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## **Armenian barbarism against our cultural values or hurt the spirit of Turkishness**

Today we are writing a new history of our nation and state, we are writing a glorious history. We are restoring historical justice today. Because the land of Karabakh is our ancient historical land. The people of Azerbaijan have lived, created, established and built on these lands for centuries. However, for many years - almost 30 years, the Armenian executioners occupied our land and smashed and destroyed all our historical, religious and cultural monuments.

We are on the side of justice. We are living the most glorious moments in history. The people of Azerbaijan are an ancient nation.

There have been many glorious moments, events, and victories in our history. Today's events have a special place among them. We are restoring justice, we are restoring our territorial integrity, we are fulfilling the hopes of the Azerbaijani people, and we will continue to do so.

We are right, we will win! Karabakh is Azerbaijan!

**ILHAM ALIYEV.**

The words of the great Indian writer Rabindranath Tagore during his visit to Japan in 1916 were also reminded by the Nobel laureate Yasunari Kawabata in his lecture at the University of Hawaii in 1969: "Each nation is obliged to express itself to the world. If he cannot give anything to the world, it should be regarded as a national crime, it is worse than death, and human history does not forgive it". As it turns out, we are facing an event that should be considered as a double national crime. The euphoria of the history that does not express itself, the attempt to convince the world of genocide claims, the desire to claim Turkish cultural values along with terrorist organizations and endless hunger for land is a clear example of the Armenian character. During the years of Soviet rule, "terror" against all the Muslim-Turkish architecture of the city with the aim of losing the traces of the Iravan Khanate, and a little later, the local Karabakh is Azerbaijan! 2. The displacement of the population from these areas and what else was a step-by-step process of the hateful policy. In this movement, the occupying attitude of the Armenians continued with the same greed towards our moral values. One manifestation of this attitude can be observed in the encyclopedia "Myths of the World's Peoples" in the policy of usurpation against Turkish mythical thinking.

The two-volume "Encyclopedia" is one of the most fundamental publications that was first published in 1980 during the Soviet Union (Мифы народов мира: Энциклопедия, в 2-х томах, т.1 / Гл. ред. С.А. Токарев, М.: Soviet encyclopedia, 1980. ). It is no coincidence that a number of authors and scientific advisors of the "Encyclopedia", which was published several times in the following years, were awarded the State Prize of the Union of Soviet Socialist Republics in 1990. In "Encyclopedia" there is enough information about the mythological meetings of the peoples of the world, mythological characters, epic heroes, and mythological beings. We would like to note with



## *Qarabağ Azərbaycandır!*

regret that the rich mythological thinking of the Turkic peoples was not represented in such an authoritative publication. Of course, one can talk about objective and subjective reasons for this. In addition to the proper representation of the rich Turkish mythology in the publication in the encyclopedia, on the contrary, the values of this system were presented from time to time under the name of the product of the mythical thinking of other peoples, specifically, the Armenians. The chief scientific editor of the encyclopedia, the well-known ethnographer S.A. Tokarev's note in his "Diary" regarding the publication of the first volume of "Myths of the Peoples of the World" drew our attention: "31.XII. 1980 general results. The first volume of "Myths of the Peoples of the World" has just been published, it is a good publication, but there is a lot of semiotic nonsense" (Религиоведение. Научно-теоретический журнал. 2005.). However, these nonsenses are not only of a "semiotic" nature, but at the same time, they are especially evident when talking about Armenian mythology and its related images. It is about the robbery of the cultural and moral values of the neighboring nations.

Of course, there are borrowed elements in any mythological system, and this is inevitable. "However, national mythology, like any system, is determined not by acquired or secondary qualities, but by primary and dominant elements" (Azerbaijan mythological texts / author of compilation, preface and comments A. Ajalov. 1988.). From this point of view, the materials presented in the "Encyclopedia" related to Armenian mythology cast a shadow on the publication's reputation and in a number of cases cast doubt on scientific objectivity. Even in the article "Abel and Cain" written by the Armenian author (A. Papazyan), which is not directly related to Armenian mythology in such a publication, "The Death of Adam" or "The History of the Sons of Adam and Eve" refers to the "Armenian source" itself. referred to several times. However, there are hundreds of other sources on the issue that are considered highly reliable. Here, too, the tendency approach, which is incompatible with scientific truths, has shown itself. A similar picture is shown again in the articles associated with the mythical thinking of Armenians and mainly developed by the Armenian authors themselves. This distortion of scientific truths has its own historical tradition in Armenian historiography and Armenian cultural studies. Let's take a brief look at that "tradition" with a couple of facts: Saint-Simon, one of the well-known thinkers of the 18th-19th centuries, has this idea: "Nations, like individuals, can only be created in two ways - either by stealing or by creating themselves. they can live." Human history is a witness of how creative the Turkish nation is and how its representatives have contributed to the treasure of world culture in all ages.