

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Sciences

**SCYTHIANS AND THEIR PLACE IN THE  
HISTORY OF AZERBAIJAN**

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## I. GENERAL DESCRIPTION OF THE THESIS

**Relevance and degree of development of the topic.** 1) Despite the fact that the presence of the Scythians in Azerbaijan can be traced from the materials of written sources and archeology, their study does not take its rightful place in the science of Azerbaijan. The first reason for this is the insufficient development of this problem in our science. The second reason is the lack of integration between the science of Azerbaijan and modern research in the field of Scythian studies conducted in Russia, Ukraine, Kazakhstan, Hungary, Poland, Germany, Czech Republic, Moldova and other countries.

2) The solution of the Scythian problem requires the involvement of various sciences, such as: history, archeology, genetics, art history, linguistics, folklore, mythology, etc. Currently, there is an urgent need in Scythian studies to create research at the intersection of these sciences.

3) In Azerbaijan, the topic of the ethnic origin of the Scythians has been studied since the Soviet period, but it should be noted with regret that attempts to ethnically identify the population of Azerbaijan in the 8th-4th centuries BC proposed at this time were often unsubstantiated. The Iranian origin of the population of Azerbaijan was recognized, and in the overwhelming majority of cases, according to the principle of circular reasoning, which is seriously criticized in modern Indo-European studies.

4) In the archeology of Azerbaijan, no systematic attempts have been made to identify the actual Scythian graves based on a comparison of the burial rites of Azerbaijan and the actual Scythian burials synchronous with them in various regions of Eurasia. According to the established tradition, the overwhelming majority of researchers who studied the traces of the Scythians in the South Caucasus, as a rule, limited themselves to the presence of elements of the Scythian triad in order to identify Scythian sites. The main attention should be paid not so much to the findings of the Scythian type as to the burial rituals and other data. Today there is an urgent need for research based on this approach.

5) Both in the Soviet period and during the recent years, a

number of researchers pointed to the fact of increase in the age of kurgans of Mingachevir and large earth mounds in Khojaly, unsupported by research data. Findings and burial rituals that have parallels in the kurgans of the Northern Black Sea region and the Southern Aral region of the 8th-7th centuries BC can be traced in these kurgans. The current situation dictates the need to once again examine these kurgans.

6) Until now, all burials and finds of the Scythian type from Azerbaijan have not been systematized. There are no maps indicating the area of distribution of these finds. The emergence of new data makes this even more relevant.

7) Comparative research of the Scythian type finds from Azerbaijan and other regions of the Eurasian steppe has not been conducted. The periodization of the Scythian burials and finds from Azerbaijan was not proposed. This study will clarify the real picture of the area and the period of the presence of the Scythians in the region.

8) A recent DNA study of 96 individuals from the Scythian burials of Eurasia, conducted by a group of leading geneticists, showed that there were two genetic groups of the Scythians – eastern and western. The largest percentage (more than 95%) of direct genetic descent from the western group of the Scythians and the preceding Srubnaya tribes belongs to the Azerbaijanis.<sup>1</sup> These data indicate that the Scythians and Srubnaya tribes played a primary role in shaping the ethnic composition of Azerbaijan. Accordingly, the study of these peoples should be one of the main directions of our science.

Among the researchers who studied the Scythian subject in Azerbaijani science, we can name G.I.Ione, Yu.B.Yusifov, J.A.Khalilov, I.H.Aliyev, Ya.M.Mahmudov, G.A.Geybullayev, S.M.Qashqai and others. The author of the dissertation researched the ethno-linguistic origin of the Royal Scythians, the Socio-cultural values of the Scythians, the ethno-linguistic origin of the Cimmerians

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<sup>1</sup> Unterländer Martina. Ancestry and demography and descendants of Iron Age nomads of the Eurasian Steppe. / Martina Unterländer, Friso Palstra, Iosif Lazaridis [et al.] // Nature Communications. – 03/03/2017. Online, p.8, supplementary fig. 10.



and the localization of their country – Gamir, as well as the Issyk inscription, the burial rituals of the Scythians and artefacts of the Scythian type in the archeology of Azerbaijan.

The problems of the Scythians and Sakas have been studied most actively in Russian, Ukrainian and Kazakh science. The problems of Scythian-Saka archeology were studied in the works of B.N.Grakov, M.I.Artamonov, A.I.Terenozhkin, V.A.Ilyinskaya, A.A.Iessen, M.P.Grayznov, A.I.Melyukova, K.A.Akischev, O.A.Vishnevskaya, E.I.Krupnov, B.N.Mozolevsky, L.K.Galanina, E.V.Chernenko, V.S.Olkhovsky, M.N.Pogrebova, I.N.Medvedskaya, Z.S.Samashev, V.Yu.Murzin, S.A.Skory, N.A.Gavrilyuk, V.R.Erlikh, S.V.Makhortykh, L.T.Yablonsky, A.D.Tairov, A.Yu.Alekseev, E.E.Fialko, Yu.V.Boltrik, K.V.Chugunov, N.S.Bandrivsky and many others. The subject of the semantics of Scythian-Saka archeology was studied in the works of D.S.Raevsky, S.S.Bessonova and A.K.Akischev and others. The subject of social history of the Scythians was researched by A.M.Khazanov. Studies of Scythian history on the basis of written sources were carried out by I.M.Dyakonov, L.A.Elnitsky, E.A.Grantovsky, A.I.Ivanchik and others. E.A. Grantovsky, S.R. Tokhtasyev, A.I. Ivanchik and others. The works of Vs.Miller, V.I.Abaev, E.A.Grantovsky, S.R.Tokhtasyev, A.I.Ivanchik and others are devoted to the problems of Scythian language.

The Scythian problem was also the subject of study by the British researcher E.H. Minns, Polish T.Sulimirski, J.Chochorowski, Czech J.Bouzek, Hungarian J.Harmatta, T.Kemencei, K.Bakay, German G.Kossak, R.Rolle, H.Parzinger, A.Nagler, G.Mehnert and many others.

Written sources and research papers used in the dissertation can be divided into several groups. The first group is represented by written sources related to the topic or period under study. These are: 1) ancient Greek and Latin – Herodotus, Ctesias preserved by Diodorus Siculus, Strabo, Diodorus Siculus, Pompey Trog preserved by Justin, Pliny, Arrian, and Valerius Flaccus; 2) Assyrian, Babylonian and Neo-Babylonian – published by S.J.Gadd, A.Starr, I.M.Dyakonov, M.A.Dandamaev, A.I.Ivanchik and others; 3) Old

Persian – published by R.G.Kent, L.W.King, J.Harmatta and others; 4) Chinese sources of the Han Dynasty period – “Shi ji” by Sima Qian, as well as “Han-shu” compiled by Ban-gu and his daughter. In chapter V, the following sources were used: the epic “Kitabi Dede Korkut”, ancient Turkic sources – the works of Mahmud Kashgarly and Yusuf Balasagunly, “Monuments of ancient Turkic inscriptions...” by S.E.Malov, “Corpus of Turkic runic inscriptions of Southern Siberia” by D.D. and others.

The second group is represented by numerous studies by Russian, Ukrainian, Kazakh, German, Hungarian, Polish, Czech, American, Georgian and Azerbaijani archaeologists on the subject of Scythian archeology and problems of its methodology. This group also includes reports of excavations in Sheki, Shamkir, Gadabay, Mingachevir, Absheron and Lankaran, stored in the archives of the Institute of Archeology, Ethnography and Anthropology of the National Academy of Sciences of Azerbaijan, as well as Mingachevir materials from the archaeological fund of the National Museum of History of Azerbaijan.

The third group of materials covers research on the interpretation of written sources about the Scythians. Among them are the works of S.J.Gadd, D.J.Wiseman, V.A.Belyavsky, I.M.Dyakonov, A.M.Khazanov, J.Harmatta, G.Dumezil, V.I.Abayev, J.M.Balcer, E.A.Grantovsky, M.A.Dandamaev, V.B.Vinogradov, Yu.B.Yusifov, S.Zavadsky, D.S.Raevsky, I.N.Medvedskaya, A.I.Ivanchik, A.Yu.Alekseev, V.Parker and many others.

The fourth group includes medieval written sources, which describe the ancient period in the history of the Turkic peoples. Among them are “Oguz-name” by Rashid al-Din and “Genealogy of the Turkmens” by Abu-l-Ghazi (published by A.N.Kononov).

