

Archaeological monuments of Zangazur (Lachin district)

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Abstract

The settlement of people in Lachin district that located in the foothills of the Lesser Caucasus dates back to ancient times. The settlements of the district were built mainly in accordance with tribal relations. The construction of villages in the area was mainly divided into mountainous, foothill, hill-side and plain types according to the relief of the region. On the whole, since Lachin district is located in a mountainous area, the construction of villages here was also different: mainly, the houses in the district were built far apart, mostly scattered; villages with hut dwellings and those with dwellings built compact, closer to each other.

The newly built bines (nomad camps or isolated farmsteads) were named after those who built them first. Although the main occupation of the district population was animal husbandry, they were also engaged in gardening, forestry and beekeeping. Archaeological and ethnographic investigations conducted in the district, clarified that the population were engaged in many handicraft areas (pottery, stone carving, metal working, etc.). At the same time, the settlements, grave monuments, churches and tombs and bridges of the district were comprehensively studied. The district located in a mountainous area, covers one town, one settlement and 125 villages.

Keywords

Lachin district, archaeological monuments, dwelling houses.

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Археологические памятники Зангезура (Лачинский район)

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Аннотация

Расселение людей по территории современного Лачинского района Азербайджана, расположенного в предгорьях Малого Кавказа, восходит к глубокой древности. Основой процесса были в первую очередь родоплеменные отношения. Стро-

ительство поселений проводилась с учетом рельефа местности. В связи с этим можно выделить различные типы поселений: горные, предгорные, склоновые и равнинные. Поскольку Лачинский район расположен в горной местности, поселения возводились компактно и, вероятно, получали свои названия по имени тех, кто их соорудил. Несмотря на то что основным занятием местного населения было животноводство, но они также занимались садоводством – выращиванием дынь, лесным хозяйством и пчеловодством. В результате проведенных на этой территории археологических и этнографических исследований было также выявлено, что население занималось многими видами ремесел – гончарным и камнерезным делом, металлообработкой. Одновременно были всесторонне изучены поселения, надгробные памятники, мосты, церкви и гробницы, расположенные на их территории. Район, расположенный в горной местности, состоит из одного города, одного посёлка и 125 деревень.

Keywords

Лачинский район, археологические памятники, жилые дома.
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Zəngəzurun arxeoloji abidələri (Laçın rayonu)

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Xülasə

Kiçik Qafqazın ədəklərində yerləşən Laçın rayonunda insanların məskunlaşması qədim dövrləri əhatə edir. Rayonun yaşayış yerləri əsasən tayfa-qəbilə münasibətlərinə uyğun olaraq salınırdı. Ərazidə kəndlərin salınması daha çox bölgənin relyefinə uyğun olaraq dağlıq, dağətəyi, yamac və düzənlik tiplərinə bölünürdü. Ümumiliklə isə, Laçın rayonu dağlıq ərazidə olduğundan kəndlər bir-birindən aralı-pərakəndə, koma və bir arada, yığıcam salınırdı. Yeni salınan binələr onları ilk salanların adları ilə adlandırılırdı. Rayon əhalisinin əsas məşğuliyyəti heyvandarlıq təsərrüfatı olsa da, bağçılıq-bostançılıq, meşə, arıçılıq təsərrüfatları ilə də məşğul olmuşlar. Rayon ərazisində aparılan arxeoloji və etnoqrafik tədqiqatlar nəticəsində əhalinin sənətkarlığın bir çox sahələri ilə məşğul olduğuna (dulusçuluq, daşıqlama, metalışləmə və s.) aydınlıq gətirilib. Eyni zamanda bölgənin yaşayış yerləri, qəbir abidələri, kilsə və türbələr, körpüləri ətrafı araşdırılıb. Dağlıq ərazidə yerləşən rayon- bir şəhər, bir qəsəbə və 125 kənddən ibarətdir.

