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SOCIAL AND PUBLIC LIFE IN THE ANCIENT PERIOD: ON THE BASIS OF ARCHAEOLOGICAL MATERIALS OF AZERBAIJAN AND MANGYSLAK PROVINCE OF KAZAKHISTAN

At all stages of history economical changes in human life have influenced their material and spiritual cultures and have defined the social and administrative structure of societies. In some cases, the structure of settlements in certain areas does not enable fully determine social and public relations. People live in the wilderness is mainly engaged in nomadic cattle-breeding and, therefore, lightweight structures houses take a major place in their construction culture. In this case, graves and burial traditions play a decisive role in determining the social and public structure of ancient communities.

Different grave monuments and funeral ceremonies existed in Kazakhstan and Azerbaijan in different periods of history. The oldest grave monuments in the territory of Azerbaijan belong to the Mesolithic period and were studied in Gobustan (6, 23). In the Chaltolithic era interesting changes have taken place in burial ceremonies. All graves are located within the dwellings regardless of their types. All of the graves located within or around circular houses in Kultapa I settlement in Nakhchivan (10, 39-52). It is interesting that, in spite of the burial procession carried out inside the home related to belief in the hereafter, in 31 graves from 85 grave are found in some or other objects, and in most cases decorative items (10, 51). Skeletons in some graves are painted red in Kultepe. In some cases, there are different animal remains in the graves. Research on the graves does not allow the determination of the social position of the buried people. Only in some cases, who died at the young age flat stone or pottery was placed under the skull. Interestingly, this custom remains today in some regions (10, 52).

Another burial tradition of the Chalcolithic age is burial of the dead in pottery. However, these graves are also located within the dwellings. It is very interesting to find 3 axes inside the jar grave in Ovchulartepe settlement in Nakhchivan. Because the buried dead is a child, and putting the very valuable and rare axes for the time near the deceased informs about his dominant position in society. Existence of this tradition in the late Chalcolithic age is one of the facts confirming the existence of stratification among early farming tribes (21, 71). The tradition of burial in pottery has observed in an ancient settlement Leylatepe, studied in Garabagh region (11, 17-18).

From the beginning of the Bronze Age, major changes are noticeable not only in graves, but also in burial ceremonies. First of all, it is worth mention

that the graves begin to locate away settlements, and simple land graves, stone boxes, kurgans, catacombs had occurred.

The emergence of kurgans with different grave equipment is an indicator of the existence of social and social differences in society. The structure of the kurgans imitates the shape of the houses of the period or forms of nomad-tent of the nomadic cattle-breeder tribes. The edges of all of them are surrounded with stone - cromleh. Depending on the region, there are differences in the structure of kurgans. Absheron and Nakhchivan have not been laid for the first Bronze Age mounds. The foundation had not been dug for Absheron and Nakhchivan kurgans which dated to the Early Bronze Age (1, 34-36). The stone layers on the surface of the ground accumulate on the top and form a circle - a grave. The burial cameras in the center are round or quadrangle. It is interesting that the analogs of the investigated kurgans in Absheron do not encounter in the territory of Azerbaijan. However, such buildings in Mangyshlak province of Kazakhstan are quite sufficient. Only there is one difference, their central part - the top of the camera is covered in dome shape. The construction of this type of grave or temple is a form of repetition of the Kazakhs nomadic tent. It should be noted that today, although the burial of the Kazakhs is appropriate for Islam, it is widely practiced that the middle part of the graves is established as kurgan (16, 102-140).

Burial traditions in Absheron and Nakhchivan kurgans are different. Thus, in some Absheron kurgans skeleton is not encountered, but there is not any skeleton in none of the Early Bronze Age kurgans investigated in the Sharur region of Nakhchivan. Interestingly, regardless of the period no human skeleton is encountered kurgans in Sharur plain. The views on this burial tradition are quite different. In Garamurad 5, Jannath fortress 9 graves which is situated in Dashkesen region of Azerbaijan did not encountered skeletons and researcher explains this case like this: "This grave belongs to strangers and their relatives come and take away the skeleton" (18, 164). These types of graves without skeleton are also found in Georgia and Ukraine (12, p.80). In the Bronze Age graves Strelitsa and Syabrovichi in the Gomel province, Yevlinsky and Radtino graves in the Bryansk region of Ukraine the corpse burned outside and its remains were scattered with ash (12, 370). In the Early Bronze Age kurgan Uzun Rama which situated in Goranboy region of Azerbaijan the burial tradition is completely different. In the burial places were buried at different times and was fired upon after the vaults were full (5, 133).

