzor*, denoting negative relief form can neither denote a settlement, nor administrative territorial unit (region) separately. The word *Zor* in Azeri is used mainly in the names of springs in order to denote the rapidness of spring water (for example: *Zorbulag* spring is called “wind water” in the vicinity of Old Vaykhir village ruins in 16 km apart from Nakhchivan, *Vaykhir* toponym consists of the words *bah* and *kar* - place in the meaning of useful in ancient Persian). Probably, *Zor* toponym consists of the word *zor*, *zur* (fortress) in Persian. After the 14th century, the name was replaced with the name of *Zor Zangazur*, which consists of the name of *Zangi* tribe and *Zor* toponym.

Zor – village in Surmali district of Iravan province (133, 99).

Zorba – village in Iravan district of Iravan province (133). The Azeri population was banished and Armenians coming from Turkey settled there in 1928. The village was named as *Tsork* in Armenian in 1935. It's misinterpreted from “Zor Oba”, that's “Big hamlet”.

Zordarasi – valley in Surmali district of Iravan province (133, 99).

Zukruk – village in Goyja region in the middle of the 18th century (150, 360). The Armenian spelling is as *Tsukhruk* in the source (ibid).

Zulfugar Gishlaghi – village in Karbi region of Iravan province (23, 37). The population is from Sayat tribe (ibid).

Zuyrak – village in Daralayaz region of Iravan province (32, 291). The dwelling of only two Armenian families in the village is mentioned in the source (ibid).

C O N C L U S I O N

It becomes clear from the dictionary of Turkish-language places' names in the territory of Armenia that different ancient Turkish tribes took part in the ethnogeny of Azerbaijanis there. The fact, that the same tribes had left their traces in the place names of both parts of Azerbaijan, attracts our attention. Thus, the following ones of those tribes can be mentioned: written as *Kimmers* in ancient sources, but in fact, *Kamars* (*Gamars*), who came here in the 8th century BC (village names *Kamarli*, *Gamarli*), *Sak* tribes, coming in the 7th century BC (in the place name *Shaki*), it's supposed that Bassin, Gargar, Gugar, Ganja, Shirvan, Shirak tribes (place names as Bashnali, Gugar, Ganja, Shirvanjig, Shirak) also came in the structure of Saks. Since the beginning of our era and during the early middle ages, a number of Turkish tribes came to the Southern Caucasus in the structure of *Huns* and settled down in these areas: *Hun* (place names Hunut and Khunut), *Goros* (place names Gorus and Khors), *Aran* (a village name Eranos), *Katak* (Godakli), *Pecheneg* (village names Bichanak and Bejine), *Kangar* (Kangarli village), *Avar* (a village name Abaran), *Abdal* (Abdallar village), *Gushchu* (Gushchu village), *Bulgar* (Belkhar village), *Suvar* (Suvar village) and others. The names of tribes found their reflections in the names of places, as *Bulgars'* Kazan (Gazanchi) and Kul (Kolt, Gullar), *Pechenegs'* Garabagh, Guyarchi, Kapan, Chuban, Chor (village names Garabagh, Guyarchili, Gafan, Chobankara, Chorlu), *Gipchags'* Eti, Chipan, Kotyan, Garabork (village names Itgiran, Chivanli, Kotanli, Garabark) and others. There are names connected with the names of Avshar, Bayat, Bayandur, Iva, Yayji, Uragir, Kayi, Aghajari, Chapni and other Saljug-Oghuz tribes having come in the 11th-12th centuries. A lot of names of *Gizilbash* tribes, taking part in Shah Ismail the First's coming to the power in the 11th-15th centuries, remain in a number of place names (Bargushad, Armali, Alpout, Gajar, Bayburdlu, Garagoyunlu, Barani, Baharli, Gazyan, Turkman, Talish, Garadaghli etc.

The names of tribes as Karkin, Alat, Tatar, Tulus and others having come to the territory of the present Armenia in the structure of Mongols are also seen in the place names. A number of place names are connected with the names of tribes having lived partly in Azerbaijan, mainly in the Eastern Anatolia, in the territory of Armenia and in Nakhchivan province (Mughanli, Aydinli, Hamzali, Ayrim, Saatli, Takali, Sofulu, Khalfali, Tashanli, Guzugudanli, Tejrili, Sarijalar, Pushanli and others) in the middle ages.