Açar sözlər

Laçın rayonu, arxeoloji abidələr, yaşayış evləri.

Introduction

Lachin district, located in the south-west of the Republic of Azerbaijan, in the mountain range of the Lesser Caucasus, is bordered by Kelbajar in

the north, Khojaly, Shusha and Khojavand in the east, Gubadly in the south and the Republic of Armenia in the west. Covered by a town, a settlement and 125 villages, Lachin district has a total 1.883 sq/km area and 65.430 people of the population (until 1992). There were 217 cultural centers (dwellings, architectural monuments), health centers (142), establishments and enterprises (133), comprehensive schools (100), pre-school institutions (kindergarten 5), music school (5), ten-year boarding school (1), a secondary technical vocational school (1) and a (1) communication institution.

Geographically, the total land area of Lachin district, located in a mountainous area, is 166.488 hectares, 75.781 hectares of which are suitable for agriculture. The forest strip of the district is about 33.205 hectares, which is rich in oak, juniper, linden, hornbeam, beech and other trees.

The monuments of Lachin district, which has a rich historical past, are among the most valuable and unique monuments comparable to the Azikh and Taglar caves in Khojavend and Jabrayil districts, which date back to the I–II millennium BC.

Lachin district, having about 300 historical, architectural and cultural monuments, is also rich in minerals of world significance. In the mountains, there are rich deposits of mountain crystal, marble, mercury, uranium, cobalt, gold, iron, clay, etc. There are numerous kurgans, gravestones, fortress walls, caves with ancient human settlements, statues of horses and rams, etc. among the archaeological and architectural monuments.

Also, Turshsu, Istisu, sulfurious water and others, which are known as head water, eye water, tooth water, wind water, gastric water, are among the springs of medical importance.

Tagi Shahbazi Simurg chose the place of Lachin town and gave this name to it. Surrounded by high mountains, Lachin district was founded in 1924.

Although the population of the district occupied by the Republic of Armenia on May 18, 1992 was compelled to settle in almost all areas of Azerbaijan, most of them settled in the settlement called “Wooden Bridge” (“*Taxta körpü*”) in Agjabadi district. Although the district was liberated from occupation in December 2020, the population is still living in different areas.

Surrounded by rivers and springs, the ancient settlements of the region were built on the river banks. These settlements were mostly based on family- tribal relations. According to the relief of the area the construction of villages in the district was divided into mountainous, foothill, hill-side and plain types. On the whole, since Lachin is located in a mountainous

area, the construction of villages here was also different: mainly, the houses in the district were built far apart, mostly scattered; villages with hut dwellings and those with dwellings built compact, closer to each other and built in groups [Maharramova, 2020. P. 47].

The main occupation of the population in Lachin, which has impassable rocks and harsh winters, was cattle breeding. The people engaged in cattle-breeding settled in such settlements as *yataq* (enclosures), *bine* (nomad camps or isolated farmsteads), winter and summer pastures.

Due to newcomers who used the winter-summer pastures of rural areas new villages were built. In some villages, due to the newcomers, the population outnumbered the locals. Gradually, as the number of newly formed villages was increasing, new pastures were selected for grazing. At the same time, stables and cattle sheds were built to keep the animals (cattle and sheep), and temporary dwellings were built near them for the shepherds to live. Temporary dwellings intended for living in winter and summer were called *bine* – nomad camps or isolated farmsteads. Newly built farmsteads were often named after the first settlers, such as Melikpeye, Fatalipeye, Mishni, etc. The population of Nureddin (Noraddin) village, which has a history of about thousand years, was settled by people moved from Picheniz (Pichenish-Pichenis) village of the district. Picheniz is used in the sense of “Beyuk kend” (“big village”).

