

Linguistic and Historical Studies of Urartus in Azerbaijan

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Abstract

This book review is written based on the book " History of Urartus" written by Mohammad Rahmanifar (2017). According to the sources mentioned in this book, the Urartu civilization is one of the old civilizations of the Azerbaijan region, and the language of the Urartu people was a fusion language and was similar to the language of the people of Azerbaijan today. This civilization has nothing to do with Armenians, but after the war between the two Turkic peoples with fusion language of Saka and Urartus, the Armenians had the opportunity to enter the Urartu country and take over their civilization. All description of clothes and artistic skills, weapon making, architecture and dairy products are all similar to the clothes, architecture, weapon making, dairy products and art of Azerbaijan. Urartu architecture has influenced the works of Medes, Persians, Parthians and even Romans, just as the architecture of Azerbaijan has always been influential in Iran, India and Ottoman after the Islamic period (Ghorbani, 1400). Also, Urartu is derived from the Turkish word Eratta which means mountain. As the cradle of civilization, Azerbaijan is the place where the Garden of Eden is located, and according to Dede Korkud's book, all the Turks have migrated from Azerbaijan to other places, and it is also said in the Avesta that Ahura Mazda created Azerbaijan for the first time, all of which show the antiquity and history of Azerbaijan.

Key words: Azerbaijan, fusion language/ agglutinative language, Urartu

Literature Review

Azerbaijan is the cradle of human civilization (Siahpush, 1998). The history of life in this region goes back to the Paleolithic period even before that (Aliyev, 1392). Even the Garden of Eden, which is the place where Adam and Eve appeared, according to Adam Rohel, is in and near Tabriz, which points to the ancient history of Azerbaijan. Homo sapiens evolved in this region (according to Aliyev, 2013). The northwestern region of the Iranian plateau, the region of Azerbaijan, was one of the inhabited areas of the Neanderthals. The lower jaw fossil of an anthropomorphic human belonging to 200 to 250 thousand years ago was found in Azikh cave by the Aras river .The tribes living in Azerbaijan include as/az(Asii people), Kassites, Caspian, Urartu, Gutian, Lullubi, Mannaea, Medes, Scythians, etc., all of whom were Agglutinative language (Rahmani Far, 2007). Khudiev (1998) believes that ethnic groups such as Su, Turk Ki, Surnaki, Oti, Odin, and a state called Aratta or Erte were in the land of Azerbaijan and spoke one of the Altaic languages. He also informs about the relationship between the Aratta government and its Proto-Turkic people with the Sumerian government. In Sumerian culture, Aratta means mountain. Kashghari 's Al-Turk Glossary also mentions the same meaning for Ertatta as mountain and it is a Turkish word. (Zehtabi, 2008)

Dr. Javad Mashkooor (1966) considers Mount Ararat to be non-Armenian and from the origin of Urartu and believes that Urartu is derived from the same Turkish word Aratta (Zehtabi, 1999). It is believed that the Urartus occupied the land of Aratta.

In the inscriptions of Salmaneser I, the king of Assyria, in the 13th century BC, Urartu tribes are mentioned as Urvatri which includes up to the Zab valley and the south

of Lake Van (Piotrovsky, 2002). According to Dr. Mohammad Amin Riahi (1993), the ancient country of Urartu is called Ararat in Hebrew. It is located in the west of Iran's borders around Lake Van, in the north of Assyria to the shores of the Black Sea, and its capital was located around Van. This is a distortion that entered the Torah and was called Armenia because the Armenians themselves called Mount Ararat ,Masis.

There are many Urartian inscriptions in Azerbaijan around Urmia, Sahand Mountain to the west bank of the Caspian Lake. Shuler, cited in Reis Nia (2000), considers it necessary to revise the Urartu civilization and says that the lands that we considered to belong to the **Mannaea** government were under the control of Urartu. Urartu ruled Caucasia for two centuries (Piotrovsky, 2002). The rule over Transcaucasia, around Lake Urmia, Kura River and Aras was one of the areas under their influence. Wolfram Klaas (1968) believes that the longest era of Urartu's ruling power was during Sardor III in 765-733 BC. He conquered Aleppo and reached the shores of the Mediterranean Sea. The existence of the Sighindil inscription (near modern Varzeghan) shows his attention to the eastern and western borders at the same time. Urartu captured parts of **Mannaea** 's land as his eastern neighbor including Khoi, Selmas, Maku, Qara Dag, Guney in Shebester, Qara Ziauddin, Ivaoglu and Sarab. The fortresses of the **Mannaea** period were mostly related to the reign of Menwa and his son Argishti I. Urartu's constant attacks on the **Mannaea** weakened them and they also started to attack the Assyrian government and took part of their land. Urartu and Assyria fought a lot for the possession of the lands around Lake Urmia, but the Assyrians were more victorious. But during the time of Sargon of Assyria in 714 BC, the Urartus were defeated by the Assyrians and Musasir (the sacred religious center of the Urartus) was captured. They

also reached the capital of Urartu (Van, which was Toshpa at that time), but they did not succeed in conquering it. Urartu was revived later, but its collapse was caused by other tribes, not Assyrian (Rahmani, 2021).

