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The character Agri dag (Agri Mountain) in folklore and about the spiritual-ideological essence of Armenian falsification

There are characters which mark out its national personality, turn all particular signs of national richness into the irrefutable poetical reality in its semantic structure in the culture history of every nation. In Azerbaijan folklore the character **Agri dag (Agri Mountain)** is the ethnic personality sign which assumes the national importance and is considered the national symbol of value according to its ideological- artistic aim. In spite of this great truth, the Armenian falsification which doesn't place any system of spiritual values has turned Agri dag into own intrigue object and has stained this national value which is very sacral for Azerbaijan and Turkey Turks into Armenian dirt.

As a name, a sign Agri dag (Agri Mountain) hides very old and ancient historical truths in itself. Not knowing the essence of these truths, in fact, it is difficult to find out the Armenian intrigue, to expose its antihuman aim.

Being the sign of Turk national personality Agri dag (Agri Mountain) first of all it finds out that this character is connected with the sacral-mythological thoughts of Turks. Being connected with the national values Agri dag also is in the sacral values row in the first thinking system of our nation.

It is said in one of the mythological text which was collected from Nakhchivan region:

“The top of Alayaz is four forked. They say that Agri and Alayaz fought, Agri was stronger and it broke Alayaz's head”.

In generally, to explain, it means, ethyology forms the ancient function of myths. Mythology is the first thinking system which gives the description and explanation of the world. Having the explanation function of any mythological text

first of all proves its antiquity and primacy. In the previous myth it was explained that why the top of Alayaz mountain was four forked. It shows clearly that this myth is a very ancient text and it was created by our Turk grandfathers who lived thousand years ago in that area.

In this mythological text it is spoken about two real historical mountains – Agri dag (Agri Mountain) and Alayaz dag (Alayaz Mountain). In the myth it is explained that why the top of Alayaz mountain was four forked. But the attitudes between two mountains, simply, were not literary imaginations, it gives the information from the most ancient and greatest historical truths.

The Azerbaijani scientist Jafar Jafarov in his article “The ancient argu language” writes: *“In Caucasus, Iran, Turkey and in other countries of the world the words such as argun // argin, (arqun // arqin) agu//aku (ağu //aqu) were not related with the names of argus (ağru), exactly one of its variants – argu (arğu) (ağrı // arği) was efficient. It is a supposition that calling the distance between two mountains “argu” (arğu) (M.Kashgari) is closed with the names of mountains Boyuk Argi (Big Argi) and Kichik Argi (Ararat) (Little Argi) in Turkey area. In the 10th and 11th centuries the name of these mountains was called differently and the interval between them was called “argu” (arğu). The cities in this area just situating between Tiraz and Balasagun and being “between two mountains” were called “Argu” (Arğu)”... Very likely, M.Kashgari saying that “The interval between two mountains is called argu (arğu)” he meant Argi Mountain in Turkey and the interval between these mountains.*

Jafar Jafarov’s these thoughts unmask all trouble-makings of the Armenians with shining onto the national ethnic truths connected with Agri Mountain.

Apparently, the word Agri is connected with the ancient Turkish language and it is included to the row of primary place conceptions. Signing the distance between two mountains from the lexical point of view this word has found affirmation in the myth that is introduced above, too. The place described in the myth is just the place between two mountains – Alayaz and Agri.

On the other hand, such irrefutable truth is affirmed that the word Agri (Ağrı) is one of the ancient Turkish languages and according to its lexical structure in all circumstances the word of Ararat connected with the word Agri (Ağrı) is not another thing that having the poorer phonetic-grammatical structure of the name of Agri mountain in the Armenian language either.