Those who moved from “Beyuk kend” were the first settlers in Khachin Yolu, Agjayazi, Chorman Farrash, Nureddin and other villages of Lachin district. The first people who moved from Picheniz to Nureddin village were Gumshudlu Ali from Turkey. After Gumshudlu Ali, his brother Alpena also moved to Picheniz, his brother’s neighborhood, to live. It was for this reason that some of the tribes living in this village are called “Gumshudlu” and some – “Alpena”. Today, these tribal associations live under the same names in Azerbaijan and different districts of Turkey.

Along with nomad camps and hamlet type dwellings, there are also villages built in the foothills and plains, where houses were mostly built side by side and more orderly. Qarikaha, Zabukh, Mishni, Bozlu, Gulebird and others are among such villages.

But on the whole, many generations have lived in most of the villages of Lachin district.

Remains of numerous houses of different periods still remain in Lachin district and its villages. Such ancient dwellings consist of cyclopean structures, *qaradams* (shanty, hovel, shack), caves and room-type caves. Along

with them, there were a number of dwelling houses in the district. These dwellings consist of *deye* (shack), *alachig* (nomad tent), *dakhal*, *chovushtan* and so on.

The oldest settlements of the local population were caves and grottoes. There were whole villages of grotto-houses in the region. Researcher S. Maharramova also states that Mishni and Zerti villages of Lachin district entirely consist of grotto-houses [Maharramova, 2020. P. 49–50].

Archaeological and ethnographic investigations were carried out in Lachin district still in the 20–30s of the 20th century (1924–1925). The investigations were conducted mainly by Russian scientists. E. Pchelina, a Russian archaeologist who participated in ethnographic investigations, wrote that two types of natural grottoes were used for different purposes in the district: In the grottoes which were relatively deep, in the human height, and consisted of several layers (parts) flocks of sheep and cattle were kept”. [Aristova, 1966. P. 112; Sisayev, 1927, P. 197]. This type of grottoes are mostly found in Dashly, Bozlu, Molla Ahmadli, Pirjahan villages of the district. It was possible to keep at least 3.000 herds in this type of grottoes.

In the villages of Lachin district, in contrast to this type of grottoes, there are relatively high grottoes made of stone, which were used only for keeping haystacks gathered for the winter supply of animals. Because of the long and harsh winter in the mountainous Lachin district, it was impossible not only for animals but also people to live in the stone caves. Archaeological and ethnographic investigations have revealed that the number of stone grottoes in Minkend village of the district is higher than in other settlements of the district.

Later, people who had to live in these grottoes built one or two walls and put doors and windows in front of the grottoes. At the same time, if there was more spare area in front of the grotto-houses, they used to build a stone wall there, where people and animals stayed together [Pchelina, 1932. P. 40–50]. Thus, the newly built stone masonry houses were warm in winter and cool in summer.

Along with stone grotto type houses, new type houses were built in different settlements of Lachin district. Such houses – “*qaradams* (hovel)” were called “*damlar* (huts)” (nev dami-big qaradam), “*dam*” (small qaradam) depending on the villages. In such *dams*, the owners lived together with the animals they kept.

The investigations of many ethnographers such as A. Alakbarov, G. Garagashli, H. Havilov, A. Mehdiyev, S. Maharramova and others on the et-

ymology of the word “*qaradamlar*” where the population inhabited in the mountainous Lachin district and villages is interesting. For example, on the etymology of the word “*qaradam*”, H. Havilov has come to a conclusion, that this word is in two senses. According to him, first of all, *qaradamlar* is associated with a big house belonging to large families, and in the second case, with the smoke from the hearth installed in the center of the house. G. Garagashli considers that the etymology of the word “*qaradam*” is associated both with black soot, from a burning hearth in the house and with a “big house” built for a relatively large number of family members [Azerbaijan... , 1991. P. 25]. In general, the word “black” means “big”, “wide, large”, “titanic”.

