



Review of Linguistic Studies about Urartus in Azerbaijan

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Abstract: The Urartu civilization is one of the old civilizations of the Azerbaijan region. Urartus ruled over northwestern part of Iran, Caucasia, eastern Turkey and even northern part of today Syria. Their language does not belong to Indo-European or Semitic language families. Their language was an agglutinative language. There are lots of inscriptions related to Urartus in East Azerbaijan, West Azerbaijan and Ardabil in northwestern Iran. These inscriptions and Urartu castles in the region have Turkish names. The researcher tried to find out whether there is any relationship between Urartu language and Azerbaijani Turkish language of local people of the region. The cognate based study and comparing roots of the words between ancient Turkish and Urartu language showed that Urartu and Turkish words have the same roots. There are also grammatical similarities between these two languages in using suffixes like -li and -ni for showing relationship and possessiveness. Furthermore, in Urartu language like Kazakh Turkish suffix -u is used to make an infinitive verb. Some Urartian names like Turkish names start with prefix ar/er. The name of some Urartian Gods have meaning in Turkish. As a result, Urartu language must be an Altaic language and a proto-Turkic language.

Keywords: Azerbaijan, cognate-based studies, fusion language/agglutinative language, Urartu .

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Introduction

One of the ancient civilizations in the Azerbaijan region is called Urartu which was an Iron Age kingdom. Wherever the Assyrians occupied, it was with the intention of looting and they did not bring prosperity (Aliyev, 1993). Urartus used to develop a place after capturing it (Diakonoff, 1966). Unlike the Assyrians, where all the inscriptions are related to looting and murdering people, in Urartu inscriptions, except for Argishti I, all of them refer to the building and digging of canals and other civil affairs and the attention to the prosperity and comfort of people's lives (Mashkur, 1966). Based on the Assyrian inscriptions and the amount of destruction mentioned, the Urartus can be considered as civilized people, while everything were destroyed by the Assyrians. When Urartian occupied Aleppo, their eastern realm scattered up to Mediterranean Sea (Clais, 2011). Its western realm scattered up to Caspian sea (Schuller, 1990 as cited in Rais nia, 2000). Urartus occupied northern Iraq to the Lesser Caucasus Mountains (Zimansky, 2011). These areas all the time were considered as ancient Azerbaijan. Before Islamic era up to Sasanid empires, and after Islamic era up to Qajar era, Armen or Armenia was considered as part of Azerbaijan (Kasravi, 1929). Furthermore, In 1828, Russian separated a big part of Caucasus territory of Qajar Iran through Treaty of Turkmenchay. Caucasia was the land of Azerbaijani Turks with minor Georgian and Armenian who lived in peace in Azerbaijani cities. But Russia did not want Turkey (Ottoman Empire that time) interfere in Caucasus because of high number of Turkic people there. So, Russian decided to kill and displace Azerbaijanis and other Muslim ethnicities of Caucasus by the help of Armenian (Forughi, 1928; Sardarnia, 2004). Armenian tried to show ancient civilizations of the region belong to them. Lots of studies on Urartus have been done in Armenia. However, in the recent years lots of inscriptions and castles related to Urartus have been found in East Azerbaijan, West Azerbaijan and Ardabil in northwestern Iran. The number of founded inscriptions in these Azerbaijani districts of Iran is higher than any other places that Urartus ruled. Besides, these inscriptions and the castle in the region have Turkish names among local people. So, the researcher tries to see whether there is any relation between the language of local people of Azerbaijan and Urartu language through linguistic studies and comparing the root of words in Urartu and ancient Turkish.

Research Methodology

This research has been done using library research with a descriptive approach. The researcher tried to collect different linguistic studies related to Urartus in this study.