The fifth group is represented by dictionaries of Turkic languages. Among them are “Divanü Lüğat-it-Türk” by Mahmud Kashgarly, “Dictionary of Turkic Dialects” by V.V.Radlov, “Ancient Turkic Dictionary”, “An etymological dictionary of pre-thirteenth-century Languages” by G.Clauson, “An etymological dictionary of Turcik Languages” by E.V.Sevortyan and “Etymological dictionary of the Chuvash language” by M.R.Fedotov.

The sixth group covers the ethnographic materials of the Ural and Altaic peoples, as well as research in the field of shamanism and questions of its methodology, myths and epics. Among them are the works of M.Eliade, N.A.Alekseev, V.Ya.Butanayev, L.A.Lvova, M.Hoppal, A.Hultkrantz, U.Johansen, M.Mandelstam-Balzer, A.M.Sagalayev and others. The dissertation mainly used materials published in Azerbaijani, English, Russian and German. In addition, research papers in Turkish, Ukrainian, Hungarian, Polish and French were also used.

The chronological framework of the study covers the period from the turn of the 8-7th to the 4-3th centuries BC. The upper chronological limits are dictated by the latest dating of large earth kurgans in Khojaly and finds in the necropolises of Yonjaly and Tepebashi in Sheki. The lower chronological boundaries are based on the dating of the latest earth pit burials of Mingachevir with supine skeletons.

**Object and subject of the research.** The object of the research is the Scythians and their place in the history of Azerbaijan.

The subject of the research is written sources about the Scythians, their archaeological sites in Azerbaijan, the burial rite of the Scythians, finds of the Scythian type, problems of their language and religion, localization and periodization of their states.

**Purpose and objectives of the study.** The main purpose of the study is to solve two problems of the Scythian studies: 1) based on written sources and archaeological materials, to establish the localization of the Scythian state formations to the south of the Caucasian mountains and the change in their boundaries during different periods; 2) the problem of the ethnic origin of the Scythians. To achieve this purpose, a number of objectives should be completed:

- investigate and systematize all written sources describing the presence of the Scythians to the south of the Caucasus mountains;
- investigate and systematize all the graves of Azerbaijan, in which elements of the Scythian triad were found;
- to systematize and classify all finds of the Scythian type from Azerbaijan;
- to analyze the graves of Azerbaijan, in which the burial rite that

- have analogies in the Scythian burials of Eurasia are recorded;
- based on the results of the above-mentioned points, systematize all available finds and burials;
  - to investigate the problem of archaeological traces of the presence of the Scythians in the settlements of the North and South Caucasus;
  - based on the research of settlements and finds coming from them, to identify the routes and chronology of migration of the Scythians from Central Asia to the Caucasus, as well as to the Hungarian Plain;
  - to research the problem of polyethnic composition of the Scythian world;
  - to investigate the problem of the ethno-linguistic affiliation of two Scytho-Sakian tribes, recorded in written sources in Azerbaijan – the Royal Scythians and Saka Orthokoribantioi, otherwise known as the Saka Tigrakhauda;
  - to clarify whether there are traces of Scythian myths and legends in the cultural heritage of later peoples;
  - based on a comparative study of written and archaeological sources, as well as ethnographic materials, to investigate the problem of the ethno-cultural origin of the Scythian worldview;
  - to study the opinions of researchers on the localization of the Scythian state localization in the North and South Caucasus;
  - to propose the periodization of finds of the Scythian type from Azerbaijan based on the comparative analysis with the finds from other regions of Eurasia;
  - in order to localize the Scythian state formations, to analyze the latest research in the field of DNA of the Scythians.

### **Research methods**

*Basic methodological principles of the study.* The dissertation uses methodological principles developed by the author in previous works.<sup>2</sup> Taking into account that there cannot be a universal method

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<sup>2</sup> Гасанов, Заур. Царские скифы / Заур Гасанов. – New York: Liberty Publishing, – 2002, – 486 с.; Нәсәнов, Заур. Çar skiflər / Заур Нәсәнов. – Bakı, – 2005. – 480 s.; Гасанов, З. Г. Киммерийцы и их место в истории Азербайджана: / автореферат диссертации на соискание ученой степени кандидата исторических наук) / – Баку,

in the study of such diversified phenomena as history, archeology, ethnography, mythology, epic studies, linguistics, etc., the author has developed a system of methods in which all factors are interconnected and participate in the development of each other. This system of methods creates a series of mutual evidence and verification of conclusions. The dissertation research method includes the following sections:

1) *The method of researching written sources.* 2) *Method for the study of archaeological materials.* 3) *Method of structural analysis of myths and legends.* 4) *The method of establishing a worldview (religious system).* 5) *Method of research of linguistic materials.*

Basic provisions for defense.

1) The opinion of some researchers that Herodotus allegedly provided information that the Medes took Nineveh from the Assyrians (in 612 BC) is erroneous. According to Herodotus, the Medes took Nineveh after they made drunk and then massacred the Scythians.<sup>3</sup> This event is unanimously dated by researchers to the beginning of the 6th century BC. The fall of the Assyrian capital of Nineveh on the other hand is firmly dated to 612 BC.

2) In the “Nabonidus Stele” from Mudjelibeh, the full name of the king Umman-mand who took Nineveh (in 612 BC) is given. His name is Iriba-Tukte.<sup>4</sup> Accordingly, the opinion that Nineveh was taken by Cyaxares is erroneous.

3) In 612 BC during the capture of Nineveh, the Medes were vassals of the Scythians and participated in the capture of Nineveh on their orders. Approximately in 594. BC, the situation is changing. The Medes make the ruling Scythians drunk and then kill them. After

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2008. – 48 с.; Hasanov, Zaur. A Method for Determining the Practice of Shamanism in Archeological Cultures. // – Routledge, Taylor & Francis: Anthropology & Archeology of Eurasia, – 2016. 55: nos, 3-4, – pp. 188-231.

<sup>3</sup> Геродот. История. Пер. Стратановского Г.А. / Геродот. – Ленинград: Наука, – 1972. – I, 106.

<sup>4</sup> Петрово-Соловово, М. М. Краткий очерк истории отношений между Ассирио-Вавилонией и евреями / М. М. Петрово-Соловово. – Санкт-Петербург: тип. Мещерского, – 1895. – с.95-97.; Scheil, V. Une nouvelle inscription de Nabonide // – Paris: Comptes rendus des séances de l’Académie des Inscriptions et Belles-Lettres, – 1895, de Mai-Juin, – p. 225.



this event the rebellious Scythians become subjects of the Medes.

4) The definition of the actual Scythian burials, based solely on the findings of the “Scythian triad”, is erroneous. Along with the finds of the Scythian type, ethnocultural indicators of the burial ritual should be involved. A number of burials from Azerbaijan with finds of the Scythian type combine items and indicators of the ritual, which have direct parallels in the Scythian world.

5) Based on the example of the soil burials of Mingachevir No. 100 and 122, we can observe that one type of arrowheads of the Scythian type is replaced by others. This testifies to the modernization of arrowheads, which was absent among the peoples who adopted Scythian-type weapons.

6) The finds of two-bladed, most archaic arrowheads of the Scythian type in Serzhen-Yurt, Derbent and Absheron allow us to confirm Herodotus’ information about the route of the Scythian invasion of the South Caucasus through the Derbent passage.

7) At a number of settlements with pintaderas in Chechen-Ingushetia, Azerbaijan and Georgia, the most archaic socketed arrowheads of the Scythian type, as well as traces of destruction and fires, were registered. In the settlements of Kiskaraant-Gora in Kakheti and Serzhen Yurt in Checheno-Ingushetia, these arrowheads were found in a burnt layer. C14 dating of the burnt layer in Kiskaraant-Gora showed the date – the end of the 8th – the beginning of the 7th centuries BC.<sup>5</sup> These data confirm the information from written sources about the Scythian invasion of the South Caucasus from north to south.

8) The subsequent appearance of pintaderas in the Carpatho-Pontic region is associated with the migration here of the Scythian tribe of Siginni.<sup>6</sup> According to Herodotus they dress in Median

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<sup>5</sup> Fürtwängler, A. E. Knauß, F. Motzenbäcker I. Archäologische Expedition in Kachetien 1997. Ausgrabungen in Siraki. 4. Vorbericht. // *Eurasia Antiqua*, – 1998. 4, – S.352 f.