“*Qaradamlar*” – houses were mainly built 5x5, 6x6, 7x7 m wide, and sometimes larger, depending on the number of families. As the construction of residential houses expanded, new construction technologies (architectural style) were used in the construction of houses. Thus, in some villages of Lachin district, one-two, and sometimes more-room houses were built, and according to the size of the houses, sometimes single doors and sometimes two-leaved doors were installed, and small windows (glasses) were installed to illuminate the houses. As the construction technology was improving, dwellings gradually separated from the *dams* where animals were kept. Thus, the *dams* (stables) separated from the houses were gradually built at a distance from the houses.

It is reported that in some rural areas, even two-story houses were built as well. T. F. Aristova's research shows that the family of a Kurdish man by name Iskender lived in a two-story house in the village of Garakeshish, Lachin district, and that the first floor of the house was used for household purposes and the second floor was occupied by his family [Aristova, 1966. P. 5].

The researcher of the history and ethnography of Lachin district, S. Maharramova stated that the houses built in the district consisted of two or more separate rooms and were built with a different architectural plan, mainly in architectural styles of “T”, “P”, “Q”. [Maharramova, 2020. P. 57].

It is very important to study and investigate the monuments of Lachin district, which is beautiful with its fascinating nature, from the archaeological aspect. The fact that the studied monuments cover the period from the Bronze Age to the late Middle Ages and the principles of inheritance of artifacts confirm that Azerbaijanis have always been residents of these lands. Kurgans in the territory of Ziyrik village are of great importance in

the study of archaeological monuments of the district. Although no archaeological investigations has been carried out on the monument yet, a comparison of the artifacts obtained during the farming activities by the local population with samples of material culture discovered in other areas of Azerbaijan shows their belonging to the Khoaly-Gedabey culture, i.e., the Late Bronze-Early Iron Ages. Kurgan monuments belonging to Khojaly-Gedabey culture were also registered in Gulebird village of the district [The history... , 2009. P. 67]. It should be noted that the territory of Lachin district is also rich in ancient, early medieval and medieval settlements. Such settlements were registered in Zabukh, Malibey, Mirik (Kalafalig settlement), Abdallar, Soltanlar, Zeyva, Hajilar, Kosalar, Ahmadli, Bozlu, Gushchu, Jijimli (*Cicimli*), Minkend, Malkhelef, Ashagi Ferajan, Erikli, Seyidler and other villages. In 1985–1988, archaeological prospecting was carried out in some of the mentioned villages and numerous artifacts were obtained. One of them, a settlement at about a kilometer south-east of Hajilar village, is of great historical significance. This settlement located at a height above the ground, on a mountain slope, consists of two cultural strata, covering the ancient and early medieval periods.

Archaeological excavations give reason to say that the Govurqala (fortress) in the village of Pirjan was built in the early Middle Ages, during the Sassanid occupation. The name Govurqala was given to the area during the Arab occupation. Such monuments have been recorded and investigated in many settlements of Azerbaijan – in Shamakhy (Shehergah), Aghdam (Govurqala), Goranboy (Kurekchay II fortress), Nakhchivan (Govurqala) and others. The Kalafalig settlement in the territory of Mirik village was built on the kurgan related to the Late Bronze-Early Iron Ages. But, as a result of the collapse of the kurgan, the area of the settlement was deformed. Other monuments in the territory of Mirik village (a fortress, mill, cave, and temple) also belong to the early Middle Ages. Galajiq in Gushchu village of Lachin district, the “Child’s Tower”, Sadinlar fortress in Gushchu village, a temple in Ahmadli village, a kurgan in Gulebird village, Gavurqala in Jijimli (*Cicimli*) village, the bridge and graveyard are dating back to the 11–12th and 15th centuries. A water pipeline was laid to the “Child’s Tower” (popularly called it because of its poor protection) from the area of Korca bulaq (spring) through pottery tubes and a reservoir was built to collect water.

