

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Science

**ETHNO-POLITICAL PROCESSES IN THE  
TERRITORY OF AZERBAIJAN IN V-II THOUSAND BC.  
(BY THE MATERIAL OF THE URMIA BASIN)**

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## **I. The relevance of the topic and the degree of its study.**

Relevance of the topic and the degree of development. Azerbaijan, the land of fire, has historically been a refuge for many tribes, the birthplace of tribal associations and a political arena for states. Azerbaijan has historically been a refuge for various tribes, a homeland for tribal associations and a political arena for states. Our homeland is one of the most ancient settlements in the world, distinguished by its advantageous geographical location, suitable climate, rich natural resources, colorful flora and fauna.

The broad wave of migration that swept across Western and Central Asia from the 4th millennium BC did not bypass Azerbaijan and influenced the formation of ethnic groups and substrate societies that played a role in the formation of the genetic code of our people.

This land, located at the crossroads of various civilizations, languages and religions, on the migration route of ethnic groups, has never been mono-ethnic. Due to such ethnic heterogeneity, the ancient peoples of Western Asia, such as the Sumerians, Babylonians, Assyrians, Elamites and Hurrians, called some inhabitants of the Urmian basin Lullubians, others - Gutians, others - Turukki, etc. The cuneiform texts of neighboring peoples have preserved valuable information about military conflicts, economic ties, cultural exchange, religious views of the ancient inhabitants of the Urmian region with their neighbors.

The relevance of the topic of our dissertation is determined by the fact that the period of the history of the Urmian basin considered in it is poorly studied in domestic historical science. This is largely due to the lack of archaeological work and the nature of written sources preserved from the 3rd-2nd millennia BC.

In Soviet times, in order to obtain information about military-political events and ethnic transformations that took place in the Lake Urmia basin before the onset of the Christian era, we were mainly satisfied with the information presented in the books of G. Melikishvili, I.M. Dyakonov and I.G. Aliyev. In the works of the first two authors, priority was given to the information from cuneiform inscriptions composed in the Sumerian and Akkadian languages, while in the book

of the last author, priority was given to the results of archaeological excavations carried out throughout the territory of Central Asia.

More than 60 years have passed since their publication. At that time, only one archaeological site in the Urmia basin, Goytepe, discovered by T. Barton Brown in 1948, had been studied to the level of scientific requirements. Since there were insufficient written primary sources at that time and no special linguistic methodological approach had been developed, it was necessary to agree with the opinions of Western linguists.

The prevailing theory was that the aborigines of the Urmia basin belonged to the Zagro-Elamite ethnocultural environment, proposed in 1908 by G. Huizing. Despite the fact that narrative sources contain a large number of geographical and personal names associated with the aboriginal inhabitants of the basin, no initiative has yet been taken to identify their morphological features and semantic meaning. For this purpose, the optimal method is to isolate and separate the recurring components (words and morphemes) in the names, and at the next stage, conduct a comparative analysis with their phonetic analogues in the relict languages of Western Asia. The importance of the research to be conducted in this direction is that its results can clarify the spread of mutual social and cultural ties between ancient peoples and communities.

In 1965-1977, due to the expansion of the scale of systematic excavations by archaeologists from the USA, Great Britain and Germany, Geoytepe ceased to be a "etalon monument" in the direction of studying the most ancient stages. from the history of the basin. A decisive contribution to the clarification of the archaeological stratigraphy of the region was made by the discovery of cultural layers around the entire circumference of the lake, synchronous with the Eneolithic, Bronze and Iron periods of Geoytepe. In neighboring areas, new written monuments were discovered, and corrections were made to the old reading of previously known cuneiform texts.

All this creates the need to approach the problem under study in a new way. The source study basis for the topic of our dissertation is not only archaeological material (for the Eneolithic-Early Bronze Age periods), but also information from ancient texts. Over the past 70

years, thanks to the persistent work of philologists and historians from different countries, it has been possible to determine the ethno-political landscape and the place of our predecessors in this space. Enrichment of the source base, inclusion of new texts in scientific circulation have made another important area a priority - the most ancient stage of our history of statehood and diplomacy. Military conflicts and political realities created by the ancient inhabitants of the Urmia Basin form an important area of relationships with neighbors.

Unfortunately, there are still serious gaps and contradictory points in the approach to the question of the origin of our political history in scientific publications, as well as in our textbooks. For example, to what extent is it correct to consider the beginning of our political history from Aratta (28th century BC), or can the political institutions of the Lullubians, Gutians, Turukkians and other ethnic groups that existed in the 22nd-18th centuries BC be called a "state", how should the features of the social landscape and production relations of the societies of the Bronze-Early Iron Age be characterized, etc.

In a word, since the source base has become significantly richer, we have to admit that when studying the ancient stages of the ethno-political history of the Urmis basin, both fundamental monographs we mentioned have become significantly outdated, both in the factual and material-methodological approach.

Finally, one of the important issues of relevance is to ensure verification of information from written sources with archaeological material. As a result, our knowledge of the economic life, material and moral culture of the inhabitants of the basin will be greatly enriched. The relevance of the topic is also in the fact that the area of distribution of such Lullubeys, Gutians, Turukkitsi, Kassites, Ukumanians, Mehrians and other ethnic groups was not limited to the basin of Lake Urmia, but covered a wider geography. Written primary sources indicate that they also settled in the neighboring regions of the Iranian plateau, Mesopotamia and Anatolia and were represented in small political entities and scattered communities. From this point of view, the topic under study is an integral part of the general history of Azerbaijan and the states of the region (Turkey, Iran, Iraq, partly Syria).

The presented dissertation is devoted to the study of current

problems of the basin history taking into account the latest scientific achievements. The socio-political events and ethnocultural changes reflected in the dissertation cover a long period. The chronological framework of our topic is from the Upper Paleolithic period to our era and is limited to the study of social events that occurred before the year 1000. However, in order to trace how the linguistic materials belonging to the basin inhabitants (mainly toponyms and personal names) changed from time to time, and to find out what phonetic influences they were subjected to, it was necessary to turn to cuneiform texts of the 1st millennium BC.

The history of the study of the ancient period of the basin and adjacent territories is of considerable antiquity. The beginning of this was laid in 1839 by travelers and archaeologists (H. Rawlinson, F. Costo, J. de Morgan and others), who, if possible, took sketches of rock carvings and copied the accompanying cuneiform texts. The scientific study of the collected material was first carried out at the end of the 19th century. by V.Scheil.<sup>1</sup> A.Billerbek carried out a comparative analysis of the modern place names of Iraqi Kurdistan with the ancient analogues mentioned in the Assyro-Babylonian inscriptions.<sup>2</sup> In the 1920s, a certain contribution to the study of the historical geography of this region was made by L. Berger, K. Edmond, E. Herzfeld, E. Speiser and others.<sup>3</sup>

The first reconnaissance work of archaeologists was carried out in 1936 by A. Stein south of Lake Urmia, which continued in 1940 by

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<sup>1</sup> Morgan, J. de., Scheil, V. Les deux stèles de Zohab / Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes. Quatorzième année (Publie sous la direction de G. Maspero). / J. de Morgan, V. Scheil.–Paris : Émile Bouillon Editeur, – 1893. – s.100-106 ; Scheil V. Textes élamites-semitiques (première série) / Mémoires de la Délégation de Perse. Tom II. / V. Scheil. – Paris: Libraire Ernest Leroux, – 1900.– 135 p.+24 planches.

<sup>2</sup> Billerbeck, A. Das Sandschak Sulaimania und dessen persische Nachbarlandschaften babylonischen und assyrischen Zeit. / A.Billerbeck. – Berlin: Verlag von Reuther und Reichard, – 1898.

<sup>3</sup> Speiser, E. Southern Kurdistan in Annals of Ashurnasirpal and today // Annals of the American Schools of Oriental Research, – New Haven, – 1928/1929, Vol. VII, – pp. 1-41; Herzfeld, E. The Persian Empire. / E. Herzfeld – Wiesbaden: Franz Steiner Verlag, – 1968, – p.154.

employees of the Archaeological Department of Iran.<sup>4</sup> In 1948, British archaeologists led by T. Burton Brown excavated at Geoy-tepe (7 km southeast of the city of Urmia) and revealed cultural continuity from the 5th millennium BC. to the 8th century AD.<sup>5</sup>

In the 1960s, archaeologists from Chicago led by R. Braidwood conducted research in the first settlements of the Kermanshah region (Genjdar, Tepe-Asiab, Tepe-Guran, Tepe-Sarab, etc.), the results of which also allow us to restore the picture of the development of the Urmian basin and the formation of a producing economy there.<sup>6</sup>

Systematic excavations under the name "Project Hasanlu" were carried out in 1957-1968. R. Dyson and O. Muscarella on Hasanlu Hill (50 km south of the lake). 10 cultural layers were discovered there, the oldest of which dates back to the beginning of the Eneolithic (VI millennium BC). The oldest cultural layers with fine pottery were also discovered from Pishdeli-tepe (in the Solduz valley) and Dalma-tepe (5 km southwest of Hasanlu). In 1966-1968. excavated in Dinkha-tepe (25 km west of Hasanlu), where samples of the so-called Khabur and gray ceramics were found from the layers of the Middle Bronze Age.<sup>7</sup>

The excavations of G. Barney in the 1960s in Yanik-tepe (32 km southwest of Tabriz) and in Haftavan-tepe (in the Salmas valley)

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<sup>4</sup> Stein, A. *Old Routes of Western Iran.* / A.Stein.—London: Macmillan and CO., Limited. — 1940. — Pp. XXVIII + 432 + 31 planches.

<sup>5</sup> Brown, T.B. *Excavations in Azerbaijan, 1948.* / T.B.Brown. — London: J. Murray, — 1951. — 280 p.

<sup>6</sup> Braidwood, R. *The Iranian Prehistoric Project* / R.Braidwood, B.Hove, C.Reed. — Science: Chicago, — 1961, Vol. 133, November, — pp. 2008-2010.

<sup>7</sup> Dyson, R.H., Young, T.C. *The Solduz Valley, Iran: Pisdeli Tepe* // *Antiquity*, — 1960, Vol. 34, pp. 19-28; Hamlin C. *Dalma Tepe* // *Iran*; London, — 1975, Vol. XIII, — pp.111-129; Dyson, R.H. *Problems of Prehistoric Iran as seen from Hasanlu* // *Journal of Near Eastern Studies*: Chicago, — 1965. Vol. XXIV, № 3, — s.193-217 Muscarella, O.W. *Excavations at Dinkha Tepe, 1966* / *Bulletin of the Metropolitan Museum*: New York, — 1968, November, — pp. 187-196; Hamlin, C. *The Early Second Millenium Ceramic Assemblage of Dinkha-Tepe* // *Iran*: London, —1974, 12, — pp.125-153.

revealed cultural layers of the Eneolithic and Bronze Ages.<sup>8</sup>

The layers of the Bronze Age were also discovered by Austrian archaeologists in the 1970s from Kordlar-tepe (13 km east of the city of Urmia).<sup>9</sup> As a result of the noted archaeological excavations, in general, it was possible to determine the level of development of the material culture of the ancient inhabitants of the Urmia basin.

The main source for the study of the social, political, economic and spiritual life of the ethnic groups of Urmia basin is written monuments. It should be noted that due to the lack of their own writing, the representatives of these tribes did not leave texts in their native language and all information about them was reflected in the cuneiform texts of neighboring peoples. By the nature of the genre, texts describing the events of the 3rd millennium BC are military-political, economic, artistic, religious-mythological and lexical. Some of them, especially economic ones, reflect the real situation, and all others, including “dating formulas”, poems, lamentations, astrological records, which contain information on historical events, were compiled several centuries later and, therefore, the ideological background has not been resolved. In essence, the study of the history of the ancient tribes of the Urmia basin begins with the publication of this huge written material.

Historical texts are published from the beginning of the III millennium BC.<sup>10</sup> In connection with the strengthening of the

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<sup>8</sup> Burney, C.A. The Excavations at Yanik Tepe, Azerbaidjan, 1962. Third Preliminary Report // Iraq, – London, – 1964, Vol. 26, – pp. 54-62; Burney, C.A. The Fifth Season of excavations at Haftavan Tepe. Brief Summary of the Principal Results / Proceedings of the IV th Annual Symposium on Archaeological Research in Iran, 1975. – Tehran, – 1976, – pp. 257-271.

<sup>9</sup> Calmeyer, P. Kordlar-tepe // Reallexikon der Assyriologie und Vorderasiatische Archäologie. – Berlin, Leipzig, New York, – 1981, Band VI, – ss. 212-213.

<sup>10</sup> Thureau-Dangin, F. Sumerisch und akkadische Königsinschriften. / F. Thureau-Dangin, – J.C. Hinrichs'sche Buchhandlung, 1907. 275 s.; Gadd, C., Legrain, L. Royal Inscriptions / Ur Excavation Texts. Vol. I, London, 1928; Barton, G.A. Royal Inscription Sumer and Akkad. / G.A. Barton, – New Haven, 1929; Frayne, D.R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol. 4. Old Babylonian Period (2003-1595 BC). / D.R. Frayne. – Toronto, Buffalo, London,



Akkadian Empire in the XXIII century BC. the number of original historical texts is increasing. Among these is the "Victory Stele" of Naram-Suen, discovered in 1898 by French archaeologists from the capital of Elam Susa.<sup>11</sup>

The historical sources also include various variants of the Sumerian dynastic lists, where the Gutian rulers are also listed.<sup>12</sup>

Part of historical texts of a dedicatory nature. The most important of them are duplicates of texts taken from the statues of the Qutian king Erridupizir. They are dedicated to the Sumerian god Enlil and were found from Nippur. The full content of these texts of 20 fragments was established by R. Katscher in 1989, and later they were translated into different languages.<sup>13</sup> They played a decisive role in identifying the rulers of Kutium and establishing the chronology of their reign. Some Gutian kings are mentioned in the texts of their contemporaries Nammahni and Lugalannatum, who ruled in the Sumerian city of Umma.<sup>14</sup> Brief information about Lullubians and Gutians is contained in the economic texts of the Akkadian and III Ur periods.<sup>15</sup>

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– 1990. – 853 p; Frayne, D.R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol.2, Sargonic and Gutian Periods (2334-2113 BC). / D.R. Frayne. – Toronto, Buffalo, London, – 1993. – 337 p.; Frayne, D.R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol. 3/2. Ur III Period (2112-2004 BC). / D.R. Frayne. – Toronto, Buffalo, London, – 1997. – 489 p.; Frayne, D. The Historical Correlations of the Sumerian Royal Hymns (2400-1900 BC). Ph. D. Dissertation. / D. Frayne. – Yale University, – 1981; Gelb I., Kienast B. Die Altakkadischen Königsinschriften der Dritten Jahrtausends v. Chr. / I. Gelb, B. Kienast. – Stuttgart: Franz Steiner Verlag, – 1990. – Ss. XVI + 434 və s.

