

**Ramiz Abbasli,**  
*Azerbaijani author, translator of fiction*

### **The scientific study or history rewriting?**

Recently I had to read an interview of Jost Gippert. For more than 20 years he has been studying the Albanian palimpsests – ancient manuscripts. They were found at Sinai. These are papers with religious text in the Georgian language. But earlier they had text in another language. Therefore, the palimpsest has two layers: the lower one, which is effaced and can't be read; the upper one, which is written in the Georgian language. The palimpsest has no colophon or any other information which can help to date it expressly. It is assumed that the Georgian-language text was written in the middle of the 2nd millennium AD, and the lower layer – earlier. It's one thing to guess but the reality is quite another. In this case, the reality says that neither the lower layer nor the top one has accurate dating. Considering the ambiguity with the date, it is not the real Albanian palimpsest; a manuscript without date has no scientific value, sooner or later it turns out that it's just a fake, and nothing more. Let's think about the inscription found in the Upper Labko village (Dagestan). The "great discoveries" of Armenian scientists Ayvazyan and Mkrtchyan in the 20th century can be also remembered. Mkrtchyan passed the copper coins of the state of Atabegs of Azerbaijan dated back to the 12th century off as Hayasian coins of the 19th century BC. Ayvazyan in his turn was reading the headstone of the 19th century with an Arabic inscription, stolen from the cemetery of Azerbaijani village, from left to right and passed it off as Hayasian characters of the 19th century BC. There were too many fakes and, oddly enough, they were all associated with Albania and the history of Azerbaijan. As if an entire non-scientific research institute is working on this issue, and more and more fakes appear every 20-30 years. In this case, the palimpsest found at Sinai is tried to be passed off, totally ambiguously and baselessly, as a very ancient lectionary, written in the Udi language in the 5th or the 4th, maybe even in the 2nd century AD. Perhaps they will soon find out that it was written before the Common Era.

Another information written about this palimpsest: "In some aspects the manuscript of Caucasian Albanian Gospel shows the greatest similarity to the old Armenian Gospel (989 year) and the old Georgian Gospel (897 year)". First, this manuscript is not the Gospel, but the lectionary; these are different concepts. Second, where did they find the Gospels of the 10th and 9th centuries? Because as we know, the oldest Georgian Gospel dates back to the 14th century, and the oldest Armenian Gospel dates back to the 13th century – the Vehamor. The Armenian Gospel has no date at all, it is not even known where it was written. It is assumed (how many assumptions!), that it was written in the 13th century. Who would believe it? Of course, no one. After all, Armenians take the cake in forgery.

For 7 years (from 1999 to 1996) these papers were studied by the Georgian scientist Zaza Aleksidze, but he could not understand the text. So he turned to the German linguist Gippert. Soon the team was formed, which included: Z. Aleksidze

– Georgian, armenologist; Jost Gippert – German, linguist; Wolfgang Schulze – German, philologist; Jean-Pierre Mahé – Frenchman, armenologist.

Soon enough these scientists found out that the lower layer of the palimpsest was written with Albanian alphabet in the Udi language. In other words, it is cultural heritage of Azerbaijani people, it is the history of Azerbaijan. But, oddly enough, these famous scientists did not consider it necessary to involve at least one Azerbaijani scientist. It is very serious and very suspicious. Why should Albanian palimpsests (ancient manuscripts) be studied by armenologists, and not albanologists?

After years of work these scientists published a two-volume book. Jost Gippert in an interview, explained the highlights of the research results. It turns out that the ancient manuscript is a lectionary (liturgical literature) and is written in the Udi language. Thus, Gippert concludes: the population of Albania was mainly Udi (70%), the rest (30%) consisted of Iranian-speaking peoples, but they came in Albania later (an allusion to the fact that the Sasanian Shah Khosrow I in the middle of the 6th century, moved three thousand Iranian families to Albania), so the population of Albania consisted of Udis, the official language was Udi.

This is not correct. Strabo wrote in the 1st century: "They have 26 languages, so it is not easy for them to deal with each other." This was written also by Albanian author M.Kaghankatvatsi; let's remember the search of the relics of St. Grigoris in the spring of the late 5th century. For this matter, the elite of Albania gathered in the Divtakan village. They were all praying in different languages. "Prayers in different languages have formed such a choir..." Kaghankatvatsi wrote. Thus, there were 26 tribes and 26 languages in Albania. And Udi was one of those 26 languages, at the most.

It is good that the lectionary was found. But it is very bad that the Azerbaijanis are not involved in its study. But just look at the process of the work conducted! So many probabilities! And therefore absolutely wrong results were obtained.

Gippert visited the Nij village. He showed the text of the lectionary to the Udis. According to him, people although not fully, but pretty much understand the text written in the manuscript.

It could not have been otherwise – he is right. Because Udis profess Christianity for more than 1500 years, and they all know the text of the Gospel – the lectionary is compiled based on it. Just one key word is enough and they immediately understand the basic concept. On the other hand, acquaintance with the text of the lectionary was carried out collectively. Of course, at least one person out of hundred people knows something, this person's knowledge is accepted as collective one, that is, supposedly, the entire population of Nij understands the lectionary.

What was language of the key word? Because, as we know, the Udi language has many borrowings from the Turkic language. Starting from the 7th century BC, for about 2000 years nomadic Turkic tribes went to the Northern Azerbaijan: Scythians, Sakas, Huns, Sabirs, Khazars, etc. The Turkic words are layers in Udi

language. Phonetics, morphology, lexis, syntax of this language are full of Turkisms.

