

KANGARS IN ANCIENT SOURCES AND THEIR TRACES IN NAKHCHIVAN

Firudin Rzayev¹

Abstract: The place and role of kangars in the history is systemize investigated according to the ancient sources in the article. Kangars were the aborigin inhabitants in the territory of Nakhchivan Autonomous Republic from the middle of the III millennium B.C.. But in many investigations kangars were showed in the IX century B.C. and the III century of our era in these territories. Kangar turks whom the Azerbaijanian and Turkish scientists were investigated without refering to ancient chronicles are protoazerbaijanians. In this investigation by the scientific facts it is proved that the tribes of Kanq, Kanqyuy, Kanqur whose traces lived in the toponimic system of ancient Nakhchivan and general turkish area are kangars. The investigation of the sources connected with kangars were taken main actual problem. For this the author has recourse to “Oghuznama”, Chine sources, “Avesta” and Sumerian written monuments. Result it is affirmed

by scientific facts that the compenent which formed the “kanq” rooty place names in Nakhchivan toponimic system is a prototurk – Azerbaijan tribe name. The new investigation of “Oghuznama” by us proves that kangars are not a oghuz tribe, but also is a Azerbaijan tribe. With the historical facts it is affirmed that they were on the history stage in the IV millennium B.C. and in the III millennium B.C. they were spread out in Nakhchivan territories.

Keywords: Ethnooykonim, Kanq, Kanqyuy, Kanqli, Kangar, Avesta, Sumerian.

Introduction

Nakhchivan one of the inseparable part of Azerbaijan is one of the most ancient civilization centres of the world and it is riched the world

¹ Nakhchivan Branch of Anas. firudinr@yahoo.com.tr.

history study with new scientific facts with its material-cultural examples. In the I century jew I.Flavi named Nakhchivan “the cradle of the mankind generation and the first civilization” in his information. According to his thoughts prophet Noah`s ship was landed in Nakhchivan (17, p.14). With its archaeological cultural examples Nakhchivan Autonomous Republic affirms that it is one the first dwellings of primary man in the world and the same time it was the motherland of ancient Azerbaijan tribes. The castle cities as the I and II Kultapa, Gilan, Oglanqala, Nahajir, Khoshkeshin, Gizil Vang, Abbasabad in the territory and kromlex graves in here are the historical facts which proves these truth (36, p. 17, 29, 37, 42, 60-61 and etc.).

More than 10 years the archaeological expeditions of America, France, Germany, England, Russia and etc. states have an activity in Nakhchivan. The scientific facts which they got proves that the sedentary life and city culture began to Nakhchivan in the VI millennium B.C. (33, p. 451-453). The same time many sources showed that the prototurks as as, turukki, kuti, lulubi, nakhar, shu, subar, koman,

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hurru, turdi and etc. were lived in these territories. We met these tribe names in Herodot`s, Plutarx`s, Strabon`s, Kvint Krutiy-Ruf`s and etc. information (48, I v., p. 192, 238, 515; 26, II 30). Strabon had writing that these tribes were the civil people in the South Caucasia in the VI millenium B.C. and they have an alphabet and rich poetry (47, XI, p. 137-138, X IV, p. 500-572). The comperative investigation of Gamigaya, Nuvadi, Dugar write signs in the territory with Tabriz, Shamakhi, Gobustan, Pirallahi, Altay write signs proves that this culture came from the same root thousands of years before (42, p. 113-122). K.Ptolomey deals with ancient history of Nakhchivan and remembered this name as “Naksuana” (23, p. 252, 254).

Kangar tribes is one of the tribes which were inhabeted in Nakhchivan territories in the middle of the III millenium B.C. These tribes were explained as Kanq tribes of oghuz turks, but never investigated as a various turk tribe. These tribes were widely spread out in Maku and Iravan khanate areas the ancient regions of Nakhchivan and had taken part the ethnogeny of the people. And the territories and history of kangar tribes how was investigated by historians?

R.Ozdak divides oghuz tribes in two branch “Uch okhlar” (Three arrows), “Boz okhlar” (Grey arrows). Gayi, Bayat, Alkaravli, Karaavul, Yazir, Doyer, Dodurga, Yaparli, Avshar, Karkin, Baydilli, Kizik tribes are entered in Boz okhlar branch, Bayandir, Bechana, Chavuldur, Chabni, Salur, Eymur, Alayuntli, Uragir, Yigdir, Bugduz, Yiva, Kinig tribes are entered in Uch okhlar branch. In here it is considered that Kinig tribes are kangars but there is no any other information about their history (41, p. 1).