Literature Review

According to Akkadian sources in Mesopotamia, the tribes that were living in Azerbaijan included as/az(Asii people), Kassites, Caspian, Urartu, Gutian, Lullubi, Mannaea, Medes, Scythians, etc., all of whom had Agglutinative language (Rahmani Far, 2007). Ethnic groups such as Su, Turk Ki, Surnaki, Oti, Odin, and a state called Aratta or Erte were in the land of Azerbaijan and spoke one of the Altaic languages (Khudiev, 1998). He also informs about the relationship between the Aratta government and its Proto-Turkic people with the Sumerian government. In Sumerian culture, Aratta means mountain (Zehtabi, 2008). Furthermore, Kashghari's Al-Turk Glossary also mentions the same meaning for Eratta as mountain and it is a Turkish word (Zehtabi, 2008). Mount Ararat is non-Armenian and from the origin of Urartu and Urartu is derived from the same Turkish word Aratta (Mashkoor, 1966). Moreover, it is believed that the Urartus occupied the land of Aratta (Mashkoor, 1966). In the inscriptions of Salmaneser I, the king of Assyria, in the 13th century BC, Urartu tribes are mentioned as Urvatri which includes up to the Zab valley and the south of Lake Van (Piotrovsky, 2002). The ancient country of Urartu is called

Ararat in Hebrew (Riahi, 1993). It is located in the west of Iran's borders around Lake Van, in the north of Assyria to the shores of the Black Sea, and its capital was located around Van. This is a distortion that entered the Torah and was called Armenia because the Armenians themselves called Mount Ararat, Masis (Rahmani far, 2017).

There are many Urartian inscriptions in Azerbaijan around Urmia, Sahand Mountain to the west bank of the Caspian Lake. Shuler, cited in Reis Nia (2000), considers it necessary to revise the Urartu civilization and says that the lands that we considered to belong to the Mannaea government were under the control of Urartu. Urartu ruled Caucasia for two centuries (Piotrovsky, 2002). They ruled over Transcaucasia, around Lake Urmia, Kura River and Aras was one of the areas under their influence. The longest era of Urartu's ruling power was during Sardor III in 765-733 BC. He conquered Aleppo and reached the shores of the Mediterranean Sea (Klais, 1968). A city by the name of Sardari near Tabriz may have gotten its name from this ruler. The existence of the Sighindil inscription (near modern Varzeghan) shows his attention to the eastern and western borders at the same time. Urartu captured parts of Mannaea's land as his eastern neighbor including Khoi, Selmas, Maku, Qara Dagh, Guney in Shebester, Qara Ziauddin, Ivaoglu and Sarab. The fortresses of the Mannaea period were mostly related to the reign of Menwa and his son Argishti I. Urartu's constant attacks on the Mannaea weakened them and they also started to attack the Assyrian government and took part of their land. Urartu and Assyria fought a lot for the possession of the lands around Lake Urmia, but the Assyrians were more victorious. But during the time of Sargon of Assyria in 714 BC, the Urartus were defeated by the Assyrians and Musasir (the sacred religious center of the Urartus) was captured. They also reached the capital of Urartu (Van, which was Toshpa at that time), but they did not succeed in conquering it. Urartu was revived later, but its collapse was caused by other tribes, not Assyrian (Rahmani far, 2017). Most of inscriptions from Urartu period is located in Azerbaijan. Here are some of the inscription in Azerbaijan:

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

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

The Nishtban inscription around Sarab belongs to Argishti II.

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

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

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

Vohram Castle (in Araz river bank near Nakhchivan border)

kishmish Tepe (Maku- Bazargan road route)

Sanghar (ten kilometers northwest of Maku)

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

Danalo (twelve kilometers northeast of Maku)

Rent Castle (nine kilometers northeast of Maku)