1. Me ayt pasçaqun gele xoşelne ari.
2. Bu söz padşahın çox xoşuna gəldi.

The sentences No.1 (in UDI) and No.2 (in Azerbaijani) say the same thing: "This word was liked by padishah very much." All the words in the Udi text, except "Me", are Turkic.

In view of this and many other things, I am sure that the lectionary was written in the old Turkic language. That's why Gippert and his colleagues do not involve Azerbaijanis in the research.

All ethnic minorities, including Udis are an essential component of the Azerbaijani people. Living for centuries among Azerbaijanis (Turks-Muslims), Udis maintained their language and religion. The infringement started only after 1828 year. In 1836, the tsarist government abolished the Albanian Apostolic Church, and then, in 1910, all its archives. This is what Albanian author M.Barkhudaryants said: "In 1828 the Albanian monasteries were inhabited and in a flourishing state. And by the end of the 19th century, they no longer had any archives and libraries, they all disappeared mystically, and precious manuscripts were stolen in a large number". Is there information about another such crime? And why is it still not investigated?

The Armenian Church with the support of the tsarist government annexed, transformed all Albanian cultural heritage. Nothing, not even a piece of paper left from the Albanian Church. The Udis were forbidden to go to their Albanian Church.

'But where should we go? – asked people.

'The Armenian Church,' they were said.

'We will not go there,' Udis said.

Udis refused, but the Armenian Church insisted, it did everything to de-ethnicize Udis, turn them into Armenians: an Albanian Church was closed, an Armenian school was opened in Nij village and Udi children were forced to go there, the surnames of Udis started to be written with "yan" at the end...

The main conclusions of Gippert are the following ones:

A) the population of Albania was mainly the Udis, but there were other Dagestani peoples (Lezgins, Tsakhurs, Rutuls, etc.). The ethnic composition was as follows:

the Udis (plus the Lezgins, Tsakhurs, Rutuls, etc.) – 70%;

Iranian-speaking population – 30%;

Turkic-speaking population – 0% .

Turkic-speaking population of modern Azerbaijan came to the region after the collapse of Albania, so they have nothing to do with Albania. Albania was a state of the peoples of Dagestan, the official language was Udi.

B) the southern border of Albania was along the Kura River. The northern neighbor of Albania was Dagestan, while in the region there was no Turkic state. – Gippert made these conclusions working on the Albanian palimpsests.

The territory located to the north from Derbent is called Dagestan by Gippert. But we are talking about Albania, i.e. about the historical period from the 4th century BC until 8th century AD. At that time the "Dagestan" as a name did not exist. In the second half of the 19th century, Russia occupied these lands, have created the area and called it Dagestan. "Dagestan" is a Turkic word that means "country of mountains". In ancient times, Dagestan did not exist, as the USA in the 10th century. In logic, such concepts are referred to as empty, they are used by sophists. The main thing for sophist is not science and truth, but visibility, deception and lie.

The northern neighbor of Albania was not Dagestan, but the North Caucasian Huns and the Khazar Khaganate. They occupied all the Northern territories from Derbent. There is no need to prove that these states were Turkic. But, unfortunately, Gippert doesn't know that. The population of these states, the nomadic Turks, in large numbers entered, rather invaded Albania. They entered through Derbent pass, so it was called the Hun, i.e., Turkic pass. In the Western Asia, mainly in Albania peaceful Turkic people moved to sedentary life. At the same time Albania was the gathering place for numerous Turkic cavalry-infantry army. They gathered here, then split into groups and attacked the neighbouring states. The Hun army passed through the Darial Gorge also. Then, they gathered in their Hunani (Hunarakert) stronghold, which was on the border of Albania and Iberia.

Were the Turks living in the Albania? Gippert says – there were no Turks in Albania. Let's see if he's right. Pahlavi sources show that in mid-6th century Khosrow I Anushirvan after the victory over the Khazars settled in Albania three thousand captive Khazars with their families, in the amount of 50,000 people. I wonder, after 150 years, i.e. at the time of the collapse of Albania, how much these 50 thousand increased. It is necessary to take into account the fact that the Huns multiply incredibly fast. Then we can say that by the time of the collapse of Albania, these 50,000 turned into half a million, at the very least. It already says that in Albania, a significant portion of the population, at least 25%, were Turks. Pahlavi sources show that, in addition to those internally displaced persons, there were very many Khazars-volunteers who wanted to resettle in Albania. Khosrow Shah did not refuse; he allowed them to settle in Albania. They, the Huns, were divided with the land and moved to sedentary life. Another figure: in 698 the Arab military commander Maslama captured Derbent. To accommodate 24 thousand of Arab troops there, he evicted several thousands of Khazar families from Derbent. These three facts show that there were many Turks in Albania and they made about 40% of the population. But this is not the end.

The warm climate in the steppe regions of Albania and pastures, full of lush grass for almost the entire year were very favorable for livestock. Therefore, the ancient Turkic tribes over many centuries rushed to Albania. At that time there was no security wires between the states and civilians from the north of the Turkic world freely entered the Albania. In the 7th century, the Arabs were already in

Albania and they saw an unusual picture: an endless flow of Khazar comes from the north to Albania and it is unstoppable – this is reported in Arab sources.