The country which was called by ancient Asuriyaz “**Urartu**”, but in reality in Turkish the country called **Ararat** or **Ayriart** in Bible was written as “**Ararat country**”. In the Arman historian of the 5th century M.Khorenlly the name of this mountain is **Aray-arat**. *In fact, the word Ararat consists of two parts (“ara” “art”) and considering that the “art” was “dag” (“mountain”) in ancient Turks, it means that, Ararat (Araart) – “Aradag” (Distance Mountain). We’d like to add the opinion into this consideration that the initial name of this mountain was “Ayriart”. The opinion is affirmed that in some sources the same areas are called Ayrarat region.* Both of the interpretations are correspond to the geographical structure of the mountain (two mountains moved, parted from each other). And may be “Agridag” is a reproduction from those words. So, the word “**ayri**” (other) being the synonym of the word “**ara**” (distance) (in the ancient variant –“**argo**”, in the modern Azerbaijani language “**ayrilig**” (parting) give maintenance of the word “*to be at a distance*”) was conjugated in the form **Ararat** (*it means “Ara-art”*), little by little **Ara-dag – Ayri-dag – Egri-dag (Eyri-dag (Bend mountain)) – Agri-dag and Argu-dag – Argi-dag – Agridag – Agri-dag**. We remind that, in the pronunciation of the people of Vedibasir region the word “agri” is pronounced as “argi”, the name of Agri Mountain is pronounced as “Argi dag”.

It is interesting that, the name of this mountain reminding in the legend about Nuh in Koran is noted as “**Judi dag**” (Judi Mountain). The Persian meaning of the word “**Judi**” is “different”. In other words, the expression “**Judi dag**” is only in the literal translation of **Aradag (Ayridag)**. By the way, Nizami Ganjavi also in his poem “Khosrov and Shirin” pointing the Nuh storm notes Agri dag (Agri Mountain) as “**Judi dags**” (Judi Mountains):

If the sky wants help from them,

Judi Mountains will drown from their generosity.

The Azerbaijani scientist of the 14th – 15th centuries Abdurrashid al-Bakuvi in his famous literary work “**The summary of the monuments and the miracles of the powerful ruler**” writing about Arminiye he gives “*Boyuk Eyri dag ve Kichik Eyri dag*” in the meaning (Great Eyri Mountain and Little Eyri Mountain) as “*el-Kharis ve el-Khuvayris dag*” (el-Kharis and el-Khuvayris Mountains).

We completely support the thought that the expression of “*Argu beli*” which we often meet in the “Kitabi-Dede Gorgud” is connected with Agri Mountain. Really, it is quite clear that in the sayings used in the chapters of the epos “Dede Gorgud” such as “*Argu beli Alatagi avliyuban, gushluyuban*” (Hunting or shooting in Argu beli Alatagi), “*Argu beli Alatagdan dunin ashdin*” (You went down the hill from Argu beli Alatagdan at night), “*Argu beli Alatagi avliyuban ashdigim yokh*” (I didn’t went down Argu beli Alatagi according to the hunt) the expression “*Argubeli*” being “Agribeli” connects Agri Mountain. Later naming “Argibeli” as “*Serdarbulag beli*” is connected with the summer pastures of Iravan vicegerents during the khanate periods.

In all cases we can come to the conclusion about the name of Agri dag (Agri Mountain) that Agridag (Ararat) historically was the Turkish mountain and it remains today, too. No doubt, if any names of this mountain (especially Ararat) were not in Turkish, Armenians wouldn’t change its name into “Masis”.

Agri dag (Agri Mountain) is the sacral value in ancient Turk mythological world outlook. Let’s pay attention to a characteristic myth:

“Once a shepherd was grazing a flock of sheep at the foot of the mountain. In the afternoon he saw that he and his flock were thirsty. There was no water anywhere. He began to pray to Allah: “If a spring will be worked here, I’ll kill seven sheep as a sacrifice”.

Suddenly he saw a spring in front of him. He and his flock began to drink from it. Then the thought: “I’m not silly to kill seven sheep as a sacrifice only for the

water". He found seven lice under his bosom, killed them and said that they were seven sacrifices for Allah.

At that time the shepherd and his flock turned into the stone. The stones on the foot of Agri dag (Agri Mountain) remain from that time".

Apparently, Agri dag (Agri Mountain) is in the row of primary religious-mythological values and in general, Armenians wish to appropriate this value once more proves their savage attitude to all holy values.

