

Ancient City Barda

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Abstract

The article is dedicated to the city civilization in Barda. The author gives valuable information about the history of Barda and archaeological excavations. Scientific researches prove Barda has 3000 years old. The antique and middle age authors give us historical information about the city. The archaeological materials prove the information of these authors. The archaeological expedition of Barda achieved success especially during the last decade. The successful results make us to say exactly history of Barda. Barda, known in historical sources as Parda, Barza, Partav, Berda, Harum, Firuzabad, and also bearing the meaning "once again", "city of bowls and jugs", "narrow river", "place for keeping slaves", etc., researchers, according to the toponym of the ancient state of Azerbaijan Manna "Parda", associate with the name of Bardor from the Hunno-Turkic tribe. In the III-II millennium BC. the tribes of Aratta, Lullubi, Su and Turukk lived in South Azerbaijan, the Nakhch tribes lived in Nakhchivan, and the Gargars lived in Garabagh.

The center of one of the creations of such associations made Barda inevitable. The archaeological revealed fortress walls of the suburb of Barda are identical with Uzerliktepe, which determines the basis of the early urban culture in Garabagh during the Bronze Age. On the other hand, the culture of painted ceramics, characteristic of the urban culture of Azerbaijan in the Middle Bronze Age, is known in Uzerliktepe and in a number of other early urban centers of Garabagh. Concerning the problem of identifying ethnic attribution and the chronological framework of making the sculpture, we note that it is undoubtedly connected with the culture of the Turkic tribal ancient Azerbaijan and, on the basis of the accompanying ceramic material, dates back to the 3rd-7th centuries AD.

Keywords: Barda, Balatepe, Shortepe, Torpaggala, archaeology

Античне місто Барда

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Анотація

Стаття присвячена міській цивілізації в Барді. Автор дає відомості про історію Барди та археологічні розкопки. Наукові дослідження доводять, що Барді 3000 років. Історичні відомості про місто подають античні та середньовічні автори. Археологічні матеріали підтверджують відомості цих авторів. Археологічна експедиція Барди досягла успіху особливо в останнє десятиліття. Успішні результати дозволяють точно говорити про історію Барди.

Барда, відома в історичних джерелах як Парда, Барза, Партав, Берда, Харум, Фірузабад, а також має значення «знову», «місто чаш і глечиків», «вузька річка», «місце утримання рабів» тощо. Дослідники, згідно з топонімом давньоазербайджанської держави Манна «Парда», пов'язують з ім'ям Бардор від гунно-тюркського племені. У III-II тисячолітті до н.е. племена аратта, луллубі, су і турукк проживали в Південному Азербайджані, племена нахч – в Нахичевані, гаргари – в Карабаху.

Центром одного з утворень неминуче стала Барда. Виявлені археологами фортечні стіни передмістя Барда ідентичні Узерліктепе, що визначає основу ранньої міської культури Карабаху в епоху бронзи. З іншого боку, культура розписної кераміки, характерна для міської культури Азербайджану середньої бронзи, відома в Узерліктепе і в ряді інших ранніх міських центрів Карабаху. Стосовно проблеми виявлення етнічної атрибуції та хронологічних рамок створення скульптур, відзначимо, що вона, безсумнівно, пов'язана з культурою тюркського племені Стародавнього Азербайджану і за супутнім керамічним матеріалом датується 3-7 ст. нашої ери.

Ключові слова: Барда, Балатепе, Шортепе, Торпаггала, археологія

Introduction.

Barda, which has a rich historical past, is one of the ancient cities of Azerbaijan. Natural and geographical conditions, abundance of water resources, rich flora and fauna, fertile soil have become the reason for the settlement of this territory since ancient times. The discovery in 1925, 1929 and 1984, during earthworks, of silver tetradrachms of the state of Alexander the Great and the Seleucids, who ruled from 175 to 129 BC, significantly enriches information about the city of Barda, which was the capital of Caucasian Albania for about 500 years from the Middle Ages. Barda, known in historical sources as Parda, Barza, Partav, Berda, Harum, Firuzabad, and also bearing the meaning "once again", "city of bowls and jugs", "narrow river", "place for keeping slaves", etc., researchers, according to the toponym of the ancient state of Azerbaijan Manna "Parda", associate with the name of Bardor from the Hunno-Turkic tribe (Mammadov, 2005, p. 47-48; Mammadov, 2011, p. 195-196).