<sup>11</sup> Əlimirzəyev, A. Anubanini // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası, – 2012, № 1, – s.100.

<sup>12</sup> Jacobsen, T. The Sumerian King List. / T. Jacobsen, – Chicago: Chicago University Press, – 1939. – 304 p.; Michalowsky, P. History as Charter some observations on the Sumerian King List // Journal of American Oriental Society. – Boston, – 1983, Vol. 103, – pp.237-248.

<sup>13</sup> Gelb I., Kienast B. Die Altakkadischen Königsinschriften..., ss.303, 316; Azərbaycanın qədim tarixinə dair yazılı mənbələr. Müntəxəbat / Təsisçilər: R.S. Məlikov, A.N. Əlimirzəyev. – Bakı: Turxan, – 2014, – s.25-29.

<sup>14</sup> Gelb I., Kienast B. Die Altakkadischen Königsinschriften..., s.296-297.

<sup>15</sup> Scheil, V., Legrain L. Textes élamites-semitiques (cinquième série) / V. Scheil, L. Legrain – Mémoires de la Mission Archéologique de Perse. Paris: Libraire

Of particular interest are the so-called "year names", duplicate texts of the Old Babylonian period. For our topic, of interest are "dating formulas" containing concise information about important events of the Akkadian period.<sup>16</sup>

An important primary source of the III millennium BC. is the text of the first international treaty concluded between the Elamite ruler Khishebrasini and Naram-Suen.<sup>17</sup>

During the excavations of the Sumerian cities and Hasanlu, were found personal belongings of the kings of Gutians, Lullubians and Kassites.

From the 2nd millennium BC Assyro-Babylonian historical texts appear. Their first publication, often with autographic versions,

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Ernest Leroux, –1913. – Tom XI, 77, 80, 81 №-lı mətnlər; Meek, T.J. Excavations at Nuzi. Vol. III. Old Akkadian, Sumerian and Cappadocian texts from Nuzi / T.J. Meek – Cambridge: Harvard Semitic Series – 1935. – LIX p.+XCIII plates.; Barton, G. Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Akkad / G. Barton, – Publication of Babylonian Section. Published by the University Museum. – Philadelphia, – 1915. – Vol. IX, № 1, – 33 p.+LXXIV plates.; Gelb, I.J. Old Akkadian Inscriptions in Chicago Natural History Museum. Texts of Legal and Business Interest. / I.J. Gelb. – Chicago, Fieldiana: Anthropology, – 1955, Vol 44, – 180 p. + LX plates.; Gelb, I.J. Sargonic Texts from the Diyala Region. Material for the Assyrian Dictionary. Vol. 1. / I.J. Gelb. – Chicago: University of Chicago Press, – 1952. – Pp.XVIII+251.; Gelb, I.J. Sargonic Texts in the Ashmolean Museum, Oxford. Material for the Assyrian Dictionary. Vol. 5. / I.J. Gelb. – Chicago: University of Chicago Press, – 1970. – Pp.XXX+150+46 plates.; Gelb, I.J. Sargonic Texts in the Louvre Museum. Material for the Assyrian Dictionary. Vol. 4. / I.J. Gelb. – Chicago: University of Chicago Press, – 1970. – Pp.XXIV+143+25 plates.; Genouillac, H. Inventaire des Tablettes de Tello conservees aus Musee Imperial Ottoman. Tom 3. Textes de l'époque d'Ur. Deuxieme partie. / H. Genouillac, – Paris : Ernest Leroux editeur, – 1912; Genouillac H. La Trouvaille de Dréhem. / H. Genouillac – Paris : Libraire Paul Geuthner, – 1911. – Pp. VIII+21+LI plates.; Yildiz, F., Gomi, T. Die Puzriš-Dagan-Texte der Istanbuler Archäologischen Museum. Teil II, № 725-1379. / F. Yildiz, T. Gomi. – Stuttgart, Wiesbaden: Franz Verlag. – 1988 və s.

<sup>16</sup> Ungnad, A. Datenlisten / Reallexikon der Assyriologie und Vorderasiatische Archäologie. – Berlin, Leipzig, New York, – 1931, Band 2, – ss. 131-196.

<sup>17</sup> Hinz W. Elams Vertrag mit Naram-Sin von Akkade. / Zeitschrift für Assyriologie. Neue Folge – Berlin, – 1967, № 58, – ss. 66-96.

was carried out in 1860-1940.<sup>18</sup> Some of them (without transliteration) were translated into Russian.<sup>19</sup> Since the 1970s, a new publication of the inscriptions of the Assyrian and Babylonian kings begins, taking into account new fragments discovered after the Second World War.<sup>20</sup>

In 1933-1939, 1947-1948 French archaeologists in the Syrian town of Tel Hariri (ancient Mari), and in the late 1950s Danish archaeologists in Tel Shemshara (ancient Shusharra) discovered archives of the 19th-18th centuries BC.<sup>21</sup> The diplomatic letters of

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<sup>18</sup> Schorr, M. Urkunden des Altbabylonischen Zivil- und Prozessrechts. / M. Schorr. – Leipzig: J.-C. Hinrichs'sche Buchhandlung, – 1913. – 618 s.; Schroeder, O. Keilschrifttexte aus Assur. Historischen Inhalts. Zweites heft. / O. Schroeder. – Leipzig: J.C. Hinrichs'sche Buchhandlung, – 1922. – 126 s.; Winckler, H. Die Keilschrifttexte Sargons. T. I. / H. Winckler. – Leipzig: Verlag von Eduard Pfeifer, – 1889. – 244 s.; Luckenbill, D.D. Ancient Records of Assyria and Babylonia. Vol. II. Historical records of Assyria from Sargon to the end. / D.D. Luckenbill, – New York: Greenwood Press publishers, – 1968. – 504 p.; Waterman, L. Royal Correspondence of the Assyrian Empire. Vol.1-4. / L. Waterman. – Ann Arbor, – 1930-1934; Thureau-Dangin, F. Recueil des Tablettes Chaldéennes. / F. Thureau-Dangin. – Paris: Ernest Leroux, – 1903. – Pp. XV+155 vø s.

<sup>19</sup>Дьяконов, И.М. Ассиро-вавилонские источники по истории Урарту / И.М. Дьяконов. – Вестник древней истории – Москва – 1951, №2, – с. 255-356.

<sup>20</sup> Grayson, A.K. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Assyrian Rulers of the Third and Second Millennium BC (to 1115 BC). Vol. 1. / A.K. Grayson – Toronto, Buffalo, London, – 1988. – 355 p.; Grayson, A.K. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Vol. 2. Assyrian Rulers of the Early First Millenium BC (1114-859 BC). / A.K. Grayson – Toronto, Buffalo, London, – 1991. – 425 p.; Grayson, A.K. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Vol. 3. Assyrian Rulers of the Early First Millenium BC (858-745 BC). / A.K. Grayson – Toronto, Buffalo, London, – 1995. – 265 p.; Grayson, A.K. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Vol. 3. Assyrian Rulers of the Early First Millenium BC (858-745 BC). / A.K. Grayson – Toronto, London, – 1995. – 265 p.

<sup>21</sup> Dossin, G. Correspondance de Šamši-Adda et de ses fils / Archives Royales de Mari. Tom I. / G. Dossin. – Paris: Imprimerie nationale, – 1950, 16, 69 №-l1 mætnlær; Jean, C.-F. Lettres diverses / Archives Royales de Mari. Tom II, / C.-F. Jean, – Paris: Imprimerie nationale, – 1950, 40, 63, 83 №-l1 mætnlær; Dossin, G. Correspondance de Šamši-Adda et de ses fils (suite) /Archives Royales de Mari. Tom IV. / G. Dossin. – Paris: Imprimerie nationale, – 1951, 21-25, 41, 45, 52,

this archive provided valuable information about the relations of the tribal formations of the Turukkians with the leading states of the region, as well as with their Qutian and Lullubian neighbors.<sup>22</sup> Etymological studies also involved the onomastic material of Urartian inscriptions.<sup>23</sup>

The vast majority of primary sources on the military-political situation in the Urmia basin of the 3rd millennium BC. compose literary texts. They belong to the first half of the 2nd millennium BC, and were compiled in the scientific and spiritual centers of Babylonia for the purpose of teaching literacy. This category includes Sumerian epics dedicated to the relationship between the city-states of Uruk and Aratta, such as "Enmerkar and the High Priest of Aratta", "Enmerkar and Ensukhkeshdanna", "Lugalbanda in the darkness of the mountains", and "Lugalbanda and the Anzu bird". They contain irreplaceable material on the social structure and economic life, created by the Sumerian colonists at the very beginning of the 3rd millennium BC. trade and transshipment point near the southern borders of South Azerbaijan.<sup>24</sup>

Literary compositions about the Naram-Suen war with hill tribes contain valuable information about the period of military

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76, 78, 79 №-lı mətnlər və s.; Lossoe, J. The Shemshara Tablets. A Preliminary Report. / J. Lossoe, – København: Meddelelser udgivet af Det Kongelige Danske Videnskabs Selskab, – 1959. – 103 p.; Eidem, J. The Shemshāra Archives. 2. The administrative Texts. / J. Eidem. – Kopenhagen: The Royal Danish Academy of Sciences and Letters, – 1992. – 165 p.; Eidem, J., Lossoe, J. The Shemshara Archives 1. The Letters. / J. Eidem, J. Lossoe. – Kopenhagen: The Royal Danish Academy of Sciences and Letters, – 2001. – 185 p+88 plates.

<sup>22</sup> Mirzəyev, M. Qədim Azərbaycan tayfalarının Aşşur hərbi ekspansiyasına qarşı mübarizəsi tarixindən (e.ə. XVIII əsrin 1-ci yarısı) // – Bakı: AMEA Xəbərləri (tarix, fəlsəfə, hüquq seriyası), – 2005, № 5-6, – s.38-39; Ağasıoğlu, F. Azərbaycan xalqı. / F. Ağasıoğlu. - Bakı: Çarşıoğlu, – 2000, s.40-46; Azərbaycanın qədim tarixinə dair yazılı mənbələr..., s.34-35, 43-47.

<sup>23</sup> Дьяконов, И.М. Урартские письма и документы. / И.М. Дьяконов – Москва: Издательство АН СССР, – 1963. – 144 с.; Меликишвили, Г.А. Урартские клинообразные надписи. / Г.А. Меликишвили – Москва: Издательство АН СССР, – 1960. – 504 с.

<sup>24</sup> Vanstipout, H. Epics of Sumerian Kings. The Matter of Aratta. / H. Vanstipout. – Atlanta: Society of Biblical Literature, – 2003, pp.23-166.

activity of the anti-Akkadian coalitions, which also included the early political formations of Urmia basin. The Babylonian scribes, the creators of the works of this series, called them in Sumerian *nāru* ("stone"). This group of works included "The Legend of the King of the City of Kuta", "The Great Revolt against Naram-Suen", "Gulaan and 17 Kings against Naram-Suen", etc.<sup>25</sup> Since these and similar works of art were counted on agitation in the spirit of patriotism, they were not without ideological influence. This is especially evident in the works devoted to the liberation of the Sumerian cities from the Qutian domination ("The Poem of Utuhegal", "The Hymn of Ur-Nammu").<sup>26</sup> Of particular interest are the laments over the destroyed Sumerian cities<sup>27</sup> and the few astrological texts that make it possible to date the beginning and end of the Qutian domination in Southern Mesopotamia.<sup>28</sup>

The first generalizing studies on the most ancient ethnic groups mentioned in cuneiform literature appeared in the second half of the 19th century. In the works of the early Assyriologists, the main attention was paid to establishing the habitat of the peoples of

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<sup>25</sup> Westenholz, J. The Legends of Kings of Akkad. / J. Westenholz. – Eisenbrauns: Winona Lake, – 1997, pp.8-10, 221-368, §§ 15-19, 20 A, 21, 21 B.

<sup>26</sup> Thureau-Dangin, F. La fin de la domination gutienne // *Revue d'assyriologie et d'archéologie orientale*, – Paris, – 1911, Tom IX, – pp. 111-120; Sauren, H. Die Feldzug Utuhengals von Uruk gegen Tirikan und das Siedlungsgebiet der Gutäer // *Révue d'Assyriologie et d'Archéologie Orientale*. – Paris, – 1967, Tom 61, – ss. 75-79; Frayne, D.R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol.2, Sargonic and Gutian Periods (2334-2113 BC). / D.R. Frayne. – Toronto, Buffalo, London, – 1993, pp.284-293, text E2.13.6; Афанасьева, В.К. От начала начал. Анталогия шумерской поэзии, – Санкт-Петербург: Петербургское востоковедение, – 1997, – с.171-203.

<sup>27</sup> Green M. W. Lamentation sur la Destruction d'Eridu // *Journal of American Oriental Society*. – Boston, – 1984, Vol. 104; Green, M.W. The Eridu Lament // *Journal of Cuneiform Studies*. – New Haven, – 1978, Vol. 30, – pp. 127-167; Green, M.W. The Uruk Lament // *Journal of Near Eastern Studies*. – Chicago, – 1984, Vol. 104, – pp. 253-279 və s.