The Turkic-speaking population was already living compactly in many areas of Albania since the first centuries AD, and their ranks were constantly replenished, especially in the 3rd– 4th centuries, when the huge migrations of Turkic nomads have affected the Caucasus, Iran and other countries. At this time, by virtue of the massive compact settling of the Turks of Bulgar-Sabir tribes in Albania, the ethnic map of the country changed profoundly.

The Byzantine author Priscus of Panium reported the appearance of the Huns in the territory of Albania in the first half of the 3rd century AD and in the second half of the 4th century. Armenian writer Yeghishe reported about the Huns, who fled Albania in the 40-ies of the 4th century. Faustus of Byzantium reported that in the middle of 5th century Armenian marzban Vasak made an alliance with the Arran (i.e. Albanian – R.A.) Huns. In 642 year, the Khazars again fled Utik – the western region of Albania...

During the Byzantine-Persian war Byzantine army twice (in 574 and 591 years) reached the banks of the Kura River, here it faced with the Turkic population of Albania – Sabirs. The Byzantine army defeated in both battles.

Another important city, until the mid-6th century, the capital of Albania – Kabalaka was as Derbent, the vast majority of its people were the Khazars. Moreover, not only Kabalaka, but all this region was inhabited by the Khazars. Because in the mid-6th century Sabirs – a very strong nomadic Turkic tribe at that time – captured the entire Northern Albania, including Kabalaka and its suburbs. Sabirs ruled there for hundred years. Numerous Horde of the Turks overran Northern Albania. So when the Arabs conquered the Kabalaka, they saw that in the city and in its vicinity there are a lot of Turks; there were so many, the Arabs thought it was not Albania, but the Khazar Khaganate. Therefore, Arab historians, wrote: "The Kabalaka that is the Khazar." Sabirs ruled not only in Northern Albania, they actually controlled all of Albania. Therefore, Krymsky A.I. wrote: "The Khazars prevailed in Albania for hundred years." Therefore, in the 6th century the Byzantine army in the Kura-Aras Lowland fought with the Sabirs who lived there.

Udi author Gukasyan V. also wrote that part of the population of Albania was the Turks: "Now there is no doubt that the Turks – Sabirs in the first centuries AD, maybe earlier, were living along the Caspian sea to Derbent... No coincidence that all the Armenian historians of the 5th-7th centuries, describing the events of the 3rd – beginning of the 5th century, pay special attention to the entry of the Turks-Huns in Transcaucasia, especially in Albania. This appears to be due to the fact that since the beginning of the 5th century the flow of Turks- Sabirs in Albania intensified."

If the main cities and all the Northern Albania, the Kura-Aras Lowland, west, south, south-east of the country were overrun by the Turks, how they can say that there was no Turks in Albania, that at the time of the collapse of the Albanian state the Turkic-speaking population of the country amounted to 0%. And in fact,

Albania was a Turkic state. By the time of the collapse of the state, the vast majority (at least 80%) of the population of Albania was the Turks. That's why when the Arab Caliph Muawiyah I, before going to Azerbaijan asked his commander what he knows about this country, he replied: "Azerbaijan since ancient times is a country of Turks, the Turks live there," the Arab author al-Jurhumi said.

Movses Kaghankatvatsi writes that the population of Albania consists of Ashkenazi: "Saint George was chosen when he was still in his mother's womb, to spread Christianity among us – Ashkenazi peoples." Ashkenaz is the name of nomadic Turkic peoples in the Jewish sources. Kaghankatvatsi was a priest and he knew Jewish sources, so he called the people of his country Ashkenazi, i.e. Turks. He was a Turk as well, as we can see from his name: Kaghankatvatsi; the root of the word is Kagan. It is exclusively Turkic Word.

In the 7th century BC there was a big movement of the Scythian tribes in West Asia. Some of them settled in the vast territory between Lake Urmia in the South and Hun Pass (Derbent) on the North. At the beginning of the 7th century BC they founded the first state on the territory of Northern Azerbaijan; it was called Cimmerian-Scythian-Saka Kingdom, Sakasena (called by Medes), Ishkuza (in Assyrian), and in Hebrew – the Kingdom of Ashkenaz. The core of this Kingdom was located between the Aras and Kura in the Mil steppe. The first king of this state was Ishpaka. "I defeated the army of Ishpaka...," as mentioned in the sources on behalf of the Assyrian king. It was in the beginning. And then, about 650 BC, in the area of Ganja the Medes and Scythian troops fought. After defeating the Medes, Scythians-Saka occupied all the Asia.

From the North the flows of nomadic Turkic tribes came. Scythian-Saka Kingdom, Sakasena, the Kingdom of Ashkenaz was base for them: they gathered there, split into groups and attacked neighbouring countries. That's how Turks run the Asia. At that time their king was Bartatua, then he was replaced by Madius... According to Herodotus, the domination of the Scythians in Asia lasted for 28 years. Three decades later, the Medes defeated the Scythians and became leaders themselves. The Scythian Kingdom, together with Urartu and Mannea became an ally of the Media; this union was called the Median. In 550 BC the Persians defeated the Medes, took power into their own hands. Media became satrapy (province). During the Achaemenid era the Scythian-Saka referred to as Orthocorybantians. And the Jewish sources of the 5th century BC (Book of Genesis) mention the Scythians (Ashkenazi). In the Persian sources, the Scythians in the list of taxpayers are also referred to as Orthocorybantians. Herodotus mentions Orthocorybantians. The Persian word "Orthocorybantians" means "wearing pointy hat". This name was chosen by the Persians, because the Scythian men wore cone-shaped hats. The Scythians were depicted like that in the ancient Chinese, Greek, Median and Persian drawings.

