

Historical-Chronological Evaluation of Archeological Materials of Nakhchivan's Ancient Findings

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Abstract

Favorable natural-geographical conditions of the territory of Nakhchivan made it possible for people to settle here since ancient times. Archaeological monuments occupy an important place in the study of the ancient history of Nakhchivan. These monuments have attracted the attention of researchers since the 70s of the XIX century. During that period, many archaeological monuments were discovered in Nakhchivan. After Azerbaijan gained its independence, a lot of work has been done in the field of research, registration and protection of our monuments. The study of historical and cultural monuments shows that the territory of the Nakhchivan Autonomous Republic has been inhabited since the ancient Stone Age. Nakhchivan's rich raw material reserves and favorable historical-geographical position have led to the emergence and development of ancient cultures here. The cultures of Nakhchivan, distinguished by their unique characteristics, also had a certain influence on the neighboring countries of the South Caucasus and the East. Research shows that the tribes that came to Azerbaijan through the North Caucasus at the beginning of our era settled in the territory of Nakhchivan. A comparative analysis of the data of written sources with archeological finds allows us to say that one of the tribes that settled early in the territory of Nakhchivan was the Pechenegs. Based on the analysis of archaeological materials and the analysis of written sources, we can say that during the 1st-3rd centuries, Turkic-speaking tribes united with local Etiuni and Kangar people, Turkic-speaking peoples dominated the territory of Azerbaijan, and had the power to influence political events in the South Caucasus and the Middle East. This influence is reflected in the dialects of the languages of the neighboring Armenians and Georgians in written sources. During the research, materials on the history of Nakhchivan were examined, historical sources were compared, analysis and synthesis, induction and deduction methods were used.

Keywords: Azerbaijan, Nakhchivan, North Caucasus, Antiquity, Turkic-speaking tribes

Історико-хронологічна оцінка археологічних матеріалів стародавніх знахідок Нахчіваня

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Анотація

Сприятливі природно-географічні умови території Нахчівані давали можливість людям селитися тут з давніх часів. Археологічні пам'ятники займають важливе місце у вивченні давньої історії Нахчіваню. Ці пам'ятники привертають увагу дослідників ще з 70-х років XIX століття. У той період в Нахчівані було виявлено багато археологічних пам'яток. Після здобуття Азербайджаном незалежності була проведена велика робота в галузі досліджень, реєстрації та охорони наших пам'яток. Вивчення пам'яток історії та культури показує, що територія Нахчіванської автономної республіки була заселена ще з часів стародавнього кам'яного віку. Багаті сировинні запаси Нахчівані і вигідне історико-географічне положення привели до виникнення і розвитку тут древніх культур. Культури Нахчіваню, що відрізняються своїми унікальними характеристиками, також зробили певний вплив на сусідні країни Південного Кавказу і Сходу. Дослідження показують, що племена, які прийшли в Азербайджан через Північний Кавказ на початку нашої ери, розселилися на території Нахчівані.

Порівняльний аналіз даних письмових джерел з археологічними знахідками дозволяє говорити про те, що одним з племен, які рано розселилися на території Нахчіваню, були печеніги. Виходячи з аналізу археологічних матеріалів і аналізу писемних джерел, можна сказати, що протягом 1-3 століть тюркомовні племена об'єдналися з місцевими етнічними і кангарами та на території Азербайджану панували тюркомовні народи, які мали владу впливати на політичні події на Південному Кавказі і Близькому Сході. Цей вплив відображено в діалектах мов сусідніх вірмен і грузин в письмових джерелах. В ході досліджень були розглянуті матеріали з історії Нахчіваня, порівнювалися історичні джерела, використовувалися методи аналізу і синтезу, індукції і дедукції.

Ключові слова: Азербайджан, Нахчівань, Північний Кавказ, античність, тюркомовні племена

Introduction.

The material and culture samples found in the ancient archaeological monuments of Nakhchivan are of great importance for the study of the ancient history of Azerbaijan. The discovered material-cultural examples show that the ancient culture of Nakhchivan developed in the conditions of mutual relations with the countries of the Middle East and the Roman-Hellenic world. Archaeological studies and information from written sources show that there were different types of settlements and cities formed in Nakhchivan in ancient times. However, the geographical position of Nakhchivan shows that the population used settlements with natural protection, as in ancient times.

Discussion.

The material and culture samples found in the ancient archaeological monuments of Nakhchivan are of great importance for the study of the ancient history of Azerbaijan. The discovered material-cultural examples show that the ancient culture of Nakhchivan developed in the conditions of mutual relations with the countries of the Middle East and the Roman-Hellenic world. Archaeological studies and information from written sources show that there were different types of settlements and cities were formed in Nakhchivan in ancient times. However, the geographical position of Nakhchivan shows that the population used settlements with natural protection, as in ancient times.