Discussion.

In the Assyrian written sources of the VIII century BC provides information about the city of Parda, which is the capital of the Zikirtu region in Manna. Academician G. Melikishvili, talking about parallel toponyms of Northern and Southern Azerbaijan, as well as Dagestan, shows the relationship between the toponyms of Parda in Manna and Barda in Albania. The great poet of Azerbaijan Nizami Ganjavi notes that before Barda was known as "Harum".

The name of Barda is also associated with the name of Partatua, one of the Scythian kings of the 7th century BC. It is reported that here he fought against Assyria. The word "Partatua" in the sources corresponds to the word "Partav". Historically, the relationship of the word "Partav" with the Turks is the most acceptable. In the works of medieval authors, Barda is called as "Mother Arran", "The largest city of the Caucasus", "The largest city in the eastern world after Baghdad", etc., notes its location on an important trade and caravan route, as well as the presence here itself the great bazaar of al-Kurki (Ibn Hawgal, 1908; Mammadov, 2011, p. 196). In 1089, the Assyrian ruler Tiglathpalasar I organized a campaign to the state of Lullubi. At that time, the Garabagh tribes of the Uti, together with the Kuti, helped the Lullubi in the struggle against Assyria. Archaeological research shows that under the influence of this event, the city of Barda was formed as the center of the alliance of the Uti tribe.

The German scholar Hudigin believes that the Uti union is the Albanian union and that the relationship with the Uti is associated with this event. Although after the death of Tiglathpalasar I the Assyrian state weakened, Ashur-Kabi (1013-972), who came to the new power, organized military campaigns to the states of Kuti and Lullubi. In 990-989 BC new offensives of the Assyrian troops were expected in the country of Outi. In order to take preventive measures, in 988 BC. the city of Barda became the center of the alliance of the Uti tribes. Archaeological research shows that at that time, fortified walls were

erected around it. The history of such monuments as the "Tsar's Kurgan", "The Warrior's Mound", investigated in recent years on the territory of Barda, is associated with the events that took place during that period. In the study of the history of the city, an extremely important place belongs to archaeological research. It should be noted that archaeological excavations, exploration character on the territory of the city in the late 19th - early 20th centuries, initially by foreign archaeologists - J. Morgan, N. Silosani, V. Sysoev; later - M. Huseynov, A. Jafarov, I. Babayev, R. Geyushov, A. Nuriev, H. Jafarov, A. Mammadov, G. Hajiev and F. Osmanov.

Results.

Based on the study of the Shortepe monument, carried out in 2006 in the Shatyrly village in Barda, it was concluded that in the middle of the 1st millennium BC. Barda was already a highly developed city, which took at least 300-400 years to form. This is indicated by the thickness of the cultural layer in Shortepe. The results of archaeological research by A. M. Mammadov give grounds to assert that Barda was founded in the middle of the 2nd millennium BC, then once again the fact that the city is at least 3000 years old is confirmed. The ancient roots of Barda are confirmed by the results of archaeological research in 2007-2008 [Mammadov, 2008, p. 96] in the territory of Balatepe (Figure 1-2-3) and Shortepe (Figure 4-5-6).

Discovered in Balatepe, a variety of earthenware made on a new pottery wheel, as well as the remains of walls, supposedly considered a place of worship, are evidence that the population was concentrated here in the Bronze Age. The total thickness of the cultural layer in Shortepe is more than 8 meters, which indicates the density of the population, and also shows the duration of the consistent duration of this process, until the end of the early Middle Ages.

Back in 1981, during archaeological research in Balatepe, researcher H. Jafarov found a settlement here, a mold for making metal, ceramic items made on a potter's wheel and other material and cultural remains of the early and middle Bronze periods (III-II millennium BC). In 1986, 1987 A. Nuriev also carried out excavations in Balatepe, and named the remains of the walls found there as serfs. During archaeological research, household, and household utensils of the Middle and Late Bronze Age were also discovered. The settlement was surrounded by fortress walls and protected from three sides by a moat with water. Thus, initially this settlement played the role of a city - a fortress. On the territory of Barda, all conditions were created for organizing defense and development - an abundance of water resources, clay, metal, a stone quarry and other wealth (Mammadov, 2009, p. 6-7).