In the 4th century BC Alexander the Great defeated the Persians, the Achaemenid Empire collapsed. Taking advantage of it the Medes gained independence. But not all Media became independent, it split into two parts: the

lower Big Media went to the Greeks-Macedonians, the upper Small Media (Mada – Atropatena, Adarbaygan) became an independent kingdom. It also included the Scythian-Saka Kingdom of Ashkenaz. It originated in the 7th century BC, conquered the whole of Asia, then yielded to the Medes and became their ally. It existed during the Achaemenids also, but during the decay of the Empire it again became independent. Now it was called Albania, Arran. Its southern border was the Aras River, in the North it reached the Hun pass. Strabo called this pass Caspian Gate. Historians write about its brave people; they are right, it is enough to recall that they managed to subdue the whole Asia.

The king of the Upper Media (Small Media, Mada-Atropatena) was Atropat. He was in good relations with Alexander the Great. And who was the king of Albania (Arran) at that time? We don't know. But we know that he, too, was in good relations with Alexander the Great, met him, gave him two unusually large and powerful dogs that were able to defeat even a lion.

Albania-Arran was founded in the core of the Scythian-Saka Kingdom, rather, it was not founded, it was there. Without going into details, we can say that the core of the former Scythian Kingdom became Albania-Arran. Probably, the people called their country Arran, because the low-lying part of Azerbaijan is still called Aran. The word "Aran" is explained only in Turkish language. Aran – a warm, sheltered area; so it is in comparison with the North Caucasus: it's warm and comfortable here.

So, Northern Azerbaijan became independent. Some historians believe that it was failure of Alexander the Great. Strabo associate it with the will of Atropat: "The second part is Atropatian Media; this name it received from the military leader Atropat, who did not allow this country to become subject to the Macedonians as it was with the Big Media." Not the failure of the Alexander, but the will of Atropat caused independence: the guarantor was the military power of the Scythians-Saka (Ishkuzas, Ashkenazi, Orthocorybantians). As reported by the ancient authors, in wartime Albania had 60,000 infantry and 22,000 cavalry. This was a remarkably courageous people. Under the pressure of the people the old Empires fell, the new Empires were founded. The Medes, even after the transition of the superiority to them, continued to learn from these people. According to Herodotus, the Median boys went to the Scythians, studied military affairs, primarily archery and horse riding, while they studied the language of the Scythians.

With the advent of these people in the West Asia political map of the world changed, the ethnic face of the world changed. Stinking swamps, the old world with its Assyria, Babylon collapsed, the time has come for change, a new era has begun. All this happened thanks to the Turks. This was the will of God, it was written in the Torah: "But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done. Lift up a banner in the land! Blow the trumpet among the nations! Prepare the nations for battle against her; summon against her these kingdoms: Ararat, Minni and Ashkenaz. Appoint a commander against her; send up horses like a swarm of locusts."

Ararat is a state of Urartu, it has no relation to Hays; Hays were not even citizens of this ancient state. This text dates back to 593 year, it is about the Median Union, which consisted of Urartu, Manna and Scythian Kingdom. This refers to the nomadic Turkic tribes, their numerous cavalry-archery, which in the 7th century BC invaded the West Asia.

None of the indigenous people of South and North Caucasus or group of nations, even all of them taken together, were not capable of doing what was done in West Asia by nomadic Turkic tribes: Cimmerians, Scythians, Saka, Sabirs, Huns, Khazars, etc. But it had to be done. It was the will of God. Historical necessity demanded it. And the one who was capable to do it came. He came and did his work – has fulfilled his historic mission. The pace of historical development has accelerated, the mankind stepped a millennium ahead.

Before the emergence in the West Asia and the creation of a powerful state in the 8th century BC, the Scythians had established their power in the lower parts of Don and Northern areas of Pre-Caucasian region. After that they moved to the south. The main road of the Scythians to the South – West Asia was the route through the Caspian Gates. The local population, the indigenous tribes were forced to leave the plains and foothill zones in the area between the Sulak and Samur. The emigration started. The settlements of Caucasian-speaking tribes appeared on the mountainous, inaccessible areas of the Greater Caucasus.

In the South of the Caucasian Gates Scythians faced no resistance. It happened like with Caesar: *Veni, Vidi, Vici*; i.e. I came, I saw, I conquered. There was no one to be defeated. Because there was no state, even not a strong tribe or union of tribes. The Scythians came and established a state. The formation of strong state in South Caucasus was advantageous for local tribes; they were not threatened by their neighbours – strong tribes and their development did not stop, they have joined more developed civilizations. The Scythians were far ahead in the development of not only the Caucasian peoples, but also such developed nations of West Asia as the Medes, Persians etc. So the Medes sent their boys to the Scythians to learn horse riding, archery and Scythian language.

Having emigrated in the 7th century BC in highland areas, the population of the Northern Caucasus, mostly tribes of Samur-Sulak zone were forced to remain there for centuries. Because the lowland and submontane regions were occupied by the Scythians, Saka, Huns, Sabirs, Khazars, etc. On the other hand, their flow did not stop and Turkic tribes sometimes fought among themselves. So coexist with them was dangerous. The sources tell about the life of these tribes: "They live in inaccessible mountain places, live in peace, carefree from external enemies, and the taxes remain with them, they chose someone to rule at their pleasure, in harmony and one accord live and dwell among themselves in peace, settle as families, remotely from each other."