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

Duchgagi (47 kilometers southeast of Maku next to Sufi village)
Qiz Chakhlo (Maku district)
Bastam (forty kilometers north of Khoys next to Bastam village)
Sonat (on the way from Bastam to Van)
Ashaghi Qurul (ten kilometers southwest of Bastam)
Qara Ziauddin Tepe/hill (east of Qara Ziauddin city)
Ozub Tepe (thirty kilometers east of Bastam on the road from Marand to Araz River)
Qiz Qala (next to Tabriz Bazargan transit road)
Amir pasture (west of Marand-Julfa road)
Gohar Castle (Maljin village on Marand-Jolfa road)
Oghlu Castle (thirty kilometers northeast of Bastam)
Gavur Ghala/Castle (45 kilometers east of Julfa)

These inscriptions and castles and the name of places they are located in have Turkic names. So the researcher tries to find if there is any relationship between the language of Urartu and Turkish language of local people of Azerbaijan.

Linguistic Studies

Linguistic studies of Urartu language shows there are lots of Turkic origin vocabulary in their language (Hassani, 2020). Some samples from Hassani's (2020) book are mentioned here. The Turkish words and translation has been used from *Dīwān Lughāt al-Turk* written by Kashgari (1072). The Urartian words and meaning were used from <https://www.collinsdictionary.com/dictionary/english/urartian>. Hurrian vocabulary and meaning were used from <https://www.dictionary.com/browse/hurrian>. Sumerian vocabulary and meaning were chosen from <http://sumer.grazhdani.eu/index.php>.

Language/ Word/Meaning

Urartu→Ada→again

Turkish→bida/bid_a→again

Urartu→ai-ni→other one

Turkish→ai-ri→ other one

Urartu→algani→mountainous

Turkish→algun→hill, highland

Turkish→al-tay→a high mountain

Turkish→arg_an_a→mountain range

-al in Turkic languages means height and a high land like a mountain (Hassani, 2020).

Urartu→Ana-ap-Şu→mother

Turkish→Ana→mother

Sumerian→Ama→mother

Elamites →Amm→mother

In Sumerian, Anu, Innana, are the names of two Goddess. Lullubian, have a goddess by the name of Anubanini, in Parthian (Turanic) language, Annap is referred to a Goddess, Turkic people of Saka use Anahit for referring to Goddess. Interestingly, one of the Azerbaijani dances is called Anahit.

Urartu→bad-gu-lu→enclosed, Fortifications

Turkish→bad-i→ Fortifications

Sumerian→bad→ Fortifications

Urartu→bad-u-si/e→big, to grow

Turkish→b_oduk→big, to grow

oğlan b_od-u-di→the boy is grown

Urartu→AnŞe→donkey

Sumerian→AnŞe→donkey

Turkish→EŞ_ok→donkey

Urartu→ari→ granary

Turkish→oru→ granary

Urartu→Ata→father

Turkish→Ata→father

Hurrian→attai→father

Urartu→baba→mountain

Hurrian→papa→mountain

Sumerian→babbar→stone

Turkish→balbal→stone statue

In Turkish etymology, Human is created from a mountain. So, Turks consider mountains to be holy. In Azerbaijan we have places by the name of babadagh, heid_orbaba, bababaghi, Pirbaba (Hassani, 2020). Hurrians are another tribes and people who have lived in Azerbaijan and had Agglutinative language. You can find their names in different cities and villages in Azerbaijan e.g. Hunur of Bostan Abad, Ahar, Horand/Horat, Heris/Horuz, Hur village in Ardabil, and Ahrab neighborhood of Tabriz. In linguistics (Yule, 1985), H and Kh sounds can be used interchangeably and one nation may use a word by H and other one may use it in the form of Kh sound. So, Hurrian can be considered as Khurrian. So, khurasan which is a Turkish word means (Khur + San), (You are khur/Khuru). Khuru is a Turkish village near Neishabour in Khurasan. We can conclude not only Urartus but also Hurrian had Turkic languages.

