ՊԱՏՄՈՒԹՅՈՒՆ
HISTORY

GEVORG STEPANYAN*
Doctor of Science in History, Professor,
Institute of History, NAS RA
sasun-07@mail.ru
0009-0000-7536-6777
DOI: 10.54503/1829-4073-2025.1.5-20

THE IDEOPOLITICAL TRENDS OF APPROPRIATING AND ALTERING ARMENIAN TOPONYMS AND MAPS AS COMPONENTS OF THE "GREATER AZERBAIJAN" PROJECT

Abstract

The political doctrine of Pan-Turkism proposed by Ziya Gökalp was intended to be implemented in a three-stage system. After the **first stage**, which involved the mass Turkification of the subject nations of the Ottoman Empire, **the second stage** was planned: the creation of an Oghuz state, which would include the Ottoman Empire, Eastern Transcaucasia, the Turkic-speaking countries of Central Asia (Khorezm), and the Iranian province of Atropatene-Azerbaijan. Within the scope of implementing the Oghuz state plan, a military-political concept was developed, consisting of both short-term and long-term strategies. Accordingly, the immediate plan envisaged, along with the conquest of Eastern Transcaucasia, the creation of a so-called "Azerbaijan" – an "East Caucasian

* *The article has been delivered on 13.03.2025, reviewed on 20.03.2025, accepted for publication on 30.04.2025.*

© 2025 The Author(s). This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License.

Muslim" formation, which, as a temporary implementation phase, would become the main operational and political stronghold of the Young Turk-Musavat alliance. Subsequently, on the basis of this formation within the Ottoman Empire, a so-called "Great Azerbaijan" state was to be created, extending from the Black Sea to the Caspian Sea, from Batumi to Baku, including the Iranian Atropatene-Azerbaijan province. The long-term plan envisioned "Great Azerbaijan" as the first link in the creation of a pan-Oghuz state, which would bridge the Ottoman Empire with the Turkic-speaking peoples of Central Asia, ultimately laying the groundwork for the third phase –the establishment of a Turanian Empire under a common Pan-Turkic roof.

Although the "Great Azerbaijan" project has periodically changed its tactics, its political goal has remained unchanged. During the Soviet era, realizing the impossibility of militarily annexing the Armenian territories, Azerbaijani leadership adopted a new strategy. Instead of massacres, persecutions, and forced displacements, they implemented a policy of ethnic cleansing, disenfranchisement, national discrimination, distortion of demographic data, Turkification of place names, cartographic falsifications, and appropriation of civilizational values.[1]

Keywords: *"Great Azerbaijan," Eastern Transcaucasia, Pan-Turkism, falsification, toponym, map, topocid.*

Introduction

The tactics of the "Great Azerbaijan" project includes, as an integral component, the Turkification of Armenian toponyms (names of settlements, major mountains, rivers, lakes, administrative units, ancient sites, etc.) and microtoponyms (names of hills, valleys, mountains, streams, springs, pastures, fields, etc.) in Eastern Transcaucasia and the occupied territories of historical Armenia. Additionally, there has been systematic falsification of topographical and historical maps, given that these regions contained numerous places named in the languages of indigenous peoples, serving as direct evidence of their nativity. Since the process of forming an "Azerbaijani nation" is still incomplete (and may never be completed), the obsession of the Caucasian Tatars with appropriating everything continues unabated. In the process of creating a monolithic Turkic state, the newcomers have displayed intolerance toward all civilizational values created by the indigenous population.

[1] See **Gatrchyan** 2009, 12.

The Alterations of Toponyms

The state-adopted policy of systematically Turkifying toponyms in the Eastern Caucasus was implemented after 1918, following the establishment of the entity referred to as "Azerbaijan". In an effort to establish a stable presence and "historical solid foundations" in the territories they inhabited, the nomadic or semi-nomadic Caucasian Tatars – following the Turkish methodological approach – used ethnotoponyms to address territorial and ethnic identification issues, attempting to legitimize themselves as "indigenous inhabitants".

However, it should be noted that this criminal policy became particularly systematic under the Soviet Azerbaijani rule and in the subsequent years. Its purpose was to facilitate Azerbaijan's campaign of cultural genocide in the realm of toponyms, a practice now identified by the term "topocide."[2]

Accordingly, following the Ottoman and Republican Turkish example of Turkifying Armenian toponyms to erase national memory, the Armenian historical and cultural legacy on the left bank of the Kura River was deliberately distorted. This included renaming longstanding Armenian settlements that revealed the deep historical roots of Armenians in the region, such as Avanashen (now Ghoshakyand), Vardashen (now Oghuz), Getashen (now Chaykend), and Norshen (now Tazakend), among others, in an attempt to erase the centuries-old Armenian cultural and urban heritage.[3]

In this context, it should be noted that this irreversible loss has been recorded not only in the Eastern Caucasus but also in some parts of Armenia. The infiltration of nomadic Turkic-speaking peoples into the region, with the aim of conquering and assimilating inherently Armenian lands, led to the distortion of Armenian-created and Armenian-rooted place names and microtoponyms. A significant portion of these names was translated and adapted into their language, often through the lens of their nomadic mindset and toponymic restructuring, changing

[2] See **Asatryan** 2012.