It is also necessary to take into account the fact that Garabagh is the land of mounds. Some of these kurgans, called "Tsarsky kurgan" and others, give grounds to assert that in the middle of the 2nd millennium BC. early

cities, urban structures were created in Garabagh. In the III-II millennium BC. the tribes of Aratta, Lullubi, Su and Turukk lived in South Azerbaijan, the Nakhch tribes lived in Nakhchivan, and the Gargars lived in Garabagh. Creation of state structures in South Azerbaijan (in III-II millennium BC), in North Azerbaijan. The center of one of the creations of such associations made Barda inevitable.

The archaeological revealed fortress walls of the suburb of Barda are identical with Uzerliktepe, which determines the basis of the early urban culture in Garabagh during the Bronze Age. On the other hand, the culture of painted ceramics, characteristic of the urban culture of Azerbaijan in the Middle Bronze Age, is known in Uzerliktepe and in a number of other early urban centers of Garabagh. According to the researcher of urban culture in the Bronze Age V. Aliyev, painted ceramics of the Middle Bronze Age is one of the indicators of early urban culture. Such centers of culture with characteristic painted ceramics were created at that time in Nakhchivan, Urmia and Garabagh. Barda had every opportunity to create an early urban culture. Even in the Paleolithic, the population here (Azykh, Taghlar, Zar), the presence of such rich ore deposits (Janyatag, Gulyatag, etc.), forests, water sources, clay, a favorable climate - created conditions for ancient people (Azykh, Taghlar, Zar) (Mammadov, 2011, p. 197-198; Nuriyev, & Babayev, 2001).

The seal-bead archaeologically revealed in the mound No. 11 in Khojaly, named after the ruler of Assyria Adadnirar, is evidence that the early urban centers of Ancient Garabagh had economic and cultural ties with the countries of the Middle East. Barda's location at the junction of trade routes greatly increased her role in these ties. Archaeological research shows that in the Early Bronze Age in Garabagh, the separation of agriculture from cattle breeding led to the settlement of farmers in the plains, and pastoralists in the mountainous zone. During the Middle Bronze Age, with the separation of handicrafts from agriculture and cattle breeding, early urban types were created on the territory. At the beginning of the 1st millennium BC the main center of this culture was the ancient city of Barda (Mammadov, 2014).

Systematic archaeological research on the territory of the city of Barda was started in 1984 and is currently being continued by the Barda archaeological expedition led by A. Mammadov. The results of archaeological research show that Barda, in the early iron period, entered the arena as a city, and in the ancient period and in the early Middle Ages, developing as a center of trade, crafts and culture, was able to raise its development to the highest level. Archaeological research proves that in the ancient period, the city called by the Arab authors Barda, and N. Ganjavi - Harum, is located in the same territory where the monuments of Balatepe and Shortepe are located (the territory of the present village of Shatyrlı); during the early Middle Ages, when the city was the capital, its

walls, located near the Barda mausoleum, extended to Torpaggala; and that in 944, due to the invasion of the slavs, the city was resettled from this territory.

But the modern archaeological excavations show that people lived in Barda continuously after this process. A. M. Mammadov led archaeological excavations in 2008-2021 years in Shortepe and unearthed important facts about city life of ancient Barda (Mammadov, 2008, p. 97; Mammadov, 2011, p. 199). The settlement of Shortepe is located 3 km east of the village. Shatyrlı and 7 km north-west of the famous medieval town of Barda. Shortepe is located in an elevated part of the Karabakh plain with favorable geographic conditions, which led to the formation and development of an urban-type settlement here already at the end of the 2nd and the beginning of the 1st millennium BC. From the second half of the 1st millennium BC the settlement of Shortepe became one of the trade and craft centers of the region. The area of the settlement is more than 4 hectares. It is surrounded by a double row of fortifications. The internal fortifications represent an earthen rampart 3-4 m high, erected along the edges of the hill. The base of the rampart is made of cobblestones; on the north-western side there is a gate opening 6 m wide. A little further south, right at the foot of the hill, a powerful source of fresh water gushes out of the rock. In a short time, this water can fill a ditch 25 m wide and 4 m deep, dug from the outer side of the hill.