<sup>28</sup> Weidner, E.F. Historisches Material in Babylonischen Omina-Literatur // *Mitteilungen der Altorientalischen Gesellschaft*. – Berlin, – 1929, Band IV, – ss. 226-240; Mirzəyev, M. Qədim Azərbaycan-Mesopotamia əlaqələrinə dair (Mesopotamiyada kuti hakimiyyətinin başlanğıcından III Ur sülaləsinin süqutuna qədər) // – Bakı: Tarix və onun problemləri, – 2003, 2, – s.5-13.

the Zagros zone, i.e. Elamites, Kassites, Gutians and Lullubians. Since 1930, they switched to the analysis of onomastic material, as a result of which, in general terms, a certain opinion was formed about their linguistic affiliation.<sup>29</sup>

Since the 1950s, thanks to the works of G. Melikishvili, I.M. Dyakonov, I.G. Aliyev, the results of research by Western Assyriologists have become known to the Russian-speaking reader. But in their writings, the main attention was paid to political events, a list of external signs of ancient names and titles, and less space was given to their morphological and etymological analysis.<sup>30</sup> The

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<sup>29</sup> Speiser, E.A. *Mesopotamian Origins. The Basic Population of the Near East.* / E.A. Speiser – Philadelphia: University of Pennsylvania Press, – 1930. – 198 p.; Ungnad, A. *Subartu. Beiträge zur Kulturgeschichte und Völkerkunde.* / A. Ungnad. – Berlin, Leipzig: Walter de Gruyter und CO., – 1936. – 204 s.; Gelb, I.J. *Hurrians and Subarians.* / I.J. Gelb. – Chicago, Illinois: The University of Chicago Press, – 1944. – Pp. XV+128; Balkan, K. *Kassitenstudien 1. Die Sprache der Kassiten.* / K.Balkan. – New Haven: Connecticut, – 1954. – 238 s.; Hallo, W.W. *Gutium // Reallexikon der Assyriologie und Vorderasiatische Archäologie.* – Berlin, Leipzig, New York, –1971, Band III, – pp. 709-720.; Henning, W.B. *The First Indo-Europeans in history // Society and History. Essays in Honour Karl August Wittfogel.* – New York, – 1978. – pp. 215-230; Jaritz K. *Die Kulturreste der Kassiten // Anthropos.* – Fribourg, – 1960, Band. 55, fasc. 1-2, – ss. 17-84.; Jaritz, K. *Die Kassitischen Sprachreste // Anthropos.* – Fribourg, – 1957, Band 52, H. 5/6, – ss. 850-898. Klengel, H. *Das Gebirgsvölk der Turukku in den Keilschrifttexten altbabylonischer Zeit // Klio. Beiträge zur Alten Geschichte,* – Berlin, – 1962, Band 40, – ss. 5-22.; Klengel, H. *Lullubum. Ein Beitrag zur Geschichte der altvorderasiatischen Gebirgsvölker // Mitteilungen des Instituts für Orientforschung.* – Berlin, – 1966, № XI, – ss. 349-371; Ancilotti, A. *La Lingua dei cassiti.* / A.Ancilotti. – Milano: Unikopli, – 1981. – 146 p.; Balkan, K. *Relations between the language of the Gutians and Turkish: Eski Önasiya'da Kut (ve ya Gut) halkının dili ile eski türkçe arasındaki benzerlik // ERDEM. Cilt: 6/1, Ocak, – 1990, Sayı: 16. Ayrıbasım.* – Ankara, – 1992. – english version, – pp. 65-125; turkish version 23 p.; Adalı, F.S. *The Umman-Manda and its Significance in the First Millennium B.C.* / F.S. Adalı – Sydney: University of Sydney, – 2009. – 302 p.; Ahmed, K.M. *The Beginnings of ancient Kurdistan (c. 2500-1500 BC): a historical and cultural synthesis.* / K.M. Ahmed. – Leiden: Leiden University, – 2012. – 562 p. və s.

<sup>30</sup> Меликишвили, Г.А. Наири-Урарту (Древневосточные материалы по истории народов Закавказья. I.) / Г.А. Меликишвили. – Тбилиси: Изд. АН. Грузинской ССР, – 1954, с.74-76, 88-104, 118-145; И.М.Дьяконов, История

formulation of some problematic issues and their solution in Azerbaijan became possible in the early 1990s, with the acquisition of political independence. For example, the issue of localization of the city-state of Aratta, which also partially covers the southern lands of historical Azerbaijan, although it was voiced earlier in some articles by Y.B. Yusifov, entered textbooks with the acquisition of independence.<sup>31</sup> Some issues of a private nature regarding the ancient tribes of Priurmia were considered in the works of the successor of his scientific heritage M. Mirzoev.<sup>32</sup>

**Object and subject of research.** The object of the dissertation is mainly the archaeological sites of the Urmia basi, as well as cuneiform texts, and the subject of the topic is the socio-economic and political history of ethnic groups and tribal formations of the basin in the 3rd-2nd millennium BC.

**Purpose and objectives of the study.** The aim of the dissertation is to study, on the basis of archaeological and written data, the ethnic, political and socio-economic processes occurring in the Urmian basin in the 5th-2nd millennia BC, as well as the material culture of its inhabitants. This goal determined the following tasks of the dissertation research:

- to present the historical outline of the period under

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Мидии от древнейших времен до конца IV в. до н.э. / Дьяконов И.М. – Москва, Ленинград: Издательство Академии Наук СССР, – 1956, – с.98-142; Алиев, И. История Мидии. / И. Алиев. – Баку: Издательство АН Азерб. ССР, – 1960, – с.54-60, 63-69, 72-84.

<sup>31</sup> Yusifov, Y.B. Qədim Azərbaycan tarixinin tarixşünaslığı. I // Bakı: Tarix və onun problemləri, – 1996, №1, – s.236-245; Yusifov, Y.B. Qədim Azərbaycan tarixinin tarixşünaslığı. II // Bakı: Tarix və onun problemləri, – 1997, № 2, – s.118-131; Юсифов, Ю. Ранние контакты Месопотамии с северо-восточными странами (Приурмийская зона) // Вестник древней истории – Москва, – 1987, № 1, – с.19-40.

<sup>32</sup> Mirzəyev, M. Babilistan kassilərin hakimiyyəti dövründə (e.ə. XVI-XII əsrlər). – Tarix elmləri namizədi alimlik elmi dərəcəsi almaq üçün təqdim edilmiş dissertasiyanın avtoreferatı. – Bakı, 1995. – 60 s.; Mirzəyev, M. Qədim Azərbaycan tayfalarının Aşşur hərbi ekspansiyasına qarşı mübarizəsi tarixindən..., – s.36-53; Mirzəyev, M. Azərbaycanın qədim tarixinin bəzi problemləri // Tarix və gerçəklik. Azərbaycan tarix qurumu, – Bakı: – 2007, № 1-2, – s.91-96.

consideration, highlighting the key events in the history of the Urmian basin during the Paleolithic – Early Iron Age periods and defining the main trends in ethnic, political and socio-economic development,

- collection, classification and analysis of written sources, taking into account the application of the latest interpretations and amendments,

- using written sources to determine the reasons for the processes of emergence, formation and fall of the first tribal associations,

- clarification of the chronological framework of the power of the Gutian conquerors in the south of Mesopotamia,

- determine the degree of influence of military groups of Lullubians, Gutians, Turukkians and other ethnic groups on neighboring regions and their place in the military-political and cultural history of Azerbaijan.

- based on the linguistic analysis of the language material of the substrate groups of the basin, determine words and morphemes and compare them with analogues from the lexical fund of the Azerbaijani language.

**Research methods.** When working with sources, the traditional scientific historical and philological method was used. The comparative-historical method was used to analyze the obtained data. Within the framework of this study, to transmit cuneiform texts composed in Sumerian, Akkadian, Elamite, Hurrian and other ancient Eastern languages. The traditional system of scientific transliteration based on the Latin script using diacritics is used. In this case, the following circumstances must be taken into account:

1. Since historical and literary-mythological inscriptions have an ideological background, their information must be treated critically. Their information must be verified with data from synchronous texts (economic records, "annual formulas", local chronicles, dedicatory inscriptions, etc.) that have not been subject to ideological influence.

2. Neighboring peoples who reported early inhabitants of the Urmian regions used modified versions of the cuneiform script



invented by the Sumerians. Cuneiform signs were polysemantic; almost every sign could represent different syllables and concepts. When recording foreign names and titles, Sumerian, Assyrian, Babylonian, Elamite, and Hurrian scribes relied on the phonetic capabilities of cuneiform graphics. In this case, phonemes for which there was no special sign were replaced by an adequate sound. All this, in the end, affected the reading and, accordingly, the real sound of foreign names and titles. In the etymology of onomastic material, these circumstances have a significant impact.

3. In this study, the traditional system of scientific transliteration based on the Latin script with diacritics is used to transmit cuneiform texts.

4. Absolute dates for the 2nd millennium BC are given according to the "middle chronology" (otherwise "Smith-Struve chronology") as the most reasonable and relevant chronological system, taking into account the latest amendments. And to the chronology of the Early Dynastic - Ur III periods, other dates were applied, based on the super-full moon of 2086 BC. (see below).

### **The main provisions of the defense.**

- The development of the Urmia basin refers to the end of the Neolithic (middle of the VI millennium BC) with the migration of semi-nomadic pastoral tribes of the Central Zagros.

- From the second half of the III millennium BC. military coalitions of local tribes are included in the ethnic, economic and political processes of the entire region, and are in active contact with neighboring countries.

- The analysis of the onomastic material shows that in the ethno-linguistic relation, the natives of the Urmia basin were very different from the Semitic-speaking and Iranian-speaking groups and that their language was close to the languages of the Elamites and Hurrians.

- Lullubians, Gutians, Turukkians and other small ethnic groups were not limited to the fertile valleys of Urmia basin. The onomastic material also confirms their presence in the adjacent territories of Eastern Turkey, Northern Iraq, Central Iran and the southern part of Transcaucasia.

- In the second half of the II millennium BC. Iranian-speaking tribes begin to seep into the Urmia basin. But at that time they could not significantly influence the ethno-political processes of the basin, where the dominant role still belonged to the military coalitions of local tribes.

- Based on the analysis of onomastic and toponymic material of the substrate ethnic groups of Urmia basin, it was possible to establish some words and morphemes that have analogues in the Azerbaijani language. This fact indicates that due to close multilateral contacts with neighboring peoples, at least 100 words used by our ancestors for centuries have reached our days.

**The scientific novelty** of the dissertation is as follows:

- Previously, the ethnic, political and social processes occurring in the Urmian basin in the 5th-2nd millennia BC had not been studied in detail, at the level of a dissertation, using samples of material culture and information from written sources. In this regard, the presented work is the first detailed study in Motherland historiography. Each chapter of the dissertation is essentially a kind of information base on a particular ethnic group, and also contains linguistic research to establish the characteristic features of their language.

- In the process of research, old and new readings of previously known sources were compared. Some of the written sources are involved for the first time, reading of some cuneiform texts belongs to the applicant himself.

- A late tradition explained the defeat of the last Kutian king in Sumer, Tirikan, by a lunar eclipse, which, according to astronomers' calculations, allegedly occurred in 2109 BC.<sup>33</sup> But the usual lunar eclipse, which occurred 2-3 times a year, does not leave a noticeable mark in the memory of people. In our case, it could be a bloody (red) super-full moon, which is observed in every region of the Earth with an interval of 152 years and lasts 85 minutes. Only such a lunar eclipse could be preserved in the memory of many generations. The

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<sup>33</sup> Ungnad A. Subartu..., ss.76-79; История древнего Востока. Зарождение древнейших классовых обществ и первые очаги рабовладельческой цивилизации. Часть I. Месопотамия. Москва: Наука, – 1983, – с.266.

inhabitants of southern Iraq (=ancient Sumer) last observed this phenomenon on January 31, 2018, and counting down, it can be assumed that the defeat of Tirikan occurred in 2086 BC. The proposed chronology "rejuvenates" the Akkadian dynasty by 42 years, and the Ur III dynasty by 22 years. The difference is associated with 20 years of dual power in the political elite of the Gutians after the capture of the city of Akkad.

- It was possible to collect samples of linguistic material (mainly geographical names and names of persons) of the natives of Urmia basin (Lullubians, Qutans, Turukkians). Despite the lack of coherent texts in their languages, the analysis of onomastic elements allows us to consider some ethnic groups as genetically related.

- Also, was collected and analyzed material for minor ethnic groups (Kassites, Ukumanians, Mekhrans, Mushki) of the region. Due to the insufficiency of onomastic material, the question of their linguistic affiliation remains open.

- In the course of long-term contacts, the ancient inhabitants of the Urmian zone borrowed new terms from neighboring peoples. These terms have been used by the inhabitants of the basin for centuries and are still used by the Azerbaijanis.

- A comparative analysis was conducted of 100 words from the Azerbaijani language with phonetic-semantic analogues from the Sumerian, Akkadian, Elamite and Hurrian languages, which reached them through the contemporary tribes of the Urmian basin.

**The theoretical and practical significance of the study** is directly related to the above innovations. The scientific significance of the results obtained is not limited to bringing clarity to the early period of the ethno-political history of Azerbaijan. These results can be used when writing summarizing works on migration processes, ethno-cultural, economic relations that took place in Western Asia during the periods of the Eneolithic-Early Iron. In addition, these results may be useful for linguists interested in the relic languages of Western Asia.

**Approbation and application of the dissertation.** The dissertation work was discussed twice at scientific meetings with the participation of employees of the Institutes of History and Ethnology

and Archaeology and Anthropology of the National Academy of Sciences of Azerbaijan. The content of the study was reflected in approximately 37 articles and one monograph published in motherland and foreign scientific publications, as well as in the materials of international conferences.

**The name of the institution where the dissertation was completed.** The dissertation was completed in the Department of History of Ancient Azerbaijan of the Institute of History and Ethnology named after A.A. Bakikhanov of the National Academy of Sciences of Azerbaijan.

**The total volume of the dissertation, including structural sections.** The total volume of the dissertation, including the introduction, 8 chapters, 23 semi-chapters and conclusion (excluding the list of references, illustrative material and symbols), is 442,235 signs without spaces: including: Introduction - 39,636, Chapter I - 36,021, Chapter II - 26,403, Chapter III - 51,717, Chapter IV - 121,847, Chapter V - 39,349, Chapter VI - 37,474, Chapter VII - 46,239, Chapter VIII - 28,144, Conclusion - 15,405 signs.

## **II. Main content of the study**

The introduction reflects the relevance of the topic, the degree of study of the problem, the purpose and objectives, as well as research methods, the main provisions of the defense, scientific novelty are given, the theoretical and practical significance of the study is noted.

Chapter I, entitled "**The Urmia Basin during the Formation of the Producing Economy**", consists of three subsections. The first subsection, entitled "*Natural and Geographical Characteristics of the Urmia River Basin*", examines the geographical location, relief features and natural conditions of the basin. The Urmi zone is the geographical area where the first tribal unions were formed, which played an exceptionally important role in the formation and cultural upsurge of the Azerbaijani people, their political formation and statehood.