So, in the 7th century BC the situation in the Caucasus has changed and remained the same for 1500 years. The Georgian historian of 11th century L.Mroveli, emphasizing it, writes: "Since that moment for a long time all the indigenous Caucasian peoples became tributaries of the Scythians."

---

Starting from the 7th century AD, the Arab historians also started to write about the North Caucasus. They have visited this region. They were surprised with the tribal diversity and multilinguality of this region – Dagestan. In this small area they found about 100 languages. And if they could visit mountainous, inaccessible locations, they would certainly find a lot more languages. Therefore, the Arab historians called Dagestan – the Mountain of Languages.

From the Georgian side and with the strong support of the Byzantine Empire there was pressure to spread the Christianity. Nothing came of it. From the Azerbaijani side the Arabs and then the Seljuks for 500 years tried to islamise this region. They couldn't achieve complete success. Then the Mongols, Kara Koyunlu, and the Safavids. In this respect strong empires were powerless. Finally, after 1000 years the Dagestan peoples islamised. – The history of mankind knows no similar paradox. The reason for this phenomenon was tribal diversity, disunity and multilinguality of indigenous Dagestani tribes. And Gippert flatters them, rather, talk them nonsense (by name listing: Lezgins, Udis, Tsakhurs, Rutuls, etc.) with his mythology: supposedly, in the 4th century BC, these tribes have established a powerful state in the South Caucasus. If they were capable to do it, they would create such a state in their cradle, in Dagestan.

---

In Azerbaijan no one deals with these issues: like, let's say, 2000 years ago, what nation did what, what was the role it played in history, etc. Azerbaijan is our homeland, its past is our history. This question is raised by Gippert, though it is clearly provocative: he flatters Dagestani peoples and against this prejudice the Turkic and Iranian peoples. So I have to answer him briefly.

Ancient authors wrote about Leks. Some people think that these are Lezgins. And ancient authors wrote that Leks was a Scythian tribe. A lot of controversy is associated with the Udis. I cite only one example; Pliny wrote: "On the edge of the strait (he wrote about the Caspian sea – R.A.) the Scythian people Udis live." Scythian people Utis and Udis, the people of Dagestan Udis; Turkish Avars, the people of Dagestan Avars...Gippert as the Caucasologist, had to answer at least one of these confusing questions. But he does not. Until the 15th century AD none of the sources has information on the Dagestani people (the Lezgins, Tsakhurs, Rutuls, etc.). More or less precise data on them are preserved only in sources from the end of 18th – beginning of 19th century. This refers to their numbers. It is known that in the 16th century the emigration of these peoples to the Northern Azerbaijan started. In the 16-17th centuries the resettlement of Avars to Djaro-Belokani continued. In the 17th century Tsakhur sultans settled in the Ilisu village. In the eighteenth century, landless highlanders of Dagestan (Avars and Tsakhurs) started to migrate intensively to the Northern Azerbaijan: to Djaro-Belokani society and the Sultanate of Ilisu. The subsequent relocation of Tsakhurs to the territory of Azerbaijan was connected with the tragedy in the Tsakhur Valley of Dagestan. In 1850 Russian General Vorontsov for military purposes with its artillery fire destroyed 15 villages in Tsakhur Valley. All the settlements were destroyed and burned to the ground. Left without houses, Tsakhurs of Dagestan migrated to Azerbaijan – Zagatala and Gakh regions. The Lezgins since the dawn of time have

lived in the area between Kudial and Samur Rivers. In ancient times this was the territory of Albania. Before the Russian occupation, Derbent – the ancient and beautiful city of Azerbaijan, the population of which, according to Arab historians, to the time of the collapse of Albania almost completely consisted of Turks – with its surroundings was part of Derbent Khanate of Azerbaijan. To the south from Derbent Khanate, the Quba Khanate of Azerbaijan located. The tsarist government abolished Derbent Khanate, its territory was annexed to Dagestan. On the territory of the Quba Khanate, the Quba Uyezd of the Baku Governorate was created. One part of the Quba Uyezd from Samur to Kudial not officially, just on ethnic grounds, was called by the common people – Lezgistan and from Kudial to the mountains – Turkestan. In the second half of the 19th century and the first half of the 20th century in connection with the development of the oil industry Lezgins from the outskirts of Dagestan began to emigrate to Azerbaijan in search of profitable work. They were called seasonal workers. But most of these seasonal workers did not return back, they stayed in different regions of Azerbaijan, mainly in Baku and Sumgait.

\*\*\*

If the crack troops of Albania participated in the battle of Gaugamela (331 BC), this state was formed early in the beginning of the 4th century BC. At that time this territory was controlled by the Achaemenids. To create a state on this land they have to occupy it first. That is, the Dagestan tribes had to fight with the Achaemenid armies and defeat them. (Unfortunately, historians know nothing about it.) Only after that (unless, of course, the army of the Achaemenid Empire, recovering after defeat, again attacked – because this is what happened in the war with Alexander – the Dagestani tribes, and left them alone), it was possible to create a state and call it Albania. Unfortunately, the historians know nothing about this also. If such an event actually took place, the Persian sources necessarily reported about this. Some rock should have note that the North territory of the Empire, inhabited by Orthocorybantians, was attacked by the Dagestani tribes, such as: "Persian army joined the fight, but, unfortunately, the enemy army was strong; this territory has already been lost, our enemies created the state, and we are forced to accept its existence..."