<sup>6</sup> Хохоровский, Я. Кавказ и Карпатская котловина в раннем железном веке (проблема происхождения сигиннов) // “Azərbaycan arxeologiya və etnoqrafiya elmləri müstəqillik illərində”. Beynəlxalq konfrans materialları, – Bakı: AMEA Arxeologiya və Etnoqrafiya İnstitutu, 2013. – с. 144.

clothes and consider themselves descendants of the Medes.<sup>7</sup>

9) The study of the semantics of pintaderas made it possible to establish that the geometric ornaments depicted on them are semantically related to the image of the Winged Heavenly Goddess (mistress of animals), popular in Scythian art and originating from the Middle East. Pintaderas moved from south to north, i.e. they came to the North Caucasus and further to Central Europe from South Caucasus.

10) The opinions of researchers who identify all Scythians as exclusively Iranians or exclusively Turks are erroneous, since they contradict the data of ancient Greek written sources indicating the polyethnic composition of the Scythian society.

11) Recent studies by a group of the leading geneticists and archaeologists confirm the version of the multi-ethnic composition of the Scythian empire, and that part of the Scythians belonged to the Turkic peoples.

12) The Iranologist, who chose the wrong method of research, failed to identify specific Scythian tribes that could be identified as Iranian-speaking. They used the wrong research way, mixing the names of various ethnic groups mentioned during different periods.

13) Two Scythian tribes – the Royal Scythians and the Saka Tigrakhauda (identified with the Saka Orthokoribantioi) – were of Turkic origin. Both tribes are registered by sources in Azerbaijan.

14) The ethnic origin of the Royal Scythians is established on the basis of the etymology of the mythological terms of the Royal Scythians given in the work of Herodotus, as well as on the basis of a study of the plural suffixes of tribal names. The names of the Scythian chieftains, presented in the Assyro-Babylonian written sources, are etymologized on the basis of the Turkic languages and represent in one case the title of a state official – Ishpakai, and in two other cases – the title of the ruler and his heir – Bartatua, Madiy.

15) The ethnic origin of the Saka Tigrakhauda is established on the basis of reading the Issyk inscription. Unlike the versions of previous researchers, the reading of the inscription is verified by historical, literary epic and linguistic data.

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<sup>7</sup> Геродот... V, 9.

16) In the "History" of Herodotus, the Scythians are mentioned under the name Σκύθης - S-kuth-es (singular) or Σκύθαι - S-kuth-ai (plural). The root of the word is *kuth*. Aş, iş at the beginning of their names mentioned in Near Eastern sources (ashguz, ishkuiz) is a geographical designation.

17) A comparative study of written sources, archaeological materials and ethnography of the peoples of Siberia indicate that the Cimmerians and Scythians had a worldview and shamanistic practices identical to those practiced by Siberian shamans.

18) The distribution of Scythian sites of their archaic period in the territory of the South Caucasus indicates that in the early stage their state Agshuz included almost the entire territory of the South Caucasus. Near the end of the 7th BC its borders reach Karkemish (Antakya).

19) It is possible to establish two chronological periods associated with burial sites of the Scythian type in Azerbaijan. The first chronological period begins in the second half of the 8th century BC and ends at the beginning or first half of the 6th century BC. The second chronological period begins in the second or third quarter of the 6th century BC, after the departure of the elite of the Royal Scythians from the territory of the South Caucasus and the Middle East. This period continues until the 4th-3rd centuries BC.

**Scientific novelty of the research.** The presented work is the first dissertation in Azerbaijani science devoted to the study of the Scythian problem at the intersection of scientific subjects: history, archeology, linguistics, mythology. For the first time in a dissertation format, the problem of the ethno-linguistic affiliation of the royal Scythians and Saka Orthokoribantioi (Tigrahauda), is solved. Based on a comparison of written sources and archaeological materials, the localization of the state formations of the Scythians in the south of the Caucasus is proposed. For the first time, the reading of the Issyk inscription (created by the Saka Tigrahaudas), verified by historical, literary and linguistic data is proposed.

For the first time in the dissertation, all known archaeological finds of the Scythian type from the territory of the Republic of Azerbaijan are presented. In total, the following number of

complexes with finds of the Scythian type was revealed here: 1) nine burial mounds from Mencechaur, Khojaly and Agjabedi; 2) five stone boxes from Absheron, Dashkesan and Gadabay; 3) it was established that the soil burials with elongated skeletons from Mingachevir, identified with the Scythians, number, contrary to the established opinion, not 24, but 39 or more burials; 4) two ground burials come from the burial grounds of Samukh and Tovuz; 5) two intrusive earth pit burials from the settlement of Sarytepe in Kazakh; 6) in the Shamkhor burial ground in Shamkir, more than 44 earth pit graves were excavated, in many of them the Scythian burial rite and inventory of the Scythian type can be traced; 7) three more earth pit burials with the findings of the Scythian type and paleoanthropological materials identical to the Scythian-Saka of the Southern Aral Sea region come from the necropolises of Tepebashi and Yondzhaly in Sheki; 8) from the Buzeyir burial ground in Lerik comes a human skull pierced by a Scythian arrow; 9) the most archaic Scythian arrows were found in the earth pit burials from the looted “necropolis on the hill near the loam quarry” in Shamkir; 10) accidental finds of the Scythian type come from the Kechili village in Shamkir, treasure at the settlement of Sarytepe, settlement of Babadervish and Chayly village in Kazakh, from the vicinity of Ganja, from Khankendi and Agdere in Garabagh, villages Zobchuk and Alykhanly in Fizuli, between the villages Shakhtakhty and Tazakent in Nakhchivan, from the town of Divalona, as well as from the village Uzuntepe and Balabur in Lankaran and from Misharchay hill on the outskirts of Jalilabad.

Based on a set of indicators specific to the burial rite in the Dnieper Right-bank forest-steppe and the South Aral Sea region of the period under research,<sup>8</sup> some of the above-mentioned burials of Azerbaijan were identified with corresponding sets of indicators of the burial ritual and artefacts of the Scythian type. These burials were

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<sup>8</sup> Скорый, С. А. Скифы в Днепровской Правобережной лесостепи / С. А. Скорый. – Киев: б.и., – 2003. – с.45-53; Яблонский, Л. Т. Саки Южного Приаралья / Л. Т. Яблонский. – Москва: ИА РАН, – 1996. – с. 18-26; Таиров, А. Д. Кочевники Урало-Казахстанских степей в VII-VI вв. до н.э. / А. Д. Таиров. – Челябинск: Изд-во ЮУрГУ, – 2007. – с. 16.

identified with the actual Scythians and Sakas. The dissertation proposes a periodization of the Scythian sites of Azerbaijan.

The settlements with pintaderas of the North and South Caucasus and traces of their destruction by the Scythians are studied. C14 dating of the period of destruction of settlements with pintaderas is given on the example of the settlement of Kiskaraant-gora (end of the 8th – beginning of the 7th centuries BC).<sup>9</sup> The semantics of clay pintaderas from the settlements in Azerbaijan and Scythian burials in Hungary is researched. It was found that on the Great Hungarian Plain pintaderas appear immediately after they disappear in the settlements of Azerbaijan.

In the archives of the Institute of Archeology, Ethnography and Anthropology of the National Academy of Sciences of Azerbaijan, Scythian arrowheads from Shamkir were found, repeating samples from the most archaic Scythian site near the village Enja in Bulgaria. Among the Mingachevir materials, a stone stamp was found with the image of the Scythian goddess “Mistress of the Animals” with deer. Based on the study of the Mingachevir archive and the funds of the National Museum of the History of Azerbaijan, previously unpublished beak-shaped beads from horse harness of the early Scythian type were identified. It was found that the two most common types of socketed arrow heads from the earth pit burials of Mingachevir come from different burials and belong to different chronological periods, which indicates change and modernization of arrows of the Scythian type. This modernization and change of types of arrows corresponds to similar processes in the Northern Black Sea region and is not observed among the finds of arrow heads of the Scythian type in the Achaemenid sites, where up to the 3rd century BC continued to use arrows of the most archaic Scythian type. These data made it possible to establish that the finds from the earth pit burials of Mingechaur are not related to the Achaemenids, but should be associated with a population related to the Scythians of the Northern Black Sea region.

It was found that the stone bowls, with zoomorphic handles in the form of a ram's head, often originating from the sites associated

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<sup>9</sup> Fürtwängler, A. E. Knauß, F... S.352 f.



with the Scythians in the archaeology of Azerbaijan, have common typological features with stone tiles depicting a ram's head from the South Trans-Urals and Kazakhstan. The latest burial sites with Scythian type finds from Tovuz and Sheki, as well as the latest random finds from Fizuli are examined in the thesis.