The second subsection, entitled "*Settlement of the Urmia*

*Basin*", is devoted to the study of the specific features of archaeological cultures that existed in parallel, as well as replacing each other, starting with the first settlements. Favorable natural and climatic conditions, proximity to the original habitat of primitive people had a positive impact on the development of the basin, and in the future, ensured the participation of its inhabitants in the integration processes of the entire region.

As a result of archaeological research, it was found that traces of primitive man appear here (Tamtama, Varzhovi, Chakhmagly, Tepe-Jolbar, etc.) in the Upper Paleolithic. Some time later, these sites were abandoned and the further fate of their inhabitants is not known to us. In connection with the warming of the climate at the beginning of the VI millennium BC. small groups, gatherers, hunters and engaged in pastoralism in the Neolithic settlements of Ganjdare, Tepe-Asiab, Tepe-Guran, Tepe-Sarab, Tepe-Siyahbid, Choga-meren in the foothills of the Central Zagros, heading north, move to more suitable for farming places and begin to develop fertile lands in the Solduz-Ushnu valley. Written monuments of later times confirm that the central regions of Zagros (Kermanshah strip) and the Urmia basin were represented by the same ethnic groups.<sup>34</sup>

Already in the early settlements (Hadji-Firuz, Dalma-tepe, Goy-tepe, Yanik-tepe, etc.), in connection with the transition from an appropriating economy to a producing economy, the development

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<sup>34</sup> Singer R., Wymer J. A Hand-Ax from Northwest Iran: The Question of Human Movement between Africa and Asia in the Lower Paleolithic Periods / Views of the Past. – The Hague, – 1978, – pp.13-27; Henrickson, E.F. An updated chronology of the Early and Middle Chalcolithic of the Central Zagros Highlands, Western Iran // Iran, – London – Vol. XXIII, 1985, pp. 63-108; Talai, H. Pottery Evidence from Ahrendjan Tepe. A Neolithic Site in the Salmas Plain (Azerbaijan, Iran) // Archäologische Mitteilungen aus Iran. Neue Folge. – Berlin. – 1983, Band 16, – s.7-17; Ajorloo, B. The Neolitization process in Azerbaijan: An introduction to review / Proceedings of the 5<sup>th</sup> International Congress on the Archaeology of the Ancient Near East (3-8 april 2006). Madrid, 2008, pp. 107-125; Abedi, A. Iranian Azerbaijan Pathway from the Zagros to the Caucasus? Anatolia and Northern Mesopotamia: Dava Göz, A New Neolithic Site in NW Iran // Mediterranean Archaeology and Archaeometry, – Vol. 17, №1, – s.69-87.

of the main forms of the economy - agriculture and cattle breeding is planned. The production of household utensils was the main branch of handicraft production. And in the Eneolithic, the main achievement was the development of copper processing technology, which contributed to the emergence of new branches of handicraft production. In general, all these innovations laid the foundation for the further development of society, the emergence of classes and political formations. The geographical position of Urmia basin, the high development of various sectors of the economy and culture ensured close relationships between its inhabitants and neighboring peoples. The rapid pace of development of all sectors of the economy contributed to the production of surplus products, which in turn led to the expansion of intertribal exchange.<sup>35</sup>

In the Segirdan settlement (near Dinkha-tepe), the only early kurgan culture for the studied basin was found, typical of Eastern Anatolia (layers VII, VIA in Arslan-tepe) and the Caucasus (Maikop, Lechinkay). Finds of pottery typical of the Eneolithic cultures of Northern Mesopotamia and Eastern Anatolia from settlements north of the Araks River (Leyla-tepe, Poylu, Soyuk-bulak, Boyuk-Kesik, etc.) also testify to economic and cultural ties with the settlements of the Urmia basin.<sup>36</sup> Artifacts of material culture show that part of the population of the basin still led a

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<sup>35</sup> Dyson, R.H. *Early Cultures of Solduz...*, pp. 2956, 2967, figs.1025, 1026; Hamlin, C. *Dalma Tepe // Iran: London, 1975, Vol. XIII*, – s.111-128; Burney, G.A. *The Excavations at Yanik Tepe, Azerbaidjan, 1962. Third Preliminary Report // – London – Iraq, – 1964, Vol. 26*, – pp.54-62; Binandeh A., Kosyan A. *The Southern Urmia Basin During the Chalcolithic Period / Symposium on East Anatolia-South Caucasus Cultures. Proceedings 1. Cambridge: Scholars Publications, – 2015, – pp.42-46*; Henrickson E.F. *An updated chronology of the Early and Middle Chalcolithic of the Central Zagros Highlands, Western Iran // Iran: London, 1985, Vol. XXIII*, – pp.73, 79, 104; Grawford R.H. *Geoy Tepe 1903: Material in the Collection of the Fitzwilliam Museum, Cambridge // Iranica Antiqua: Paris, – 1975, Vol. XI*, – pp. 1-28; Талаи Х. *Археология и искусство Ирана в I тыс. до н.э./ X, Талаи, – Москва: Вече, – 2011, – с.10-14.*

<sup>36</sup> Трифионов, В.А. *Курганы Майкопского типа в северо-западном Иране / Судьба ученого. К 100-летию со дня рождения Бориса Александровича Латынина. Государственный Эрмитаж. / – Санкт-Петербург, – 2000, – с. 244-262.*

sedentary, and the other – a nomadic lifestyle.

At the beginning of the III millennium BC. part of the population of Eastern Anatolia and neighboring Nakhchivan, i.e., the creators of the Kuro-Araxes culture of the Early Bronze Age (in Western scientific literature known as the "Transcaucasian culture") migrated to the western and eastern shores of Lake Urmia, which marked the beginning of a new stage in the economic and ethnic history of the region. It was during this period that the strategically important habitats of the basin became major proto-urban centers. The Urmia region becomes one of the centers of the Kuro-Araxes culture, as well as the culture of painted ceramics. At the same time, the remains of defensive walls made of bricks, signs of fire and spitballs found at the excavation sites indicate the intensity of hostilities.<sup>37</sup>

Artifacts discovered from the Urmi settlements of the Eneolithic and Bronze Ages are surprisingly similar to those in Nakhchivan. In the layers of the Early Bronze Age, Geoy-tepe and Yanik-tepe, traces of a major fire were found, as a result of which many buildings were destroyed. In the "K" layer of Geoy-tepe, a part of a long defensive wall made of raw brick 1.65 m wide, bronze arrowheads, rings, pins, slingshots, stone grain graters, clay seals were found. In Yanik-Tepe, between the Eneolithic and Early Bronze Age deposits, a defensive wall 5 m wide was found made of unhewn (rough) stones. Archaeological facts show that from the beginning of the Bronze Age, tribes settled in this region, some of which led a sedentary, and the other - a nomadic way of life.

Chapter II, entitled "**The City-State of Aratta. Economic and Cultural Relations with Sumer**", consists of two subsections.

The first subsection, entitled "*Problems of Localizing Aratta*",

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<sup>37</sup> Edwards, M.R. The Pottery of Haftavan VIB (Urmia ware) // – London, – Iran, – 1981, Vol. XIX, – pp. 101-102; Omrani, B. Early Bronze Age, New Migrants and the Beginnings of Township in Azerbaijan, NW Iran / B. Omrani, K. Shaidi, H. Abedi. /– Leiden, – Iranica Antiqua. –2012, Vol. 47, – pp. 1-27; Maziar S. Settlement dynamics of the Kuro-Araxes culture: An Overview of the Late Chalkolithic and Early Bronze Age in the Khoda Afarin Plain, North-Western Iran // Paléorient: Paris, 2015, 41, – pp.25-36.

is devoted to clarifying the localization of Aratta. The first written evidence of the daily life of the inhabitants of Urmia basin belongs at the beginning of the 3rd millennium BC. Sumerian epics report the city-state of Aratta (graphically: LAM.KUR.RU. "Mountain of Plenty"), located somewhere south of Lake Urmia. Город-государство Аратта шумеры была основана в начале III тысячелетия до н. э. на важном караванном пути из Центральной Азии в Месопотамию. Our compatriot, Doctor of Historical Sciences Yu.B. Yusifov, suggested and sought to prove that Aratta was a centralized transit point located on an important transit caravan route. Unlike other researchers, he was the first in world historiography to try to prove that it was located near the southern borders of the historical lands of Azerbaijan, between Sanandaj and Zanjan. The main argument justifying such localization is the presence of the hydronym "Aratta River" on the territory of Manna. This river, one of the northern tributaries of the Diyala or Lesser Zab rivers, flowed through the provinces of Sumba and Surikash in Manna.

In this part of the Iranian Highlands at the end of the 8th century BC. city with the name "Aratpatta" (translated from Akkadian "Border of Aratta").<sup>38</sup> Another important fact is the presence on the southern peripheries of Manna (on the border of the Ugishti / Uishtish region and the Bushtu / Bustus country; the region of Meraga) of Alateye Mountain, which is considered the Urartian orthographic version of the name Aratta.<sup>39</sup>

The mention of the high priest in one household tablet from Uruk<sup>40</sup> removes all doubts about the real existence of Aratta in the I Early Dynastic period (XXIX-XXVIII centuries BC). All available

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<sup>38</sup> Дьяконов И. М. Ассиро-вавилонские источники по истории Урарту..., № 49; Дьяконов И.М. История Мидии..., с.214, 221.

<sup>39</sup> Меликишвили, Г.А. Урартские клинообразные надписи. / Г.А. Меликишвили. – Москва: Издательство АН СССР, – 1960, – № 127; Юсифов, Ю. Ранние контакты Месопотамии с северо-восточными странами (Приурмийская зона) / Ю.Юсифов – Вестник древней истории. – Москва, – 1987, № 1, – с. 21.

<sup>40</sup> Green, M.W. Animal Husbandry at Uruk in the Archaic Period / – Chicago, – Journal of Near Eastern Studies, – 1980, Vol. 39, № 1, – pp. 17-18, 27, text № 21.



information about this city-state is analyzed in the second chapter of the dissertation. Sumerian epics report two routes to Aratta. One road ran east of Sulaymaniyah in Iraqi Kurdistan and through the Zagros passes led to the southern part of the Ushnu-Solduz valley. This path is described in the epic "Lugalbanda in the darkness of the mountains", which says that the army of Enmerkar, leaving the city of Uruk, crossed the river on the sixth day, and on the seventh day they fell into the "Lulubian mountains".<sup>41</sup> Undoubtedly, this implies some kind of tributary of the Diyala River or the Lower Zab, overcoming which it was possible to get to the mountain Hurum (modern Hurin near the border of Iraq with Iran) in the country of the Lullubians Zabū / Zabua.<sup>42</sup> The second path to Aratta led here, but passed through Susiana (modern Khuzistan), which is mentioned in the epic "Enmerkar and the High Priest of Aratta".<sup>43</sup>

According to Sumerian epics, Aratta, as a transit point, was founded by Sumerian colonists in order to ensure the safe delivery of precious metals (gold, silver), minerals (lapis lazuli, carnelian, agate), building materials from Central Asia, which the cities of Southern Mesopotamia so needed. The processing and transportation of these minerals formed the backbone of Aratta's economy. In return, the inhabitants of Aratta, who were farming on a small scale, received grain. Trade with Aratta was carried out in two ways. One road went west of Suz (modern Shush in the Iranian province of Khuzistan) through Hurremabad further north. Another road went north and in the Derbendi-Bazian area turned east to the country of the Lullubians Zabua/Zamua and beyond.

The second subsection of the chapter is called "*Socio-economic life of Aratta society*". In the Sumerian epics, with artistic

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<sup>41</sup> Vanstiphout, H.L. *Epics of Sumerian Kings...*, p.63, 138-139; Афанасьева, В.К. От начала начал. Антология шумерской поэзии, / В.К. Афанасьева, – Санкт-Петербург: Петербургское востоковедение, – 1997, – с.182.

<sup>42</sup> Vanstiphout, H.L. *Epics of Sumerian Kings...*, – p.110; Афанасьева, В.К. От начала начал..., – с.185-187.

<sup>43</sup> Канева, И.Т. Шумерский героический эпос. Транскрипции, перевод, комментарии и выводные статьи. Энмеркар и верховный жрец Аратты // Вестник древней истории. – Москва, – 1964, № 4, – с.194, 209.

colors and a somewhat mythological tint, at the end of the 28th century, information appears about the social structure of Aratta and its political and economic ties with the Sumerian city of Uruk. The social structure of Aratta society almost duplicated the social structure of the Sumerian city of Uruk. The political elite consisted of Sumerians, in any case, bore Sumerian names and worshiped Sumerian deities (Inanna, Dumuzi, Lama). At the head of the state with limited power was the high priest; important laws were adopted after a heated discussion in a collegiate body - the council of elders. The council, which was a primitive parliament, was led by a vizier. The Council could oppose the head of state and even reprimand him. Magi, elders, ambassadors, scribes and others who were familiar with Sumerian writing took part in state affairs. The terms of the exchange were previously agreed with the ambassadors. One of the ambassadors with the Sumerian name Urgirnunna was a native of neighboring Hamazi. He was going to resolve a diplomatic dispute that arose between Uruk and Aratta, but became the victim of an assassination attempt.<sup>44</sup> This message speaks not only of the geographical proximity of Hamazi and Aratta, but also of the proximity of the language of their population. According to historical tradition, the ruler of the city Hamazi Hadanish in the first half of the XXIV century. BC. established political control over the cities of Mesopotamia and had trade ties with the city-state of Ebla in Syria. The city of Hamazi is mentioned in inscriptions until the middle of the 2nd millennium BC. It is localized between Kerkuk and Hamadan or near Zanzan, or south of Lake Urmia.<sup>45</sup>

The fall of Aratta, as well as other large settlements in the region, was due to two facts – the decline of the metropolis itself, i.e. Uruk culture, and the arrival of a new group of people, carriers of the Kuro-Araxes culture. The first wave of this migration, which started from northeastern Anatolia and Nakhchivan, by 2800 BC.

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<sup>44</sup> Vanstiphout, H.L. *Epics of Sumerian Kings...*, p.110; Афанасьева, В.К. *От начала начал...*, – с.185-187.