A silver drachma belonging to Alexander the Great discovered in the Nakhchivan necropolis and a copper coin belonging to the Arshaki ruler Gotarza I from the Agbulag necropolis indicate that the culture of the cube graves existed in Nakhchivan in the 4th-1st centuries BC. This confirms the opinion of Ilyas Babayev, researcher of Antiquity, about the ancient history of Kuban graves culture in Azerbaijan. (Babayev, & Kazyev, 1971, p. 15).

Three-pointed arrowheads discovered from Beyukduz Necropolis I, Beyukduz Necropolis II and Khornu Necropolis, various grave goods of Beyukduz Necropolis I, especially cubic clay vessels, altar, cosmetic items, and lamps are considered characteristic of the Sarmatian-Alan tribes, which is one of the facts showing that the tribes living in the north invaded Nakhchivan from the northern regions (Aliyev, 1976, p. 187). According to the opinion of I. H. Aliyev and V. H. Aliyev, the archaeological materials of Beukduz necropolis I cannot be attributed to before the 1st century or after the 2nd-3rd centuries. (Aliyev, 1976, p. 187).

Written sources show that at the beginning of our era, the Masagets, Sarmatians and Alans marched into the territory of Azerbaijan. (History of Azerbaijan, v 2, 2007, p. 21). Archeological materials also confirm that the Sarmat-Alan tribes entered Azerbaijan, including Nakhchivan. The archeological materials of Beyukduz necropolis I were closed by the researchers with the Sarmatian-Alan marches. I. Aliyev and V. Aliyev, who

studied the materials of Buyukduz necropolis I, noted that the archaeological materials found in these graves are typical for Sarmatians. (Aliyev, 1976, p. 183).

In the 1st century of our era, the Alans captured a part of Cambisena in Azerbaijan. Catacomb-type graves distinguished by the deformed skull structure in Mingachevir, according to the researchers, were related to the Alans. (Aliyev, 1976, p. 187). A little before that, the Massaget-alans established the kingdom of Maskut by strengthening themselves along the Caspian coast of Dagestan and Azerbaijan. In the third quarter of the 1st century, the Sarmatians entered the territory of Atropatena. In addition to written sources, the materials of the Daylaman necropolis also show this. (Aliyev, 1976, p. 187). The relationship between the materials of the Daylaman necropolis and the Beyukduz I necropolis is confirmed by the similarity of the archaeological materials.

According to the information provided by one of the ancient authors, Josephus Flavin, in the third quarter of the 1st century, the Alans, who were allied with the king of Iberia, passed through the Daryal Pass and the lands of Kartli, unexpectedly raided the land of Midia-Atropatena, which was densely populated and rich in livestock, and plundered the country. (Aliyev, 1976, p. 186).

At the beginning of our era, during the march of the Sarmatian-Alan tribes to Atropatena, they plundered the countries of the South Caucasus and returned with great booty. However, studies show that these tribes are massaget-alan in historical literature (Aliyev, 1976, p. 184) and was also mentioned under the name of Massaget-Sarmatian tribes. (Azerbaijan history, v 2, 2007, p. 329)

Based on the research, the researchers believe that the Beyukduz I necropolis was associated with the tribes allied to the Sarmatians. Because the stone box graves found in Beyukduz necropolis I and other places of Nakhchivan are not typical for those who bought them (Aliyev, 1976, p. 189). Thus, the tribes of the researched sources formed an alliance with other people's living in the North Caucasus and used them during the attack on the South Caucasus. It should be noted that these mountain tribes are mentioned in Georgian sources with the names Pachanik [Pecheneg], Chig, Durzuk. (Aliyev, 1976, p. 186). During the research carried out by V. B. Bakhshaliyev, grave monuments contemporaneous with Beyukduz necropolis I and similar were also discovered in Shahbuz and Julfa regions. Among them, the materials of the Khornu necropolis near the village of Goynuk attract special attention. Our linguist researchers believe that Bichenak oikonym was related to the Pecheneg tribes. (Bağırov, 2008, pp.112-113).