**Theoretical and practical significance of the research.** The results obtained can be used in: 1) compiling the ancient and general history of Azerbaijan; 2) study of the ethnogenesis of the Azerbaijani people; 3) study of settlements with pintaderas and kurgans of the Iron Age; 4) study of the burial rites in the archeology of Azerbaijan; 5) periodization of new finds of the Scythian type in Azerbaijan; 6) study of the epic heritage, myths and folklore of the Azerbaijani and other Turkic peoples; 7) determining the worldview of the ancient population of Azerbaijan and many regions of Eurasia; 8) study of parallels between the heritage of the Turkic and other ancient peoples; 9) reconstruction of the worldview of ancient peoples; 10) reconstruction of the languages of the ancient Uralic and Altaic peoples; 11) reading new finds of "Issyk writing" texts.

**Approbation and application.** The main subjects of the dissertation, its methodological foundations and conclusions were tested in the following ways: the monograph: "Çar skiflər: çar skiflərin və qədim oğuzların etno-dil eyniləşdirilməsi" was recommended for publication by the the Department of History of the Ancient World and the Middle Ages of the Baku State University in 2004; the monograph "Socio-cultural values of the Scythians" was recommended for publication by the Academic Council of the International Turkic Academy in 2013; in the form of reports were presented at scientific conferences and round tables in Austria, Azerbaijan, Hungary, Greece, Italy, Kazakhstan, Poland, Russia, USA, Czech Republic, Ukraine, (Aktobe 2011; Anchorage 2009; Astana 2011, 2014, 2016; Baku 2011, 2013; Budapest 2008, 2009, 2010; Warsaw 2011, 2012, 2014; Graz 2017; Delphi 2015; Dnepropetrovsk 2013; Kiev 2012; Moscow 2012, 2014; Pilzen 2013; Thessaloniki 2018, Florence 2018, Cheboksary 2011). The dissertation was discussed in the Department of Ancient History of Azerbaijan of the Institute of History of the National Academy of

Sciences of Azerbaijan and recommended for defense.

The results obtained in the dissertation can be used: 1) to identify the regions of Azerbaijan with the highest concentration of sites of the Scythian period in order to subsequently identify new archaeological sites and conduct excavations; 2) in determining the chronology of new archaeological sites and finds of the Scythian type; 3) when compiling textbooks and scientific publications for the period under study; 4) when compiling tourist booklets and museum expositions.

**The name of the organization in which the dissertation work was carried out.** The dissertation was completed in the Department of Ancient History of Azerbaijan of the Institute of History named after A.A.Bakikhanov of the National Academy of Sciences of Azerbaijan.

**The total volume of the dissertation.** The work consists of an introduction, six chapters, a conclusion, a list of references and appendices (including 72 figures and 17 tables). The total volume of the dissertation work (excluding the bibliography and appendices) is 527,884 characters without spaces. Of these, Introduction - 41.667, Chapter I - 62.949, Chapter II - 126.377, Chapter III - 48.940, Chapter IV - 61.557, Chapter V - 107.612, Chapter VI - 51.348, Conclusion - 22.986 characters.

## II. MAIN CONTENT OF THE THESIS

The "**Introduction**" refers to the relevance of the problem, the state of study, scientific novelty, sources of the study, methodological basis, theoretical and practical significance of the dissertation, choice of topic and purpose of the study.

The first chapter of the dissertation, entitled "**Written sources about the Scythians in the south of the Caucasus Range**", consists of five paragraphs.

The first paragraph, entitled "**Ancient Greek written sources**", provides an overview of ancient Greek sources on the problem under study. Among them are Herodotus, Aristeus, Strabo, Pompeius Trogus and Diodorus Siculus. Written data indicating the

presence of the Scythians in the South Caucasus are presented. Based on the analysis of Herodotus' information about the "rebellious" Scythians, it is established that they are not related to the Royal Scythians, and their migration to the south from the Caucasus occurs after the royal Scythians leave Media.

The second paragraph, entitled "**Near Eastern written sources**", describes Assyrian, Jewish, Persian, and Neo-Babylonian written sources. The versions of researchers on the localization of the Scythians in the Middle East according to Assyrian sources and the localization of the Scythians-Saks in the Northern Black Sea region, Central Asia and Media according to Persian and Greek sources are given. Information about the "people from the north" from the Old Testament, who are identified in science with the Scythians, is cited. It is noted that in the Neo-Babylonian written sources the Cimmerians and Scythians are mentioned under the general ethnonym *gimiri*. The versions of researchers about various dates of events related to the Scythians are given.

In the third paragraph, "**The chronology of the Scythian campaigns and their 28-year hegemony**" is studied. The versions of researchers on the dating of this problem are examined. They are built on various arguments.<sup>10</sup> Versions of the dates of the departure of the Royal Scythians from Media are presented here. Some researchers believe that the Royal Scythians leave Asia in 585 BC, that is, after the defeat of the "rebellious" Scythians and by the time of the conclusion of peace between Media and Lydia.<sup>11</sup> Their conclusion is based on the identification of Royal and "rebellious" Scythians. Based on this identification, many researchers believe that the Royal Scythians served the Medes,<sup>12</sup> but Herodotus does

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<sup>10</sup> Дьяконов, И. М. История Мидии: от древнейших времен до конца IV в. до н.э. / И. М. Дьяконов – Москва–Ленинград: АН СССР, – 1956. – с.289; Иванчик, А. И. Накануне колонизации / А. И. Иванчик. – Москва–Берлин: Paleograph, – 2005. – с. 243.

<sup>11</sup> Артамонов, М. И. Киммерийцы и скифы / М. И. Артамонов. – Ленинград: Ленинградский Университет, – 1974. – с.33-34.

<sup>12</sup> Zawadzki, Stefan. The Fall of Assyria and Median-Babylonian Relations in the Light of Nabopolassar Chronicle / Stefan Zawadzki. – Poznan: A. Mickiewicz Univ. Press, – 1988. – p.82; Иванчик А.И. Накануне... с.227, 243; Медведская, И. Н.

not write a word about the subordination of the Royal Scythians to Cyaxares. The “rebellious” Scythians were subordinated to him.<sup>13</sup> The mixing of Royal and “rebellious” Scythians can be traced in the works of many researchers. Only a few authors understand that the “rebellious” Scythians cannot be rulers, that is, Royal Scythians. Among them are E.A.Grantovsky and A.Yu.Alekseev.<sup>14</sup>

To solve the problem of 28-year hegemony, we used the scheme proposed by V.A.Belyavsky, according to which the Median Cyaxares comes to power in 625/24. BC, and by the end of 623 he begins the siege of Nineveh. At this time, the Scythians invade Media, defeat Cyaxares and conquer Asia Minor. Belyavsky dates the hegemony of the Scythians in Asia to 622-594 BC.<sup>15</sup> The dissertation notes that after the Royal Scythians leave Asia, the following events unfold:

594 BC. – the Royal Scythians leave Media and return to the Black Sea region, where a war begins between them and the sons of the blind slaves.

593-592 BC. – the sons of the blind slaves run away from the Royal Scythians and under the name of the “rebellious” Scythians arrive in Media to Cyaxares.

590 – The “rebellious” Scythians flee from Cyaxares to Lydia. A war begins between Media and Lydia, which lasted 5 years.<sup>16</sup>

585 BC The war between Media and Lydia ends.

At the beginning of the fourth paragraph, entitled “**A comparative study of Middle Eastern and Greek sources**”, information from the Neo-Babylonian chronicle of King

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Древний Иран накануне империи: история Мидийского царства / И. Н. Медведская. – Санкт-Петербург: Петербургское востоковедение, – 2010. – с.208.

<sup>13</sup> Геродот... I, 73.

<sup>14</sup> Алексеев, А. Ю. Хронография Европейской Скифии VII-IV веков до н.э. / А. Ю. Алексеев. – Санкт-Петербург: Гос. Эрмитаж, – 2003. – с.122; Грантовский, Э. А. О хронологии пребывания киммерийцев и скифов в Передней Азии. // , – 1994. № 3, – с. 43.

<sup>15</sup> Белявский, В. А. Война Вавилона за независимость (627-605 гг. до н.э.) и гегемония скифов в Передней Азии / Исследования по истории стран Востока. – Ленинград: Изд. Ленинградского унив., – 1964, – с. 105, 127.

<sup>16</sup> Геродот... I, 73-74, IV, 3.