The investigator of Armenian literature, academic Manuk Abegyan in his book "The history of Armenian literature" published in 1975 in Iravan writes: *"What is the origin of Armenian nation, how and when, from where and by which ways they came here? Who and how influenced to their ethnic structure? We have no clear and exact arguments to prove them"*.

The other Armenian academician Kerop Patkanyan writes: "Armenians have always been scoundrel masters of the places where they live, betraying their own people they have always served to strong neighbors skillfully" and so on.

In fact, it has always been so. Hays-Armenians kept in the city-province of Hayasa and Arme which were the slave colonies from the ancient times of Asur and Urartu states, worked in slaves jobs, periodically sold as a labor force in the slave bazaars of these city-provinces to the merchants come from all parts of the world, in this way spread all parts of the world, known as the master nation (specialized slaves!) have never saved themselves from the inner slave psychology, slave moralities and it seems that they will not be able to save themselves further...

The inner world of the slaves is always full of with rancor, malice, envy, revanchism, unfitness, slyness, discord and other negative qualities and Armenians having all these inner-spiritual characters today are known to everybody who knows this nation more or less. From time to time the slave having been humiliated, insulted spiritually and frequently, trampled own rights wants to revenge on everybody just in the first opportunity, as if finds spiritual calmness from it. Adam Metsin has not told this thought accidentally: ***"Armenians are the worst slaves among the white skinned"***. Continuing his thought he writes: "If you

set the Armenian slave free for an hour without control, his character will inveigle him into harm work. They work well only under fear and punch. If you see that they have become lazier, know that it doesn't become from weakness, but they enjoy from the laziness. One must batter them well and make them do the necessary work”.

As it is said in Georgian proverb: “The Armenian came, but brought a misfortune with himself”. Armenians brought the misfortune to the nations who have been living in Caucasus for hundred years in peace. At first they settled down in the ancient lands of Azerbaijan and then they wanted to build a state. They were instigators and executors of national massacres which were procreated in Caucasus. They began to enmity with Azerbaijanis, Georgians, Kurds, talishes, lezgies and all other Caucasus nations and now they continue it. Their own enmity was not enough and they began to do it among these nations. That is why they used every unfitness and immorality.

The greatest immorality of Armenians is to adopt the history, culture, customs, traditions, culture, kitchen – generally, material-spiritual values (created by us during the thousands years) of the nations, especially Turks’ in whose places they live under the patronage. In this problem there is no measure, norm of behavior and limit for Armenians.

In the same degree it belongs to our folklore. Even according to the Armenian falsification the harm in our folklore is too big. Because the history of Turks during the hundred years existed in the oral form. In other words, not thinking to turn their history into the script the ancient Turks who created the history on the back of the horse had a great ability to pass those events (in which they were witness) from nation to nations. It is not accidental that, no other nations have such rich folklore samples as Turks. And the folklore samples of other nations haven't taken important place in the creating of folklore and history of other nations as the folklore of Turk nations. For example, it is enough to look through the Armenian history it will be clear that its ancient period was completely combined according

to the Turk mythic texts, historical legends and fables, the Middle Ages was combined partly Turk legends and fables, and partly written histories.

Agri dag (Agri Mountains) which was the place of faith, belief and summer pasture of Turk chapters has a special place in this pseudo history. And its place is so special that in the history for the first time Armenians used the picture of the same Agri dag (Agri Mountains), bearing no relation to them, in the emblem of Armenian-Hay state which they could create only during the first term of the 20th century. Why just Agri dag (Agri Mountains)? Because Armenians introduce themselves as the ancient inhabitants of the world. And if it is true, so at least they must consider Nuh prophet as their ancestor and they do it. And if Nuh is the ancestor of Armenians, so Agri dag (Agri Mountain) where Nuh's ship was rescue belongs to Armenians and it is the native land of Armenians. The Armenian logic and Armenian history study says it. Only it? Armenians pretend that after the thunderstorm when Nuh got off the ship for the first time he noticed the place of the city Irevan and in his language he shouted joyfully: "Yerevume", it means "to appear" (in the modern Armenian language "to appear" means "yerevume"). This event took part in 2500 BC, it means 4500 years ago Nuh prophet was speaking in the modern Armenian language. It is the shamelessness which has no analogue in the world history study and the science history that the world community is deceived with it by Armenians for hundreds years.