[3] And yet, despite the distortion of Armenian toponyms, these ancient place names were deeply rooted in the local population's minds. However, in the Shaki-Shirvan region, Armenian place names translated by Turkic elements continued to be preserved. For example, one of the ruined forts in the southern part of the ancient capital of Buni-Aghwank, Kapaghaki (Gabala), was referred to as the "Fortress of the Infidels" ("Gavurlarin Kalesi") by the local Muslim population until the 20th century (perhaps even until today) (**Rashid-bey-Efendiyev** 1903, 2–3).

the original Armenian names into forms that suited their linguistic and cultural context.[4] It should be noted that the nomadic Caucasian Tatars used ethnotoponyms to address territorial and ethnic identification issues. In general, this phenomenon was characteristic of nearly all nomadic and semi-nomadic people.[5]

It should be noted that the historical and geographical terminology of the Armenian Highlands, including the entirety of Armenian toponyms, is rooted in the foundational layer of Armenian national linguistic thought. Besides performing an ethnoprotective function and being a stable linguistic fact, a toponym also holds significant historical and civilizational value. Containing a profound political subtext, it stands as evidence of the historical past and cultural heritage of the indigenous population that once lived or still lives there. Thus, in the context of the Azerbaijani government's "Greater Azerbaijan" program, the process of Turkifying toponyms was of serious significance. Special efforts were made to rename "non-Muslim" place names. The deliberate distortion of Armenian place names and their adaptation to Turkic forms was intended to "prove" the mythical legitimacy of the Turkish-Azerbaijani claim over the occupied territories, as part of their broader nationalistic agenda.[6]

It is known that the emergence of different ethnic groups in the same territory, as well as the establishment of imposed or semi-imposed political structures, inevitably lead to the transformation of indigenous, ancient toponyms. In this regard, it should be noted that the alteration and distortion of Armenian place names was not a new phenomenon. This process began with the infiltration of ethnic foreign groups, specifically the Seljuk Turks and the Oghuz Turkic-speaking nomads, and their subsequent territorial expansion[7]: Many localities, which were originally inhabited solely by Armenians, were given Persian or Turkic names[8]: As academically justified by Grigor Ghapantsyan, "For a long time, the functioning of a number of place names of Turkish-Seljuk origin seemed to us a distortion in our Soviet era. Indeed, all these Mollaba-Yazet, Molladurson, Sultanabad, Sultanbek, Uluhanluan, Alibekluan, and similar names are a part of

[4] See **Rustamov** 2013, № 2, 137–150.
[5] See **Asatryan** 2022, № 3, 106.
[6] See **Danielyan** 2008, № 3, 13–15.
[7] **Yesayan** 2014, 10.
[8] See **Chobanyan** 2015, № 3 (9), 202, 215.

the Ottoman Empire's long-lasting rule and its expansion."[9] Speaking of the Turkish place names, it should be mentioned that there were also other Turkish toponyms until the 11th century, directly related to this phenomenon. The first act was the change of the original name of the captured Armenian settlements, while the purpose was again the same – to replace the previous name with a new one. Albeit the Caucasian Tatars had never established their villages or towns, their giobal purpose was, as always, to erase traces of the original owners. In many cases, the renamed toponyms often included Turkish suffixes such as the plural-forming suffix "-lar," the diminutive-forming "-jik" or "-juk," or the place-indicating suffixes "-li" or "-lu" which were added to the Armenian root, turning the Armenian toponym into a mixed-structure name.[10] Armenian place names were also renamed through translation: "new" became *Yeni*, "red" became *Kyzyl (Gyzyl)*, "village" became *Kend*, and so on.[11] For example, *Tandzut* became *Armutlu*, *Aghbyurashen* became *Bulagkend*, Karmirik became Kyzylja, and so on, or the local dialect with ethnic significance would sometimes modify the previous form of the toponym by the principle of substitution, similar to Turkish variations: Odzhukhach became Uzunkhach, Odzhun became Uzunlar, Karhatavan became Karadivan, Karvachar became Kelbajar, Kovsakan became Zangelan, Kashunik/ Barkushat became Gubatlou, Varandan became Fizuli, Sanasary became Kubatli, Dzhraqan became Jebrail, and so on. According to the observation of Babken Harutyunyan, Corresponding Member of the NAS RA, "If the nomad saw the water as black, the river or stream immediately received the name "Qara-su" (Black Water); if the stone resembled the nose, it was named "Qara-burun" (Nose-like Stone); if the rock resembled a wolf's ear, it was named "Ghurgh-ulagh" (Wolf's Ear), and so on."[12] It is important to note that this situation has had disastrous consequences, especially for the comprehensive value system of Armenian civilization. In this regard, it should be noted that the presence of foreign-sounding toponyms in Armenia has always been a cause for concern, starting from the years of the First Republic. Educator Hakob Elibekyan once remarked regarding this issue: "Armenia has begun to live an independent state life... Armenia, having been deprived of independent state life for centuries, did

[9] See **Ghapantsyan** 1954, № 1, 15.
[10] See **Yesayan** 2014, 37.
[11] See **Yesayan** 2014, 16.
[12] **Harutyunyan** 2010, № 4 (32), 37.

not have the opportunity to preserve the geographical names that had passed through the crucible of history and were an integral part of our people's life ... Due to the harsh political conditions, the people were unable to create an independent cultural life, which would have allowed them to prevent the distortion or elimination of Armenian names from use."[13] He was not mistaken, for in the maps of Armenia published in different languages, Armenian place names were indeed distorted.[14]

Among the widespread methods was also giving new names to old settlements, aiming to demonstrate the original identity of those toponyms as native place names. Incidentally, this situation gave rise to the political intrigues of Azerbaijani fake authors and the relentless anti-Armenian propaganda.