Nabopolassar (The Chronicle of Gadd) is examined. Herodotus says that when the Medes took the Assyrian capital of Nineveh, the Scythians, led by Madius, came and defeated them.<sup>17</sup> D.J.Wiseman, dates these events to 623 BC. The next attack on Nineveh dates back to 614-612 BC.<sup>18</sup> The Chronicle of Gadd mentions the king of Umman-manda in connection with military operations against Assyria and the capture of Nineveh. S.J.Gadd came to the conclusion that the term umman-manda in this text refers to the Scythians, respectively, the king of umman-manda is the Scythian king Madius.<sup>19</sup>

Next, the meaning of the term “Umman-manda” is explored. The most constructive attitude of who is hiding under this name are the versions of Gadd and Belyavsky, who propose its periodization. They believe that different peoples were called Umman-manda in different periods. In the early period – the Cimmerians, during the capture of Nineveh – the Scythians, and during Astyages, this term will be extended to the Medes. One of the Akkadian astrological forecasts explains that "umman-manda are the Cimmerians".<sup>20</sup>

Further in this paragraph, “**The capture of Nineveh in the work of Ctesias**” is studied. There is an opinion that under the name of Arbacus, Ctesias describes Cyaxares in his work. In the description of Ctesias Arbak is a general, a nobleman and a subject of Assyria, who was going to Assyria every year. In other words, he is the governor of Assyria in Media. Arbak ruled for 28 years. His son's name was Maudak.<sup>21</sup> All these qualities do not allow us to identify Arbak with Cyaxares, who was not a subject of Assyria, but

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<sup>17</sup> Там же, I, 103.

<sup>18</sup> Wiseman, D. J. Chronicles of Chaldaean Kings (626-556 B.C.) in the British Museum / D. J. Wiseman. – London: The Trustees of the British Museum, – 1956. – pp. 10, 13-14.

<sup>19</sup> Gadd, C. J. The Fall of Nineveh. The Newly Discovered Babylonian Chronicle, No. 21,901, in the British Museum / C. J. Gadd. – London: The Trustees of the British Museum, – 1923. –p.13-15, B.M. 21901, 38-52.

<sup>20</sup> Hartman, Louis F. The Date of the Cimmerian threat Against Ashurbanipal According to ABL 1391 // Journal of Near Eastern Studies, – 1962. Vol. XXI, – p.28.

<sup>21</sup> Diodorus Siculus. Library of History / Diodorus Siculus. Trans. Oldfather C. H. – Cambridge–London: Harvard University Press, – Books I-II.34. Volume I, – 1933. –II, 24-27, II, 32, 6.



was its enemy. Cyaxares ruled for 40 years, not 28, and his son's name was Astyages, not Maudak. D.J.Wiseman and V.A.Belyavsky believe that the Bactrians, who came to the aid of Arbak during the capture of Nineveh, are the Scythians of Madies.<sup>22</sup> According to I.V.Pyankov, in the work of Ctesias, Bactria extends from the Syr Darya to the Indus River.<sup>23</sup> This territory can be identified with the Saka of Central Asia, but not with the Royal Scythians of Madies. This opinion is supported by the fact that, according to Ctesias, Bactria was conquered by Assyria.<sup>24</sup> The most correct development of events is that the vassals of Assyria, the Bactrians (Sakas), went to the aid of their rulers. On the way, Arbak meets them with his troops and wins them over to his side.

Ctesias' information can be regarded as reliable, since his account of the long siege of Nineveh is supported by archaeological evidence. During the excavation of the southeast gate (Halzi Gate), it was found that the 7-meter stone-lined entrance gate was built up with mud bricks and reduced to 2 m. The same situation was traced on the other two gates.<sup>25</sup>

Further, information from the "Stela of Nabonidus" discovered in Mudjelibeh on the lower Euphrates is considered. The second column of the stele describes Nabopolassar's relationship with the King of Umman-manda. According to researchers, the text of the stela describes various historical events, including the destruction of Nineveh.<sup>26</sup> M.M.Petrovo-Solovovo notes that this text does not mention the name of Cyaxares. The capture of Nineveh is attributed to the Babylonians and the people of Umman-manda (not related to

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<sup>22</sup> Wiseman D.J... p.15-16; Белявский В.А... с.115.

<sup>23</sup> Пьянков, И. В. "История Персии" Ктесия и среднеазиатские сатрапии ахеменидов в конце 5 в. до н.э. // Вестник древней истории, – 1965. №2, – с.39-40.

<sup>24</sup> Diodorus Siculus... II, 6-7.

<sup>25</sup> Van De Microop, Marc. The Sack of Nineveh in 612 BC / Petit Lucas P., Morandi Bonacossi Daniele (eds.) Nineveh, the Great City, – Leiden: Sidestone Press, – 2017, – pp. 244.

<sup>26</sup> Scheil, V. Une nouvelle inscription de Nabonide // – Paris: Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres, – 1895, de Mai-Juin, – с.225.

the Medes), who fight under the leadership of Iriba-Tukte.<sup>27</sup>

A.L.Frothingham and A.L.J.Marquand believe that the Babylonian king mentioned in this inscription is Nabopolassar. They point out that W. Scheil's translation contradicts the Greek sources, according to which Nineveh was taken by Cyaxares.<sup>28</sup> Herodotus writes that the Medes took Nineveh, but does not write about who they took it from. The text of Herodotus clearly states that the Medes took Nineveh after they had made drunk the Scythians and slaughtered them.<sup>29</sup> This event dates back to the beginning of the VI century BC, and the first capture of Nineveh – to the end of the 7th century BC. Accordingly, Herodotus speaks of the second capture of Nineveh. J.Marquart compares the name of Iriba-Tukte with the name of the Cimmerian king Tugdamme.<sup>30</sup>

The fifth paragraph summarizes the “**Conceptual errors of researchers**” referred to in this chapter.

The second chapter of the dissertation, entitled “**Funeral sites of the Scythians in Azerbaijan**”, consists of four paragraphs. The first paragraph is entitled “**Types of burials and ritual**”. The burials included in this paragraph can be divided into three groups – the following were found: 1) artefacts and a ritual of the Scythian type; 2) paleoanthropological materials and a ritual that find parallels in other regions of the Scythian-Saka geography; 3) artefacts of the Scythian type. The first two groups are considered as a result of the migration of the Scythians and are identified with them. At the beginning of the first paragraph, the “**Earth pit burials**” of Azerbaijan are presented. In Mingachevir, a certain number of the supine skeletons was buried at a shallow depth (1.5 m). There are traces of wood over them. The analogy of this rite can

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<sup>27</sup> Петрово-Соловово, М. М. Краткий очерк истории отношений между Ассири-Вавилонией и евреями / М. М. Петрово-Соловово. – Санкт-Петербург, – 1895. – с.95-97.

<sup>28</sup> Frothingham, A. L. J., Marquand, A. Archaeological News. Inscription of Nabonidos (555-538 B.C.) // – Boston: The American Journal of Archaeology and of the History of the Fine Arts, – 1896. Vol. 11, – p.96.

<sup>29</sup> Геродот... I, 106.

<sup>30</sup> Marquart, J. Untersuchungen zur geschichte von Eran // – Berlin: Philologus: Zeitschrift für das klassische Alterthum, – 1896, Heft LV, – S.230.

be traced in the earliest Scythian burial mounds of the Tyasmin River basin.<sup>31</sup> In 70% of the earth pit burials of Mingachevir with supine skeletons, large vessels were found at the feet of the buried.<sup>32</sup> This tradition is specific to the Scythian burials of Uygarak in Kazakhstan.<sup>33</sup> Presented analogies allow us to attribute the period of these burials to the 7th century BC. Another confirmation of this dating is the fact that on the example of the earth pit burials of Mingachevir No. 100 and 122<sup>34</sup> we can trace the modernization and change of the archaic Scythian type arrowheads.

In the Shamkhor burial ground in Shamkir, 25 single and 16 collective burials were found. Three-holed cheek-pieces, of the Zhabotin type, iron spearheads, bronze arrowheads of the Scythian type, and remains of horses were found in the graves. The skull of one of them was pierced with an iron spearhead. A fire ritual, ochre-covered skeletons and evidence of a corpse cut in pieces were found here.<sup>35</sup> Several socketed arrowheads with spikes (most of them two-bladed) come from plundered earth pit burials from a hill near the loam quarry in Shamkir. Among them there are analogies of arrows from burial. 1 mound 2 in Enja in Bulgaria.<sup>36</sup>

In two burials of the Yonjaly necropolis in Sheki, three archaic socketed two-bladed arrowheads were found.<sup>37</sup> In the nearby

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<sup>31</sup> Ильинская, В. А. Раннескифские курганы бассейна р. Тясмин / В. А. Ильинская. – Киев: Наукова думка, – 1975. – с.80-92.

