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BASGAL STATE HISTORICAL-CULTURAL RESERVE

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The article deals with town-building and architectural heritage of Basgal State historical-cultural reserve. Historical chronology of the reserve area is systematized on the basis of archaeological information by comparing. This historical chronology is divided into periods and it is proved scientifically that there was a settlement of Basgal village since The Bronze age, ancient, Middle and Caucasian Albania ages. It deals with ethnographic architecture and ethno-architecture formed within the explored town-building system. It is touched upon which peculiar features Basgal ethno-architecture has got.

Keywords: town-building, ethno-architecture, ethnographic architecture, architecture, reserve, village

The territory of Basgal State historical-cultural reserve borders almost with executive-geographical territory of Basgal village. So, "Basgal" is announced as State historical-cultural reserve by decision No. 316 dated from 28 July, 1989 of Azerbaijan SSR Council of Ministers [1]. In periodical press the village's name is mentioned as a settlement as when Ismayilli region was established in 1932-1933[1]. **Later the centre of the region is moved to Ismayilli village and village status of Basgal is returned back again** [4].

The division of historical development of Basgal into Ancient, Middle and Caucasian Albania ages reveals that the territory has rich history. According to the historical sources, for a long time the area of the region was a part of Caucasian Albania established at the end of VI century-the beginning of III century BC, but in some historical sources these areas were named as "Girdiman" district that time and at last, also according to historians of Basgal, its existence since IV century shows that the territory of the village was within boundaries of ancient Caucasian Albania [4].

Geographical area of Basgal imagines something about its early times. Location of Basgal on the ancient road connecting Shamakhi and Gabala, richness of its surrounding territory with ancient monuments (Gurduvan, Uzunboy-lar, Nuydi, Lahij, Girlartapa, etc) for 2000-2400

ages, in some areas more ancient, the existence of Khankandi (Ismayilli), Fit and Niyal monuments give opportunity to think about ancient history of Basgal as a settlement [2]. Basgal is well-known by its highly developed traditional art fields and peculiar architecture, naturally, it can't be established suddenly. As a reminder, during explorations carried out by archaeologist Fazil Osmanov in 60-70s in the southern part of Basgal in "Galalar" area it is defined that there are life marks about I-II centuries AD. In this connection, during test excavations carried out on the territory it is supposed that there was settlement in "Galalar" area as a castle or a city about 1800-2000 years ago.

If you pay attention to the explanation of local toponyms in town-building system of Basgal, you feel historical and ethnographic information. So the historians refer the age of the ancient castle situated in the northern ending of the village in "Gala bashi" quarter to the XIV century. Unfortunately, no trace of castle is left in this area as a result of the natural and anthropogenic impacts. Only the tower base can be revealed as a result of archaeological research and excavations.

One more interesting toponym is Basgal quarter "Kharabian" and it is supposed that its history belongs to the Last Bronze Age according to the discovered material residual examples in the process of excavations carried out

during construction and farm works of inhabitants here [4]. Cattle-breeding, especially horse-breeding habits of inhabitants developed in the last Bronze Age. It is known that, horse-breeding spreaded widely in Azerbaijan in Last Bronze Age. Residues of material examples, fossil-animal bones found in the area as a result of the inhabitants of the district were occupied with besides silk kerchief production, horse-breeding, prove once more that Basgal belongs to The Bronze Age.

If you pay attention to the history, geography, onomatology (i.e. toponymy) of Basgal, you can feel its material-spiritual, mysterious richness. There are different onomastic units, that there are a lot of varieties in their explanations. Basgal toponym is one of them. So although "Basgal" toponym seems like simple onomastic unit etymologically, there are different conversion explanations. So, "Basgal" toponym is explained by ethnonym, hydronym, toponym, placename, sometimes religious-mythological meanings in different source. Although these conversion explanations, the "Basgal" toponym is considered as one of the unsolved compound words in terms of onomastic units maturely. But there is an explanation accepted as similar to the basis of this compound placename in general linguistics. Investigators explain this placename as "the crest of the mountainous" and it is said that, it consists of source and crest words in turkish languages. "Balasakh", "bas-makh", "basna" words are used in "stock", "kin", "variety", "type" meanings in dialect of the Azerbaijani language. But "gal/kal/khal" component express "close", "pile", "assemble", "mass" meanings as "kalin" the root of the word in our language since ancient times [3].

Like the history of Basgal, its architecture and town-building are also interesting and its field has not been explored in details up to now.