Attempts to etymologize Armenian place names in Turkic were also forms of appropriation of Armenian settlements. In this regard, the flight of mind in the historiography of toponyms has reached a ridiculous level, especially in G. Geibulyev's "work."[15] The author, trying to cast doubt on the ancient Armenian settlement on the left bank of the Kura River and distorting the names of Armenian villages (Zarkhu, Karkanj, Dara-Karkanj, etc.), as well as avoiding the historical-geographical and linguistic-etymological clarification of these place names, intentionally conceals the fact of the existence from early times of the Armenian-populated villages, medeivel churches, khachkars, chapels with hundreds of Armenian inscriptions on them and declares that those villages are Azerbaijani.[16] However, in reality, as mentioned above, the original names of Armenian villages have been recorded in historical sources much earlier than the Turkish-Oghuz names would appear in the Eastern Caucasus and Armenian highlands. Furthermore, from the earliest times, especially during the Middle Ages, when Shirvan had a large Armenian population, the historical sources did not, and could not, indicate the presence of a people identified as "Azerbaijani".

It should be noted that immediately after the end of the 44-day war in 2020, on the day after the ceasefire was signed, Azerbaijan's Minister of Culture A. Karimov made a post on his Twitter page about Dadivank, the jewel of the Karvachar region, calling it "Khudavang" and stating that it was "one of the best

[13] **Elibekyan** 1919, № 96.

[14] See ibid.

[15] See **Geibullayev** 1986.

[16] See ibid, 120.

testimonies of ancient Caucasian Albania's civilization."[17] It is essential to emphasize that over 100 Armenian inscriptions are presented on the walls of Dadivank, containing genealogically, geographically, architecturally, and historically important information, serving as irrefutable evidence of Armenian heritage.[18]

The objective of this state-sponsored policy pursued by Azerbaijani authorities is not only to rename or distort Armenian toponyms but also to entirely erase the name Armenia. With the intent of depriving the Armenian people of their historical homeland, Azerbaijani pseudo-historians, directly aligning with pan-Turkist "historiographers," attempt to deny the concepts of the Armenian Highlands, Armenia, and historical Greater Armenia through fabricated information, falsified and artificially constructed place names, and illogical conclusions. By propagating the anti-scientific thesis of Armenians being "newcomers," they seek to negate the existence of the indigenous Armenian ethnos, the Armenian states, and the ancient Armenian civilization in its historical homeland – the Armenian Highlands, that is, Armenia – since antiquity.[19] Azerbaijani falsifiers, for whom history is a propaganda tool, easily mislead the world. An example of this is the purposeful changes of Armenian place names. Moreover, along with the distrtion of Armenian place names, ancient Armenian names and surnames were also Turkified through a special policy, which is part of the Turkish anti-Armenian policy. For instance, the Azerbaijani author G. Mehtiyeva, in her fabricated narrative, not only falsely declares the renowned 10th-century Armenian historian Movses Daskhurantsi (also known in manuscripts and historical records as "Kaghankatvatsi") to be "Albanian," but also, through so-called "etymological analysis," attributes a Turkish origin to several distinctly Armenian-sounding personal names (such as Taguhi, Shushan, etc.) mentioned in his work *History of the Aghuans*. These names, which are entirely free of any Muslim influence and continue to be part of Armenian nomenclature today, are arbitrarily reclassified with a stroke of her pen.[20]

[17] **Mkhitaryan** 2022, № 21.

[18] **Shahkhatunyants** 1842, 359–360; **Jalalyants** 1895, 206–209; **Barkhudarian** 1982, 197–217; **Ayvazyan** 2015; **Hakobyan**, **Simonyan** 1998, № 1–2, 227–231.

[19] See **Mahmudov** 2016.

[20] See **Mehdieva** 2018, 36–37.

Alteration of Maps

Another tactical component of the ficticious "Greater Azerbaijan" project was the publication of falsified "maps" composed in a pan-Turkic spirit through the distortion of historical geography. It should also be noted that the foundation for the falsification of geographical and historical maps of the Eastern Caucasus was laid during the rule of H. Aliyev and under his direct patronage.

With the aim of endowing the formation of "Azerbaijan" with a "historical past," under the leadership of Rasul Rzayev, the chief editor of the "Azerbaijan SSR Encyclopedia," and with the participation of the well-known historical falsifier Y. Makhmudov, the "Atlas of the Azerbaijan SSR Maps" was published in 1972 at the Kyiv Cartographic Enterprise in Azerbaijani and Russian. This atlas was designed for long-term purposes and included fabricated so-called "historical maps of Azerbaijan."[21] This falsification found such widespread resonance among intellectuals well-versed in history and especially within Soviet scientific institutions that, in order to clarify the situation, Levon Shahumyan, the deputy chief editor of the *Great Soviet Encyclopedia* and the son of Stepan Shahumyan, traveled to Baku.