Neither during Achaemenids, nor during Seleucids no new state was formed in the North Azerbaijan. It was impossible. There was already a state, the great one, it was created in the 7th century BC by the Scythians-Saka. As correctly noted by Mroveli, at that time (in the 4th century BC) the Dagestani tribes were their tributaries. They were not able to create a state.

\*\*\*

Before talking about the language of Albania, I recall the words of the Udi philologist Gukasyan V.: "The Turks already from the beginning of the 6th century were presented among Albanian-Udi population." Gukasyan acknowledged that the Turkic factor in Albania in the 5th century already clearly manifested itself. It

is very good. But this acknowledgement is partly false. Gukasyan, talking about the population of Albania, called them "Albanians-Udis." This is a major mistake. As already mentioned, Albania was multinational country, there were 26 tribes, 26 languages (according to Strabo), the Albanian people prayed in many languages (according to M.Kaghankatvatsi). Udis were one of 26 tribes, the Udi language was one of 26 languages. Gukasyan turned into Udis not only the population of Albania, but the Albanian historian Movses Kaghankatvatsi; he mentions his surname as "Utiysky". Perhaps he also does not like the root of the word: Kagan. It's a Turkic word. The "Utiysky" is not similar to Turkic, and there is one step to "Udinsky".

Gukasyan has reason to recognize the Turkic factor in Albania at the beginning of the 6th century. He is forced with the facts that are well known. I cite these facts from the thesis of Gukasyan: "In the Syrian chronicle of the beginning of 6th century it is noted that in the 20 years of the 6th century the Albanian (in the chronicle "Aran") Bishop Kardost and the three disciples visited the Huns-Sabirs, spread Christianity among them and what is important for us, he created the written language of Sabirs and translated the gospel in their language". So, the Turkic factor had shown itself not only physically – quantitatively, but also qualitatively – spiritually. This is very important. But such an important event should not be distorted. Ritory Zachary writes that Kardot visited the country of the Huns not with three students, but with seven Christian missionaries. Of course, we cannot say that as Kardot, they were all bishops. But, of course, they were priests, monks, etc. close to Kardost.

It should be noted that Aran (Albanian) bishops often visited the Huns, and, oddly enough... in this country they (the Aran bishops and their assistants) has no problem with the language. After seven years Kardost was replaced by another Aran (Albanian) Bishop Makar with his team.

Translation of the gospel into the language of the Huns, i.e. the Turkish language, is a great event! How did Kardost cope with this enormous task?! It's impossible to comprehend! Because according to Gippert it turns out that the population of Albania consisted solely of Udi, there was no Turkic-speaking population at all; and no Iranian-speaking one by that time, because the relocation of Iranian-speaking people would happen 50 years later, under the Shah Khosrow. It turns out that Kardot was Udi. Members of his team were also udis. So these Udis, headed by Kardost took the Gospel and translated it into the Turkic language! And why didn't they do it for their people? Because, as you know, the Gospel was translated into the Udi language in 1893. Kardost with his team were able to do it 1500 years ago. There is a proverb: Everyone is out for himself. The Azerbaijanis say: əvvəl evin içi, sonra çölü. That is, at first, you must think about your people.

Udi translated Gospel into Turkic language! If it was one of the Dagestani languages cognate to the Udi language, such as Lezgin, it could be true. Turkic and Udi languages are completely different. Therefore, I did not believe that Udi Bishop translated the Gospel into the Turkic language. In addition, the Udis had

even started to spread Christianity among the Turks! And it is very difficult task, impossible for non-Turks. They had to explain the essence of Christianity to the common people in the language they can understand, perform before them for hours. They still had to argue with the priests of the pagan religion... that is, Kardost, being Udi, was fluent in Turkic language, the members of his team also knew it very well. They knew the Turkic language so good, that many of them didn't know their native language so good!...And this in a country where there is no Turks, – this is according to Gippert. This happened in a country where all the population is Udi, in all state institutions, the paperwork is conducted in the Udi language, in all churches service is conducted in the Udi language and all the bishops, priests, monks – are Udis. It's very difficult and incredible. Such a difficult task can be simplified if we assume that Kardost was Turk and members of his team were Turks as well. But Gippert will not agree, he will not make such a bargain. Because he in the beginning said: there were no Turks in Albania.

Kardost was replaced by another Arran Bishop Makar. Certainly, as did Kardost, Makar visited Huns with his team as well. To continue the work, Makar should match Kardost in this work. But it was possible only in the case if Makar was Turk and members of his team as well. This time Gippert will get angry and will say: "I said at the beginning that there was no Turks in Albania. And you say, that Arran Bishop Kardost was a Turk, the people accompanying him: priests, monks, etc. were Turks; another Arran Bishop Makar, too, was a Turk, and members of his team also were Turks... What a disgrace, no Turks in the country, and all the Albanian bishops, priests, monks are Turks! Is this a Turkistan or what?"