Urartu→ale→residence

Turkish→el→residence

urartu→E→ house

Sumerian→E→house

Turkish→Ev→house

Urartu→gazuli→ beautiful

Turkish→goz,l→beautiful

Urartu→gun-u-Şe→war, fighting, competition

Turkish→gun-uŞ-maq→ to fight, to compete

Turkish→gun-uŞ→war, fighting, competition

Urartu→gud→cow

Turkish→gud-uz→wild male cow

Turkish→gut-uz→male cow, wild animal

Urartu→hal-uli/e→ceremony, ritual

Turkish→hal-ay→ceremony, ritual and famous Turkish dance used in ceremonies

Urartu→hara-ri→welfare, relax

Turkish→haray→welfare, relax, palace

Urartu→hare→way, path

Hurrian→hari→way, path

Turkish→ara→way, path, between

Turkish→art→way, path in ancient Chaghatai Turkish

Urartu→haŞ-u→to hear

Hurrian→haŞ→to hear

Turkish→eŞ-id-m,k→to hear

-EŞ- is the root for the word hearing in Turkish.

Urartu→hini→son

Turkish→ini→son, brother

Urartu→hara-di→soldier. Warrior

Turkish→hara-ol→ soldiers or warriors who move in front of the army, Scout warrior

Urartu→huriŞ-hi→ to water

Turkish→hörüŞ→water, wet

Urartu→iŞ-ti-Şa→ heart

Turkish→iç-döŞ→heart, inside chest

Qashqai Turkish→teŞ→heart, chest

Urartu→ip-hari/ip-hu→ to destroy

Turkish→irp-t-m,k→to destroy

In turkish -IRP- is a root word for destruction. A sample from Dīwān Lughāt al-Turk: di,ol isiġ
irp→ he destroyed/ruined that work.

Ol yiğaçi irp₃tti→ he destroyed/collapsed the tree.

Urartu→ir-di→ to have power, authority

Sumerian→ir→ to have power, authority

Turkish→ir-k→ to have power, authority

Turkish→₃rk→to have power to rule, monarchy

Azerbaijani Turkish→ ₃rkl₃m₃g → to have power and authority.

Urartu→is-i→ to water

Turkish→is-lan-maq→ to get wet

Turkish→is-lad-maq→to water

Urartu→izi-du→ to order, to be a lord

Turkish→izi→ a person who orders, lord, god

Turkish→ izi-di→ he ordered, he was a lord

Turkish→ izi-im→my lord

Turkish→izi-lamaq→ to order, to be a lord

Urartu→ kam-na-hi/e→glorious, in a high rank

Turkish→ kam/qam→ a glorious person, priest or clergy man of high rank. Turkic people of Hun, Medes, and Saka for referring to a Shaman who was a clergy man of high rank, used the word Kam /Qam. The highest rank shaman was called Qamata which means father shaman (Hassani, 2020).

Urartu→ka→door

Turkish→ka-pi/qa-pi→ door

Urartu→kapi→ a measure for pouring liquids

Turkish→qab→ a measure for pouring liquids

In linguistics b and p sounds are used interchangeably. It means one nation may pronounce the same word by b and the other use the same word by p sound (yule, 1985).

Urartu→kar-u→ to win

Turkish→k₃r-iş→ stability and resistance to win in a war

Urartu→ki→ to send

Turkish→kö→ to send

Turkish→gön-d₃r-m₃k→to send

In linguistics G, Q, K sounds have been used interchangeably. One nation pronounce it strongly with g sound the others pronounce it softly and use K or Q. However, G sound is older than the other usages (Hudson, 1999; Yule, 1985).

Urartu→kul-u→ to leave

Turkish→kul-i- m₃k→ to leave

In all Turkic languages -mak/m₃k is the suffix for making infinitive verb and it is added to the

end of a word. However, in Kazakh Turkish -U- is a suffix for making infinitive verb. The same case can be seen in Japanese as a kind of Altaic Languages. In Urartian language similar to Kazakh Turkish -U- suffix at the end of a word is used to make an infinitive form of a verb.