Each settlement of Lachin district had its own graveyards and these graveyards were not far from the settlements. The ancient graveyards in the



Рис. 1. Лачинский район, Республика Азербайджан (фото: <https://www.virtuallkarabakh.az/az/post-item/27/100/lacin.html> Дата обращения 12.05.21).
 Fig. 1. Lachin region, Republic of Azerbaijan (<https://www.virtuallkarabakh.az/az/post-item/27/100/lacin.html> date of the application 12.05.21)

villages Hajilar, Ahmadli, Gulebird and others prove once again that the people here have lived not nomadic, but a sedentary lifestyle for thousands of years.

One of the ancient settlements in the district is the 9th century Aghoghlan (*Ağoğlan*) settlement in the territory of Kosalar village. In the mid of the last century, the archaeologist R. Goyushov conducted archaeological investigations in the area and proved with artifacts that Amaras was the first medieval town site that was historically important in the area. He also concluded that the Amaras monastery, of the same name, was built over the tomb of Gregoris, who served as a bishop in Albania in the 4th century. The temples in Mirik, Minkend, Sadinlar, Hochaz, Shelve, Pichenish, Soyugbulag, Gorchu, Varazgun villages of the district also cover the period of spread of Christianity in Albania and date back to 5th-6th centuries. According to the researcher, the number of temples built on steep cliffs in the mountains had increased after the Arab occupation of Azerbaijan [Goyushov, 1986. P. 120].

Sepulchers have an important place among the architectural monuments of Lachin district. These monuments built on the graves of respected persons of the time and turned into shrines from time to time are the Khalifa tomb in Malkhalaf village and Garasaqqally tomb in Erikli village (11th century), Arakhishda tomb in Erikli village (12th century), Uchuq (means *tumble-down*) tomb in Zeyva village (12th century), the 16th century Sheikh Ahmad tomb, the Melik Ajdar tomb in the village of Jijimli. Since there is no inscription on the tomb, it is difficult to say the exact date of its construction. However, I. Sheblik, who was the first to give information about the Melik Ajdar tomb is of the opinion that the monument belongs to the Seljuk period, i.e., it was built in the 12–13th centuries. The Melik Ajdar mausoleum was built in the architectural style of Azerbaijani architecture. The tomb is round on the inside and octagonal on the outside. Resembling to the homeland of nomadic peoples by general appearance, the tomb has images on the carved stones above the entrance door, as well as on the right and left sides of the entrance. The carving of bulls on the monument, along with enriching its artistic features, is the indication of the widespread use of animal images in the territory of Azerbaijan. Along with these, the Aghoghlan (fig. 1) Church dating back to the 9th century and the 17th century Hamza Soltan Palace were erected in the village of Soltanlar, and in the village of Picheniz a medieval temple and in the graveyards in the areas of villages were erected tombs [Lachin–85, 2009. P. 39–41]. Due to

their construction features the monuments, built of local building materials, belong to the Ganja-Karabakh architectural school [Mammadov, 1993. P. 97].

During the archaeological excavations in the territory of Lachin district, as well as during the farming works, numerous examples of material culture related to the handicraft areas –especially pottery, metal working, stone-working, weaving, etc. have been discovered. This is due to the rich raw material resources of the district. Local masters demonstrated their mastery by engraving, carving, minting and other methods on the tombstones. For example, the stone box graves in the territory of Abdallar village, the images of rams and horses on the graves related to the Garagoyunlu (14–15th centuries) in the villages Sumuklu and Khalanly in the territory of Zabukh village, as well as Malibey, Pirjan, Gushchu, Jijimli, Zeyva and others and various paintings on them prove this. Such graves were recorded and studied during the archaeological and ethnographic investigations carried out in the coeval monuments of Azerbaijan. [Mammadov, 1993. P. 39–42; 43–49].