Nevertheless, the folklore texts about Agri dag (Agri Mountains) and the thunderstorm of Nuh collected from the historical aboriginal population – Azerbaijanis of the regions Irevan Chukhuru and Nakhchivan refute completely the Armenian thoughts told about the ethnic history of Nuh, Nuh's thunderstorm and Agri dag valley.

By the way, Armenians try "to prove" the lie about their sexual reproduction from Nuh prophet in such a primitive form that this "argument" serves too much exposure to them. The systematic investigator Aziz Alekberli who studies the Western Azerbaijan, generally the subject of Armenian, directing the attention to this point of the problem pursues and comes to the conclusion that settling

consistency of Gamer-Sak-Arman Turk stocks in Western Azerbaijan lands in the famous literary work **“History”** by Musa Khorenli who is considered “the grandfather” of Armenian history. It is known that generation genealogy of Armenians which is named with the name of Musa Khorenli as a matter of fact belongs to Arman Turks and it bears absolutely no relation to hays. According to this genealogy after Nuh in the power was his son Yafet, after Yafet was his son Gamer, after Gamer was his son Tur, after Tur was his son Turgam, after Turgam his brother Azkan.

It is interesting that, during Turgam periods the Armaniya country and nation were known with the name of lord – **Turgameli, Turgamli**. But when Azkan was in the power the country was called with his name, even later this name was concerned all Southern Caucasus nations.

According to the pretensions of Armenian historians in the most ancient periods Armaniya had taken its name from Ashkhanas who was a patriarch, the country and nation were called Ashkhanas, but after Ashkhanas in the power was his son Hayk. The falsification is before our eyes.

But in fact the name of Ashkhanas in the first variant was as **Askhan // Azkhan // Azkan** which is the name of Ashkenaz in Bible in the VII century BC the tsar power of **Sak // Skif** – the state of **Ishguz (Ich Oguz)** created in Southern Caucasus. The suffix **-as // os // es** in the end of the word, as it is known, is the nominative case suffix which is added to the geographical names and ethnonims in Greek sources. One can understand **As // Az** as the same name of Turk family, but **Ashkhan** in the form **Azkhan the khan of Azlars**, in the form **Azkan** as **Azlars country**. We consider this name (**Azkan**) also as the most ancient and primary form of the word Azerbaijan (**Azerboykan** – the country of Azer family).

So, as we see from the text the names of Gamer, Tur, Turgam, Azkan don't concern to Armenians. In the generation geneology the name of Hayk which comes after Azkan is completely placing and addition afterwards.

Musa Khorenli's this geneology proves that all writings about Nuh prophet, the thunderstorm of Nuh and Agri dags (Agri Mountains) written by Armenians

are false and they are Armenian method of interpretations of Azerbaijan mythic texts.

Of course, we approach the ancestor search of Armenians normally. As every nation they have a right to look for the ancestors who are not known for them. But we don't believe that they will achieve results in this problem. Because V.L.Velichko writes: *“There were many forcible, forced couplings with other nations in Armenians. In all probability Iran troops, Azerbaijan Tatars, Turks, Georgians, highlanders (dagli) didn't tend with the women of nation who had lost the state structure and the ability of self-defence. And from these entertainments it is clear that, there are many kinds of bloods in the vessels of Armenians”*.

At the same time all these irrefutable historical facts finding out the spiritual-ideological, ethnic-psychological and political-historical aim of Armenian falsifications give us very many duties. The Turk ethnos is the creator of the world history. Being the creator of this history it has always fulfilled the protective function honestly. We must continue the honor way of our grandfathers decently suiting to Turks, defend the history called Great Turkistan which was left to us from them and fight for its every particle as a real Turk hero.