Shestakovsky structures in Kemerovo region with a "clay head" (maniken) had burned after some period. The memorial buildings of the ancient Turks were burned in the same way. Shestakovsky monument dates to I century BC (13, 84).

The traces of cremation are commonplace in the ancient Turkish monuments (4, 761). According to the fire worship ideology, the body of the deceased was not buried, they put in special "silence castles" and "burial chambers". Each tribal or tribe had its own dead hut (7, 31). In our view, the graves without skeletons in the Nakhchivan relate to the religious ideology of the ancient population, which did not change their burial customs at all stages of the Bronze Age and the beginning of the Iron Age.

It is also worth mention that the construction of kurgan at the territory of Azerbaijan expires in the Iron Age. Different types of graves emerged from the antique age. These are the underground, the stone box, the jar, the catacomb, the wooden graves. However, kurgans continue at subsequent stages in the territory of Kazakhstan, including Mangyshlak. The kurgans found in Kazakhstan attract attention with the richness of the grave equipment and, in particular, the plenty of gold items. In the one hand, this relates to the period of the kurgans, on the other hand this can be explained by the adoption of precious metal deposits in the region. The acquisition of wealthy gold items, which have an elegant design, also suggests that the notion of nomadic is not used correctly in its place.

At the graves of the Kazakh nobility, in the midst of the 18th century, square-shaped sacrificial fences were built, possibly originating from the ancient Turkic fences. In them, as in the medieval ritual buildings, various animals were sacrificed on the day of the commemoration (13, 86).

Establishment of kurgan graves indicates the existence of social stratification within societies and at the same time confirms that these societies have administrative structures. A great deal of workforce and time need to build a kurgan. Nomadic tribes have not enough time to build such graves. For this reason, we think that summer-winter pasture cattle-breeding has taken main place in the economic life of tribes who settle the kurgans. For these tribes, the initial settlements were considered homeland and were buried in their homeland, no matter where they died. Ethnographic observations show that this custom is still protected in Kazakhstan. Each generation has its own necropolis, which it uses in all historical periods (17).

A number of material culture samples can also determine the social and administrative structure of ancient societies. The tokens have found in Makhta I and Chaggalligtepe Early Bronze Age settlements confirm that communities of Kura-Araxes culture had an administrative system in the IV-III millennium BC (2, 34-40). On the other hand, the thickness of the cultural layer in the settlements of this age confirms that people carried sedentary lifestyle. Other findings confirming the existence of social stratification in the Bronze Age in the territory of Azerbaijan are horseshoe-shaped hearths with anthropomorphic ledge and stone sculptures. The horseshoe-shaped hearths are directly related to male symbol. The fact that some devices have anthropomorphic headlines confirms that. These types of hearths are found in the majority of residential areas characterized by Nakhchivan type ceramics (9). Their similarities are found in the Khirbet-kerak materials as well as in the Balkans, and they refer to the same time period (20, 196-217).

The earliest examples of stone sculptures in the territory of Azerbaijan are encountered during the Bronze Age. 3 stone idols found in the Makhta I settlement attract attention according to their sizes and arrangements (3, 52-54). The idols known so far are of small size and made of clay. Another idol dating to the Middle Bronze Age was obtained from Kultepe II. The front of this idol is decorated with geometric patterns. At the later stages of the history, size of the stone idols and their arrangements are changing.

In the Middle Ages, such stone idols were more widespread in Azerbaijan (22, 188). Sculptures belong to the Siberian Turkic-speaking tribes are more interesting according to their structure and design. A great deal of stone idols are also found in the famous Gultekin monument, dating to the VII-VIII centuries (13, 60).