Bridges. Due to the fact that the Lachin district is located in a mountainous area, and due to the large number of mountain rivers and complex relief, bridges were built to provide easy access between settlements. Such bridges were mainly built of local rocks, and they are mainly single-arched and double-arched. As an example to such bridges can be cited Minkend (9th century in Abadkheir, a double-arched bridge – 15th century), Zabukh (11th century), single and double-arched bridges in Sheylanly village (12th and 15th centuries), bridges in Farajan and Ahmadli villages (12th century), Ashagi Farajan (on Farajan-Gulebird road – 13th century), in Katos and Bozlu villages (16th century), Seyidler, Jijimli, (17th century) and double-arched bridges in Abdallar village (17th century) [Lachin–85, 2009. P. 39–42]. Some of the bridges were destroyed in the 30s and during the Karabakh wars in the 80s of the 20th century. The Zabukh Bridge is among the destroyed ones.

One of the important features of bridges is their exceptional role in local and international trade. In the Middle Ages, mostly baked bricks were used in the construction of arches of bridges built on trade routes, which increased the importance of bridges among the architectural monuments. Among the architectural monuments, the “Seven Brothers’ Bridges” located on the right side of the Yevlakh-Zagatala road has a special place. In order to irrigate the backyards of neighboring villages, ditches were built from

the Alijan River to seven villages, and a bridge was built over the ditches to facilitate the movement of the villagers. As for the etymology of the bridge, it was connected with its construction between seven villages [Mammadov, 2008. P. 154–155].

Conclusion

Lachin district, one of the settlements of the first man's formation, was chosen by Tagi Shahbazi Simurg in 1924, and the place Abdallar surrounded with high mountains was called Lachin. In the lower part of the district, surrounded by steep rocks, at the foot of Zangazur mountain the Salag, Artiz, Merkiz Mountains, at a distance the Khustun, Kepez, Kecheldag range, and farther away the Pirdavan, Kigin and Gajaran mountain ranges are seen. The peak of the Zangazur Mountains is 2500–3906 m above sea level and is always snowcapped. It covers a 1.84 sq/km area and has 78.6 thousand people of population. The Lachin district covers one town (Lachin city), one settlement (Gaygi settlement) and 125 villages. Although the local population mainly has been historically engaged in cattle breeding, due to its natural resources, agriculture, gardening, beekeeping and forestry have also developed in the district. Due to the abundance of livestock in the area, a variety of clothing and household items were made from wool and fur materials. There are abundant running water sources and rivers, more than 20 of which are medicinal springs. These, Narzan-type medicinal mineral springs have been used by people since ancient times. According to its treatment, these springs were called among the people as eye water, wind water, head water, tooth water, stomach water, etc. These water sources were close to Minkend, Mirik, Shelve, Molla Ahmadli and other settlements of the district. People from all over the world came here for treatment and rest.

In enchanting forests at an altitude of 850 m above sea level there were oak and hornbeam trees, more than 400 years old Eastern plane (Zabukh village), juniper tree included in the state forest fund and covering an area of 1.092 hectares, chestnut and blackberry trees, fauna, as well as underground natural resources. The Lachin district, which is rich in natural resources, as well as its flora and fauna has been under enemy occupation for almost 30 years and has been severely damaged. In order to store cognac they made tuns from the red oak trees cut down in the forests of Hajisamly and Pichenis villages of the district and to sell it to the world markets

(France). Large walnut trees were destroyed and exported to neighboring Iran to produce furniture. Moreover, during these years, the Armenians destroyed the forest area in the territory of Hajilar-Sadinlar villages of Lachin district, ploughed graveyards, devastated and burnt houses, public catering establishments and so on.

Lachin, located in the mountains, with its beauty and thousands of mysteries is of military-strategic importance as Shusha. Since 1992, the Lachin district has been under the occupation of the Armenian Dashnaks, and the people of Lachin are living as refugees not only in Azerbaijan, but also in various parts of the world. After 28 years, on December 1, 2020, as a result of the foresight and policy pursued by the President, Lachin district again passed under the control of the Republic of Azerbaijan.

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