In general, it is possible to see that among the tribes that attacked Midia-Atropatena territory from the North Caucasus during this period, there were also many Turkish tribes. Information about the presence of Turks (Khazar, Shabir, Onogur, etc.) on the shores of the Northern Black Sea and in the northern regions of the Caspian Sea in the

II century was given in written sources, including the works of Claudius Ptolemy. Although Moisey Khorensky gave information about the settlement of the Khazars through Chora in 193-213, some researchers called it an anachronism and indicated that these events took place in the IV century. (Artamanov, 1962, p. 116; Sumbatzade, 1990, p. 77). Georgian researcher V. N. Gabiashvili (1971, p. 28) shows that in ancient Georgian sources, Turkic peoples are mentioned in connection with the events of IV-III centuries BC. These sources show that Alexander the Great met the Bunturks during his march to the South Caucasus. Some researchers indicate that Kangarli tribes settled in Nakhchivan from the 1st century (Kangarli, 2005, p. 96). Many place names in Midiya-Atropatena area, especially Kingarakku, Kingibira, Kingikangi and others, are probably related to these tribes (Seyidov, & Bakhshaliyev, 1995, p. 42). B. Serebrennikov, based on his research, writes that the marches of the Huns to the south, including to Azerbaijan, can be attributed to the III century (Serebrennikov, 1957, pp. 38-43).

One of the ancient tribes living in Nakhchivan in ancient times were Kangars. It is interesting that the sources mention that the Kangar people are a branch of the Bassine tribe. The word «basine» was also used in Turkic languages to mean commander and passed from them to European peoples, or rather to the Greeks. As it is known, Greek rulers bore the title basileus. According to M. I. Artamanov, the original name of the Pechenegs living in Southeast Europe was Kangar. Kangarli or Kangar place names were found in different regions of Azerbaijan, Iran, Turkey, and present-day Armenia. The name of Pasins near Erzurum in Turkey is also related to these tribes. As it is known, the Gulf of Iran has been known by different names in history, one of which was the Gulf of Kangar. (Bakhshaliyev, 2023, pp. 7-8).

The ancient Sumerian state formed in Mesopotamia was called Kiengira in written sources. An inscription from the end of the 3rd millennium BC says: "Enlil ordered Utuhegal to exterminate Gutikum..., the poisonous snake of the mountains, the enemy of the gods, the one who took the statehood of KI.EN.QIRA [Sumeria] to the mountains, who filled the KI.EN.QI.RA with enmity...." (Qashqay 2006, p. 11). As it is known, although it was proposed by a group of researchers that the Sumerians were Turkic-speaking, the scientific facts were considered insufficient due to political reasons. However, there is no doubt that Turkic-speaking tribes live in Sumer. (Bakhshaliyev, 2023, p. 7).

In ancient times, settlement of Turkic tribes continued in Nakhchivan. Huns were one of the tribes that passed through the North Caucasus and settled in Azerbaijan and Nakhchivan during this period. The settlement of these tribes in the North Caucasus is attributed by researchers to the II century (Jumbatzade, 1990, p. 79). The Garkhun-Gara Hun toponym existing in Sharur region (Bagirov 2010, p. 84) is one of the facts confirming that these tribes settled in Nakhchivan.

In his book "Ethnogenesis of the Turks", the researcher E. Yermeyev noted that in the III-IV centuries, the Turkic tribes were numerous and constant neighbors of the peoples of Asia Minor, the Caucasus and the Balkans (Eremeev, 1971, p. 53). A.P. Novoseltsev noted that the Hun Turks spread in the South Caucasus in the first half of the first millennium (Novoseltsev, 1972, p. 56). According to Artamanov, in the IV century, perhaps a little earlier, the Huns settled in the Caspian steppes (Artamanov 1962, p. 53).

Bekduz tribes were one of the tribes living in Nakhchivan in ancient times. These tribes settled in the place of residence near the current village of Buyuk-duz [Bakhshaliyev 2008, p. 201]. Information about this tribe was given in the works of medieval authors M. Kashgari, Rashiduddin, Abulgazi Bahadir Khan and in the epic "Kitabi-Dada Gorgud". The name of this tribe is also mentioned in a number of Arabic and Persian sources. In the above-mentioned sources, the name of this tribe is mentioned as "Bugdur", "Bekduz", "Bukduz", "Bekduz", "Boyukduz". (Bakhshaliyev, 2008, p. 201; Bagirov 2010, p. 131). The Beyukduz tribes are one of the twenty-four Oghuz tribes remembered in the Middle Ages. This tribe has its own stamp and bird. The stamp consists of rectangular images with a diagonal line drawn inside. The bird of the Beyukduz tribe was a falcon. According to Abulgazi Bahadir Khan, "Bugduz" means to serve. Bugduz was mentioned as the sixth son of Oghuz Khan in the book "Genealogy of Turkmens" by Abulgazi Bahadir Khan.