Interesting collections of these stone idols are found in Hakkari province in Turkey (8), near Meshkin in South Azerbaijan (19), and in Altai (13). This type of stone sculptures are found on the territory of Azerbaijan dating to Iron age-early Middle Ages. 13 stellas known from Nakkari dated to the middle of I millennium BC according to the types of weapons on the drawings (8, 501), and the 125 stellas found from Meshkin refer to the second half of the 2nd millennium BC, or the beginning of the 1st millennium (8, p.507). One of the Meshkin stellas described with beard gives an opportunity say that this stella dates to close to scythean period (14, 94). In the Altay, this type of stone sculptures, dates from I century BC to the X century and cover a wide period of history (13). It is interesting that, though these types of stone sculptures are found from different areas and refer to different ages, their arrangement and facial lines often remind each other. This situation confirms that ancient people who live in a large area are morally, ideologically and ethnically close each other. In the mythology of the Turkic-speaking peoples has many examples of stone-throwing. The plot of stone-throwing in the "Dada Gorgud" epic might be an example of this.

One of the interesting findings from Makhta I monument is the small stone ram figurine. Increasing the importance of the figurine is that widespread ram figurines in Turkic world only differ in size. Description about buried is encountered on the surface of the medieval centuries ram-shaped grave figurines. Interestingly, most of the ram-shaped sculptures found on Mangyshlak have a description of sword, dagger, or battle ax. Giving a description of the daggers and battle axes on the stone stellas once again confirms that the ram figures were also a symbol of man.

The analysis of the graves and archaeological materials allows to come to some conclusion. First of all, it should be noted that, graves and burial custom are more permanent and unchangeable indicators, unlike the examples of material culture. The monotony of grave monuments that exist at different times in a large area of Turkic-speaking peoples confirms that people living in these areas are linked to one another. The facial lines on stone stele and other drawings contain the characteristic features of the Turkic peoples, and a wider study of the examples of material culture obtained from Kazakhstan, Azerbaijan and Eastern Anatolia will allow to write the dark pages of the material, spiritual and ethnic history of the peoples inhabiting the vast area.

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Səfər Hüseyn oğlu Aşurov

**QƏDİM DÖVRDƏ SOSIAL VƏ İCTİMAİ HƏYAT:
AZƏRBAYCAN VƏ QAZAXISTANIN MANQİSTAU
VİLAYƏTİNİN ARXEOLÖJİ MATERİALLARI ƏSASINDA**

XÜLASƏ

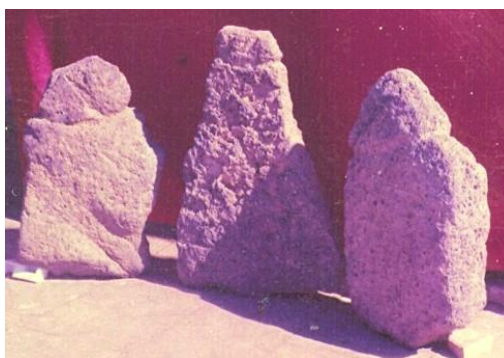
Tarixin bütün mərhələlərində iqtisadi dəyişikliklər insanların maddi və mənəvi mədəniyyətlərinə təsir etmiş və cəmiyyətin sosial və idarəçilik strukturlarını müəyyənləşdirmişdir. Bəzi hallarda, müəyyən ərazilərdə yaşayış məskənlərinin tikinti xüsusiyyətləri sosial və ictimai əlaqələri tam şəkildə müəyyən etməyə imkan vermir. Belə olan hallarda qəbir abidələri və dəfn adətləri qədim cəmiyyətlərdə sosial və ictimai strukturu müəyyənləşdirməkdə həlledici rol oynayır. Məqalədə Azərbaycanın və Qazaxıstanın Manqıstau vilayətinin maddi mədəniyyət nümunələri əsasında qədim dövr cəmiyyətlərinin sosial və ictimai strukturuna nəzər yetirilir.

Сафар Гусейн оглы Ашуров

**СОЦИАЛЬНАЯ И ОБЩЕСТВЕННАЯ ЖИЗНЬ В ДРЕВНОСТИ: НА
ОСНОВЕ АРХЕОЛОГИЧЕСКИХ МАТЕРИАЛОВ АЗЕРБАЙДЖАНА
И МАНГИСТАУСКОЙ ОБЛАСТИ КАЗАХСТАНА**