The presence of a double row of fortifications is characteristic of ancient and medieval town planning in many countries of the world. A handicraft quarter was located on the slopes of the hill behind the rampart of the settlement. In the southeastern part of it, a pottery kiln, a stone mold (matrix) for casting metal decorations and other materials were discovered. The aforementioned mold for casting jewelry deserves special attention. The mold is made of black-polished cobblestone 8 mm thick, it is rectangular, with cut corners, its dimensions are 12.5 mm x 6.5 mm. On its surface are engraved images of two ornaments (pendants). The first of them is a triangular figure in outline with a truncated top topped with a ring top. The base of the triangle is jagged (5 teeth in total, pointing downwards). The inner plane of the triangle is divided by vertical (parallel to the sides of the triangle) and horizontal lines into a series of planes filled with ornament in the form of lines broken at an acute angle and punches with a convex point (circular ornament), the latter are arranged in three rows in four, three and two punches. The length of the image is 7.5 cm., the maximum width is 4.5 cm. The second image is located under the first; it is a ring with a diameter of 2.7 cm., crowned on the outside with pyramids of three round holes. The motif with grains collected in a miniature pyramid (bunch) is characteristic in general for the Albanian jewelry art. We also note the funnel-shaped channels, coming from the edges of the form to the images and apparently serving for pouring the metal. In the diagonally opposite corners, small holes with a diameter of 0.5 cm have been preserved. The shape

(matrix) described by us is a rare and extremely important find that allows us to speak of the local production of two types of jewelry.

Obviously, even long before Barda became the capital of Albania (5th century AD), it was a large trade and craft center of the state, where goldsmiths and other craftsmen were concentrated. A large number of monuments of material culture were recorded on the surface of the settlement - stone grain grinders, fragments of ceramics, jewelry, bronze arrowheads of the Scythian type. Pottery is represented by fragments of bowls made of well-soaked clay. Some of them are covered with red paint. Particular attention is drawn to a small fragment of the edge of the hemispherical profile of the bowl. The outward convex rim is slightly bent inward.

On the outside, at the edge under the rim, the bowl was decorated with an ornament of repeating, slightly elongated hemispheroids (stem) characteristic of the Hellenistic period. Below was a relief image of a girl playing the harp. The girl is depicted standing (the image of the legs has not been preserved), conventionally interpreted hips and waist. The head is turned towards the viewer, the hair is matched, and the graceful oval of the face is clearly given. With her left hand, the girl holds the harp, and with her right hand she plays the strings. The bowl with this image is most likely the work of local Albanian craftsmen, although it is possible that it came to Barda as a result of trade and economic contacts with the Hellenistic world.

Among the interesting finds is a small agate balsamarium, close in shape to a cylinder. The lower part of the body of the vessel is slightly widened. Two small horizontal protrusions have been preserved at the upper opening. The surface of the vessel is ornamented with alternating white and yellow vertical wavy lines. The height of the vessel is about 21 cm, the maximum width is 7 cm, the diameter of the hole is 3.2 cm. Four pitcher burials were cleared at the southern outskirts of the settlement. The deceased was inside the burial pouch in a crouched position, the coffins were oriented mainly towards the southeast or northeast. Significant grave goods have been identified and studied. Pottery is mainly represented by small pots and bowls. Pots with a rounded body and a low neck, crowned with a thinned or thickened rim.

The narrow neck expands upwards in a tube-like manner. Bowls are generally hemispherical or flattened with a rim bent inward. Numerous beads of semi-precious stones, biconical, spherical, spherical and cylindrical, were found in the burials. In terms of the quantity and richness of the accompanying implements, female burial No. 2 stands out sharply. In this burial, a pair of cast gold earrings were found with removable fasteners 1.35 cm long, attached with a dowel to one of the edges. The size of the cross-section of the earrings, which is hollow inside the body, was 0.6 cm, the inner diameter was 1 cm, and the outer diameter was 1.9 cm. The surface of the product was not ornamented.