In other sources Kayi, Bayat, Alkaevli, Karaevli, Yazır, Dogər, Dodurga, Yaparli, Afshar, Kizir, Baydilli, Garkhin tribes were entered into “Boz okh” branch and Bayandir, Pechene, Chavuldur, Chepni, Salur, Eymur, Alayuntlu, Yuregir, İgdir, Bugduz, İva, Kinik were entered into “Uch okh” branch and so they became 24 tribes (51).

In here Kiniks are also considered kangar tribes but there is no any other information about the history and territories of these tribes.

Superficial thoughts are exist in Azerbaijan Soviet Encyclopaedia published during soviet period. In here it is showed that kangars came to our

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territories with pechenegs in the beginning of our era and they were inhabited in Nakhchivan territories in the V century of our era (2, p. 352). M.Valiyev without any sources have writting that ancient turk tribes came to Azerbaijan in 826-836 years for to destroyed the rebellion rising against Arabs.

He shows javanshirli, kayi, kangar, khalaj, turkman, jagatay and etc. tribes among the turks came from the banks of Amudarya river. In here kangars with the names of “kanqli”, “khanga” are considered the inheritor of pechenegs (35, p. 41). K.Smirnov shows that kangar tribes came to Nakhchivan in the XI century. He has been writing that they had inhabited in Garabag and Nakhchivan about one thousand years ago and their coming aim these lands was to help arabs to invade Transcaucasia (45, p. 10-18, 36). This thought also has not a completely scientific basis.

Chine sources belong to the II century B.C. have an important importance by the scientific aspect. In here in the North-West of Usun tribes is dealt with Kanqyuy (Kangar) state and it was emphasize that these tribes had

come here from the North-West of Kharazm. In those sources it is spoken about the archaeological findings belong to paleolith period in the island of little Kangar in the South-Eastern Asia and it was showed that those findings belong to the tribes who lived those lands (48, p. 87; 50, p. 445). The expression of “the culture of archaeological examples of paleolith period” belong to the VII millennium B.C. In this case Kangar turks may be the inheritor of the prototurks who formed this culture (-F.R.).

I. Aliyev who connects the first development period of ancient Azerbaijan culture with prototurks shows the tribes as subartu, lulu, guti, turuk, kuman, kangar, az, zangi, kassi, sak and etc. who were the aborigin inhabitants in these territories and concerning them to III-I centuries B.C. (1, p. 86). In academician I.Habibbayli`s writings kangars have showed together with bulgag, khazar, oghuz and etc. prototurks in Azerbaijan territories in the IX century B.C. The author notes that they were local tribes together with kangars in Manna, Midia, Atropaten states (25, p. 32-38).

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We must note that G.Geybullayev`s investigations have a special importance connected with these problems. He has widely investigated the traveler`s and investigators` works connected with kangars as Strabon, K.Bagryanarodni, G.Moraving, Ibn Khordadbeh, S. Klyashtorni, L. Meliksetbekov, S.Alyarov, S. Yeremyan. According to the Georgia, Armenia, Syria, arab sources the author proves by scientific facts that kangars were spread out in the lands of Alban, Aral lake, Sirdarya, all Azerbaijan the same in Nakhchivan. In here it is showed that the tribes written as “kanqli”, “kanqay”, “kangar” and etc. are kangars and they had a state named Kanqyuy in the II century B.C. and in the V century the have inhabited in Caucasian as a branch of pechenegs (30, p. 102-103). According to the V century sources G.Geybullayev notes that “Kangar land” was exist in Qazakh region and kangars unity with pechenegs is specially emphasized. He notes that pecheneg and kangars came to territories between Iravan khanate and Georgia in the III-II centuries B.C. According to N.Q.Adons information

and ancient sources G.Geybullayev concerning the Kangar land on the border of Azerbaijan and Iberiya, Kangar names in Ararat valley to the V century (27, p. 24-29; 29, p. 97, 111-112). In his other book he deals with Garabag branch of kangars. He writes that Garabaglar village in Nakhchivan was formed from this name. The author writes that from the beginning of our era kangars were inhabited in Qazakh-Agstafa, between the border of Iberiya and ancient Azerbaijan and in Nakhchivan (28, p. 98-100; 31, p. 30-31). If we pay attention to these thoughts, in here the histories refutes each other and it shows that the information is not complete.