Studies show that during the 1st-3rd centuries, Turkic-speaking peoples dominated the territory of Azerbaijan and were involved in the political events not only here, but in the entire South Caucasus and the Middle East. Bakhshaliyev, 2013, pp.144-146). During the period when Christianity spread, Turkic Kipchaks, Sabirs, and Onogurs accepted Christianity. The role played by the Turkic peoples in the South Caucasus during this period is also confirmed by the Turkic words that remain in the Armenian and Georgian sources. Dr. Mordman, who paid attention to this issue for the first time, noted that although the Armenians are among the Indo-European peoples, their language was greatly influenced by the Turkish language. He notes that when I say these words, I am not referring to the Ottoman influence, but to the Turkish words used in the written language in the 4th, 5th, and 7th centuries, when nobody knew anything about the Seljuks and the Ottomans. (Voroshil, 1984, p. 140; Sumbatzade, 1990, p. 88). B. Serebrennikov, based on his research, writes that the campaigns of the Huns to the south, including to Azerbaijan, can be attributed to the III century at most. (Serebrennikov, 1957, pp. 38-43).

During this period, the existence of various tribes, including Utik, in Nakhchivan is confirmed by archaeological facts (Bakhshaliyev, 2012, pp. 12-15). In Urartu inscriptions, Utik people is mentioned as etiuni. There is no doubt that the Utikk people live in

Nakhchivan and north of it. The inscription of Argishti II, ruler of Urartu, discovered near Sisian, says: "The king of the country of Etiuhi came to me.... and gave me the tribute of his country..." (Qaşqay, 2006, p. 118) The text of the inscription indicates that the Etiuni tribal union was located near Nakhchivan and confirms that this confederation covered a large area. The Utik tribe living in Azerbaijan is reported in the works of ancient authors. According to the information given by those authors, the Utik people lived along the Araz River in the neighborhood of the Mugs, on the border of Atropatene. (Aliyev, 1989, p. 8). According to the researcher Igrar Aliyev, the Utikk people belonged to the same tribe as the Utikk people living in the Otena province of Caucasian Albania. (Aliyev, 1989, p. 8) Information from historical sources shows that Gaius Caesar invaded Armenia in 1 BC and subjected this country to the rule of Atropatena. In the 2nd year of our era, the rebellion of the Armenians against Ariobarzan, incited by the Parthians, caused the Roman commander to march to Armenia for the second time. As a result, the Armenians were defeated and Atropatene ruler Ariobarzan regained the province of Albaka, which caused discord between the two countries. (Aliyev, 1989, p. 102).

Research shows that this province is located east of the Ağrı mountain, and its population consists mainly of mars. (Aliyev, 1989, p. 102). Descendants of Ajdahaka from the Murasan dynasty lived in Albaka (Aliyev, 1989, pp. 102-103). According to sources from the 1st century BC to the 2nd century AD, the ruler of Nakhchivan was a descendant of Ajdahaka of the Murasan tribe. It should be noted that the mountain named Ajdahan still remains in the territory of Saderak district. Undoubtedly, this mountain is connected with the name of Ajdahaka tribe. Based on this, we can say that Nakhchivan was part of Albaka province at that time. Argam, a general from this generation, helped both sides in the struggle for the throne in the territory of present-day Armenia and weakened them. (Mammadova, 1993, p. 100). According to the

sources, the rhapsods [traveling singers] in Gokhtan used to glorify Agram in their songs. (Mammadova, 1993, p. 101). Based on archaeological finds and information from written sources, we can say that at the end of the Antiquity period, Mars, Utikk people, Pecheneks, Chovdeys and other tribes settled in the population of Nakhchivan. They were Turkic-speaking by origin. (Mammadov, 2006, p. 43-79)

Conclusions.

The multi-layered Neolithic, Eneolithic, and Bronze Age monuments located in Nakhchivan allowed us to follow different stages of historical development in sequence. The study of these monuments, which are distinguished by their unique stratigraphic structure, made it possible to fill certain gaps in the history of not only Nakhchivan, but also the entire South Caucasus and the Middle East, and made it possible to study the Stone, Copper, and Bronze Ages. The study of Neolithic and Eneolithic monuments shows that as early as B.C. In the 7th-6th millennia, the tribes living in Nakhchivan dominated a large area bordered by the Goycha basin, the Urmia basin and the Zangezur mountains, and influenced the ethno-cultural processes taking place here. During the Early and Middle Bronze Age, Nakhchivan was the center of the Kura-Araz culture and the Painted ware culture, which covered a large part of the Middle East and the South Caucasus.

Starting from the Middle Bronze Age, city-states were formed in Nakhchivan, and these traditions of statehood continued in later periods. Castles, memorials, public and political buildings belonging to different eras were built in Nakhchivan, historically the cradle of ancient cultures. Very few of these monuments have survived to this day. The research and study of these monuments gives us an idea of the ancient and magnificent life path of our great ancestors, tells us about the ruthlessness of enemy attacks and the heroic history of our people. Studying, protecting, and promoting these monuments is the duty of every citizen of Azerbaijan.

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