Of particular interest are rings made of iron, bronze and silver, only 9 items. On the shield of two of them, images of a running gazelle and a bird have been preserved. We also note the finding in the burial of three silver bracelets, several bronze pendants and more than 200 pieces of various beads. Three Roman coins found in the burial are of particular value: a republican silver denarius, beaten in the name of Mark Antony in the 30s BC. and two silver denary of Emperor Augustus, minted in the 20s BC, allowing to specify the dating of the studied jug burials. In the described burial, a fragment of a bas-relief image of a woman's head was found, slightly turned to the right. The graceful oval of the character's face is framed with neatly styled hair, a little higher than the head is covered with a cover fabric that falls over the shoulders. The face shows an almond-shaped section of the eyes, eyebrows, nose and lips, emphasized by convex lines.

Materials similar to those found in jug burials are known from the excavations of the ancient cities of Greece and the Northern Black Sea region, including Olvia. They testify to the wide cultural and economic contacts that existed between the Caucasian Albania and the Hellenistic world. At the southern outskirts of the settlement, at the edge of the ditch, two stone women were found, carved from limestone. The stone statue of a man attracts attention. The height of the statue is 2.15 m., the width and thickness of the upper part within the limits of 60 cm., towards the bottom it becomes somewhat thinner (thickness up to 30 cm). The surface of the statue is divided by two horizontal notched lines, 9 cm wide, into three uneven parts. The face with an arcuate mark (instead of the mouth) in the center is interpreted very conditionally, the arms of the sculpture are pressed to the chest and raised up, the legs are not highlighted (Osmanov, 1985, p. 60).

Concerning the problem of identifying ethnic attribution and the chronological framework of making the sculpture, we note that it is undoubtedly connected with the culture of the Turkic tribal ancient Azerbaijan and, on the basis of the accompanying ceramic material, dates back to the 3rd-7th centuries AD. Thus, preliminary archaeological research at the settlement and necropolis of Shortepe made it possible to establish the presence here of a large economic, political and cultural center of Caucasian Albania of ancient and early medieval times, which, with a high degree of probability, can be identified with the ancient city of Barda, which existed long before he became the capital of the state (Mammadov, 2008, p. 98; Mammadov, 2011, p. 200).

Conclusion. Historical information and archaeological research give grounds to assert that Barda as a city was formed at the beginning of the 1st millennium BC. After the collapse of the Achaemenid Empire in 330 BC. and the empire of Alexander the Great in 323 BC, was turned into one of the political and economic centers of Caucasian Albania. During the period of the Sassanian and Arab conquests, it gained independence. Considering

all this, it can be assumed that the city had an age of - 3000 years of history and was the capital for 500 years. Perhaps, in the future, archaeological research on the territory of Barda will reveal the more ancient history of the city.

It was prepared 3D (three dimension) format plan of Shortepe fortification and citadel by us. As a result of the archaeological excavations we can give a scientific information about the archaeological layers of Shortepe: 1) VII-VI centuries B.C. (Scythian period); 2) V-IV centuries B.C.; 3) III-I centuries B.C. (Hellenistic period); 4) I-III centuries AD; 5) IV-V centuries AD. There were lived scythians, saks, albanians, gargars and anariaks. According to Strabo, that Anariaka and Ayniana cities were situated in Uti province of Caucasian Albania [Strabo, /tr. Mishenka, 1879]. In our opinion, Anariaka was Shortepe which scythians and albanians-gargars with anariaks lived together.

The second capital of Caucasian Albania Barda (Partav) has become one of the most important political and economic centers. Barda was the center of Uti province of Albania and also capital and religious center of Caucasian Albania in Early Medieval period [Kalankatuklu, /tr. Bunyadov, 2006]. Barda located on international trade routes from the Black Sea to the Caspian Sea, from Volga and the North Caucasus to the different parts of the Caliphate. As we mentioned Shortepe archaeological complex is a place where ancient Barda was situated and Shortepe is important historical and archaeological point of view. To study of the monument gave number of important innovations by archaeological point of view. In this regard, Shortepe has a scientific importance and unique for antiquity of the right-side provinces of Caucasian Albania.



Figure 1. Archaeological excavations in Balatepe (2011)



Figure 2. Archaeological excavations in Balatepe (2010)



Figure 3. Archaeological excavations in Balatepe (2012)



Figure 4. Archaeological excavations in Shortepe (2014)



Figure 5. Archaeological excavations in Shortepe (2015)



Figure 6. Archaeological excavations in Shortepe (2015)

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