However, as Y. Makhmudov later cynically wrote, "Thanks to the wisdom and courage of Heydar Aliyev, not only did the encyclopedias and a significant group of intellectuals avoid persecution by the KGB, but they also even escaped the usual party disciplinary actions."[22]

In addition to the aforementioned points, it should be noted that as time progresses, Azerbaijan is steadily advancing towards the further consolidation of an authoritarian political system and a repressive regime. Considering the "Greater Azerbaijan" program as one of the key directions of Azerbaijan's political strategy, Ilham Aliyev has taken the expansionist policies of his predecessors to an extreme. In order to fuel pan-Turkic sentiments, he issued a political directive to the Institute of History of the National Academy of Sciences of Azerbaijan – an institution sustained by his authoritarian administration – to falsify and distort history.

The fact that the so-called Institute of History of Azerbaijan has consistently operated not according to scientific standards but in alignment with the political objectives dictated by the authorities, is openly acknowledged by its former

[21] See **Lyatif Shamkhal** 2017, 24.

[22] See ibid.

director, the pseudo-academician Y. Makhmudov. Benefiting from the patronage and protection of the younger Aliyev, Makhmudov unquestioningly executes the political orders of the regime. "I can confidently say," he writes, "that our entire history is being reborn thanks to President Ilham Aliyev. **All the works produced by the institute's scholars are written under the direct instructions and guarantees of the head of state. A new history of Azerbaijan is being created."**[23] (Emphasis is ours – G. S.)

I. Aliyev's aspiration is to turn the territory of the Republic of Armenia into "Western Azerbaijan" through the blatant falsification of historical and legal facts. To achieve this goal, in 2007, by the order of the Ministry of Culture and Tourism of Azerbaijan, a so-called "work" under the titled *Monuments of Western Azerbaijan* was published with the poisonous pen of a certain Aziz Alakbarli.

From the very beginning, it should be noted that for the author of the book, as well as its editors and consultants (notorious historical falsifiers such as B. Budagov, V. Aliyev, J. Giyasi, M. Nemat, H. Mirzoyev, S. Mammadov), historiography has turned into an occupation or business serving certain interests. A. Alakbarli, filled with hostility and prejudice against historical knowledge, strives to alienate the spiritual and material culture created over centuries by the indigenous Armenian population of Armenia and, through falsification, artificially backdate the presence of nomadic tribes, proclaiming them Turkic-Oghuz.[24] With a "historical-constructive" flight of thought, on page 7 of the book, the map of the Republic of Armenia is depicted with a sick imagination, with the caption

[23] See ibid, 46.

[24] **Alakbarli** 2007. The so-called book, considered a classic example of falsification, was displayed at the annual international book fair in Frankfurt am Main. On its cover, the Garni pagan temple (1st century AD) is portrayed, absurdly, as a Turkic structure. R. Galichian has rightly called this "book" one of the latest and most extreme cases of "Azerbaijani fantasies" (see Galichian R., *The Invention of History: Azerbaijan, Armenia and the Showcasing of Imagination* (Second, Revised and Expanded Edition), London-Yerevan, 2009, p. 5–6). Another manifestation of the appropriation of historical and cultural heritage occurred on December 2, 2010, during an exhibition dedicated to "Azerbaijani cultural heritage" at Humboldt University in Berlin, where photographs of Armenia's ancient monuments, such as Tatev, Gandzasar, Khutavank, and others, were presented as part of the so-called "Azerbaijani cultural heritage" (see **Avagyan**, **Avetisyan**, **Chobanyan**, **Poghosyan**, **Ter-Matevosyan** 2012, № 1–2, 245).

underneath stating: "The map of Western Azerbaijan (today's Republic of Armenia), the historical homeland of the Turkic-Oghuz."[25]

The anti-scientific manipulations of the Azerbaijani newbie forgers do not end there; they were continuously manifested in the falsification of maps. One example of this deceit and aggression is the "South Caucasus: 1903" map (Baku, 2013),[26] published under the direct order of I. Aliyev through the "State Committee for Geodesy and Cartography," followed by the so-called "National Atlas of the Republic of Azerbaijan" (Baku, 2014), issued in Russian, English, and Azerbaijani in Latin script.

Let us first address the former. By republishing the "Map of the Caucasian Region", created in 1903 and printed in 1914 by the "Caucasian Military District", Azerbaijani falsifiers manipulate the inclusion of certain Turkic place names in Russian maps regarding Eastern Armenia, and driven by expansionist ambitions toward Armenia, they attempt to retroactively present the administrative-territorial borders of the non-existent "Azerbaijan" in 1903 as encompassing a large area, including all of Eastern Armenia.[27] However, as correctly pointed out by Dr. Pavel Chobanyan, "…the emergence of newly established Turkic place names as a result of Persian-Turkic domination in Armenia cannot serve as a basis for attributing those names to earlier centuries or for characterizing the issue of ethnic relations in Armenia during those times."[28]

As for the so-called "National Atlas", it consists of 19 sections and includes around 1,000 maps. From the outset, it should be noted that, in alignment with the state's agenda, there is a deliberate attempt to present the native peoples of the region (Armenians, Udis, Lezgins, Kriz, Avars, Tsakurs, Tats, Talysh, etc.) as newcomers, while portraying the nomadic Caucasian Tatars as "indigenous." Moreover, through fabricated theories aimed at establishing the existence of the "Azerbaijan" entity in much earlier periods, an attempt has been made to completely distort and falsify the ethnic history and geography of the South Caucasus across all eras under the guise of academic credibility.