If we approach town-building of Basgal in terms of folkloristic and ethnographic, we can see a great role of folklore and ethnography here. Verbal branch of folklore of Basgal - funny events, phrases, memorial stories always tries to bring graphic plots and people about a city atmosphere, the opinions and impressions

of the city graphically. These graphical plots try to imagine about Basgal town and town-building meaning. An interesting story learned by heart about "kakki" word has been composed in Basgal ethnos language. So in short the word, "kakki", deal here, is used as equivalent of "peasant" in Basgal dialect, and this expression is concerned to people of surrounding villages of Basgal. If you pay attention, basgalians usually calls people of neighboring settlements as "kakki" (i.e. peasant). Perhaps basgalians want to show that they are townsman by calling others as "kakki". Of course, this attitude is not created of nothing. So Basgal is a town, has city cultural elements and they marked correspondingly in both authors' notes of The Middle Ages and ethnomemories of local inhabitants and formed folkloristic approach to town-building.

The ethnography as social science learned the life and culture of Basgal influences town-building of village differently. When it is told about Basgal ethnography, different folk skill types formed in harmony of life and culture are imagined. Architectural shapes and construction examples made by influence of folk skill explored field of ethnography, formed town-building of village by connecting with some factors with each other. Creation and development of town-building leads to formation of new urbanization conception inside of village and district according to forementioned ethnographic approach. Variety of elements and folk skill must influence sociologically ethnos for creating whole town-building combined this "small sized urbanuses", i.e. "small sized citish elements" with each other created from ethnographic influence in district or village. If we take Basgal village as basis, we can consider workshop of silk conversion and its surrounding life system, silk kerchief manufactories and its surrounding life system, workshops of folk art types as profession of a blacksmith, the profession of a leather-dresser, the profession of a saddle-maker, the profession of a drawer, moulder, etc. and its surrounding life system as "small sized citish elements" for village.

One of the most important part of town-building and culture of Basgal is existence of

street, block squares or centres. One of the most necessary elements is streets, main and only public centre “Bazar meydan” (sometimes local inhabitants call it as hammersmith market square) and streets system joined to this square or connected with each-others in terms of town-building. The development and establishment of such town-building system go back to the earliest times of history. So the ancient caravan way Shamakhi-Gabala road surrounds borders of Basgal village.

In short, we can get to Basgal village after this ancient caravan road. Quarries, camelers-silk conversion workshops and its surrounding district system hadn't formed yet here at that time. These periods showed the earliest times before the Middle Ages. So it is known historically that riverside areas are considered the best places for settlement and living. If we pay attention to this identity, we can see that, Basgal is also located within such a settlement and town-building system. At least there are important evidences in terms of history to come this conclusion. Basgal and its surrounding areas (areas of neighboring village) are rich with historical-archeological material findings. Geological processes always are active at riverside areas. Sometimes the influence of these geological processes manifests itself by natural calamities. Habits of moving away from these areas gradually speed settlement process in areas with riverside and higher mountainous landscape. But such fertile riverside areas for living and settlement still were fit zones till the Middle Age. The main differentiating peculiarities of zones with high mountainous landscape, which are not affected by new selected natural calamities as “overflows”, have advantage in terms of defence, but flat and riverside areas suit for meeting the needs for living and feeding., own habits as appropriation of technological processes, production and use of new instruments by developing of human society help to solve defence system in high landscape mountainous areas. The settlement process in mountainous areas got into secluded living system or settlement system by changing its direction after these processes. Construction of de-

fensive and observation castles was quickened in these areas in the Middle Ages. But you haven't to forget one nuance that, the construction of observation castle was different from the construction of defensive castles. This difference manifests itself more in town-building. So, defensive castle forms the secluded living and town-building system by surrounding just certain area. But the observation castle which were constructed in certain and significant area, forms existing one or some town-building system and defence of living area in terms of town-building.

Such town-building system is met in Basgal, i.e. the settlement was developed within defensive castle, and “Galalar” living area, located in the northern end of the village is obvious case for it. Galabashi living area was also located here according to the known archeological materials. All these areas affirm that the village has got an ancient history. That is these examples concerning both the middle age and the early age inform about glorious history of Basgal. Later these areas wouldn't be as separate living area, but would be in structure of the whole system and Basgal would be called as a name of the village district, then the street in following glorious periods.

Basgal, which is blended with history, took a step to more systematic town-building system in the Middle Age. So the village already began to be formed in social centres and surrounding of the streets connected with it in this period. Later these streets would connect with each other and be small centre in the junction of streets and side-streets or in districts by formation.

Town-building of Basgal coincides with Lahij located within Ismayilli region. It has similarities with Khinalig, Shusha, etc. There are districts as Galabigah, Kalakucha, Daramahalla, Galalar, Demirchibazar, Goshabulag, Kharabian, Galabashi, Baybaghi, Chaygiraghi, etc. in Basgal.