Aliyev (1993) believes that wherever the Assyrians occupied, it was with the intention of looting and they did not bring prosperity. Diakonoff (1966) believes that the Urartus used to develop a place after capturing it.

Unlike the Assyrians, where all the inscriptions are related to looting and murdering people, in Urartu inscriptions, except for the first Argishti , all of them refer to the building and digging of canals and other civil affairs and the attention to the prosperity and comfort of people's lives (Mashkur, 1966). Based on the Assyrian inscriptions and the amount of destruction mentioned, the Urartus can be considered a civilized people, while everything were destroyed by the Assyrians.

Agriculture and irrigation

The location of Urartus castles in fertile areas and extensive irrigation networks indicates their attention to agriculture and horticulture. They established a regular and advanced irrigation system and they were the best for it in all over the world (Alizadeh, 2006).

Mashkoo (1966) believes that the system of regular irrigation and conversion of barren lands into crops was one of the characteristics of the Urartu civilization. The irrigation facilities were built from an artificial lake, a reservoir and an artificial water supply channel (Alizadeh, 2006), including a channel that supplies fresh water from 70 km away. The city of Tushpa (Van), the capital of the Urartus, was built by Menua. But in Armenian narratives, it is called Shamiram stream. And Van is attributed to Semiramis or Semiramin, the legendary queen of Assyria, and these Armenian legends attribute the city's foundation to her, which is not true (Rais

Nia, 2000). Contrary to Armenian legends, the founders of these constructions were the kings of Urartu, who built it by order of Khaldi (God of Urartu). In an Urartian inscription we read: Rossa, the son of Argishti, declares that the land was never worked in the Kuturlini Valley. By order of Khaldi, I built this vineyard. I built a canal from Ildaruni River. Its name is Omshini (Piotrovsky, 2002). The word Kuturlini is exactly in harmony with the Turkish word Qutur, the name of a city in Azerbaijan. Among the fruits found next to this canal in excavations, seeds of (plums, grapes, apples, beets, cherries, pomegranates) were revealed (Rahmani, 2021). All of them are the fruits of the land of Azerbaijan. One of its greenest states is Sangi Butu. Diakonoff (1966) considers the belt (Qutur, Khoi, Marand) to be equivalent to Sangi Butu. Although (Aliyev, 2013) believes that the belt of Tabriz, Marand, Khoi is known as sangi butu. Edwin Wright in (Rais Nia, 2000) considers this place to belong to Tabriz, Salmas, Shabistar. The name of the city of Ulhu or Ulkhu can be the current Khoi city (Rahmani Far, 2021). After conquering Ulkhu, Sargon conquered the rich areas of its west and entered the main land of Urartu (today's Turkey) through the Qutur pass (Diakonoff, 1966).

Industry and art

The Urartus were the largest hydraulic civilization of the ancient world (Rahmani, 2021).

Also, they have mastered the progress in the discovery, extraction, melting of metals and the production of all kinds of metal tools. They are also skilled in sculpture, inlay work, and jewelry making. They used stone and metal statues in their temples and palaces. According to Piotrovsky, 2002, they were skilled in making sculptures from precious stones and bones. According to Professor Wolfram Klass, the value of Urartian art lies in their bronze objects, for

example, obtained from the Topraq castle which are now kept in Hamburg.

Also, the images in the bronze helmets and bronze tablets are similar in terms of style and technical points to the metalwork of the Ziviyeh treasure and Hasanlu objects, Scythian works in the Caucasus and Marlik motifs. Piotrovsky (2002) discovered bronze horse saddles and equipment with the names Manwa, Argishti and Sardori. Dr. Mohammad Javad Mashkooor (1966) considers the clothes of Urartu people to be special for the people of cold region. Some men wore boots that reached halfway to their knees, and they wore long garment and underpants, and their hats were similar to the hats of the Greeks. They wore tunics with short sleeves that reached to the knees, and the upper part of the body was tied with a wide belt.

Their clothes and equipment were similar to those of the Hurrians and those of the Hittites and their clothes were completely different from Assyrian clothes.