From the place names, given in the dictionary it becomes clear that there is nearly not a geographical name in the territory of Armenia, which had been formed according to Armenian language. The important result of this fact is that, Azerbaijanis having lived in the territory of the present Armenia were the local and rooted population there. Unfortunately, because of the false angle about the origin of Azerbaijani people, the problem of place names hasn't become the subject of special investigation up to now. Our investigators couldn't put bare the objective image of ethnic history of our nation in the ancient period and in the early middle ages and becoming the captives of wrong views from aside, couldn't see that *Manna*, *Mayay*, *Atropatena* and *Alban* states had been the political structures of Turkish-origin ethnic tribes and couldn't define of the time and place co-ordinations of Turkish ethnoses in the territories of Azerbaijan and Armenia. Instead of it, the views corresponding with the thoughts, having been brought from the books full of the preconceived ideas of Russians and Armenians about the history of our people. For a long period the fruit of an independent, analytic sense didn't come forth, leaving its place to schematic thinking. Those, who didn't agree with the level of such thinking, were branded with different names. There isn't any investigation work in the field of the ethnic history of the Azerbaijani people in the ancient times and in the early middle ages. Instead of it, by all possible means they spread all around the view that the forefathers of Azerbaijanis as if had been of *Hurri*-language (i.e. of *Elam*-language) in the south, later on of *Iran*-language and *Daghestan*-language in the north. Some of our historians (Igrar Aliyev, Farida Mammadova, Yussif Jafarov, Sara Gassimova and others) support this wrong view at present, too.

There appeared a new conception, reflecting the objective historical truth about the origin of Azerbaijani people. Thanks to the investigations of Mahmud Ismayil, Yussif Yussifov, G. Geybullayev, Suleyman Aliyarov, Tofiq Mammadov, linguists Tofiq Hajiyeu, Firidun Jalilov, Nizami Khudiyev, it became clear that together with Iran-origin tribes in the south and Caucasian-origin (i.e. Daghestan-origin) tribes in the north, already at the beginning of the 1st millennium BC, the Turkish-origin tribes had had a leading stand in the territory of Azerbaijan. It's defined that the states of Manna, Maday (Midiya), Atropatena and Albany were namely political structures of Turkish-origin ethnoses and so, we've got indissolubility, traditionalism and inheritance in the ethnic history, language and cultural heritage of our people. This conception is based on irrefutable facts – written sources up to the 11th-12th centuries of our era

(i.e. up to the coming of Oghuz Turks to the territory of Azerbaijan), the place names (including of Alban place names) and personal names were of Turkish origin at the beginning of the 1st millennium BC. It must be mentioned that initiatives of explaining of the great majority of these names according to the known ancient Oriental and modern languages (Georgian, Armenian, Daghestan languages) went to waste. The recent investigations proved that these names were in ancient Turkish. This conception has already found its reflection in the text-books “The History of Azerbaijan”, published at the Baku State University and the Azerbaijan State Pedagogical University.

By putting forth the conception about the Turkish-origin ethnos’ living in the territories of Azerbaijan and present Armenia in the millenniums BC, the historical truth retained its place. It’s a pity that this view remains incomprehensible for our some historians. But in fact, it is also natural. In every field of science, a rooted correction and a new view comes forth as a fantasy at first, not corresponding to the existing thought. But the truth is unconquered.

Pseudo-scientists, including the Azerbaijani ones, who openly deny the historical homeland of Azerbaijanis, “form” a new history for themselves. Those “investigators” have to understand that Azerbaijanis, having got more than five thousand place names, are not newcomers of the territory of the present Armenia, but the rooted nation. “The Explanatory Dictionary of Azerbaijani Origin Places’ Names in Armenia” (Baku, 1958, 452 p.) is the geographical seal, affirming the fact that the territory of the present Armenia historically belonged to Azerbaijanis.

This explanatory dictionary affirms that Azerbaijani Turks had got a leading stand in the territory of the present Armenia in ancient times and in the early middle ages. But this dictionary is the first initiative and beginning in this field. Now the reader is to take the floor. We notify our gratitude beforehand for his value of this book.

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C O N T E N T S

About the Mass Deportation of Azerbaijanis
from Their Historical-Ethnic Lands in the
territory of the Armenian SSR during 1948-1953..... 3

The History Won't Keep Silence 6

From the Editor 12

THE FIRST PART

I. Natural-Geographical Condition 17

II. Short Political History of Armenia 27

III. Ethnic Historical Problems 82

THE SECOND PART

Explanatory Dictionary of Azerbaijani Origin

Places' Names in Armenia 149

Conclusion 651

Literature 654