There is mysterious architecture formed within available town-building system of Basgal. Such style peculiar of Basgal architecture formed from unity of two and half type, i.e.

ethnographic architecture and ethno-architecture.

- When it is talked about ethnographic architecture, architecture, formed and spread by the influence of "People art" types formed available ethnography of Basgal.

- When it is talked about ethnoarchitecture, it is meant "Folk architecture" or "empiric architecture" (practical architecture", formed and spreading by dictate of ethnic peculiarities of local ethnos in particular area, i.e. Basgal.

Ethnoarchitecture of Basgal awaking by such style has specific originality.

Ethnoarchitecture formed by dictate of the ethnic peculiarities develops some important peculiarities:

1. Generally directing the heading of the most constructions built in Basgal to the "Qibla" or to the southern direction by influence of Moslem creed;

2. The window opening of the few-storeyed houses built in Basgal were put not facade looking to the street, but facade looking to the backyard by the influence of the existing dogmatic and taboos;

3. Generally the first floor of two-storeyed houses built by the dictate of mental peculiarities is considered for old periods of Basgal inhabitants;

Ethnoarchitecture, constructed and formed according to empiric way or experience, forms some important peculiarities:

1. Use of "katil" constructive element for being of "construction" under the danger of collapse as a result of shaking of activity happened in the area and compensate this destroying force;

2. Construction of the first floor of two-storeyed houses with farm importance;

3. Built of constructions as graded in terms of lack of backyard area and the raised village area.

4. Using of white and grey colour shades of river stone called as "Shirindash" in masonry by formatted in shape of plane four-square for

increasing of visual rhythm or care in facade;

We can come following laconic conclusion after classification of all these peculiar features:

According to existing state plan of Basgal village, it has got peculiar structure. When we look from the top point (bird's-eye view) of Basgal, we can see structural form of the village environment. It must be mentioned that formation happened by evolutionary way. The existing knot mechanisms (narrow crossing streets, sidestreets, yards, peculiar communication of the village-sanitation systems, etc.) reflect the formation.

The role of handicraft is unquestionable in the formation of streets, districts, centres of districts, centre square of Basgal village. Gala-bigag, Demirchibazar are clear examples of it and they are formed and developed absolutely by the influence of handicraft. Another modern and historical example is Chaygiraghi district of Basgal and this district has begun creating after development of silk production absolutely. But probably riverside district was also an ancient living area according to some archeological-ethnographical materials.

Generally, the town-building of an ancient part of Basgal consists of the square in the centre and web streets connecting with it and districts system connecting with these streets. The main connecting knots in this structure are district squares located in the junction of streets and districts, springs and central square of the village "Bazar meydan".

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BASQAL DÖVLƏT TARİX-MƏDƏNİYYƏT QORUĞU**N.A.Zeynalov**

Məqalədə Basqal Dövlət tarix-mədəniyyət qoruğunun şəhərsalma və memarlıq irsindən bəhs edilir. Qoruğun yerləşdiyi ərazinin tarixi xronologiyası arxeoloji məlumatlar əsasında müqayisə edilərək sistemləşdirilir. Bu tarixi xronologiya dövrlərə bölünərək Basqal kəndinin tunc dövrü, antik, orta əsrlər və Qafqaz Albaniyası dövründən bəri mövcud olmuş yaşayış məskəni olması sübut edilir. Tədqiq edilən şəhərsalma sistemi daxilində formalaşan etnoqrafik memarlıqdan və etnomemarlıqdan bəhs edilir. Basqalın etnomemarlığının hansı özünəməxsus xüsusiyyətləri olduğuna toxunulur.

Açar sözlər: şəhərsalma, etnomemarlıq, etnoqrafik memarlıq, memarlıq, qoruq, kənd

ГОСУДАРСТВЕННЫЙ ИСТОРИКО-КУЛЬТУРНЫЙ ЗАПОВЕДНИК БАСГАЛ**Н.А.Зейналов**

В статье описываются градостроительство и архитектурное наследие Государственного историко-культурного заповедника Басгал. На основе археологических данных сравнительно систематизирована хронологическая история территории заповедника, которая разделена на периоды бронзы, древней, средневековой и с периода Кавказской Албании. Доказано существующее поселение. В основе исследуемой градостроительной системы формируются этнографическая архитектура и этноархитектура. Уникальные особенности коснулись этноархитектуры Басгала.

Ключевые слова: градостроительство, этноархитектура, этнографическая архитектура, архитектура, заповедник, село