We meet information about kangars in T.Ahmadov`s works. He takes kangar tribes equal with kanqli ethnonim as in sources. According to Ch. Valikhanov`s and N.Zeydlits`s information he notes that they lived in our territories in the III century B.C.

In here the author shows that in the VII century some of kangar tribes interfere to pecheneg and khazars, the other part of them interfere to Mongols in the XII century, today ottomans lived

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in Middle Asia and Mongolia named as “Khangar” (11, p. 158).

In some sources kangars are considered gizilbash tribes (13, p. 12). The same thoughts is repeated in K.Sh.Shaniyazov`s works. In here the author deals with the unity of kangar and pecheneg and shows that the tribes of gipchag, isti, jalayir, uchokti, srgali, chankli are named as “Kangli”. The author shows that their raid to west began the early period of our era, in I-IV centuries of our era they have inhabited in Kangar mountains of Caucasia (47, p. 39-40, 131).

Turkish author Zeki Togan shows Kangar tribes among the other turk tribes as Bulgars, Huns, Barsils, Khazars who moved to the South Caucasia and notes that this historical process was happened at the beginning of our era. Zeki Togan according to Syrian author abas Katina`s information shows that Bulgar tribes inhabited in the territories of Kars in 120th year B.C. (48, p. 98). In “Azerbaijan history” book which was published in 2007th year is written that there is a “Qavarn Kangarach” place name in Azerbaijan connected with Kangar tribes, there are much value information about Kangars

and their territories, but there is not a exact date (3, p. 175-176).

We meet some new facts in A. Mammadov's "Kangars" book. In here it is showed that pechenegs established a state in the middle running of Sirdarya river in the middle of the I millennium B.C. This state lived till the IV century of our era and it has take its name from the ancient Kang castle which situated on the precipice bank of the river. The author called Sirdarya river as "Kangar" according to the arab authors belong to IX century and explains the word of "Kanq" as "a precipice and high bank of the river", "precipice rock".

He explains Kanq castle name according to "Avesta" a written monument belong to the VII century B.C. as Kanqha, an India epos "Mahabharata" belong to the IV century B.C. Kanqi, in Persian sources belong to the VI-X centuries as Kanqdez (the word dez means "castle"). A. Mammadov has written that this word repeated in Orkhon-Yenisey Turkish runic written monuments as Kanq, in Chine sources Kanqyuy. And he adopts the ancient turks who lived in Kanq state the latest centuries B.C. as "kangar" ethnonim. He writes that Kanq state was established by

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basien-pechenegs, the tribes who lived edge of the border of this state is called "kangar" (33, p. 5-7). By the way we must note that today persian and azerbaijani people who lived in South Azerbaijan say that in arabian sources "Persian bay" is called as "Basra-Kangar bay". The azerbaijani people who live in the territories of Tabriz, Urmiya, Turkanbur say that this bay is "Kangar bay" (personal observation-F.R.).

We meet interesting information in A.S.Amanjolov's investigations. The author adopts the word "kengeres" as a tribe name used in Gultegin written monuments. And notes that "kengeres" toponim is belong to kangars. He writes that there was a kangar tribe name is arab sources belong to IX century. He adopts "kenger, kengir" root as tribe name, -es component as the archaic affix of the nominative case. He writes that the words Kangar river in the following running of the Sirdarya, Kengir river in the territory of modern Qazakhstan state, Sarikengir, Karakengir, Jazdikengir in Ulutau mountains came from kangar tribe name (5, p. 41).

If we compare all the authors' information we see that result of all investigations kangar tribes showed in

the composition of Pecheneg, Mongol, Hun, Khazar, Bulgar, Barsil, Gizilbash and etc. tribes and these information are inconsistent and it is not affirmed completely. There is no exact thought about from where their historical migration began and thoughts consist of general information. In here history of kangars changes between the II century B.C. and the V century of our era and there is no full information about their territories.

And in the origin truth who is kangars, how they exist in “Oguznama”? No doubts F.Rashidaddin`s work “Oguznama” is the most reliable and main sources on this topic. During our comparisons on this epos some problems have seen clearly.