<sup>45</sup> Jacobsen, T. *The Sumerian King List...*, p.98, not.166; Афанасьева В.К. *От начала начал...*, с.481; Kozad, A.M. *The Beginnings of ancient Kurdistan...*, – p.63, not.82.

passing through the Eneolithic settlements of Urmia basin, it reached Luristan and the Asadabad valley. Before their arrival, the inhabitants of such large settlements of the Iranian Highlands (Godin-tepe, Tepe-Sialk, Tepe-Sofalin, Tepe-Ozbaki) had trade relations with the cities of Sumer and Elam, as evidenced by about 80 pictographic accounting documents.<sup>46</sup>

The Old Babylonian epic "King of Kuta", dedicated to the victories of the Akkadian king Naram-Suen, gives reason to identify the bearers of the Kura-Araxes culture with "umman manda" (translated from Akkadian: "who knows what kind of army"). In the epic, the king of Akkad complains that at one time (in the 28th century BC) Enmerkar did not dare to fight the "umman manda" and did not leave any advice on this matter, because of which Naram-Suen did not know how to act against them. Thus, the late tradition preserved the memory of the migration of a new ethnic group that took place during the time of Enmerkar. The author of the epic characterizes them as "descendants of wanderers..., the body of a partridge..., monkey mind..., with a crow-like face".<sup>47</sup>

Chapter III of the dissertation, entitled "**The Manda Army and the Lullubean Tribes**," consists of four subsections and is devoted to the most ancient ethnic communities of the basin known to science.

The first subsection of the chapter, entitled "*The Manda Society - Bearers of the Kura-Araxes Culture*," contains an analysis of information about the society that led to the political collapse of Aratta. The term "umman manda" is attested in 51 cuneiform texts compiled in the 20th-6th centuries BC.; 23 of them are historical, 28

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<sup>46</sup> Gopnik, H., Rothman, M. S. On the high road. The History of Godin Tepe, Iran. / H. Gopnik, M.S. Rothman. – Ontario: Royal Ontario Museum Press, – 2011, – pp.116-145; Weis H., Young C. T. The Merchants of Susa: Plateau-Lowland Relations in the Late Fourth Millennium BC // Iran, Vol. XIII, 1975, pp. 1-18; Glassner J.-J. Les Tablettes dites "urukéennes" de Sialk IV<sub>1</sub> // Nouvelle Assyriologique Brèves et Utilitaires, № 4, 1998, pp. 102-104; Dahl J. L., Hessari M., Yousefi R. The Proto Elamite Tablets from Tepe Sofalin // Iranian Journal of Archaeological Studies, Vol. 2/1, 2013, pp. 57-73.

<sup>47</sup> Westenholz J. The Legends of Kings of Akkad..., pp. 264, 308-309; Adalı F.S. The Umman-Manda..., pp.248, 252.

are literary and mythological inscriptions. According to the epic "King of Kuta", during the time of Naram-Suen, "umman manda" under the leadership of king Anubanini and his seven sons, having conquered the Anatolian settlements and the countries of Subartu, Kutium, Elam, pose a threat to the Akkadian state. Historical texts report the presence of "umman manda" also in Syria, Palestine and in the central part of the Zagros. Anubanini, as king of the Lullubum country, left a bas-relief with an inscription at the modern Sari-puli-Zohab. According to the inscription, her domain stretched from the "Upper Sea" (Lake Urmia) to the "Lower Sea" (Lake Zeribor).<sup>48</sup>

Thus, the Babylonian literary tradition preserved the memory of the migration in the III millennium BC. to the northern peripheries of Mesopotamia a new ethnic group. After their first migration, Aratta, like other economic and cultural centers of the Iranian Highlands, was badly damaged, but was not erased from the map. Since during the time of Naram-Suen she joined the anti-Akkadian coalition. During the military operation against this coalition, Naram-Suen destroyed the city of Hamazi, after which this city lost its former power, and later came under the control of the governors of the III dynasty of Ur.<sup>49</sup>

Ethno-linguistic affiliation "Umman Manda" has not been established. Some of them (contemporaries of Naram-Suen) had iterative names (Anubanini, Melili, Medudu, Kutadada, Baldahdah). It is known that some rulers of the III millennium BC. (in Kish Kubaba and Magalgal, in Ur Elili, in Kimash Hunnini, in Ashshur Azuzu and Ititi, in Bandaman Duhsusu and others) had names with a similar structure, which testifies to the political influence of "umman mands". The names of some gods of the Sumerian pantheon (Zababa, Inana, Bunene, Igigi, Aruru, etc.) have the same structure, which can be considered as a result of the assimilation of newcomers

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<sup>48</sup>Frayne, D.R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol. 4. Old Babylonian Period (2003-1595 BC). / D.R.Frayne, – Toronto, Buffalo, London, – 1990, – s.704-706.

<sup>49</sup> Westenholz, J. The Legends of Kings of Akkad..., p.249-250; Legrain, L. Historical Fragments / L.Legrain, – Philadelphia: University of Pennsylvania, – 1922, – p.77, №43.

with the inhabitants of Mesopotamia.<sup>50</sup> Similar and other personal names of "Umman Manda" (Ahudanadikh, Hurrakidu, Barattarna, Zalutish, Arahab, Ishtaa, Ishuhunu, Kanaya, Shiummi) are not amenable to etymology from known ancient languages. Some scientists considered them to be Indo-Europeans, believing that the terms for training horses from the text of the Mitannian Kikkulu, as well as the names of the Vedic gods Indra, Varuna, Nasatya, etc., belonged to them. Other researchers considered them to be Hurrian-speaking. Texts compiled before the 7th century BC. they are placed in the northern regions of Mesopotamia adjacent to the Zagros and, in particular, in the Hurrian state of Mitanni.<sup>51</sup>

The next three paragraphs of Chapter III are devoted to geography, political history and ethnographic features of the Lullubians. The second subsection of the chapter is called "*The territory of distribution of the Lullubean tribes.*" Lullubians were the earliest mentioned tribal union among the local population of Urmia basin. The inhabitants of Mesopotamia called this people lulu (in Sumerian), lullu or lullubi (in Akkadian), and their country - Lullubum or Lullume. But from the Sumerian epic "Lugalbanda and Anzu" it became known that in the Early Dynastic period this country, where the "Lulubi Mountain" was located, was called "Zabu" (or "Zabua", in the 1st millennium BC "Zamua").<sup>52</sup> The Hurrians of the city of Arrapha (the middle of the 2nd millennium BC called them nullu or nulluai, and the Hittites called them lulahhu,

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<sup>50</sup> Westenholz J. The Legends of Kings of Akkad..., 1997, p.311; Əlimirzəyev, A. Erkən Elam cəmiyyəti: siyasi-iqtisadi münasibətlər və yazı tarixi (e.ə. IV-III minilliklər). / A.Əlimirzəyev, – Bakı: Şərq-Qərb, – 2011, – s. 29-30.

<sup>51</sup> Adalı, F.S. The Umman-Manda and its Significance in the First Millennium B.C..., – pp.20-30, 231; Гамкрелидзе, Т. Передвижение согласных в хеттском (неситском) языке. / Переднеазиатский сборник. Том I. Вопросы хеттологии и хурритологии, – Москва: – 1961, – с.277; Гиоргадзе, Г.Г. К вопросу о локализации и языковой структуре касских этнических и географических названий / Переднеазиатский сборник. Том I. Вопросы хеттологии и хурритологии, – Москва: – 1961, – с.337; Hennerbichler F. The Origins of Kurds // Advances of Anthropology, – 2012, Vol. 2, № 2, – pp. 64-79.

<sup>52</sup> Vanstipout H. Epics of Sumerian Kings. The Matter of Aratta..., p.138-139.

or lulahiš.<sup>53</sup>

The third subsection, entitled "*The Political History of the Lullubians*," is devoted to the study of the relationships between the most ancient ethnic group of the Urmia basin and its neighbors. Seasonal workers of Lullubian origin appear in the economic texts of the cities of Shuruppak, Lagash, Ur, Ebla, compiled in the 25th century. BC.; one of them mentions the "king of the Lullubians".<sup>54</sup> Already in the second half of the III millennium BC. the Lullubians were able to create two political centers: Lullubum and Simurru. Lullumum (otherwise Zamua) was in the triangle Suleymania-Lake Urmia-Lake Zeribor.

During the time of Naram-Suen, the country of Lullubum was captured by the king "umman manda" Anubanini. He was able to create a large military coalition against the Akkadian ruler, which also included the highlanders of Zagros. After defeating this coalition in the area of Derbendi-Gaur (on the Suleymaniye-Rubat road), Naram-Suen organized a successful military campaign against the coalition of Sidur and Satuni created in Lullubum, and Puttimadal and Baba in Simurru. The last coalition against Naram-Suen, which also included the leader of the Lullubians, Pashahnadgalni, included 17 countries.<sup>55</sup> Under the son and successor of Naram-Suen, Sharkalisharri, the Lullubians became part of a new coalition created by the Gutian Enridavazir (otherwise Elulu, Elulumesh), and took part in the defeat of the Akkadian

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<sup>53</sup> Меликишвили Г.А. Наири-Урапту..., с.132-133; Laroche E. Glossaire de la Langue Hourrite. / E.Laroche, – Paris : Editions Klincksieck, – 1980, – p.160.

<sup>54</sup> Burrows, E. Ur Excavations Texts. Vol. II. Archaic Texts. / E.Burrows, – Oxford: Printed by order of the Trustees of the two museum, – 1935, – texts №№ 17, 62, 70, 74, 112, 114, 163, 171, 181, 212, 226, 231, 257, 338, 350, 352, 371; Zadok R. Elamites and other peoples from Iran and the Persian Gulf Region in Early Mesopotamian Sources // Iran: london, – 1994, Vol. 32, – pp.48-49; Astour M.C. A Reconstruction of the History of Ebla (Part 2) / Eblaitica: Essays on the Ebla archives and Eblaite Language. Vol.4, / Edited by C.H.Gordon, G.A.Rendsburg. – Eisenbrauns, Indiana, – 2002, – p.104, not.279.

<sup>55</sup> Gelb I., Kienast B. Die Alttakkadischen Königsinschriften..., ss.90-92; Wetenholz, J. The Legends of Kings of Akkad..., – p. 249; Əlimirzəyev, A. Anubanini..., – s. 99-100.

Empire. But a couple of years later, the alliance with the Gutians fell apart and the Lullubians, led by the king Simurru Inim-Nishba, raised an uprising against Enridavazir.<sup>56</sup>

The name "Simurru" is the proto-form of the geographical names Simirria, Zimur, Sumurduzzu in Manna, as well as the modern name of the Seimerre valley in Luristan. The Akkadian kings Sargon and Naram-Suen fought against Simurru. After the fall of the power of the Gutians in Mesopotamia, the Lullubians became the object of the invasion of the Sumerian rulers from the III dynasty of Ur. Only under Shulgi, a military campaign took place 9 times in Lullubum and Simurru.<sup>57</sup> Under Shu-Suen, part of the Lullubum was included in the Simashki (confederation of the Elamites), and the other part was ruled by the Sumerian governors.<sup>58</sup> There has been an increase in the number of reports about Lullubians working in various sectors of the economic sphere of the III Dynasty of Ur, whose labor was paid for with food (mainly grain, flour, beer, vegetable oil, etc.).<sup>59</sup>

After the fall of the III dynasty of Ur, a new state structure was created in Simurru, ruled by kings with Semitic names. On behalf of one of them - Iddi-Suen - came the inscription, compiled in honor of the victories over Simashki, Kakmum, Turukkian communities of Shikshambim and Utum. Another inscription is made on Mount

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<sup>56</sup> Frayne D. R. The Royal Inscriptions of Mesopotamia. Early Periods. Vol. 2. Sargonic and Gutian Periods (2334-2113 BC). / D.R. Frayne, – University of Toronto Press, – 1993, – pp.221-228.

<sup>57</sup> Keiser C.E. Selected temple Documents of the Ur Dynasty / Yale Oriental Series. Babylonian Texts. Vol. IV, – New Haven, – 1919, – №№ 66, 250, 278, 295 v.s.

<sup>58</sup> Potts D.T. The Archaeology of Elam. Formation and Transformation of an ancient Iranian state. – Cambridge University Press, – 1999, – p. 136.

<sup>59</sup> Hilgert, M. Drehem Administrative Documents from the reign of Amar-Suena / Cuneiform Texts from the Ur III Period in the Oriental Institute. Vol. 2. / M. Hilgert, – Chicago, Illinois: Chicago University Press, – 2003, – №№ 200, 540; Sigrist, R. M. Neo-Sumerian Tablets from the Royal Ontario Museum. Vol.1, / R.M. Sigrist, – Bethesda, – 1995, – № 132; Lafont B., Yıldız F. İstanbul Arkeoloji müzeleri'ndeki Tello tabletleri. "III Ur devrine aid". / B.Lafont, F.Yıldız, – İstanbul, – 1989, – №№ 728, 740, 801, 828, 878, 904; Cuneiform Texts from Cappadocian Tablets in the British Museum. Part I, – London, – 1921, – №№ 113446, 113624.

Miankal, below the Anubanini text. There is also an inscription written in honor of the suppression of the uprising in the Turukkian community of Kulunnum, which was subject to his son Zabazuna.<sup>60</sup>

Ushnu-Solduz and Rania lowlands at the turn of the 19th-18th centuries. BC. becomes the object of a clash of interests of different ethnic groups, especially the Gutians with the Turukkians. Mercenary Lullubian warriors took part in the Turukkian army; their services were paid in gold and silver. The Lullubians were on good terms with the Turukkians of the city of Shusharra. The Lullubi country at that time and much later was ruled by several kings at the same time.<sup>61</sup> A little later, some group of Lullubians managed to gain a foothold in Ashshur and rule this city.<sup>62</sup> The connections of the Lullubians were especially close with the Hurrians of the city of Nuzi, from where they received silver, copper, and tin by exchange.<sup>63</sup> Slaves of Lullubian origin were very popular in this city. Children born from a Lullubian slave, despite the lower social status, were provided with all civil rights, including the property of a Hurrian father. Cases have been recorded when the Lullubians invaded the settlements of the Hurrians and took them hostage.<sup>64</sup> In the middle of the II millennium BC. part of the Lullubians settled in Syria, Palestine, Elam, the country of the Hittites and even in distant Egypt.<sup>65</sup> In the second half of the II millennium BC. Lullubians, in alliance with the Kassites, Gutians, Subareans and Ukumans,

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<sup>60</sup> Ahmed, Kozad. *The Beginnings of ancient Kurdistan...*, pp.255-258, 272, 287, 308-310.