The described clothes are exactly similar to the clothes of the people of Azerbaijan and other Turks. Piotrovsky (2002) believes that they were fully familiar with the wool spinning and dyeing industry. Sargon's looted inscription mentions colored woolen clothes brought from the lands of Urartu and Haphu. Also, the existence of textile workshops can be seen in Tishba Aiti. Also, according to Piotrovsky (2011), the dairy industry in Urartu has been very advanced. Unlike Assyrian architecture, which was made of clay and brick, Urartian architecture was mostly made of stone. Urartian architecture is even created in the heart of the rocks.

Rock architecture can still be seen in Azerbaijan. Also, Bastam Castle and Tombs in Sanger Village of Maku, which are often known as Dakhmeyer Farhad or Farhad Dami among the common people, which are used as burial places of Urartian elders or as

basements for living. For this reason, These works are called Gurdakhme. It can be seen in West Azerbaijan from the banks of the Aras River to the northern areas of Sulduz (Naqadeh) in the west of Lake Urmia. The tombs are in Chi or Chareh in Qara Ziaeddin, Sangar in Maku, Shadi in Poldasht, Malhem in Salmas, Ismail Agha in Nazlu, Siduk or Sirak in the Baranduz Chai Valley, Khan Darasi in Shahda and Nanaz in Sulduz, all these places are called Farhad Room(Otaghe Farhad).

The Urartus created tall palaces with colorful stones, the effects of which can be seen in Armenia, which was once the territory of Azerbaijan (Meshkoo, 1966). Italian architecture is also inspired by Urartu architecture (Meshkur, 1966). It means that the Roman architecture was the same as the architecture of Azerbaijan. which has expanded over time as well as the arrival of Turkish **Scythians/Saka** in Italy. Throughout history, Italy has had trade exchanges with Azerbaijan, and there have been many wars between the governments of these regions. Also, the medes, Greek and Achaemenid architecture is inspired by Urartian architecture. Clais (1968) also mentions the use of Urartu architecture for Achaemenid buildings. Pope (1986) also mentions that the Iranian tribes of Medes, Persians and Parthians learned architecture from the northwest of Iran. And then they went to the southern regions of Iran and settled there. This means that the architecture of Azerbaijan has completely influenced the architecture of Iran.

Mashkoo (1966) believes that the Urartus subjugated the Medes and Persians who settled in their borders and they built their civilizations under that proximity to urartus and affected by whatever they learned from Babylon, Assyria and Egypt. The Medes and Persians lived in tents for a long time. According to De De Korkoud, the Turks also spread from the northwest of Iran to

other regions. They lived as nomads in Central Asia, but the Northwest Turks of Iran were mostly settlers. After their arrival in Iran, the Medes, Persians and Parthians came from Central Asia/ Turkestan, to Azerbaijan ,which is their motherland, and learned many things from their brothers. Among the Urartian architecture, the gabled roof has two slopes, which can be seen in Pasargad architecture in Persepolis. Also, stair-like platforms and the construction of a wall above them are characteristics of Urartian architecture (Klais, 1968). Heshmatullah Shujaei (2013) considers the Urartus as the founders and innovators of Safa building.

They have inspired their neighbors and later civilizations. Bastam Castle has a treasure of Urartian pottery. They have a red and polished flower cover. Clover leaf jars, cone base vats, and shallow congress bowls and tallow burners all have cuneiform lines engraved on them. Hieroglyphs are also used. The style of Urartian pottery can also be seen in the Median period (Kroll, 2009). The Urartus originally used a type of hieroglyphic script. Piotrovsky (2002) believes that later this hieroglyph script was not used much, and for this reason, at the end of the 9th century B.C.; they used the Assyrian cuneiform script with a few changes and in accordance with their own language. In fact, they created a new cuneiform script (Mashkur, 1966). it is believed that the cuneiform of Urartu included an ideogram made up of placing small and large triangles in the shape of a cuneiform side by side. Urartus reduced the number of signs in the Assyrian cuneiform and simplified it (Rais Nia, 1999). The identity of the Urartu people has been subjected to many fakes and attributing them to Armenians is completely wrong. Because in recent researches, the emergence of the Armenian element in this land is related to

the periods after the collapse of the Urartu Empire (Rahmani, 2008).