After Oghuz came to dominance he fought with his uncles and relatives, overcome them and wants to build a tent for to make a festival. He called the tribe who had come for to help him as “uygur” so “then coming”. The other tribe who helped him for to defeat enemy, to take possession of enemy`s trouphies and make a cart (waggon) Oghuz called as Kanqli so “carters” (14, p.12-13). If we pay attention to these expressions taken from “Oghuznama” both tribes Uygur

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and Kanqli turks are represented as “the tribes who came for help him”. Result we see that kangar tribes are other kins and the first carters who join to Oghuz and helped him during the battle. This historical information proves that kangars were exist on history stage before oghuzs and then they join to Oghuz tribe unity (F.R.). In here we must note a problem specially, for the first time “Oghuznama” was translated from Persian by L.A.Khetagurova, it was learnt as ethnic epos by following scientists as V.V.Radlov, V.V.Bartold, P.Pelyo, V.Bangdan and etc. In these investigations we meet many thoughts and facts refuting one another (Look at in detail: 6, t. II, I p. p. 63; 7, t. V, p. 473-486; 39, p. 21-28; 40, t. I, b. I, p. 140-143).

If all these facts prove that kangars are not oghuz tribes, and where is the motherland of these turks and which tribe they come from?

In B.A.Litvinski`s and S.G.Klyashtornu`s investigations it is showed that Kangar turks had their Kanqyuy state in the II century B.C. The authors shows that these tribes inhabited around the territories of Baykal lake, Amudarya and Sirdarya rivers. S.G.Klyashtorni pay attention to the

problem by etymological explanation aspect and explains the word “kanqli” as “the people who lived on the bank of the river”. And he shows some toponimic names Kanqkha, Kanq, Kanqu, Tarban-Kanqar for examples (24, p. 150,166, 169-171; 33, p. 46, 55, 134-146).

This etymological explanation carries superficial characters. Because in ancient Turkish languages water/river names usually used as –“bu, bia” (27, p. 78). Nowadays we can see its archaic tracks in areal turk languages in the words of “bulud” (cloud), “bulag” (spring), “bulama” (milk). But in written chronicles Kangar tribe name used as “kangar”, “kanqli”, “kanqay”, “kanqyu”, “kinqir” and in these words we cannot see “bu, bia, biu” components. In this method of writing the word “kanq” consists of two components “kan” and “nq”. In ancient turks “kan” means “khagan”, “leader”, “prince” and show a title. Tribe names were forming from God names according to the belief circle of ancient turks (-F.R.).

We see new scientific thought in B.Chidendambaev’s investigations. In here kangars shows in the composition of sakha (10, p. 44–45). In our investigations we showed that Shu turks is equal with saks-sakhas who were exist

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in “Shu-Saka” epos. This version proves that Shu-Saka-Kangar tribes union was exist in the III millenium B.C. (43, p. 336).

In Chine writing “Yuanshi” text Kanqli tribes used as “vanchzu” and was spoken that they are independent state and keraites are the ancestor of kangar tribes (21, s. 117; 47, p. 40). The sources and investigations shows that during the ancient period keraites together with nayman, uysun, kanqli, kipchag, argin, konurat, jalair were represented gazakh people and their language structure was appropriate with ancient Turkish languages in the III-I centuries B.C. (4, p. 36; 16, p. 41-44; 22, p. 39-47). The other sources affirms this thought. We also meet “Kanqli” tribe name in ancient turk-Azerbaijan written monument “Avesta” (12 p. 141). This fact comes across the VII century B.C. These scientific and historical facts are not an encounter. They are the tracks of Azerbaijan people, the same Nakhchivan people’s ancient history which stands far milleniums (-F.R.).

F.Agasioglu who has a value thoughts about ancient writings notes that in Accad writings connected with Subar history in the IV-II millenniums B.C. Mesopotamia was called Kiengir-

Kangar. The author proves that Ki-en-gi word has the same mean with “Kangar”. He notes that sumerians were called themselves as “kangar, kangar man and the citizen of Kangar country” (8, p. 155).

In their investigations Y.Oguz and B.Tunjay according to O.Suleymanov, A.Javad, Y.Yusifov and etc. write that neighbour people called Kangar tribes as “kangar”, “kingir”. By the way of many scientific facts they showed that about more than 60 Sumerian words used the same in our language (38, p. 122, 131-137). If we pay attention to these facts at that time we can say Kangar tribes were exist on history stage in the III millennium B.C.