---

[25] **Alakbarli** 2007, 7.

[26] See Southern Caucasus. Map of 1903, Baku, 2013.

[27] See The scholars of our institute analyzed the map "Southern Caucasus. 1903," available at https://igaz.az/ru/news/861 (accessed: 09.21.2020).

[28] **Chobanyan** 2015, 216.

The Armenian regions of Utik, Artsakh, and Syunik, as well as the entirety of Eastern Transcaucasia, have been declared "Azerbaijani." In this process, the thousand-year-old ethno-political and ethno-cultural heritage created by the native peoples of the region has been appropriated and claimed as their own.

Furthermore, driven by territorial greed, Armenia has been erased from several original Hellenistic, Roman, and European maps (17 maps in total), with the name Armenia deliberately removed. Similarly, Iran has not been spared, with the administrative boundaries of Azerbaijan fictitiously extended from Derbent to the central territories of Iran.[29] Finally, regarding the ensuing mass distortion of morality it should be noted that the anti-scientific theses and blatant falsifications included in the "atlas" have been directly incorporated into Azerbaijani school and university textbooks and educational materials. The authors of these "map atlases" avoid accountability primarily because they are utterly absurd, bearing absolutely no connection to reality or history. These falsifications are nothing more than delusions. It is worth noting that the nomadic gene, shaped by a mindset of plunder and raiding, has not only retained its vitality in our times but is continually accumulating new energy.[30] The approach of Azerbaijani authors is characterized by an interesting observation made by the Director of the Institute of Political and Social Studies of the Black Sea-Caspian Region, Prof. Vladimir Zakharov:

"Azerbaijani historians have distorted the entire history of the Caucasian region. Their dozens, hundreds of books and articles are being published in various countries around the world... According to their narrative, it is unmistakably concluded that in the Caucasus region, there is only one people – the Azerbaijanis... And all of this is done with state-directed intent, under the personal decree of President I. Aliyev."[31] In other words, in Azerbaijan, the process of nation-building has already turned into a technology[32] of distortion

[29] See Azərbaycan Respublikasi Milli Atlas: National Atlas, Baki, 2014. For more details on the interpretations of the falsified maps in the "Atlas", see **Galchyan** 2024, 9–37.

[30] One of the manifestations of the distortion of historical-cultural heritage is the exhibition held on December 2, 2010, at Humboldt University in Berlin, titled "Azerbaijan's Cultural Heritage," where photographs of Armenian monuments such as Tatev, Gandzasar, Khutavank, and others were presented as so-called "Azerbaijani cultural heritage." (see **Avagyan**, **Avetisyan**, **Chobanyan**, **Poghosyan**, **Ter-Matevosyan** 2012, 245).

[31] **Zaharov** 2010, № 2, 72.

[32] See **Bakhchinyan** № 16, 27.04.2018.

under the Aliyev regime. This is evident in the "works" of Azerbaijani falsifiers and in the "maps-atlases," where they are accompanied by new expressions of falsehood and distortion of historical reality.

Conclusion

In conclusion, the "Greater Azerbaijan" program is a significant part of the campaign to distort the geographical and historical identity of Eastern Transcaucasia and the occupied Armenian territories. This process, which began during the creation of the artificial "Azerbaijan" entity, involves the manipulation of Armenian toponyms and the falsification of historical and geographical maps. The intentional distortion of Armenian place names and their reworking into Turkish-sounding forms is aimed at erasing the historical identity of the captured territories. This deceptive national project poses serious political and demographic threats to Armenia, especially in terms of its territorial integrity and the preservation of its cultural heritage.

BIBLOGRAPHY

Այվազյան Ս. 2015, Դադի վանքի վերականգնումը 1997–2011 թթ., Երևան, ՀՃՈՒ (RAA) հրատարակչություն, 112 էջ: *(**Ayvazyan S.** 2015, Dadi vank'i verakangnumy 1997–2011 t't'., Yerevan, HCHU (RAA) hratarakch'ut'yun, 112 ej): **Ayvazyan S**. 2015, Restoration of Dadivank 1997–2011, Yerevan, Foundation for the Study of Armenian Architecture publisher, p. 112 (in Armenian).*

Ասատրյան Ս. 2022, Թալիշստանի տեղանունների իմաստային ու բառակազմական քննությունը, «Регион и мир». Научно-аналитический журнал, Ереван, № 3, с. 103–113. *(**Asatryan S.** 2022, T'alishstani teghanunneri imastayin u barakazmakan k'nnut'yuny, "Region i mir". Nauchno-analiticheskiy zhurnal, Yerevan, № 3, s. 103–113). **Asatryan, S**., Semantic and Morphological Study of the Toponyms of Talishstan, "Region and World". Scientific-Analytical Journal, Yerevan, 2022, № 3, p. 103–113 (in Armenian).*