Urartu→kur-u-ni/e→to build

Turkish→qur-maq→to build

Urartu→lu→man, human being

Sumerian→lu→man

Turkish→lu→man, human being from a special tribe. It is used in the form of suffix

Urartu→me→I

Sumerian→men→I

Partian →men→I

Turkish→m_ən/b_ən→I

m_ən/b_ən are Turkish words which are used as first singular pronoun (Sadigh, 2000)

Urartu→man-u→to exist, to be

Turkish→man-maq→to exist, to be

Urartu→meŞe→tree, planting tree

Sumerian→mes→a kind of tree

Turkish→meŞ_ə →jungle/forest, full of tree

Urartu→muna→river, stream

Turkish→mur_ən/moran→river, stream

Turkish→minar→stream

Urartu→nar-u→people

Urartu→nar-a-ni→people

Turkish→n_ər-g_ə→people, group of people

Turkish→n_ərk→group of people

Urartu→qur-be→quiver

Turkish→qur-man→quiver

Turkish→qur-maq→stringing the bow

Urartu→qab-qar-u→to occupy, conquer

Urartu→qab-qa-Şu→to occupy, conquer

Turkish→qap-maq→to occupy, conquer, take

As mentioned earlier, P and b sounds in linguistics are used interchangeably. However, the word with p sound is older (Hudson, 1999; Yule, 1985).

Urartu→qur-me-hi→fire

Turkish→qor→fire

In Turkish the word qo-ur-maq means to fry on fire. Also, the word qour-me means something which is fried on fire. We can see it in famous Azerbaijani foods like qourme sabzi, qourme badimjan.

Urartu→qarbi/e→ rock, a hard thing

Turkish→qarca→rock, a hard thing

Urartu→qira→land

Turkish→kyr/kir→land

Urartu→qul-dini/e→desert

Turkish→kul-lik→desert

As mentioned before, in linguistics Q and K sounds are used interchangeably.

Urartu→sie→priest, clergy man

Turkish→si-lik→clergy man

Urartu→sila→ girl, daughter

Turkish→sila→ a common name for girls between Turkic people which means homeland

Urartu→silua→respectful person, thoughtful

Turkish→siliq→respectful and thoughtful person

Urartu→sal-mathi→left

Turkish→sol→left

Urartu→silunini→thoughtful person

Turkish→sil→ thoughtful person

Urartu→suluṣti→to bend over

Turkish→suruṣti → bend over, slide

Turkish→suruṣmak→ to bend over, to fall, to slide

Urartu→sue→sea

Turkish→su→water, generally referred to sea or anything which has water

Urartu→sue→ to see

Turkish→si-z-ril-maq→to see

Urartu→Ṣani→container

Turkish→Ṣan→container

For example in Turkish we say Yumurta Ṣani(a special container of egg), bal Ṣani (container of honey).

Urartu→sui-du→ to harvest, scythe, cut, peel

Turkish→soi-maq→ to scythe, cut, peel

Urartu→siraba→abandoned place

Turkish→xaraba→abandoned place

Urartu→Şa-u-e/i→rain

Turkish→Şa→rain

In old Turkish Şa was used for raining.

Sumerian→Şeg→rain

Turkish→çay→river

Turkish→Şar-la-ma- waterfall

In linguistics sh(Ş) and ch(ç) sounds have been used interchangeably especially among Turkish accents (Hudson,1999; Yule, 1985).

Urartu→Şeiri-du→to divide, take apart

Turkish→Şereq→to divide, take apart

Urartu→Şeri→seperated

Turkish→Şir-im→seperated

Urartu→ŞuŞe→sheep

Turkish→ŞiŞ_ok→one year old sheep

Also, there is a city by the name of ŞuŞe in Azerbaijan.

Urartu→tamhu→to separate

Turkish→tarm_ok→to separate

Urartu→tavae→power

Turkish→tawar→power, wealth

There is a neighborhood in Ardabil an Azerbaijani city in northwestern Iran by the name of Tawar and a cemetery by the name of Tawar qapisi.