Thus, in the 520 year one of the bishops of Albania visited the country of the Huns and translated the gospel into the Turkic language. It can't be achieved at once. Robert Fischer was 29 when he became world chess champion. But this does not mean that he became a chess player exactly at that moment, i.e. in 1972. Such great events have a prehistory. For 25 years Fischer trained day and night, played chess, and finally became the champion. If when it was necessary, Kardost translated the Gospel in the Turkic language, it means that by that time Albania has already formed a good school for the translation into the Turkic language, they started this process long before 520 year. This was not done because of idleness. Albanian alphabet was made up in 450 year, and the Gospel should be translated as soon as possible. The hard work started. There were 26 tribes and 26 languages in Albania. It was not possible to translate the Gospel into 26 languages at once. It was necessary to translate it into a language that was used among all the Albanian population, that is, became a lingua franca – an intertribal language in Albania. This language was Turkic. This is confirmed by the facts; Kardost has reason to translate the Gospel into the language of the Huns.

Analogical situation repeated in the next century – in 681 year. It is reported by Movses Kaghanatvatsi. It was also mentioned by Gukasyan: "At the request of the vassal ruler of Sabirs Alp Iluetuer, Albanian Bishop Israel visited South Dagestan, where the "Ruler and all the people wanted to hear his speech", the

Israel read to them the teachings of the Gospel, perhaps translated into their language by Kardost, that has a pretty clear hint in the letter of Alp Iluetuer in the name of the Armenian Catholicos Sahak. He (i.e. Israel – R.A.) argued for days with Sabir shamans, sorcerers, wizards and won". Gukasyan wrote this with reference to "History of Albanians" by Movses Kaghankatvatsi. But he distorts the text so much!

First, Kaghankatvatsi did not talk about Southern Dagestan, because at that time there was no such thing. Kaghankatvatsi talked about the distant country of the Huns, of the Khazar Khaganate, of Turkistan, of the magnificent city, the capital of the Kingdom of Huns – Varachan.

From the Barda city to Varachan, Israel travelled a month and a half. He spoke before the Huns; arguing with shamans days on end. So, like his predecessors – Kardost and Makar – Israel also perfectly mastered the Turkic language. In the country of the Huns, Israel also travelled with his team, the team members were not tourists, they had to work – to spread Christianity among the Turks. For this they also had to know the Turkic language perfectly. According to Gippert, it turns out that Kardost, Makar and Israel were Udis, their team members were also Udis; the Udi language was used as a liturgical language in Albania, the bishops, priests, monks, etc. read the Gospel in the Udi language; there were no Turks in the country, nobody needed this language. And suddenly, in such an atmosphere, it turns out that all the bishops, priests and other clergymen of Albania perfectly knew the Turkic language. It is unknown if they knew the Udi language or not. Most likely, they did not know; in any case, there is no report about this, not even a hint. But the Turkic language was perfectly known, this is confirmed by the reports of ancient authors.

Thus, the Albanian bishop Israel travelled to the country of the Huns. He read the teachings of the Gospel to the Huns in the Turkic language, which he had at his fingertips. And this means that in Albania in the 5th, 6th and 7th centuries, there were no problems with the Gospels in the Turkic language. Gukasyan also knew this, but, mentioning it, he feels danger. Indeed, very dangerous! This is felt by Gippert, so he cries: "There were no Turks in Albania! No Turkic states in the region!"

Feeling the danger, Gukasyan makes a desperate attempt to hide the traces: "Israel read them the Gospel teaching, possibly translated into their language by Kardost, which is quite clear from the Alp Iluetuer's letter to the Armenian Catholicos Sahak." It is immediately evident that there is a contradiction here. Gukasyan first says that, it is possible, it was the Gospel translated by Kardost. And immediately refers to the letter of Alp Iluetuer – and this is already a statement with reference to a reliable source. If so, it will be interesting to know what Alp Iluetuer wrote to Sahak. Probably, he writes: "Dear Sahak, do you know what happened? Israel read us a teaching from the Gospel, which 160 years ago, under the reign of my great-grandfather's great-grandfather, was translated into our language by the Arran Bishop Kardost. When Kardost returned to his homeland, he

took one copy of this book with him. The shamans found and burned the books which was kept by us. And it's good that you have not lost a copy of Kardost..."

Curiously enough, not a word about Kardost and about the Gospel translated by him in the letter of Alp Iluetuer... Alp Iluetuer wanted Israel to stay in Varachan and continue his work – spreading Christianity in the country of the Huns. But Israel did not agree, he said that without the approval of the Albanian Catholicos he has no right to stay. Then Alp Iluetuer sent a delegation with a letter to Albania. Another letter was written to the Armenian Catholicos Sahak, so that he could help to resolve this issue.

What made Gukasyan think up such a tale? And this is the fact – Israel visited the Huns and read them, i.e. to the Turks, the Gospel teachings, which he had with him. It means that the Gospel has already been translated into the Turkic language. Israel took it to the Khazar Khaganate. In order not to allow the reader to come to his senses and make the right conclusion, Gukasyan resorts to cunning, and pushes his fiction, which means: "Hey, do not think that the Gospel was translated into the Turkic language in Albania. No, what are you talking about! Who needs it? Just once, quite by accident, one of the Udi bishops travelled to South Dagestan (Gukasyan, as well as Gippert, did not understand the concepts of the Kingdom of Huns, the Khazar Khaganate and Turkistan). Of course, he was Udi, but he knew Turkic a little bit. Therefore, from inaction, he took up this work and somehow translated the Gospel into Turkic. When he returned from South Dagestan, he also took the translation with himself. It was a long time ago. Translation was kept as a curiosity. And when it was necessary for Israel to go to Southern Dagestan, Albanian Catholicos Eleazar told him, just in case, take it with yourself ... "