Dr. Javad Mashkoo (1966) refers to the Urartus being non-Semitic and non-Indo-European. Since the Armenian language is one of the Indo-European languages, they cannot be related to the Urartus. The Armenians who are in today's country of Armenia are actually the inheritors of Urartu, and this people and their heritage have nothing to do with Armenians. (Group of authors, 1973) believe that after the destruction of the Urartu government, the power fell into the hands of the Armenian tribe. Then, this region was called Armenia. The mixing of the natives of Urartu with the tribes that came there later created the Armenian nationality. What is important is that the Armenians were the invading tribes who took over the fate of that country after the decline of the lucky stars of the uratus. In the book (History of the Ancient World), the Armenian element entered that country after the decline of Urartu. Mashkur (1966) considers the Urartu language to be non-Indo-European and non-Armenian. He believes that the Armenians overthrew the Urartus and became the owners of their country. Some Urartus took refuge in the mountains and continued their weak life in a small part of Armenia until the Achaemenid period. Until the 7th to the 5th century A.H., they mixed with the people of Urartu and assimilated those people. Rahmanifar (2008) believes that Armenians are the destroyers of Urartu's ancient heritage. Mashkoo (1966) uses the word Armenian as invader and occupier. Furthermore, Stefan Kroll and Wolfram Kleis considered the Armenians too weak to destroy the Urartu dynasty. Clais (1968) considers the destruction of the Urartus by the Scythians. Stephen Kroll also considers the destroyer of Urartu to be Medes or Cimmerians. The attackers used bronze arrowheads. While the Urartus used iron

arrows. What strengthens the possibility of the fall of Urartu by the Scythians is the presence of Scythian arrows not only in the Bastam castle but also in other Urartian castles. The arrows in the Tish Ba Ini castle show that the former ally of the Urartians (Scythians/ Saka) participated in the destruction of the city. For this reason, PioTrovsky (2002) uses the word "occupying" instead of "possession" regarding the settlement of Armenians. In the Achaemenid inscription, we read that in the midst of the 6th century BC. Armenians took over a large part of Urartian land. The Urartus, who occupied the land of the Mannaea 's and troubled the Assyrians, were destroyed by their ally the Scythians, and their land was taken over by the opportunism of the Armenians. Armenians to possess Urartu's civilization , imitated their clothes and culture (Piotrovsky, 1381). Rahmani Far (2021) believes that Urartian language is grammatically and lexically similar to the Hurrian language and they were speakers of two different dialects of a single language. Later they became two different languages. Diakonoff (1966) pointed out the similarity of Elamite, Hurrian, Urartian and Turkic languages and believed that their languages were a kind of agglutinative languages. This characteristic of Altaic languages (Turkish/Mongolian, Tungus, Manchurian, Finnish, Uyghur and Japanese) and can be extended to Caucasian, Dravidian languages of India and Hurrian, Urartian and Sumerian languages. Aliyev (2012) also points to the affinity of Hurrian and Urartian languages and rejects their Indo-European origin. Zia Sadr (2013) has introduced Urartian, Hurrian and Elamite languages as agglutinative languages. Professor Zahtabi (1999) has pointed out that the languages of the Hittites, Urartus, Gutian, Lullubi languages are agglutinative.

The inscription of Sighin Dil located in Qara Dag, Azerbaijan belongs to Sarduri II (733-750 BC) son of Argishti I.

A reference to some other Urartian works in the region of Azerbaijan:

The Razlig inscription is located in the north of Sarab a city in Azerbaijan and belongs to the son of Dusai I.

The Nishtban inscription around Sarab belongs to Argishti II.

The Dash Tepe inscription in Miandoab (Qoshachai) belongs to Menua, the mighty king of Urartu.

Bastam Castle in the local language is Basdam or Bashdam. Bash means high in Turkish.

Syranj Castle (six kilometers from the southern lands of Selakeh in the north of Maku)

Vohram Castle (in Araz river bank near Nakhchivan border)

kishmish Tepe (Maku- Bazargan road route)

Sangar (ten kilometers northwest of Maku)

Bolaghi Chishmeh/spring (fifty four kilometers south of Urmia)

Danalo (twelve kilometers northeast of Maku)

Rent Castle (nine kilometers northeast of Maku)

Siah Castle (fifty three kilometers east of Maku, south of Araz River)

Duchgagi (47 kilometers southeast of Maku next to Sufi village)

Qiz Chakhlo (Maku district)

Bastam (forty kilometers north of Khoy next to Bastam village)

Sonat (on the way from Bastam to Van)

Ashaghi Qurul (ten kilometers southwest of Bastam)

Qara Ziauddin Tepe/hill (east of Qara Ziauddin city)

Ozub Tepe (thirty kilometers east of Bastam on the road from Marand to Araz River)

Qiz Qala (next to Tabriz Bazargan transit road)

Amir pasture (west of Marand-Julfa road)

Gohar Castle (Maljin village on Marand-Julfa road)

Oglu Castle (thirty kilometers northeast of Bastam)

Gavur Ghala/Castle (45 kilometers east of Julfa)

Conclusion

According to the announced results, the Urartu language is related to Turkish and is a fusion/ agglutinative language. The Urartu people ruled in the land of Ertette, which is a Turkish word, and by comparing their clothing, dairy products, art and architecture, it all shows that the Urartu civilization whose inscriptions are available all over Azerbaijan, northwest of Iran; were Azerbaijanis ancestors. Furthermore, Urartus completely belong to the history of Turkic people of Azerbaijan.

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