<sup>32</sup> Ионе, Г. И. Археологические раскопки в Мингечауре // – Баку: Доклады АН Азербайджанской ССР, – 1946. №9, т. 2, – с. 399-405.

<sup>33</sup> Вишневская, О. А. Культура сакских племен низовьев Сырдарьи в VII-V вв. до н.э. / О. А. Вишневская. – Москва: Наука, – 1973. – с.74-75, рис. 45, табл. XXII: 21.

<sup>34</sup> Oх ucları (24 ədəd, sümükdən. Eyni inventar nömrəsi altında tunc oх ucları), Mingəçevir // AMEA Milli Azərbaycan Tarixi Muzeyi Arxeologiya fondunun materialı: AF. 13219. 1947; Журнал №2 находок на мингечаурском могильном поле за 1947 г. // AMEA Arxeologiya, Etnoqrafiya və Antropologiya İnstitutunun elmi arxivi: İnv. nömrəsi verilməyib, 1947, Inv. №1641; Inv. №1912.

<sup>35</sup> Асланов, Г. Г. Шамхорский могильник / Г. Г. Асланов. – Баку: Элм, – 1986. – с.4-15.

<sup>36</sup> Кесаманлы, Г. П., Гусейнова, М. А. Отчет первого отряда шамхорской археологической экспедиции за 1980 г. // AMEA Arxeologiya, Etnoqrafiya və Antropologiya İnstitutunun elmi arxivi: İnv. № h-260, 1980, с.14.

<sup>37</sup> Muxtarov, N., Bədəlova, İ., Əmrah-qızı, C. Şəki Arxeologiya və Folklor qrupunun,

Tepebashi necropolis in the burial. No. 4, a dismembered skeleton and traces of a bonfire were found. In the burial No. 9, dating from the 7th century BC, a collective burial with dismembered skeletons was discovered.<sup>38</sup> Craniological studies of the skulls originating from it have shown that two of them “reveal similarities with the synchronous groups of the Saka tribes of the Aral Sea, Tien Shan and Altai.”<sup>39</sup> Collective burials with a fire ritual are found in the Sakar-chaga burial ground in the southern Aral Sea region. Collective burials with cut corpses are specific to the Kuyusai group of the South Aral Sea region. A set of features specific to these burials of the end of the 8th and 7th centuries BC described in the works of L.T. Yablonsky and A.D. Tairov.<sup>40</sup>

Further in this paragraph, “kurgans” are studied. In three large earth kurgans of the Khojaly burial ground (No. 1, 2, 18),<sup>41</sup> traces of cremation were found. In kurgan No. 2, in the burnt layer, the remains of a wooden structure, bones of people and animals were found. Of interest are a round-bottomed riveted cauldron with four handles, bronze phalars with triangular cuts that have analogies in the Small Kurgan and rhomboid shaped plaques, which has analogies in the Mingachevir burial mounds and Scythian burials. A bronze stick-clasp was also found, which has analogies in kurgan 51 of the Uygarak burial ground, kurgan 20 of the Sakar-chaga 6 burial ground and in the burial with a horse and finds of the Scythian type

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Şəki-Qax-Oğuz arxeoloji ekspedisiyasının 2013-cü ildə gördüyü işlərin Hesabatı // AMEA Arxeologiya, Etnoqrafiya və Antropologiya İnstitutunun arxivi: İnv. № – 777, 2013, s.23.

<sup>38</sup> Alməmmədov, X. Təpəbaşı nekropolu. // – Bakı: Azərbaycan arxeologiyası, – 2006. VIII, № 1-4, – s.65-69.

<sup>39</sup> Кириченко, Д. Новые материалы к палеоантропологии Азербайджана // – Баки: Тарих və onun problemləri, – 2007. № 1, – с.258-260, табл. 1.

<sup>40</sup> Яблонский Л.Т. Саки... с.18-26, 52; Таиров А.Д... с.15-16; Яблонский, Л. Т. Главные миграционные процессы на территории Южного Приаралья в раннем железном веке. // – Волгоград: Нижневолжский археологический вестник, – 2000, вып. 3, – с.66.

<sup>41</sup> Отчет Императорской Археологической комиссии за 1897 г. / – Санкт-Петербург. 1900, – с.47, 151-152, рис. 306; Кушнарева, К. Х. Ходжалинский могильник // – Ереван: Историко-филологический журнал, – 1970. No 3, – с.110-111.

in Norshuntepe. In the kurgan No. 18 of Khojaly, a layer with traces of fire was found. Three supine skeletons oriented from west to east were placed in the southern part of the grave. A bronze pommel in the shape of a deer was found in the burial mound. Concerning collective burials with supine skeletons with an east-west orientation, traces of burning, a combination of cremation and inhumation it could be said that these indicators of the ritual are specific to the burial grounds of the Southern Aral Sea region (Sakar-chaga 6) of the end of the 8th and 7th centuries BC<sup>42</sup> Khojaly mounds No. 1, 2, 18 date back to the second half of the 8th century BC.<sup>43</sup> The materials and ritual of these mounds indicate the presence of the Scythians and Saka of the Aral Sea region here.

In the Small Kurgan, a single burial was made in a side chamber (podboi), with the head oriented to the west. It contained a horse's skull, three-holed cheek-pieces, bronze phalars, a horse's forehead decoration, a bronze stick-clasp, a three-bladed arrowhead of the Scythian type, etc.<sup>44</sup> The horse forehead decoratio has analogies in the Scythian Royal treasure from Ziviye and three-holed cheek-pieces – in the kurgan 23 of the Sakar-chaga 6 burial ground.

5 kurgans were excavated in Mingachevir. All burials are single, accompanied by horses, etc. In the burial chamber of kurgan V there are significant traces of fire and lumps of clay.<sup>45</sup> three-holed cheek-pieces and rhomboid shaped plaques with the head of a cat predator, were found in these mounds, which have analogies in the burials of the Cimmerians and Scythians.<sup>46</sup> Traces of tent-shaped

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<sup>42</sup> Яблонский Л.Т. Саки... с. 18-26; Таиров А.Д... с. 16.

<sup>43</sup> Погребова, М. Н. История Восточного Закавказья: вторая половина II – начало I тыс. до н.э. / М. Н. Погребова. – Москва: Восточная литература, – 2011. – с.196.

<sup>44</sup> Иессен, А. А. Из Исторического Прошлого Мильско-Карабахской Степи / А. А. Иессен, К. Х. Кушнарева (ред.) Труды Азербайджанской Археологической Экспедиции: [в 2-х томах] 1956-1960 гг. – Москва-Ленинград: Наука, – 1965. Т. II, – с.22-30.

<sup>45</sup> Асланов, Г. М. Древний Мингечаур / Г. М. Асланов, Р. М. Вандов, Г. И. Ионе. – Баку: АН Азербайджана, 1959. – с.90-114.

<sup>46</sup> Галанина, Л. К. Келермесские курганы: Царские погребения раннескифской эпохи / Л. К. Галанина. – Москва: Палеограф, – 1997. – с.128; Ильинская, В. А.



wooden structures, known from Scythian burial mounds, can be traced under these kurgans.<sup>47</sup> Researchers date them to the 7th century BC and note that they represent traces of the earliest appearance of the Scythians in the South Caucasus.<sup>48</sup>

The dissertation is accompanied by a table (No. 2) for identifying the indicators of the burial ritual in the Dnieper Right-bank forest-steppe, Mingachevir kurgans and in the Small kurgan. It was based on a table of indicators of the burial ritual in the Dnieper Right-Bank Forest-Steppe, compiled by S.A.Skory.<sup>49</sup> Data about the burial mounds of Azerbaijan was added to it. Artefacts and indicators of the ritual of the Small and Mingachevir kurgans make it possible to record the actual Scythian burials in Azerbaijan in the 7th century. BC.

Further in this paragraph, “**stone box burials and crypts**” are studied. In stone box No. 47 in Kalakent with a double burial and a horse skeleton, two-partite bits and three-holed cheek-pieces with flattened ends were found.<sup>50</sup> S.V.Makhortykh identifies them with the Cimmerians and dates them to the last quarter of the 8th century BC.<sup>51</sup>

In stone box No. 4 in Khoshbulag in Dashkesan, a stone bowl was found with an elongated zoomorphic handle in the form of a ram's head and a bronze belt depicting a man in a pointed cap and a composite bow.<sup>52</sup> Belts with similar images come from burial. 74

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Скифы Днепровского Лесостепного Левобережья / В. А. Ильинская. – Киев: Наукова думка, – 1968. – табл. XLVI.