Urartu→dinger→god

Sumerian→dinger→god

Turkish→tingeri→god

In linguistics d and t sounds are used interchangeably but the word by t sound is older (Hudson, 1999; Yule, 1985).

Urartu→ta-Şe→gift

Turkish→tar-niŞ→gift

Urartu→teq-u→to throw

Turkish→taq-qil-di→a sound produced by throwing something

Urartu→ter-u→to set, to organize

Turkish→ter-maq→to set, to organize

Urartu→ti-a-u→to say, to speak, to tell

Turkish→ti-di→to say, to tell

Turkish→tin→speach

Elamites →ti-ri-š→he said, he told

Partian →ti-p→he said, he told

Urartu→tu-a-i/e→pure

Turkish→tu-ru→pure

In azerbaijanin Turkish it is called du-ru or du-ri.

Urartu→tur-u→ get involved

Turkish→tur-u-š-maq→get involved

Urartu→ul-u→to get away

Turkish→ul-mag→to get away

Urartu→urp-u→ to sacrifice

Turkish→üru-l_o-m_ok→ to sacrifice

Urartu→ušgi→power

Turkish→cošgi→power

Urartu→uš-ta→ to break

Turkish→üş-tur-m_ok→ to break

There is a village by the name of uš-tanian in Qeshlaq village in Zanzan an Azerbaijanin district in northwestern Iran.

Urartu→ur→ city

Turkish→ur→ a castle surrounded by a moat, city

Turkish→qur-maq→ to build

In old Turkish Ordu is used to refer to a city where kagan lives. Like Sumerian, in Turkish there is or/ur in the name of cities. Ordu is a city near Balasagun in Kyrgyzstan.

Urartu→udu→ sheep

Turkish→Quzu→sheep

We should mention that in linguistics D and Z sounds have been used interchangeably. It means in one nation the word is used by d sound and the other nation has used the same word by z sound (yule, 1985).

Urartu→utu→sun, sun radius

Sumerian→ud→sun, sun radius

Turkish→ot→ fire

In linguistics t and d sounds are used interchangeably.

Urtartu→par-u→displace

Turkish→apar-maq→displace

Furthermore, Urartian called themselves "bia-ini-li"(milikshvili as cited in Hassani, 2020). – bia- means lake, river or water reservoir, -ini- is a suffix represents relation and -li- is a suffix used for possessiveness and relationship. It is exactly like Turkish grammar; when we say

TABRIZLINI we mean a person who is from Tabriz or the word ARDABILINI a person who is from Ardabil. -li and -ni are suffixes to show relationship. Furthermore, Milikshvili translated BIAINILI to the people of Van and people who live near river or lake. In Turkish, BULAQ means river/water, stream. In Tatar Turkish BUA, BUY refers to water reservoir or pool. The names of Urartian kings like ARGHISHTI(ar+ghishti) are similar to Turkish names. It starts with -ar/er a prefix that is used in Turkish names like Ertogrol(Er+ Togrol) which means brave falcon. Erdogan (ER+dogan) which means a boy who was born to be a worrier/ Champion and a brave man. ER/AR in Turkish means brave, worrier, and champion. Sardori was another Urartian king whose name is similar to SARDARI an Azerbaijani city near Tabriz in east Azerbaijan, Iran. This city may have gotten its name from this king. The famous Urartian god, Khaldi/Haldi may have the same meaning as Turkish word Aldi (conquer) or Galdi (persistence, indelible).