Ավագյան Ա., **Ավետիսյան Վ**., **Չոբանյան Պ**., **Պողոսյան Բ**., **Տեր-Մաթևոսյան Վ**. 2012, Հայաստանի պատմության նենգափոխման ադրբեջանական ռազմավարությունը և դրան հակազդեցության ուղենիշները, «Հայկական բանակ», Երևան, № 1–2, էջ 240–248: *(**Avagyan A., Avetisyan V., Ch'vobanyan P., Poghosyan B., Ter-Mat'evosyan V.** 2012, Hayastani patmut'yan nengap'vokhman adrbejanakan rrazmavarut'yuny yev dran hakazdets'ut'yan ughenishnery, «Haykakan banak», Yerevan, № 1–2, ej 240–248). **Avagyan A., Avetisyan V., Chobanyan P., Poghosyan B., Ter-Matevosyan V**., The Azerbaijani Strategy of Distorting Armenian History and Guidelines for Counteraction, Armenian Army, Yerevan, 2012, № 1–2, p. 240–248 (in Armenian).*

Բախչինյան Հ. 2018, Բունիաթովականություն և ալիևականություն, «Ազգ», № 16, 27.04.2018, Երեւան, էջ 8: *(**Bakhch'inyan H.** 2018, Buniat'ovakanut'yun yev aliyevakanut'yun, "Azg", 27.04. 2018, № 16, Yerevan, ej 8). **Bakhchinyan H**. 2018, Buniatovism and Aliyevism, "Azg", Yerevan, April 27, № 16, p. 8 (in Armenian).*

Բարխուտարեանց Մ. 1895, Արցախ, Բագու, «Արօր», 461 էջ: *(**Barkhutareants' M.** 1895, Arts'akh, Bagu, "Aror", 461 ej): **Barkhutaryants M.** 1895, Artsakh, Baku, Aror, p. 461 (in Armenian).*

Գաթրճեան Ա. 2009, Պայքար ընդդեմ Ատրպէյճանի հակահայ ոճրագործ քաղաքականութեան եւ անոնց ապատեղեկատուութեան (Հայ Դատ), Հալէպ, 24 էջ: *(**Gat'rchean A.** 2009, Payk'ar ynddem Atrpeychani hakahay vochragorts k'aghak'akanut'ean yev anonts' apateghekatuut'ean (Hay Dat), Halep, 24 ej): **Gatrchyan A**. 2009, Struggle Against Azerbaijan's Anti-Armenian Criminal Policy and Its Misinformation Campaigns (Hay Dat), Aleppo, p. 24 (in Armenian).*

Գալչյան Ռ. 2024, «Ադրբեջանի 2014 թ. ազգային ատլասի «պատմական» քարտեզների քննություն և «Արևմտյան Ադրբեջան» հորինված եզրույթը», Երևան, «Անտարես», 104 էջ: *(**Galch'yan R**. 2024, «Adrbejani 2014 t'. azgayin atlasi «patmakan» k'artezneri k'nnut'yun yev «Arevmtyan Adrbejan» horinvats yezruyt'y», Yerevan, "Antares", 104 ej): **Galchyan R**. 2024, "Examination of the "Historical" Maps of the 2014 National Atlas of Azerbaijan and the Invented Term "Western Azerbaijan", Yerevan, "Antares", p. 104 (in Armenian).*

Դանիելյան Է. 2008, Հայկական տեղանունների պաշտպանության հիմնախնդիրը տեղեկատվական պատերազմի քարտեզագրական ոլորտում, «Գլոբուս. ազգային անվտանգություն», Երևան, № 3, էջ 13–15: *(**Daniyelyan E**. 2008, Haykakan teghanunneri pashtpanutyan khndiry teghekatvakan paterazmi kartezagrakan volortum, «Globus.Azgayin anvtangut'yun, Yerevan, № 3, ej 13–15). **Danielyan E**. 2008, The problem of protecting Armenian toponyms in the cartographic field of information warfare, "Globus. National Security", Yerevan, № 3, p. 13–15 (in Armenian).*

Դիվան հայ վիմագրության. 1982, պրակ V, Արցախ: Կազմեց՝ **Ս.Գ. Բարխուդարյան**, Երևան, ՀՍՍՀ ԳԱ հրատ., 352 էջ: *(Divan hay vimagrut'yan. 1982, prak V, Arts'akh: Kazmets', **S.G. Barkhudaryan,** Yerevan, HSSH GA hrat., 352 ej: The Armenian Epigraphy Journal. 1982, Vol. V, Artsakh: Compiled by **S.G. Barkhudarian**, Yerevan, pub. National Academy of Sciences of Armenian Soviet Socialist Republic, p. 352 (in Armenian).*

Եսայան Ջ. 2014, Հայոց տեղանունները. թուրքական այլափոխումներ, Երևան, ԵՊՀ հրատ., 140 էջ: *(**Yesayan J**. 2014, Hayots' teghanunnery. t'urk'akan aylap'vokhumner, Yerevan, YePH hrat., 140 ej). **Yesayan, J**. 2014, Armenian Toponyms: Turkish Alterations, Yerevan, p. 140 (in Armenian).*

Էլիբէկեան Յ. 1919, Հայաստանի աշխարհագրական անունները (I), «Աշխատաւոր», Թիֆլիս, № 96, 16.05, 1919: *(**Elibekean Y**. 1919, Hayastani ashkharhagrakan anunnery (I), «Ashkhatawor», T'iflis, № 96. 16.05, 1919). **Elibekyan H**. 1919, Geographical Names of Armenia (I), Ashkhatavor, Tiflis, May 16, № 96 (in Armenian).*