<sup>47</sup> Скорый, С. А., Хохоровский, Я. Аристократический курган Скифская Могила вблизи Мотронинского городища. // *Stratum Plus*, – 2005-2009. №3, – с.274, рис. 5.

<sup>48</sup> Ильинская, В. А. Скифия VII—IV вв. до н. э. / В. А. Ильинская, А. И. Тереножкин. Киев: Наукова думка, – 1983. – с.26, 34.

<sup>49</sup> См.: Скорый С.А. Скифы... с.45-53.

<sup>50</sup> Nagel, V. Qalakənd / V. Nagel, J. Ştrommenger. – Bakı: Diplomat, – 1999, – s.81-82, tabl. 19-20.

<sup>51</sup> Mahortih, S. Между Центральной Европой и Кавказом: Северное Причерноморье в начале I тыс. до н.э. (на венгерском яз.) // “Magyarország-Azerbajdzsán: a kultúrák párbeszéde”. V Nemzetközi tudományos konferencia. – Budapest, – 2010. – с. 60-61.

<sup>52</sup> Кесаманлы, Г. П. Погребение с бронзовым поясом из Хачбулага

and 76 of the Tli burial ground. Researchers identify these images with composite bows with the Scythians.<sup>53</sup>

In the stone box of the Absheron burial ground, oriented from west to east, a socketed two-bladed bronze arrowhead with an asymmetric rhomboid head was found. Three-bladed arrowheads also come from stone box No. 48 in Gadabay.<sup>54</sup> In the crypt with a collective burial in the Buzeyir burial ground in Lerik, one of the four three-bladed arrowheads was in the skull of the buried.

Further in this paragraph, “various finds” originating from Azerbaijan are considered. Finds from “Sanctuary” No. 1 in Absheron, finds from Nerkin Goratan, located in Agdere (Mardakert) in Garabagh, a looted burial in the Gazakh region, as well as random finds from Fizuli, the village of Chaily in Gazakh, the village of Kechili in Shamkir, the villages of Shakhtakhty, Tazakent and the settlements of Meydantepe in Nakhchivan, from the Misharchay hill in Jalilabad, from the Late Bronze Age grave field in Divalona in Lankaran are presented.

The second paragraph is entitled “**Some problems of ceramics**”. In 70% of the Scythian burials of Mingachevir, large vessels were located at the feet of the buried. The same rite is recorded in a stone box grave from Absheron with a two-bladed arrowhead of the Scythian type. This tradition is specific to the Scythian burials of Uygarak. From a burial with a supine skeleton on the Sarytepe hill, identified with the Scythians, comes a black-clay polished pear-shaped vessel with one handle. Polished vessels of related forms come from Sakar-chaga 6 and Uygarak.<sup>55</sup> In the future, it is necessary to find out the origin of these vessels – local or borrowing. In favor of the absence of traces of the Scythians in

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(Азербайджанская СССР). // Советская археология, – 1966. № 3, – рис. 1-3.

<sup>53</sup> Ильинская В.А., Тереножкин А.И... с.75, 85.

<sup>54</sup> Джафарзаде, И. М. Археологические разведки на Апшероне // – Баки: Azərbaycan SSR EA xəbərləri, – 1948, № 6, – с.86-87; Ивановский, А. А. По Закавказью. Археологические наблюдения и исследования. 1893, 1894, 1898 гг. Выпуск VI. / А. А. Ивановский. – Москва, – 1911. – с.120.

<sup>55</sup> Nərimanov, İ. H. 1960-cı ildə Sarıtəpədə arxeoloji qazıntılar. // – Баки: Tarix İnstitutunun Əsərləri, – 1963. – XVI, şəк. 3; Яблонский Л.Т. Саки... рис. 13, 34; Вишневская О.А... табл. XXII: 30.

Azerbaijan, J.A.Khalilov erroneously cites the absence of Scythian ceramics here.<sup>56</sup> Researchers note that the Scythians usually used the ceramics of the local population.<sup>57</sup>

The third paragraph is entitled “**Comparative analysis of archaeological finds**”. At the beginning of the paragraph, “**two-bladed and three-bladed socketed arrowheads**” are examined. The problems of classification of these items are presented, as well as the opinions of researchers about their dating and region of origin. For each studied arrowhead, a description and classification is given, based on the developments of A.I.Melyukova and T.V.Ryabkova.<sup>58</sup> In this paragraph a description of socketed two-blade arrowheads found on the route of the Scythians to the Middle East (Serzhen-Yurt, Derbent, Absheron) is presented. Two-bladed socketed arrowheads were also found in the earth pit burials of Mingachevir, in Fuzuli, Sheki and Shamkir. In the Yonjaly necropolis in Sheki, all three socketed arrowheads are two-bladed, rhomboid. A similar situation is observed in Shamkir, where many of the arrowheads are two-bladed, rhomboid. This indicates their relation to the Scythian archaic period. Three-bladed socketed arrowheads have been found in almost all parts of Azerbaijan. Three-bladed arrows originating from a stone box No. 48 in Gadabay, an earth pit burial from the Sarytepe hill, Sanctuary No. 1 at the Absheron site 1, a Small kurgan, burial No. 12 of the Gazygulu necropolis in Tovuz, as well as accidental finds from Fuzuli are among the earliest and dated to the 7th-6th centuries BC. In Mingachevir, on the example of the earth pit burials of No. 100

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<sup>56</sup> Халилов, Дж. А. Археологические находки “скифского” облика и вопрос о “скифском царстве” на территории Азербайджана / Либеров П. Д., Гуляев В. И. (ред.) Проблемы скифской археологии. – Москва: Наука, – 1971, – с. 183-187.

<sup>57</sup> См.: Гаврилюк, Н. А. Керамика степной Скифии: / автореферат диссертации на соискание ученой степени кандидата исторических наук) / – Киев, 1981. – с.18; Махортых, С. В. Скифы на Северном Кавказе // С. В. Махортых. – Киев: Наукова думка, 1991. – с.19.

<sup>58</sup> Мелюкова, А. И. Вооружение скифов / А. И. Мелюкова. – Москва: Наука, – 1964. – с.18, табл. V; Рябкова, Т. В. Курган 524 у с. Жаботин в системе памятников периода скифской архаики. // Российский археологический ежегодник, – 2014. № 4, – с.383.

and 122,<sup>59</sup> both the archaic arrowheads and the ones dating back to the 5th-4th centuries BC were registered. Further, “**bone arrowheads**” are examined here. They are represented by two types: 1) round in cross section in the form of a screw bullet (rarer); 2) pyramidal tetrahedral with triangular notches at the ends of the faces.<sup>60</sup>

Further in this paragraph, the “**horse bridle**” is studied. Based on the existing classifications of bits and cheek-pieces of the North Caucasus and Eastern Europe proposed by J.Chochorowski and S.V.Makhortykh,<sup>61</sup> the paper proposes a classification of bronze bits from a twisted rod and three-holed cheek-pieces from Azerbaijan. In the archeology of Azerbaijan, these finds come from the Mingachevir kurgans, the Small kurgan, the Shamkhor earth pit burial ground, Kalakent in Gadabay, Divalona in Lankaran. The sites from which the objects under study originate date back to the second half of the 8th and 7th centuries BC. Most of the studied bits with separate three-holed cheek-pieces from the sites of Azerbaijan come from burial grounds in which finds of the Scythian type or a ritual that has analogies in the Dnieper Right-Bank Forest-Steppe were found. These data indicate the connection of the objects under study with the cultures of the Cimmerians and Scythians. It is established that cheek-pieces from Kalakent and Divalona have a specific detail, a flattening at the end, which allows them to be attributed to the earliest – end of the 8th and beginning of the 7th centuries BC. Further, rhomboid shaped plaques with the heads of cat predator, originating from the Mingachevir kurgans and large earthen kurgans in Khojaly, are examined here. Analogies of these finds were common in the burials of the Cimmerians and Scythians of the 8th-7th centuries BC. Beak-shaped beads from horse harness

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<sup>59</sup> Ох уcları (24 ədəd, sümükdən. Eyni inventar nömrəsi altında tunc öx ucları), Mingəçevir... AF. 13219. 1947; 1947; Журнал №2 находок... Inv. №1641; Inv. №1912.

<sup>60</sup> Ионе Г.И... с.404.

<sup>61</sup> Chochorowski, Jan. Ekspansja kimmeryjska na tereny Europy Środkowej / Jan Chochorowski. Krakow: Univ. Jagiellonski, – 1993. – s.62-63, рис. 2; Махортых С.В. Киммерийцы Северного Причерноморья. Киев: Шлях, 2005, с.32-33.

of the Scythian type from Mingachevir are studied.<sup>62</sup> They date from the end of the 7th or the beginning of the 6th century BC.