Discussion

The identity of the Urartu people has been subjected to many fakes and attributing them to Armenians is completely wrong. Because in recent researches, the emergence of the Armenian element in this land is related to the periods after the collapse of the Urartu Empire (Rahmani far, 2007). The Urartus originally used a type of hieroglyphic script. Later this hieroglyph script was not used much, and for this reason, at the end of the 9th century B.C.; they used the Assyrian cuneiform script with a few changes and in accordance with their own language (Piotrovsky , 2002). In fact, they created a new cuneiform script (Mashkur, 1966). It is believed that the cuneiform of Urartu included an ideogram made up of placing small and large triangles in the shape of a cuneiform side by side. Urartus reduced the number of signs in the Assyrian cuneiform and simplified it (Rais Nia, 1999).

The Urartus are non-Semitic and non-Indo-European (Mashkoor, 1966). Since the Armenian language is one of the Indo-European languages, they cannot be related to the Urartus. The Armenians who are in today's country of Armenia are actually the inheritors of Urartu, and this people and their heritage have nothing to do with Armenians. After the destruction of the Urartu government, the power fell into the hands of the Armenian tribe (Kazhdan, et. Al., 1973). Then, this region was called Armenia. The mixing of the natives of Urartu with the tribes that came there later created the Armenian nationality. What is important is that the Armenians were the invading tribes who took over the fate of that country after the decline of the lucky stars of the Urartus. In the book (History of the Ancient World) written by (Kazhdan, et. Al., 1973) , the Armenian element entered that country after the decline of Urartu. The Urartu language is non-Indo-European and non-Armenian (Mashkur,1966). He believes that the Armenians overthrew the Urartus and became the owners of their country. Some Urartus took refuge in the mountains and continued their weak life in a small part of Armenia until the Achaemenid period. Until the 7th to the 5th century A.H., they mixed with the people of Urartu and assimilated those people. Armenians are the destroyers of Urartu's ancient heritage (Rahmani far, 2007). Armenians are as invader and occupier (Mashkoor, 1966). Furthermore, Armenians were too weak to destroy the Urartu dynasty (Kroll, et al., 2007; Clais, 2011). The destruction of the Urartus occurred by the Scythians (Clais, 2011). Also the destroyer of Urartu may be Medes or Cimmerians (Kroll, et al., 2007). The attackers used bronze arrowheads. While the Urartus used iron arrows. What strengthens the possibility of the fall of Urartu by the Scythians is the presence of Scythian arrows not only in the Bastam castle but also in other Urartian castles. The arrows in the Tish Ba Ini castle show that the former ally of the Urartians (Scythians/ Saka) participated in the destruction of the city. It must be mentioned that the 80 hectares Urartian Bastam Castle is



one of three large castles in Urartu civilization in northwestern Iran (Abbaszadeh & Sodaie, 2020; Abbaszadeh, et al., 2020; Dara, 2018). For this reason, Piotrovsky (2002) uses the word "occupying" instead of "possession" regarding the settlement of Armenians. In the Achaemenid inscription, we read that in the midst of the 6th century BC. Armenians took over a large part of Urartian land. The Urartus, who occupied the land of the Mannaea's and troubled the Assyrians, were destroyed by their ally the Scythians, and their land was taken over by the opportunism of the Armenians. Armenians to possess Urartu's civilization, imitated their clothes and culture (Piotrovsky, 1381). Urartian language is grammatically and lexically similar to the Hurrian language and they were speakers of two different dialects of a single language. Later they became two different languages (Rahmani Far, 2017). The similarity of Elamite, Hurrian, Urartian and Turkic languages has been pointed out and it is believed that their languages were a kind of agglutinative languages (Diakonoff, 1966). This is the characteristic of Altaic languages (Turkish/Mongolian, Tungus, Manchurian, Finnish, Uyghur and Japanese) and can be extended to Caucasian, Dravidian languages, Hurrian, Urartian and Sumerian languages (Rahmani Far, 2017). The affinity of Hurrian and Urartian languages has been pointed and their Indo-European origin is rejected (Aliyev, 2012). Urartian, Hurrian and Elamite languages are agglutinative languages (Zia Sadr, 2013). In addition, The languages of the Hittites, Urartus, Gutian, Lullubi languages are agglutinative (Zehtabi, 2008).