<sup>61</sup> Eidem, J., Lossoe, J. *The Shemshara Archives 1...*, № № 63, 69; Eidem J. *The Shemshāra Archives. 2...*, №№ 5, 11, 116, 128, 133, 134, 145, 146.

<sup>62</sup> Меликишвили, Г.А. *Наири-Урарту...*, – с.130-131; Klengel, H. *Lullubum. Ein Beitrag zur Geschichte der altvorderasiatischen Gebirgsvölker...*, – s.359.

<sup>63</sup> Ahmed Kozad. *The Beginnings of ancient Kurdistan...*, p.78.

<sup>64</sup> Koschaker P. *Neue Keilschriftliche Rechtsurkunden aus der el-Amarna-Zeit*, Leipzig, 1928, s.53, № 1; Меликишвили, Г.А. *Наири-Урарту...*, с.131-132; Klengel, H. *Lullubum...*, ss. 358, 380; Saarisalo, A. *New Kirkuk Documents Relating to slaves./ Helsingforsiae: Societes orientalis Fennica*, – 1934, – pp.65-67.

<sup>65</sup> Taş İ., Adalı S. *Çivi yazısı geleneginde Lullu halkı // Kubaba. Arkeoloji-Sanat tarihi-Tarih dergisi*. – İstanbul, – Sayı 24, 18 aralık, 2015, – s.33-35; Scheil V. *Textes élamites-semitiques (troisième série) / Mémoires de la Délégation en Perse*. Paris. Tom IX, – 1907, – №№ 148, 245; Zadok R. *The Elamite Onomasticon*. – Napoli Instituto Universitario Orientale, – 1984, – p.26-27.



unsuccessfully fought the Assyrians.

The fourth subsection of the chapter is called "*Ethnic characteristics of the Lullubeys*". Only the term kiurum (final -um is the Akkadian suffix of the nominative case) has survived from the Lullubian language, which can be compared with the Elamite kiri ("goddess"), the Kassite kuri ("ruler-shepherd"), as well as the theonym Kuera (the goddess of fertility among the Urartians) . At the beginning of the last century, G. Huizing proposed to include the languages of the Zagros tribes into a single language family. Later, this idea was supported in a somewhat modified form by other researchers who called this language family either "Zagro-Elamite" or "Caspo-Elamite".<sup>66</sup> Previously, the opinion prevailed that -p, -m, which sometimes formed the ethnonym Lullubey, allegedly testifies in favor of their relationship with the Elamites, in whose language these suffixes are found. Since these formants were used only in Akkadian texts, some researchers are skeptical about this relationship, and some even deny the very existence of the Lullubian language.<sup>67</sup>

According to one Assyrian inscription, the Lullubians worshiped 25 gods, which symbolized the heavenly bodies, personified natural phenomena and forces; usually, in the texts they appear under the Sumero-Akkadian names. In honor of the goddess Nishba, one of the peaks in the north of Zagros was named. The

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<sup>66</sup> Hüsing, G. Der Zagros und seine Völker, eine archäologisch-ethnographische Skizze // Der Alte Orient, – Leipzig, – 1908, Band IX,  $\frac{3}{4}$ , – ss. 19-25; Frank, C. Fremdsprachliche Glossen in assyrischen Listen und Vokabularen // Mitteilungen der Altorientalischen Gesellschaft. – Wien, – 1928-1929, Band IV, heft 1, – s.42; Speiser, E. Mesopotamian Origins..., pp. 88, 100, 122, 163; Ungnad, A. Subartu..., ss. 18-23; Cameron, G.G. History of Early Iran. / G.G.Cameron, – Chicago: University of Chicago Press, – 1936, p. 35; Gelb, I. Hurrians and subarians..., pp. 20, 40.

<sup>67</sup> Меликишвили Г.А. Наири-Урарту..., с.124-125; Алиев И. История Мидии. Баку, 1960, с.83; Юсифов Ю. Ранние контакты Месопотамии с северо-восточными странами (Приурмийская зона) // Вестник древней истории: Москва, – 1987, № 1 – с.37-38; Дьяконов И.М. Языки древней Передней Азии. / И.М.Дьяконов, – Москва: Главная редакция восточной литературы, – 1967, – с. 87-88.

deity Lulal, well known to the Sumerians, is also referred to the Lullubians.<sup>68</sup>

In Assyrian sources, the Lullubei were last mentioned at the end of the 8th century. BC. Somewhat later, the Greeks of Anatolia called their neighbors (especially the Carians) the term λελεγες, undoubtedly dating back to the Lullubei ethnicon. This term could have come to the Greeks from the language of some local ancient people, for example, the Urartians. It is interesting that in the Vainakh languages (Chechen and Ingush), which are considered the genetic descendants of the Urartians, a word similar in sound (lûlaho, loalaho) meant "neighbor". Consequently, the term "Lulu" (or "Lullu") is another name (exonym) for this ancient people.

Chapter IV, entitled **“The Gutian Tribes,”** consists of four subsections and is devoted to the study of the military-political history of the Gutians.

The first subsection is called "The area of distribution of the Gutian tribes". Assyrian texts of the 2nd millennium BC they place this ancient people in two regions - the eastern group lived in the Urmia basin (the kingdom of Kutium), the western group lived in the eastern part of Anatolia (the kingdom of Kutmuhi, otherwise Katmuhi). In the lowlands of Rania and Ushnu-Solduz, they coexisted with the Turukkians, and in the region from Suleimaniya to Avromandag they coexisted with the Lullubians. In the mountains of Luristan there was a contact line of the Gutians with the Kassites and Elamites.

The second subsection, entitled **“The Invasion of the Gutians into the Cities of Mesopotamia,”** examines the first stage of the military-political activity of the Gutians. In the middle of the III millennium BC. The Gutians, as part of the coalition troops of 13 countries, unsuccessfully fought against the king of Adab, Lugalannemundu.<sup>69</sup> A similar coalition was also formed against the

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<sup>68</sup> Grayson A. K. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Vol. 2. Assyrian Rulers of the Early First Millenium BC (1114-859 BC). / University of Toronto Press, – 1990, – p.34; Taş İ., Adalı S. Çivi yazısı geleneginde Lullu halkı..., c.25; Qədim Azərbaycan tarixi mixiyazılı mənbələrdə..., № 5c, s.22.

<sup>69</sup> Ungnad, A. Subartu..., ss. 31, 36.

Akkadian state. Under the terms of the military democracy of that period, the leader of the coalition was elected by a collegiate body from among the heads of communities for a period of 6 years and was not hereditary. In order to resist predatory raids, Naram-Suen concluded an agreement on mutual military assistance with the ruler of Elam Hishebrasini (otherwise Hishebratēp), which is the first international treaty in history. One of the first political leaders of the Gutians, Helu, having overthrown Hishebrasini, establishes his power in the city of Avan, the early political center of the Elamites in the mountains of Luristan. Based on the historical tradition of the Elamites, Helu and his predecessor Ihtaa (otherwise Khitaa) were included in the list of kings of Avan. In this Akkadian list, they are followed by the name Puzur-Inshushinak (translation of the Elamite name Kuktik-Inshushinak). Observing the terms of the agreement previously concluded with Akkad, Puzur-Inshushinak undertakes a large-scale military campaign to the south of the Urmian basin, including Kutium and Simashki, after which “King of Avan” is also added to his titles. In the Kutian part of the Sumerian king list, his name is given in the abbreviated and distorted form Inkishush, and a seven-year reign is attributed to him. The leader of the Gutians, Sarlag, undertakes a campaign to the south of Mesopotamia, but is captured in a battle with the Akkadian king Sharkalisharri. The new leader of Yakulab (in the Sumerian royal list of Yakillagab), having defeated Kuktik-Inshushinak, restores the political power of the Kutium in the Urmia basin.<sup>70</sup> In 2133 BC Under the leadership of the Gutian king Enridapizir, coalition forces overthrew the Akkadian Empire. After the expiration of the six-year term of rule, he, violating the laws of succession to the throne, transfers the supreme power to his son Erridupizir, and this leads to a split in the political elite of the coalition. With the release of the Lullubians and Subareans from the coalition, dual power is established in his possessions; for 20 years, the Gutii continue to control their country

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<sup>70</sup> Алимйрзоев А. О времени правления аванского царя Кутик-Иншушинака / Проблемы истории, филологии и культуры. – Москва, – 2019, № 3 (65), – с.20-33; Алимйрзоев А. Кто был третьим правителем Кутиума / Проблемы истории, филологии и культуры. – Москва, – 2018, 4 (62), – с.42-48.

and the south of Mesopotamia, the Lullubians dominate their territory and Simurru, and the Subareas - in the north of Mesopotamia. During this period, 5 rulers changed among the Kutiyas (Erridupizir, Ibate, Yarlangeb, Kurum, Habilkin), Simurru - 2 (Inima-Nishba (=Inimabakesh in the Sumerian king list), Yarlangeb). The dual power was put to an end by the leader of the Gutian community of Namar (in the middle course of the Diyala) Lisir (=Lasirab in the Sumerian king list).<sup>71</sup>

The third subsection, entitled "*The End of Cutite Rule in Mesopotamia*," discusses the decline of Cutite political influence in the Sumero-Akkadian cities and the decline of the Cutite empire in the 1000s BCE. 2107-2086 BC. were the heyday of the rule of the Gutians in the south of Mesopotamia. The established political stability made it possible to develop the branches of the economy of the Sumerian cities. The economically developed cities of Southern Mesopotamia were ruled by governors appointed by the Gutian king from among the local nobility, which ensured the timely receipt of tribute. To ensure the efficiency and accuracy of business records, records began to be dated. Not only income was taken into account, but also expenses. The work of workers was paid both with food and ingots of bronze and silver. In 2086 BC under the leadership of the ensi of the city of Uruk, in the cities of South Mesopotamia Utuhegal, an uprising broke out against the Gutian yoke, which ended in the defeat of their last king Tirikan.<sup>72</sup> After that, the lands of the Gutians and Lullubians fell under the rule of the Sumerian kings of the III dynasty of Ur, and a little later, the Elamite rulers from Simashki.

At the turn of III-II millennium BC. near the northeastern borders of Assyria, the activation of the Gutians is observed. The gutian leader Endushshe (or Indashshe), with whom the Assyrian king Shamshi-Adad I (1824–1780 BC) wanted to intermarry, gathers

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<sup>71</sup> Əlimirzəyev, A. Erkən Elam cəmiyyəti ..., s. 23-24, 51-53.

<sup>72</sup> Əlimirzəyev, A. Qutilərin Şumerdə inzibati idarəçiliyinin xüsusiyyətləri // Dövlət idarəçiliyi: nəzəriyyə və təcrübə, – Bakı, – 2018, № 3 (63), – s. 253-259; Əlimirzəyev, A. Qutilərin Şumerdə son döyüşü // Milli təhlükəsizlik və hərbi elmlər. – Bakı, – 2017, – s.34-37.

an army near the borders of the city of Shusharra inhabited by Turukkians. However, the matter did not come to major military clashes and the situation was discharged by some kind of agreement between Endushshe and the Assyrian representative Varad-Sharrum. A little later, the king of Elam, Shuruhtukh, began to support the Turukkians in their conflict with the Gutians and even sent his commander Nabu-ili with 12,000 warriors against Endushshe.<sup>73</sup> A few years later, the ruler of the Turukkians, Zazia, sent his sons as hostages with valuable gifts to the new ruler of the Gutians, Zazum. The Gutians controlled the city of Simurru, whose disgraced ruler was surrendered by the Turukkian king to the Gutians. In 1764 BC the king of Babylonia, Hammurabi, defeated the allied army, where the Gutians also participated.<sup>74</sup>

According to one text, the 10,000th army of the Gutians, with the support of the Elamites and under the general command of a certain Pulukh, intended to conquer the cities of Mesopotamia. It is known that another group of Gutians formed part of the Elamite garrison in the city of Shubat-Enlil (modern Tel Leilan in the upper reaches of the Khabur River). The Gutian forces were led by a woman named Navaritum (literally "Navarite"), who was captured during the storming of the city of Larsa, but was released.<sup>75</sup> Somewhat later, the Gutians were conquered by the Kassite king of Babylonia, Agum II (1595–1571 BC).<sup>76</sup>

With the coming to power of Adadnerari I (1307–1275 BC), Assyria regained its former power and began to pursue a large-scale policy of expansion towards its neighbors. A sense of self-preservation prompted the Gutians to join the coalition of the "Shubarean countries", which included Nigim hi, Alzi, Purulumzi

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<sup>73</sup> Lossoe J. The Shemshara Tablets. A preliminary report. / J. Lossoe, — København: Meddelelser udgivet af Det Kongelige Danske Videnskabs Selskab, — 1959, — pp. 37, 44-45, 53-55.

<sup>74</sup> Хинц В. Государство Элам. / В.Хинц, — Москва: Наука, — 1977, — с. 94.

<sup>75</sup> Eidem, J., Lossoe, J. The Shemshara Archives 1. The Letters ..., p. 32; Hallo, W.W. Gutium..., — p. 716.

<sup>76</sup> Kohler J., Ungnad A. Assyrische Rechtsurkunden. / J. Kohler, A. Ungnad — Leipzig: E.Pfeifer, — 1913, — №16.

and other kingdoms of the Hurrian ethno-cultural area. Adadnerari I calls not only himself, but also his father Arikdenilu the conqueror of the Gutians. Later, Shalmanasar I, Tukulti-Ninurta I and Ashshurresh-ishi had to fight against this group of Gutians.<sup>77</sup> In the Assyro-Babylonian texts of the 1st millennium BC. the term "Kutium" was used as an anachronism for Manna, and later Media.