As they say, let them talk. And the facts tell another story: the overwhelming majority of the population of Albania were Turks, the political power was with the Turks; the Turkic language was a state and liturgical language in Albania. The Gospel in the mid-5th century has already been translated into the Turkic language, according to sources, Albanian bishops, priests, monks – the Turks – having mastered this work well, since the end of the 5th and beginning of the 6th century they started to create Christian literature in neighbouring Turkic countries. Not only in Albania, even in Armenia, the Turkic language was liturgical. Because since 8th century BC, nomadic Turkic tribes of Cimmerians, Scythians, Saka, Huns, Sabirs, Khazars, etc., have flooded not only into the Northern Azerbaijan, but also Mannea and Urartu. During the collapse of Ancient Urartu, its northern territories went to the Scythians. Due to the new flows of the Turkic tribes, the ethnic map of the region was constantly changing, the number of Turks became more and more. Therefore in the 5th century AD the Armenian author Koryun wrote: "The population of Armenia was Ashkenazi." And in the "History of the Armenian Church" it is written: "We (Armenia with its Ashkenazi population – R.A.) accepted the Huns' faith and prayed in their language." The Armenian Church was created and headed by Ashkenazi-Huns; Gregori was Ashkenaz – a Central Asian Turk; first he, then his son, and then his grandchildren headed the Armenian Church. In his honour, the church was called: the Armenian-Gregorian

church. In Armenia, as well as in Albania, the Gospel was translated into the Turkic language in the mid-5th century. As the "History of the Armenian Church" says the Turkic language was used as a liturgical language in the Armenian churches – the Ashkenazi prayed in their own language. The Gospel was translated into the Haik language very late – 1000 years after the creation of the Armenian alphabet by Mesrop Mashtots in the 5th century! If it is not true, then where are the ancient Gospels in Haik? Why did the Armenian Church get stuck in the labyrinth? Adding a few signs to the Ethiopian alphabet, Mesrop reconstructed it, but this alphabet was written not in Haik but in the Turkic language. The Armenian Church has ancient Gospels, they are not in Haik language, but in Turkic. This is not something new, but a long-known fact, it has been written about this many times.

After the 10th century, the Christian population left the Transcaucasus for Ukraine, Poland and other European countries. They were Turkic-speaking, they prayed in the Turkic language, their liturgical literature was written in the Armenian alphabet in the Turkic language. Armenian historians comment on this phenomenon in their own way: "This literature was created by the Hays in the Haik language. But then these Hays forgot their language. Therefore, they took this literature translated into their spare language – Armenian-Kypchak language (!!!)."

After the tsarist government abolished the Albanian Apostolic Church (in 1836), all its archives were appropriated by the Hays, who for unknown reasons forgot their language and for 500 years (from the 5th to the 10th centuries) also wrote the Christian literature in Armenian-Kypchak language. Combining the archives of the Armenian and Albanian churches, the Hays destroyed the works written at the time when they forgot their language and had to write in the Armenian-Kypchak language. But not everything was destroyed, there were some works: several ancient Gospels have survived, but, of course, they are not in Haik, but in the Turkic language.

What anomalies associated with the languages of peoples! The population of Albania 100% consisted of the Udis, there were no Turks in the country, but strangely enough all the famous bishops we know are Turks. Even ordinary priests there were also Turks. And in Armenia – that's awful! Hays forgot their language, but they had a spare language just in case they needed - Armenian-Kypchak, and they started to translate Christian literature from the forgotten (Haik) language to the spare (Armenian-Kypchak) one. In one of the oldest churches in the world – the Armenian one – the most ancient Gospels are in the Turkic language, and there is no ancient Gospel in the Haik language... This is what the well-known linguist, the Caucasologist Gippert had to do! And he focuses on the southern border of Albania. And soon it turns out that Gippert does not say anything new. What he says is old Armenian song: allegedly, the southern border of Albania was not Aras, but Kura.

They have so many similar songs. In one of them it is said that until 387 AD. the southern border of Albania passed along the Kura River, that is, the right bank of the Kura (the Artsakh, Utik and Paitakaran regions) belonged to Armenia; these lands were conquered in the I century BC. by Tigranes II. For 5 centuries this

territory was part of Armenia. But only under the Treaty of 387 year, when the territory of Armenia was divided between the Persians and the Romans, was re-annexed to Albania.

In the 20th century, Azerbaijani scientists investigated this issue very thoroughly, they studied all Greek and Roman sources and based on them they found out: the conquests of Tigranes II did not touch the Albanian lands; the territory captured by Tigranes was in the south and south-west of the Lake Van. Tigranes had never been in Albania, he did not approach its borders, he did not occupy any Albanian region. On the other hand, Tigranes lost the battle with Lucullus and Pompey, so he had to give up all the occupied lands; he not only lost the lands he acquired, but also part of the primordially Armenian lands. In the Treaty of 387 year, the annexation of the right-bank lands to Albania is not discussed – not even a word: it says that the territory of Armenia is divided between Rome and Iran. The right bank of the Kura, before the Common Era, in the beginning of the new era, and in subsequent centuries was part of Albania. This is confirmed with the information provided by ancient authors. Strabo wrote that the Kura River flows through Albania. He did not write that the Kura River borders Albania from the south. That is enough to bring to naught all sorts of tales and myths about the southern border of Albania. Armenian historian, father of Armenian history, Movses Khorenatsi wrote that the southern border of Albania run along the Aras River. The Albanian historian Movses Kaghankatvatsi knew his country best of all and he also wrote that the southern border of Albania run along the Aras River.

---