Comparing Urartu language with the ancient Turkish language proved the sameness of the root of words. Also, there are grammatical similarities between Urartu and Turkish in using suffixes for showing relationship and possessiveness. Moreover, the suffix for making infinitives in Kazakh Turkish and Urartu language is the same. There are similarities between Urartian Names and Turkish names. Even some Azerbaijani cities have gotten their names from Urartian kings. Urartian and Hurrian have the same language. There are lots of places in Azerbaijan with Hurraian names and Hurrian language and Turkish language are both agglutinative and have common vocabularies. Beside language we can refer to statues in Musasir temple an Urartian Temple and comparing it with statues in Central Asia. Interestingly, Urartian statues (fig.1) are similar to statues of Turkic people of central Asia/Turkistan (Fig.2). Most of these Balbals carry a dish and a dagger. In most cases of Balbals not only the head is depicted, but also body, arms, and frequently both legs, and headdress, and dress. On more crude statues is impossible to discern sex, but mostly it is expressed clearly: men are with moustaches sometimes with beard, in a costume with metal breastplates and belts, sometimes with a sword, etc. (Aghasi Oghlu, 2017). As a whole, we can conclude that Urartu language is a kind of Altaic language and a proto Turkish language. Furthermore, considering one of the biggest Urartu castle/fortress, Bastam which is in Azerbaijan and high number of Urartian inscriptions in Azerbaijan, we can conclude that Urartu was one of important Azerbaijani civilization.

Conclusion

According to the announced results, the Urartu language is related to Turkish language and is a fusion/ agglutinative language. The Urartu people ruled in the land of Eratte, which is a Turkish word. Linguistic studies on Urartian language showed that the root of words in Urartu and Turkish language are the same. Suffixes like *_li* and *-ni* which are used for showing relationship and possessiveness is common between Turkish and Urartu language. Urartu language and Kazakh Turkish use suffix *_u* for making infinitive verbs. Urartian names like Arghishti has started with the word *ar/er* like other Turkish names e.g. Erdogan. The gods of Urartu like Haldi has Turkish meaning. The names of cities and places in Azerbaijan have gotten their names from Urartu kings like Sarduri. Since Urartu language is among Hurrian language. Considering Hurrian

language, we see similarities between Hurrian and Turkish language and there are lots of places in Azerbaijan which have gotten their names from Hurrian. Urartu civilization whose inscriptions are available all over Azerbaijan, northwest of Iran; were Azerbaijanis ancestors and they were Turkic people. According to Tabriz-Urmu Theory, all Turkic people once have scattered from Azerbaijan to other regions (Aghasi Oghli, 2017). This theory is proved based on Azerbaijani ancient mythologies in Dede Korkut book. Based on this book, Turkic people were two groups; one group was settlers and stayed in Azerbaijan and the others decided to have a nomadic life and immigrated to other regions and made different civilizations there. Central Asia known as Turkistan was a land that nomadic Turk from there ruled over Iran and Azerbaijan during different dynasties before Islam and after Islam. When they came to Azerbaijan it seems that they came to their homeland and there wasn't any special conflict between settler Turks of Azerbaijan and nomadic Turkic people (Ahmadi, 2011). It seems that Urartu people were one of these Turkic Tribes which has come to Azerbaijan and ruled over there. Previous studies show that Urartu language is not Indo-European and Semitic language. Therefore, among three main language families Urartu language must be an Altaic language. Through comparing Urartu words and ancient Turkish and similarities between roots of words, we can conclude that Urartu is a kind of proto-Turkish language

Conflict of Interest: The authors declare that they agreed to participate in the present paper and there is no competing interests.



Fig.1 Musasir Temple (Owen, 2014)



Fig. 2. Balbal/Dashbaba (Aghasi Oghlu, 2017)

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