The fourth subsection, "*Ethnic characteristics of the Kutians*" examines issues related to the ethnolinguistic affiliation of the Kuti people. At the end of the XIX century. the Gutians were considered among the first Indo-Europeans. The basis for this was the phrase *namruti gutii*, used in relation to the Gutian slaves in the legal texts of the Old Babylonian period, which was translated as "bright gutians". Later it was found out that the Akkadian adjective *namruti* has nothing to do with the color of the skin or hair and cannot be considered a distinctive physiological sign of the Gutians.<sup>78</sup> However, some researchers continued to adhere to the old opinion. Thus, the English orientalist W.B. Henning proposed to identify the Gutians with one of the Tocharian tribes, whose name in Sanskrit sounded like "heaps". In the names of the Kutian rulers, he allegedly managed to find forms that, in terms of endings and roots, are close to the later Tocharian and, at the same time, have a clear ancient Indo-European character. According to W. Henning, the Gutians-prototochars in the first half of the 2nd millennium BC. through the Iranian plateau they moved to Central Asia, and from there to East

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<sup>77</sup> Luckenbil, D. D. *Ancient Records of Assyria and Babylonia*, Vol.I, §§ 73, 117, 138, 142, 143, 149, 152, 155, 164, 171, 190; Дьяконов, И.М. *Ассириовавилонские источники по истории Урарту...*, тексты №№ 3-5, 7, 10-13, 20-23, 26.

<sup>78</sup> Hilprecht H. *The Early Version of the Babylonian Deluge Story and the Temple Library of Nippur*. / H.Hilprecht, – Philadelphia: Published by the University of Pennsylvania. 1910, p.32; Smith, S. *Early History of Assyria*. / S.Smith, – London: Chatto and Windus, – 1928, Vol.I – p. 72-73; Christian, V. *Das Erste Auftreten der Indogermanen in Vorderasien* // *Mitteilungen der Anthropologischen Gesellschaft in Wien*. – 1928, Band 58, – s.223; Speiser E. A. *Mesopotamian Origins. The Basik Population of the Near East*. – Philadelphia, – 1930, – pp. 101-108; Ungnad A. *Subartu...*, s. 105.

Turkestan.<sup>79</sup>

In 1937, B. Landsberger made a report at the second congress on the history of Turkey, where he proposed the etymology of some Gutian royal names using the Turkic languages. Later this idea was developed in the studies of other scientists.<sup>80</sup>

Despite the absence of texts in the Gutian language, back in the 1930s, the German Assyriologist A. Ungnad suggested that it might be genetically related to the languages of the Hurrians and otherwise the Urartians. Somewhat later, I.M. Dyakonov and I.H. Aliyev suggested linking the Kutians with the Utians, who were considered by ancient and early medieval writers to be residents of Caucasian Albania.<sup>81</sup> Now this ethnonym has been preserved in the self-name of the Udins, one of the small ethnic groups of the Shahdag language group, living in 3 villages of Azerbaijan and Georgia. This identification is justified by the instability of the initial sound k- in this group of languages. In all likelihood, the Gutians were representatives of a single proto-North-East Caucasian ethno-cultural community. Perhaps the name of the Gutians should be explained from the lexicon of the Hurrian and Urartian languages, for example, elevated to the verb kute “to reach”, “to reach” (the

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<sup>79</sup> Гамкрелидзе Т., Иванов В. Первые индоевропейцы в истории: предки тохар в древней Передней Азии // Вестник древней истории: Москва, – 1989, № 1, – с. 14-21.

<sup>80</sup> Bayram S. Kaynaklara göre Güney-Doğu Anadolu’da prototürk izleri. / S.Bayram, – Ankara: Türk dünyası araştırmaları Vakfı, – 1988, – s.76-77; Balkan, K. Relations between the language of the Gutians and Turkish: Eski Önasiya’da Kut (ve ya Gut) halkının dili ile eski türkce arasındaki benzerlik / K.Balkan, – Erdem. Cilt: 6/1, Ocak, 1990, Sayı: 16. Ayrbasım. – Ankara, – 1992, – s.16-18, 26-33, 37-38; Pekşen O. Eskiçağ Önasya tarihinde Gutiler // Turkish Studies-Historical Analises, – 2020, March, Cild 15, Sayı 1, – s.247, 256; Mirzəyev M. Qədim Azərbaycan-Mesopotamiya əlaqələrinə dair (Mesopotamiyada quti hakimiyyətinin başlanğıcından III Ur sülaləsinin sonuna qədər) // – Bakı, – Tarix və onun problemləri, – 2003, 2, – s. 10

<sup>81</sup> Ungnad A. Subartu..., s. 151; Алиев И. История Мидии..., с. 65-67, 82, прим. 8, с. 156; Дьяконов И.М. Языки древней Передней Азии..., – с. 23, 88; Дьяконов, И.М., Старостин, С.А. Хуррито-урартские и Восточнокавказские языки / Дьяконов И.М., Старостин С.А. – Древний Восток. Этнокультурные связи. – Москва: Наука, – 1988, – с.166.

transitive form of the verb kutubi, the intransitive form of the verb is kuteadi). In ancient dictionaries from the Gutian language, the names of two plants have been preserved - harambi, elenu. The first term, meaning "cider", corresponds to Sumerian erem (or eren), Akkadian erennu, Hurrian erembi.<sup>82</sup> The Kutian personal names contain elements that have analogues in the Hurrian-Urartian languages, such as ab ("before", "chief"), anda (= anza "to order"), yarla ("ruler" = erela), erridu ("warrior", "army" = huradi), etc.

Gutians revered celestial bodies and natural phenomena. The texts of their rulers mention the gods of the Sumerian-Akkadian pantheon (Enlil, Shamash, Ishtar, Ilaba, Zuen). The name of the supreme god of the Kutians corresponded to their ethnicon, attested in the list of gods of the middle of the 3rd millennium BC. The Hurrians rendered this theonym <sup>d</sup>ku-ti-u-hé.<sup>83</sup> Another list mentions the deity Abublab, corresponding to the Sumerian god of war, Ninurta.<sup>84</sup> The collective burial in layer D of the Geoy-tepe archaeological complex gives a certain idea of the other world of the Gutians. The inhabitants of this settlement buried the dead in earth graves or stone boxes. In one collective burial, the remains of seven dead and the bones of a sacrificial sheep were found.<sup>85</sup>

Chapter V of the dissertation, entitled "*The Urmia Basin in the Foreign Policy of the Elamite Rulers*" consists of four subsections. The first subsection, entitled "*The Term 'People of Su' and the Localization of the Simashki Confederation*," is devoted to the issue of terminology. From 2086 BC within a century, the Susian lowland fell under the control of the Sumerian kings of the III dynasty of Ur, and, as a result, the political center of the Elamite elite moved to Simashki. In the first three sections of the chapter, the political

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<sup>82</sup> Frank, C. Fremdsprachliche Glossen in Assyrischen Listen.... – s. 41; Balkan, K. Eski Önasiya'da..., – s. 50-51; Хачикян, М. Л. Хурритский и урартский языки. / М. Л. Хачикян, – Ереван: Издательство АН Арм. ССР, – 1985, – с.52.

<sup>83</sup> Alberti, A.A. Reconstruction of the Abu Salabikh God-List / Studi Epigrafici e Linguistici sul Vicino Oriente. – Roma, – 1985, 2, – p. 11; Laroche E. Glossaire de la Langue Hourrite..., s.157.

<sup>84</sup> Hallo, W.W. Gutium..., – p. 719.

<sup>85</sup> Алиев, И. История Мидии..., – с. 159-160 .



situation that developed in Priurmia during the reign of the Simashki kings is considered. It was a conglomeration of different ethnic groups, the names of which were often given by Sumerian scribes in the logographic form LU<sub>2</sub>.SU.KI. (literally "Land of the Su people"). It has been established that this was a rebus form of the transfer of the name of the country Simashki.

The second subsection, entitled "*The Political History of the Simashki Confederation*" examines the relations of the Simashki conglomerate with the states of Mesopotamia. The Simashki conglomerate included 6 provinces (Zabshali, Karda, Sigris, Nibulmat, Shatila, Alumiddatum) and large settlements (Nishganelum, Tirmium, Sisirtum, Azahar (or Zahara), Pulma, Arakhir, Zitanu, Lulubim, etc.). Before the formation of the conglomerate, the rulers of Akkad (Sargon I, Rimush), Elam (Puzur-Inshushinak) and the III dynasty of Ur (Shulgi) fought with the kings of the Simashki country. A list of 12 supreme rulers of Simashki (Kirname, Tazitta, Ebarti, Kindaddu, Idaddu and others) was discovered from Susa. Under them, the subjects of the conglomerate were ruled by local governors: in Zabshali Ziringu and Indasu, in Nushushmar Titi, in Sigris Bunirmi, in Arakhira Barihiza, in Lullubum Vabartum and Irib, etc.<sup>86</sup> In 1983 BC under the onslaught of the combined forces of Elam and Simashki, the last state of the Sumerians of the III dynasty of Ur was overthrown.<sup>87</sup> During excavations from Hasanlu, a stone mace of the eighth supreme ruler of the Tan-Ruhuratera conglomerate was discovered, which indicates the inclusion of the southern part of the Urmian basin into

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<sup>86</sup> Юсифов, Ю. Ранние контакты Месопотамии с северо-восточными странами..., – с.32-34; Gelb I., Kienast B. Die Alttakkadischen Königsinschriften..., – ss. 317-320, 348-354; Curtis, J. Ancient Persia. / J. Curtis, – Cambridge: Trustees of the British Museum, – 1990, – p. 5, fig. 1; Steinkeller P. New Light on Šimaški and its Rulers / Zeitschrift für Assyriologie, – Berlin, – 2007, Band 97, – pp. 216-217, fig. 1; Steinkeller, P. On the identity of the toponyms LÚ.SU.(A). / Journal of American Oriental Society. – Boston, – 1988, Vol. 108, – pp. 198-200.

<sup>87</sup> Michalowsky, P. The Lamentation over the destruction of Sumer and Ur. / P. Michalowsky. – Winona Lake: Eisenbrauns, – 1989, – pp. 33-39.

Simashka.<sup>88</sup>

In the third subsection, "*Ethnic characteristics of the inhabitants of Simashka*" the analysis of onomastic and toponymic material confirms that the conglomerate consists of different ethnic groups. In the Ur III period the provinces of Simashki were governed by local community leaders (Ziringu and Indasu in Zabshali, Titi in Nushushmar, Bunirmi in Sigris, Barihiza in Arakhira, Wabartum and Irib in Lulubum). In the economic texts of the 3rd Dynasty of Ur, ambassadors from Simashki are mentioned, which of them bear iterative names (Meshinunu, Kuzuzu, Puzuzu, Zabazizi, Durpipi and others). The names of 5 gods of the Simashkians are known, who were also included in the pantheon of the Hurrians (Teshub, Shaushka, Ashtupina, Zizanu, Ruhuratur / Lahuratur).<sup>89</sup> Even after the fall of the confederation, the phrase "King Simashki" continued to appear in the title of the Elamite rulers for several centuries.

The fourth subsection, entitled "*The Urmia Basin in the Military Policy of the Igehalki Dynasty in Elam*" examines the Elamites' attempts to consolidate their power in the Urmia Basin for the second time after the long hiatus following the fall of the Simashki conglomerate. The second phase of the occupation of the southern part of the Urmian basin by the Elamites dates back to the end of the 2nd millennium BC. The representative of the Igehalkid dynasty Shilhak-Inshushinak (1150-1120 BC) organized a large-scale military campaign to the upper reaches of the Diyāl and Lower Zab. The Elamites destroyed and conquered a number of Kassite (Burna-mashhum, Manraz-murattash, Ebih, Bit-na-Shumalia, etc.), Kutian-Lullubey (Kutu, Khurata, Sangibari, Nishe, Ishirtu, etc.) settlements and it is possible that reached a settlement on the banks of the Urmia (the text mentions the city of Pit-tamteya, which in Akkadian meant "Coastal House").<sup>90</sup> However, the military action of

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<sup>88</sup> Dyson, R. Hasanlu 1972 / Proceedings of the 1st annual simposium of Archaeological Research in Iran, – Tehran, – 1972, – pp.1-9.

<sup>89</sup> Ungnad, A. Subartu..., – s. 66.

<sup>90</sup> König F.W. Die Elamische Königsinschriften. / F.W.König, – Graz: Selbstverlag, – 1965, – №№ 54, 54a, ss.128-132.

the Babylonian king Nebuchadnezzar I (1124-1103) in the area of the middle reaches of the Diyala did not allow the Elamites to gain a foothold in this zone.

Chapter VI of the dissertation entitled "**Turukkian tribes. Southwestern part of the Urmia basin in the 19th-18th centuries BC**" consists of two subsections, and here the military-political realities that developed at the end of the 19th century in connection with the activation of ethnic groups speaking the Hurrian language in the Raniya, Bukan and Solduz-Ushnu lowlands were chosen as the object of the study.

The first subsection is called "*Participation of the Turukku tribes in territorial conflicts.*" According to the epic tradition of the Babylonians, the Turukkians, led by Ilshunail (an Akkadian name) and the Kassites, were part of the anti-Akkadian coalition and fought against Naram-Suen.<sup>91</sup> But most likely this mention is the result of retrospection, because during the period of compiling the epics about Naram-Suen, these tribes were sworn enemies of the Babylonians.

From the end of the 19th century BC. Turukkians were represented by different political formations, the rulers of which bore the title nuldunum (from the Hurrian nul "govern" + Akkadian dannum "strong"). The most influential of these political formations, Itabalhum, with its center Kunshum, occupied the Ushnu-Solduz lowland. The power there was hereditary. The names of representatives of the ruling dynasty have been preserved, who, in addition to their own, also had Akkadian names (Tukukti, Pishenden, Tabitu, Ushtan-sharri, Turukti. Zazia). Another dynasty, consisting of Nashshumar and his sons Tarugur and Shurti, ruled in Kusanarhim. The center of the third political formation was the city of Shusharra, where Kuvvari, loyal to Assyria, ruled. Another center was in the area of Zutlum, ruled by Kigirza and Berdigendae. Another political entity existed in Utum. Lidai from Burullum is also mentioned in the documents of the archive of the state of Mari. All of them were in active contact with the Assyrian king Shamshi-Adad I and his son Ishme-Dagan, with varying success participated in

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<sup>91</sup> Westenholz, J. The Legends of Kings of Akkad..., p.249-253.

border conflicts with the Gutians and fought with Hammurabi.

The rulers of Assyria and Elam supported the Turukians and used them to solve their political interests. In order to avoid a conflict with the Gutians, Zazia sent his sons as a hostage to the leader of the Gutians, Zazumu. In addition, Zazia betrayed the former king Simurra, who had found political asylum with the Turukkians, to the Gutians. But this did not save from the attack of the Gutian warriors on the city of Kabra, which was under the control of the Turukkians. Zazia refused to comply with Hammurabi's request for help, and later joined the anti-Babylonian coalition. In 1755 BC this coalition was broken.