Հակոբյան Ա., Սիմոնյան Հ. 1998, Դադիվանքի նորահայտ արձանագրությունը և Տպէլի տեղադրության հարցը, Պատմաբանասիրական հանդես, Երևան, № 1–2, էջ 227–

231: *(**Hakobyan A.**, **Simonyan H**. 1998, Dadivank'i norahayt ardzanagrut'yuny yev Tpeli teghadrut'yan harts'y, Historical and Philological Journal, Yerevan, № 1–2, ej 227–231): **Hakobyan A.**, **Simonyan H.** 1998, The Newly Discovered Inscription of Dadivank and the Question of Its Placement, Patmaanasirakan handes, Yerevan, № 1–2, p. 227–231 (in Armenian).*

Հարությունյան Բ. 2010, Պետական մակարդակի բարձրացված կեղծարարություն, «Վէմ», Երեւան, հոկտեմբեր-դեկտեմբեր, № 4 (32), էջ 24–57: *(**Harut'yunyan B**. 2010, Petakan makardaki bardzrats'vats keghtsararut'yun, «Vem», Yerevan, hoktember-dektember, № 4 (32), ej 24–57): **Harutyunyan B**. 2010, State-Level Escalation of Forgery, "Vem", Yerevan, October-December, № 4 (32), p. 24–57 (in Armenian).*

Ղափանցյան Գր. 1954, Սովետական Հայաստանի նոր տեղանունների մասին, «Տեղեկագիր» ՀՍՍՀ ԳԱ (հաս. գիտ.), Երևան, № 1, էջ 15–22: *(**Ghap'ants'yan Gr**. 1954, Sovetakan Hayastani nor teghanunneri masin, «Tegheka-gir» HSSH GA (has. git.), Yerevan, № 1, ej 15–22): **Ghapantsyan Gr**. 1954, On the New Toponyms of Soviet Armenia, Tegekhagir – Academy of Sciences of the Armenian SSR (Social Sciences), Yerevan, № 1, p. 15–22 (in Armenian).*

Մխիթարյան Լ. 2022, Մշակութային ցեղասպանությունն արդեն բացահայտ, «Հայաստանի Հանրապետություն», Երևան, № 21.08.02,2022: *(**Mkhit'aryan L**. 2022, Mshakut'ayin ts'eghaspanut'yunn arden bats'ahayt, «Hayastani Han-rapetut'yun», Yerevan, № 21.08.02,2022): **Mkhitaryan L**. 2022, Cultural Genocide Already Revealed, Republic of Armenia, Yerevan, February 8, № 21 (in Armenian).*

Շահխաթունեանց Հովհ. 1842, Ստորագրութիւն Կաթողիկէ Էջմիածնի և հինգ գաւառացն Արարատայ, հ. Բ, Ս. Էջմիածին, տպագրեալ ի Ս. Կաթողիկէ Էջմիածին, 409 էջ: *(**Shahkhat'uneants' Hovh**. 1842, Storagrut'iwn Kat'voghike Ejmiatsni yev hing gawarrats'n Araratay, h. B, S. Ejmiatsin, tpagreal i S. Kat'voghike Ejmiatsin, 409 ej): **Shahkhatunyants Hovh.** 1842, Signature of the Catholic Archbishop of Ejmiatsin and the Five Villages of Ararat, Vol. B, Holy Ejmiatsin, p. 409 (in Armenian).*

Ջալալեանց Ս. 1858, Ճանապարհորդութիւն ի Մեծն Հայաստան, մասն Ա, Տփխիս, ի տպարան Ներսեսեան հոգեւոր դպրոցի հայոց ընծայելոյ յԱզնուական Աղայ Գէորգայ Արծրունւոյ, 335 էջ: *(**Jalaleants' S**. 1858, Chanapahordut'iwn i Metsn Hayastan, masn A, Tp'khis, i tparan Nersesean hogevor dprots'i hayots' yntsayeloy yAznuakan Aghay Georgay Artsrunwoy, ej 335). **Jalalyants S**. 1858, Journey Through Great Armenia, Part A, Tbilisi, p. 335 (in Armenian).*

Гейбуллаев Г. 1986, Топонимия Азербайджана (историко-этнографическое исследование), Баку, «Элм», с. 192. ***Geibullayev G**. 1986, Toponymy of Azerbaijan (Historical and Ethnographic Study), "Elm", Baku, p. 192 (in Russian).*

Захаров В. 2010, Искажение истории в Азербайджане на рубеже XX–XXI вв. и его влияние на перспективы развития страны, «Регион и мир». Научно-аналитический журнал, Ереван, № 2, с. 71–86. ***Zaharov V.**, Distortion of History in Azerbaijan at the Turn of the 20th–21st Century and its Impact on the Country's Development Prospects, "Region and World". Scientific and Analytical Journal, Yerevan, 2010, № 2, p. 71–86 (in Russian).*

Махмудов Я. 2016. Реальная история и вымысел о «Великой Армении», Баку, ОО «Азербайджанские историки», с. 148. ***Mahmudov Y.*** *2016, The Real History and the Myth of "Great Armenia", Baku, "Azerbaijani historians", p. 148 (in Russian).*