РЕЗЮМЕ

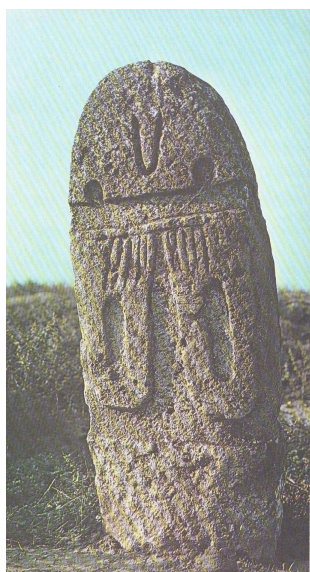
Экономические изменения на всех этапах истории повлияли на материальную и духовную культуру людей и определили социальные и управленческие структуры общества. В некоторых случаях специфика строительства поселений в определенных областях, не позволяет дать полное определение социальных и общественных отношений. В этих случаях погребальные памятники и захоронения играют решающую роль в определении социальной и общественной структуры древних обществ. В статье рассматривается социальная и общественная структура древних обществ, на основе образцов материальной культуры Азербайджана и Мангистауской области Казахстана.



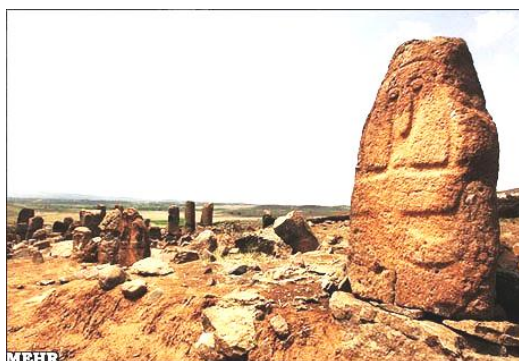
The Early Bronze Age stone sculptures in Makhta (Azerbaijan-Nakchivan)



The Middle Age sculpture in Agdam (Azerbaijan)



The Middle Age sculpture in Shamakhi (Azerbaijan)



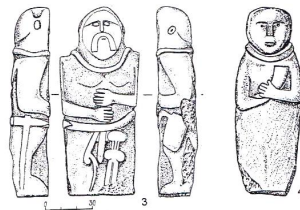
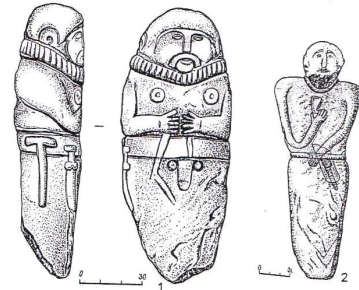
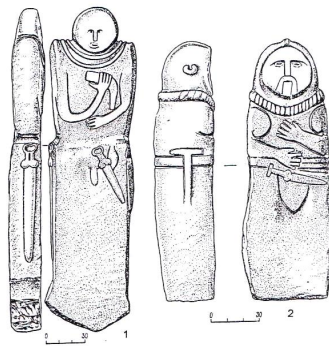
Meskhin stellas in South Azerbaijan



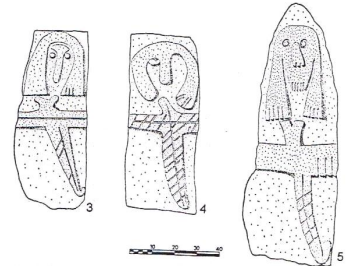
Anatolian stellas



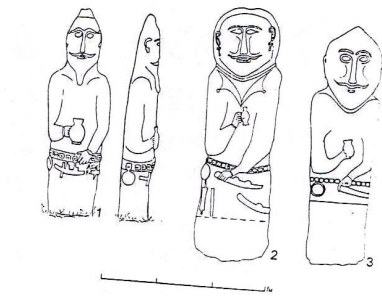
Anatolian stellas



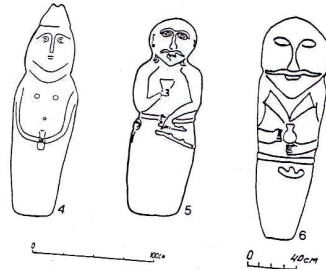
Scythian stellas from the Northern Black Sea shores



1,2 the north shores of the Black Sea
3-5 North-western Iran



The Early Bronze Age ram figurine from Makhta (Azerbaijan-Nakchivan)



Kazakhstan stellas



The Middle Age ram-stone



The Middle Age ram-stone



Kurgan in Absheron (Azerbaijan)



Kurgan in Absheron (Azerbaijan)



The Early Bronze Age kurgan in Nakchivan (Azerbaijan)



The Late Bronze Age kurgan in Nakchivan (Azerbaijan)