To some extent, the Turukkians were able to regain the positions lost under Shamshi-Adad I. But Ishme-Dagan managed to establish good relations with Lidai and jointly attack the Ahazim region and the cities of Nurrugum and Zaslim. Ishme-Dagan concluded an agreement with another leader of the Turukkians - Zazie, marrying his daughter with his son, and married one of his daughters to Zazia. The border conflicts between the Turukkians and the Gutians were often accompanied by military clashes. The rulers of Assyria and Elam supported the Turukkians and used them to solve their political interests. Zazia refused Hammurabi's request for help, and later joined the anti-Babylonian coalition. In 1755 BC this coalition was broken. The country of the Turukkians was last mentioned under Adadnerari I (1307-1275 BC).<sup>92</sup>

The second subsection, entitled "*Ethnic characteristics of the Turukkians*," analyzes the onomastic material belonging to the Turukkians. Based on the consonance of the ethnonym of the Turukians, F. Hommel in the 1880s proposed to consider them proto-Turks; supporters of this idea believe that the southeastern part

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<sup>92</sup> Klengel H. Das Gebirgsvölk der Turukku in den Keilschrifttexten altbabylonischer Zeit // Klio. Beiträge zur Alten Geschichte: Berlin, – 1962, Band 40, – s.9; Eidem, J., Lossoe, J. The Shemshara Archives 1..., p.26-27; Eidem, J., Lossoe J. The Shemshara Archives 2..., – pp. 26-27, 52-57; Azərbaycanın qədim tarixinə dair yazılı mənbələr..., №№ 15. 17, 19, 20, 25; Лессёз, Й. Древние ассирийцы..., сс. 48-49, 123, 237; Дьяконов, И.М. Ассиро-вавилонские источники по истории Урарту..., № 1.

of the Urmian basin was the ancestral home of the Turkic peoples. By the nature of personal names (in addition to those already mentioned, Ardigandi, Zilia, Tirveshenni, Irtahum, Kubia, Kushia, Ikishkibal, Kudukadi, Vilanum, Nipram, Tirnanum, etc.), the Turukians are considered the pre-Hurrian substratum of the eastern part of the historical Subartu. According to others, they were semi-nomadic pastoralists and spoke a closely related Hurrian language.<sup>93</sup> The Hurrians called the Turukkians turihi or turišše, which apparently goes back to the adjective turi- "bottom", "lower". Since the Turukkians, in relation to the Hurrians, the inhabitants of the mountains (from the Akkadian hurrum "grotto"), lived in low-lying areas.

Artifacts obtained mainly from the Dinhe-tepe settlement can be attributed to the objects of the material culture of the Turukkians. In the habitats of the Turukkians, archaeologists have established the parallel use of two types of ceramic dishes - the so-called "Habur type" and plain gray.

Chapter VII of the dissertation, entitled "The Urmia Basin in the 17th–11th Centuries BC, " consists of four subsections and analyzes and studies information about the relatively small ethnic groups of the Urmia Basin — the Kashshu, Kakmi, Musk, Ukuman, and Mehri tribes.

The first subsection, entitled "*Transition to a New Stage of Socioeconomic Relations*, " provides information about the main events that influenced the political situation in the Urmia Basin in the 16th–11th centuries BC. Having conquered Babylonia at the beginning of the XVI century. BC. the Kassites for 440 years (1595–1158 BC) establish their power there. This is evidenced by the stone vessel of Kadashman-Enlil I (1374–1360), discovered from Hasanlu and the bronze mace of his ally Assyrian king Ashurbanalit. After the

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<sup>93</sup>Ямпольский, З.М. Древнейшие сведения о тюрках в зоне Азербайджана // Учёные записки Азербайджанского государственного университета, – Баку, – 1966, № 2, – с. 63; Bayram, S. Kaynaklara göre Güney-Dogu Anadolu'da prototürk izleri. / Bayram S. – Ankara, – 1988, – s. 92; Azərbaycan tarixi. I cild. Ən qədim zamanlardan XX əsrədək / Z.M.Bünyadovun və Y.B.Yusifovun redaktəsilə. / – Bakı: Çıraq, – 2007, – s. 77–80, 84.

defeat received in 1158 BC. from the Elamite king Shutruk-Nahhunte I, the Kassites lost power in Babylonia, most of them, having left southern Mesopotamia, spread to the central part of the Iranian plateau and the Urmian region. The sword of their ruler Simbar-Shipak (1025-1008 BC), the founder of a new kingdom in the south of Mesopotamia, was found in Maragha.<sup>94</sup>

The second subsection, entitled "*Kashshu-Caspians*", contains research on the ethnolinguistic affiliation of the Kashshu. In the first half of the 1st millennium BC. the rulers of some kingdoms of the Urmia basin (Manna, Allabria, Namar, Halhubarra, Nairi) bore the Kassite title *yanzi*.<sup>95</sup> Various groups of Kassites were known to historians of antiquity under the names *κοσσιοι*, *κισσιοι*, *κοσσαιοι*, *κασπιοι*. They gave their ethnic name to the Caspian Sea. About 40 theonyms, more than 30 words, 8 plant names and more than 200 personal names have been preserved from the Kassite language. They reveal a number of similarities between the Elamite, Hurrian and even Indo-European languages, but it has not yet been possible to establish the genetic relationship of the Kassites.<sup>96</sup>

The third subsection is called "*Kakmi and Mushki Tribes*". The country of Kakmium, located southwest of Lake Urmia, was first mentioned in the texts of the Ebla archive (XXIV century BC). The ruler of this small kingdom of Banana, as part of the anti-Akkadian coalition created by Anubanini, took part in military operations against Naram-Suen. In the first half of the XVIII century. BC. Mushkave, the king of the Kakmians, in alliance with the Gutians,

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<sup>94</sup> Дандамаев, М.А., Луконин В.Г. Культура и экономика древнего Ирана. / М.А. Дандамаев, В.Г. Луконин, – Москва: Наука, – 1980, – с.52-56; Radner, K. Ein Bronzedolch der Simbar-Sipak von Babylon (1025-1008). Überlegungen zu Waffenweihungen im Vorderen Orient / Radner K., Kroll S. – Zeitschrift für Assyriologie – Berlin – 2006, Band 96, – ss. 212-216.

<sup>95</sup> Luckenbil, D.D. Ancient Records of Assyria and Babylonia..., Vol. I, §§ 573, 637, 639, 682; Vol. II, §§ 13, 21, 56, 147, 168; 143.

<sup>96</sup> Pinches G.T. The Language of the Kassites // Journal of Royal Asiatic Society, – London, – 1917, Vol. 49, issue 1, – pp.101-114; Balkan, K. Kassitenstudien I. Die Sprache der Kassiten. / K.Balkan. – New Haven: Connecticut, – 1954. – 238 s.; Fournet A. The cassite Language in a Comparative Perspective with Hurrian and Urartian // The Macro-Comporative Journal, – 2011, 2(1), – pp.1-19.

fought against the Turukkians. Mushkave invaded the Kigibishe settlement of the Turukkians and took away prisoners from there, 10 heads of large and 100 heads of small cattle. In one of the battles, the head of the city of Kabra, the Turukkian Ardigande, with 2000 soldiers, was able to defeat the Kakmians. A little later, hostility with the Turukkians is replaced by allied relations against Babylon. In 1755 BC after defeating a coalition of enemy countries, Hammurabi deported part of the Kakmians to Babylonia.<sup>97</sup>

To the northwest of the Kakmians lived the Mushkian tribes. In 1163 and 1113. BC. there was a mass migration of flies to the countries of Alzi and Purulumzi (the region of modern Elazyg-Mush in eastern Turkey). In the second half of the VIII century. BC. the king of the "country of flies" was Mita, with whom Sargon II fought. Some historians identify this country and its king with Phrygia and its legendary ruler Mita, mentioned in the writings of ancient authors. Since Shusharra's letters mention the proper names Mushkave (King of the Kakmians) and the Akkadized Meshkinum, this opinion should be reconsidered accordingly.<sup>98</sup>

The fourth subsection, entitled "*The Ukuman and Mehri Tribes*, " contains information about the inhabitants of the mountainous regions between Lake Urmia and Lake Van. Assyrian sources of the last quarter of the 2nd c. BC. the Ukuman and Mehri tribes also report living to the west of Lake Urmia. Only the royal name Abule is known from the Ukumans, which in Akkadian means "Father".<sup>99</sup> The Ukumanians and the inhabitants of the country of Mehri, in alliance with their neighbors, resisted the onslaught of the Assyrians. No onomastic material has been preserved from the inhabitants of Mehri. The toponym can be traced back to the term mehru, which entered the Akkadian lexicon, which was conveyed in

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<sup>97</sup> Wetenholz, J. The Legends of Kings of Akkad..., – p. 249-250; Eidem J., Lossoe J. The Shemshara Archives..., pp. 24, 44-45, 53, 57, 114-115.

<sup>98</sup> Mahmudov, Y. Real tarix və "Böyük Ermənistan" uydurması. / Y.Mahmudov – Bakı: Turxan, 2014, – s. 19-29.

<sup>99</sup> Grayson, Albert. The Royal Inscriptions of Mesopotamia. Assyrian Periods. Assyrian Rulers of the Third and Second Millennium BC (to 1115 BC). Vol. 1. / A.Grayson. – University of Toronto Press – 1988. – pp.134, 235.

texts by both the determiner "tree" and the determiner "grass"/"bush". It is noteworthy that the Assyrians more than once report the removal of this tree from Mehri, which was most likely used in construction. For the northwestern edge of Urmia basin and adjacent places, the only characteristic plant is the juniper, which has varieties of both a tree and a bush. Based on this, we believe that the names of the country Mehri and the administrative region of the same name in Western Zangezur go back to the name of this plant.

The eighth chapter of the dissertation is entitled "*The role of the ethnic groups of Urmia basin in the formation of the vocabulary of the Azerbaijani language*". In the cuneiform texts of the peoples of Western Asia, it was possible to identify many words of "Turkic" origin, which prompted researchers, contrary to the "Altay" theory, to consider the Urmian zone as the ancestral home of the Turkic-speaking peoples. At one time, the Elamites and Sumerians were considered the ancestors of the Turkic-speaking peoples, but it was not possible to prove this. Therefore, the question of which tribe of the Urmian basin spoke the dialect of the "proto-Turkic" language still remains open. The last chapter of the dissertation provides a comparative analysis of 100 words from the cuneiform languages of Western Asia, which have phonetic and semantic analogues in the modern Azerbaijani language. Based on this analysis, it can be assumed that they have local roots, because a lot of them have not been found in the Turkic languages of Central Asia and Siberia. This can be seen from their unusual Turkic phonology and morphological structure. All sorts of contacts that lasted between the peoples of Western Asia for thousands of years could not pass without a trace. Some of the considered words got into the Turkic languages along with the tribes migrating to the east, for example, the Tugrish-Tokhars, in whose language ancient Turkic words were revealed. The bulk of the "local" words in the course of long-term contacts were borrowed by the tribes of Urmiya basin - the ancestors of modern Azerbaijanis - from neighboring peoples, and through them, could get to the Turkic-speaking tribes inhabiting this region. Proving this hypothesis is a matter for future research.

In the final part of the dissertation, the main historical events



are summarized and scientific conclusions are formulated. They boil down to the following.

- The beginning of the mass development of the southern part of the Urmian basin dates back to the middle of the 6th millennium BC. (Late Neolithic) and was associated with the resettlement of semi-nomadic pastoralists in the foothills of the Zagros. At the end of the next millennium (Eneolithic) in the social life of the inhabitants of the basin, the formation of two archaeological cultures is planned - Hadji-Firuz and Dalma-Tepe.

- In 2800 BC. The Urmia basin is being invaded for the second time in its history of migration. The new migrants, later called "umman-manda" by the Babylonian literary tradition, arrived from the eastern part of Anatolia and the adjacent regions of the South Caucasus. They were the bearers of the Kuro-Arakses archaeological culture. Their arrival is characterized by two signs - the beginning of the use of bronze and the decline of local old archaeological cultures (Geoy-tepe, Yanyk-tepe, Haftavan-tepe, etc.) as well as shopping centers. By that time, the southern borders of South Azerbaijan were definitely part of the city-state of Aratta, the trading colony of Uruk, also affected by this migration.

- In the XXIII century. BC. in connection with the second wave of umman-mand migration, the consolidation of local tribes (lullubians and gutians) around large military-political coalitions is planned. The success of this phase of military democracy was the fall of the Akkadian Empire and the establishment of half a century of Gutian rule in Southern Mesopotamia.

- The end of the III millennium BC. was marked by a hundred years of domination in the southern part of Urmia basin by the rulers of the III dynasty of Ur and the Simashki conglomerate.

- At the end of the XIX century. BC. in the southern part of the basin, the military activity of the tribal unions of the Lullubians, Gutians and Turukkians is planned. They fought both with foreign conquerors and among themselves.

- In the XIII century. BC. in the eastern part of Anatolia (Kutmuhi) there is a strengthening of the western group of Gutians, whose country becomes the center of anti-Assyrian resistance.

- At the end of the II millennium BC. the Turukkians and Lullubians are disappearing from the historical scene, and the small state formations of the Gutians continued to exist. The result of the re-consolidation of aboriginal ethnic groups was the formation at the beginning of the 9th century. BC. The Mannean kingdom, which managed to defend its political interests in the fight against Assyria and Urartu.

– Due to the lack of coherent texts, the question of the linguistic and genetic affiliation of the ancient tribes of the Urmian basin remains unresolved. A couple of words from ancient dictionaries and a few dozen onomastic material, which came down mainly in the Sumero-Akkadian transmission, are not enough to recreate at least the phonological structure of these languages. The Lullubian language stands apart, while the Gutians and Turukians spoke a language close to Hurrian. These tribes not only stood at the origins of the military and political history of Azerbaijan. They borrowed many words from neighboring peoples during long contacts. Passing centuries, these borrowings migrated to the languages of other ethnic groups in the region, including the Turkic ones. This should explain the presence of more than a hundred terms in the vocabulary of modern Azerbaijanis, which were of Sumerian, Akkadian, Elamite and Hurrian origin.

**The main content of the dissertation is reflected in the following published works of the author.**

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