Рашидъ-бек-Эфендиевъ. 1903, «Кабалинский магал», «Сборник материалов для описания местностей и племен Кавказа», вып. XXXII, Тифлис, с. 1–9. ***Rashid-bey-Efendiyev****. 1903, "Kabala District" (Collection of Materials for Describing the Localities and Tribes of the Caucasus, vol. XXXII, Tiflis, pp. 1–9 (in Russian).*

Чобанян П., Демографические перемещения и топонимия Восточной Армении в первой трети XIX века, «Բանբեր հայագիտության», Երևան, 2015, № 3 (9), էջ 188–220: ***Chobanyan P.*** *2015, Demographic Movements and Toponymy of Eastern Armenia in the First Third of the 19th Century, "Journal of Armenian Studies", Yerevan, № 3 (9), pp. 188–220.*

Шамхал Лятиф. 2017, Во имя Азербайджана. Беседы журналиста с историком (Сборник интервью журналиста **Лятифа Шамхала** с академиком Ягубом Махмудовым), Баку, «Турхан», с. 534. ***Lyatif Shamkhal. 2017****, In the Name of Azerbaijan. Conversations Between a Journalist and a Historian (A Collection of Interviews Between Journalist Lyatif Shamkhal and Academician Yagub Mahmudov), "Turkhan" Baku, p. 534 (in Russian).*

Южный Кавказ. карта 1903 г., Баку, 2013. *Southern Caucasus. Map of 1903, Baku, 2013 (in Russian).*

Azərbaycan Respublikasi Milli Atlas: National Atlas/Национальный атлас, Baki, 2014. Azərbaycan Respublikasi Milli Atlas: National Atlas, Baki, 2014.

Alakbarli A., Les Monuments d'Azerbaijan Ouest, Baku, 2007. ***Alakbarli A.,*** *The Monuments of Azerbaijan Quest, Baku, 2007.*

Galichian R., The Invention of History: Azerbaijan, Armenia and the Showcasing of Imagination (Second, Revised and Expanded Edition), London-Yerevan, 2009, p. 124.

Mehdieva, G., Anthroponyms of Turkic Origin in the Work of Musa Kalankatuklu "History of Albania" (Male and Female Names), Mova i Kultura, Issue 21, Vol. I (190), Kyiv, 2018, pp. 36–37.

Rustamov A. 2013, Geographical Terms and Their Sources in the Toponymy of the Zangezur Zone, Electronic Journal "Litera", Moscow, № 2, pp. 137–150. DOI:10.7256/2306-1596.2013.2.666. URL: https://nbpublish.com/library_read_article.php?id=666

The scholars of our institute analyzed the map "Southern Caucasus. 1903," available at https://igaz.az/ru/news/861 (accessed: 09.21.2020).

"The Genocide of Toponyms and Repressions Against Indigenous Peoples Will Not Bring Good to Azerbaijan," Interview with Sargis Asatryan, https://www.panorama.am/ru/news/2012/06/26/azer-topocide-asatryan/726374 (accessed: 26.02.2012)

ԳԵՎՈՐԳ ՍՏԵՓԱՆՅԱՆ
Պատմական գիտությունների դոկտոր, պրոֆեսոր
ՀՀ ԳԱԱ պատմության ինստիտուտ
sasun-07@mail.ru
0009-0000-7536-6777

ՀԱՅԿԱԿԱՆ ՏԵՂԱՆՈՒՆՆԵՐԻ ԵՎ ՔԱՐՏԵԶՆԵՐԻ ՅՈՒՐԱՑՄԱՆ ՈՒ ՆԵՆԳԱՓՈԽՄԱՆ ԳԱՂԱՓԱՐԱՔԱՂԱՔԱԿԱՆ ՄԻՏՈՒՄՆԵՐԸ ՈՐՊԵՍ «ՄԵԾ ԱԴՐԲԵՋԱՆ» ԾՐԱԳՐԻ ԲԱՂԱԴՐԻՉՆԵՐ

Ամփոփում

«Մեծ Ադրբեջան» ծրագրի մարտավարության բաղադրիչ մասն է կազմում նաև Արևելյան Այսրկովկասի և բռնազավթված ի բնե հայկական տարածքների հայակերտ տեղանունների թյուրքացումը, տեղագրական ու պատմական քարտեզների կեղծումը, գործընթաց, որ տակավին սկսվել էր արհեստածին «Ադրբեջան» կազմավորման ժամանակներից: Հայկական տեղանունների միտումնավոր խեղաթյուրումը, դրանց ամեն կերպ թյուրքական հնչողություն տալը նպատակ ունի «ապացուցելու» զավթված տարածքների թյուրք-ադրբեջանական պատկանելության առասպելի «իսկությունը»: Այս նենգամիտ քաղաքականության հետևանքով հայկական տեղանունները, ենթարկվելով թուրքերենի արտասանական առանձնահատկություններին, կրեցին համապատասխան փոփոխություններ, որ ռազմավարական և ժողովրդագրական տեսակետից Հայաստանի համար հղի է լուրջ վտանգներով:

Բանալի բառեր՝ *«Մեծ Ադրբեջան», Արևելյան Այսրկովկաս, համաթյուրքականություն, կեղծարարություն, տեղանուն, քարտեզ, տոպոցիդ:*