Let us note that kangars were showed as “Kanq” in “Oghuzname” and because of they make waggon they named so (14, p. 13).

Upstairs according to “Oghuzname” we note that both Uygur and Kanqli tribes were other tribes and their coming aim were to help Oghuz. No doubts this fact proves that Kanqli-Kangar tribes were on the history stage before Oghuz. They were not Oghuz. They join to Oghuz union after Oghuz tribes came to history stage (-F.R.). If

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Kangar tribes are the first waggon makers this fact proves that turk people has battle waggons before Greece, Assur, Hett and etc. states.

And what does the mean the word Kangar? In forming of prototurk names we see God names whom the ancient turks believed are present (41, p. 19).

In the “Yasht” chapter of ancient Azerbaijan people`s “Avesta” written epos belong to the VII century B.C. we meet Kanqkha God and Vara castle names. This name comes from Tura tribe and means “Kanq shelter”. Vara temple was a shelter with 7 gold walls. It was exist as a toponim Kanqavar near Hamadan city - the capital of ancient Midia state Ekbatan. The word “var” is one of the component of Kanq+var. And it is remembered in Herodot`s writings (35, p. 619). The word “Kanqkha” consists of two component. The first component Kanq is a tribe name the other component “kha/ka”-“well-known” and Vara/bori means “wolf”. All these words were formed from ancient turkish words (10, p. 118; 44, p. 607). These words Kanqkha Vara is explained with ancient turkish myth Wolf and means “Well-known wolf Kanq”, but it is not go ago from the VII century B.C.

In ancient Sumerian epos “Bilgamish” we meet an interesting and special scientific importance information. In the epos Anu or An is the head sky God, Enlil weather God, Enki knowledge God, Ninmah (Ninhursag) mother God. The same Nanna Sin is Moon God, Utu (Uti Shamash) is Sun God, Ejem Kueen is riches God (queen), Innana (Ishtar) is love and abundance God. Ziggurta God name is lists but there is no any information about its mythical mean.

Weather God Enlil was born by the unity of Gods Anu (sky) the first maker of the place and Ki (Kin, earth). After joinin of Enlil and his mother Ki the God Ninnuha – High God was born (20, p. 80-83). In here Kin or Kinq is earth God. We noted upstairs that ancient turks were taking their names from God names. For this we think that Kangar tribe names formed from Kinq God name and “ar” – “hero, ar” word was joined it the next period. Let us note that the tribe names and our ancient words were monosyllabic in their first forming. We meet this variant in our prominent scientist T.Hajiyev`s investigations connected with the structure of Sumerian language and many scientists consider

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that Sumerian language is a Turk language (9, p. 193).

T.Hajiyev is comparative analysis Sumerian Turk language. Notes that there 24 vowels and consonants and (6 vowels 18 consonants) in this language. By the way of comparative analysis Sumerian language with our language by scientific facts he proves that both these languages belong to the same root (15, p. 21-24).

Ethnooykonims formed from Kangar tribe name in Nakhchivan territories prove the truthfulness of our thoughts.

The words Kanagir, Kanager, Kaynarli are gathered from the territory. In here there are some phonetic process as the substituted of voices as ə̃i, ə̃a, ə̃e. The ancient Turkish word ar – “man, hero” and modern suffix –li added on the root (27, p. 82, 84) and result of these process this word means “heroes of Kanq God”. In here the word Kankan consists of two components Kanq God name and –an suffix and means “belong to Kanq God”, Jangur name formed from with substituted of voices c̃h̃k and ur- “to build” verb and means “The built of the Kanq God”, Kanuras word formed from as – “sense”, “intellect” and ur- “to

build” verb (44, p. 306) and means “ the built of the intelligent Kanq”

All the lexical and phonetic comparisons, ethymological explanations belong to the milleniums B.C. give a chance to get following scientific results:

1. Kangars were not the Kinig branch of oguzs, they were other prototurk tribes;
2. At the end of the IV millenium B.C. Kangar tribes were on the history stage and they were inhabited on the up running of Dajla and Farat rivers;
3. In the middle of the III millenium B.C. Kangar tribes began to spread towards the North, specially Chine and Caucasia;
4. Kangar tribes have formed from Sumerian God name according to the named method and traditions of ancient turks.

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