Further in this paragraph, “**stone bowls**” with zoomorphic handles in the form of a ram's head are examined. In the archaeology of Azerbaijan, they originate as a rule from the sites associated with the Scythians and their burial rites. These are: a stone box grave with a bronze belt from Dashkesan, kurgan No. 2 in Khojaly, kurgans and earth pit graves of Mingachevir synchronous to them. These bowls date from the 8th or early 7th century BC.<sup>63</sup> It was established that these bowls from Azerbaijan have typologically common features with stone tiles depicting a ram's head from the South Trans-Urals and Kazakhstan. This is the presence of a triangle behind the ram's horns.<sup>64</sup>

Further in this paragraph, “**earrings**” with non-converging ends and triangular pendants, made using the granulation technique, originating from the female earth pit burials of Mingachevir, are examined.<sup>65</sup> Based on a comparative analysis of these finds with earrings from more eastern regions,<sup>66</sup> the following was established: triangular Mingachevir earrings, on one hand, have common features with earrings from the late Bronze Age of Khakassia, the Novosibirsk region and Kazakhstan (Southern Aral Sea). On the other hand, there are common features between these earrings and earrings with a cone of Tuva and Altai of the 7th-5th centuries BC.

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<sup>62</sup> Tunc at üçün bəzək detalları, Mingəçevir // AMEA Milli Azərbaycan Tarixi Muzeyi Arxeologiya fondunun materialı: AF. 21739. 2009, AF. 21739.

<sup>63</sup> Нариманов, И. Г. Разрушенный курган села Касум-Исмаилова Кировабадского района // – Баку: Доклады АН Азербайджанской ССР, – 1960. XVI, № 7, – с. 714; Погребова М.Н. История... с. 189-190, 196.

<sup>64</sup> Ченченкова, О. П., Таиров А. Д. Плитка с изображением головы барана из села Каракульского / Богдановский В. И. (ред.) Этнические взаимодействия на Южном Урале. – Челябинск, – 2015. – с. 261; Голубкина, Т. И. О зооморфной керамике из Мингечаура. // Azərbaycan Maddi Mədəniyyəti, – 1951. II, – с. 103-140.

<sup>65</sup> Казиев, С. М. Археологические раскопки в Мингечауре. // Azərbaycan Maddi Mədəniyyəti, – 1949. I, – с. 20.

<sup>66</sup> См.: Чугунов, К. В. Серьги раннескифского времени Саяно–Алтая / Ю. Ф. Кирюшин, А. А. Тишкин (ред.) Исторический опыт хозяйственного освоения Западной Сибири. Книга 1. – Барнаул: Изд. АГУ, – 2003, – с. 386-395.

Further in this paragraph, the “**clay head of the Scythian**” discovered in the vicinity of Ganja is examined. E.I.Krupnov comes to the conclusion that this find repeats the images of the Scythians on the vessel from the Kul-Oba kurgan and dates it to the 5th-4th centuries BC. V.A.Ilyinskaya also identifies this clay head with the Scythians and notes that it resembles the clay figurines of the Scythians from Memphis.<sup>67</sup>

Further in this paragraph, “**daggers**” are examined. Several finds from Azerbaijan are cited, but many of them lack traces of crosshairs and pommel. Recently, in burial No. 12 of the Gazygulu necropolis in Tovuz, a burial with six arrowheads of the Scythian type and an iron akinak was discovered.<sup>68</sup>

Further in this section, bronze “**mirrors with zoomorphic handles**” (“Olbian style”), originating from two earth pit burials of Mingachevir, are examined. T.M.Kuznetsova dates the appearance of “Olbian” mirrors to the period no earlier than the second half of the 6th century BC. However, some researchers believe that their appearance can be deepened until the end of the 7th century BC.<sup>69</sup> N.L.Chlenova and O.Ya.Olgovskiy come to the conclusion about the possibility of the origin of the Scythian mirrors with a side handle from Asia.<sup>70</sup> There is no consensus on the issue of the period

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<sup>67</sup> Крупнов, Е. И. Глиняная головка “Скифа” из Закавказья. // Вестник древней истории, – 1940. № 3-4. – 370-371; Ильинская, В. А. Изображения скифов времени Переднеазиатских походов / Тереножкин А. И. (ред.) Древности степной Скифии. – Киев: Наукова думка, – 1982, – с.39-40.

<sup>68</sup> Nəcəfov, Ş. Qazqulu Nekropolundan aşkar edilən skif tipli ox ucluqları. // – Bakı: AMEA-nın Xəbərləri. Tarix, fəlsəfə, hüquq seriyası, – 2010. № 1-2, – s. 193-200.

<sup>69</sup> Чугунов, К. В. Аржан-2, реконструкция этапов функционирования погребально-поминального комплекса и некоторые вопросы его хронологии. // Российский археологический ежегодник, – 2011. № 1, – с.316; Бандрицкий, Н. С. Коцюбинчики-2 — новый памятник эпохи скифской архаики в Среднем Поднестровье / В. Ю. Зуев (ред.). Боспорский феномен. Искусство на периферии античного мира. – Санкт-Петербург: Нестор-История, – 2009, – с.37-38. Вахтина, М. Ю., Кашуба, М. Т. раннескифские зеркала с боковой ручкой в Северном Причерноморье: греческое или местное производство? / Балаханцев А.С., Кулланда С.В. (ред.) Кавказ и степь на рубеже эпохи поздней бронзы и раннего железа. – Москва: Институт востоковедения РАН, – 2016. – с. 42-48.

<sup>70</sup> Членова, Н. Л. Происхождение и ранняя история племен тагарской культуры



to which the Mingachevir mirrors belong, since they are distinguished by their originality. T.M.Kuznetsova dates the Mingachevir mirrors to the second half of the 6th and 5th centuries BC, but puts a question mark next to this dating, since it defines them as a "modification" of "special types" of mirrors.<sup>71</sup> Based on all this, the author of the dissertation comes to the conclusion that the source of the origin of the Mingachevir mirrors can be both Greek culture and the cultures of Central Asia. This is also indicated by the presence of a horse on the Mingachevir mirror.

Further in this paragraph, "**bracelets with zoomorphic heads**" are examined. Very often these artefacts are found in sites associated with the Scythians. The appearance of bracelets with zoomorphic heads in Azerbaijan should be associated with the arrival of the Scythians here. On a bas-relief in Persepolis, one of the members of the Saka delegation (delegation No. 11) carries in his hands objects very similar to zoomorphic bracelets. However, they are larger. Apparently, it is torque necklace. This example is evidence of how the Scythian products came to the Persians.

In European Scythia, bracelets with zoomorphic heads were found in the Scythian kurgans Malaya Ophirna and Zhurovka 407 in the Middle Dnieper region.<sup>72</sup> Mound Malaya Ophirna, according to the latest data, dates back to the second quarter and second half of the 7th – beginning of the 6th century BC.<sup>73</sup> Kurgan Zhurovka 407 dates from the first half of the 6th century BC.<sup>74</sup> Similar bracelets

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/ Н. Л. Членова. – Москва: Наука, – 1967. – с.89; Ольговский, С. Я. Походження дзеркал «ольвійського типу» // – Киев: Археологія. 1992. №3, – с.17-19.

<sup>71</sup> Кузнецова, Т. М. Зеркала Скифии VI-III веков до н.э.: [в 2-х томах] / Кузнецова Т. М. – Москва: Таус, – том II, – 2010. – с.15-16, 239-240, 397.

<sup>72</sup> Дараган, М. Памятники раннескифского времени Среднего Поднепровья и Гальштатт: поиск хронологических реперов // – Chişinău: Revista Arheologică, serie nouă, – 2010. Vol. VI, nr. 2, – с. 104, рис. 22.

<sup>73</sup> Смирнова, Г. И. Состояние изучения Западно-Подольской группы памятников раннескифского времени в Лесостепной Скифии в конце XX века / Chochorowski Jan (ed.) Cimmericians, Scythians, Sarmathians. In memory of Prof. Tadeusz Sulimirski. – Krakow: Ksiegarnia Akademicka, – 2004. – с. 421.

<sup>74</sup> Кузнецова, Т. М. От кургана Репяховатая Могила к кургану 407 у с. Журовка / Журовка (хронология) // – Киев: Археологія і давня історія України: Зб. наук.

were found in other sites of the Northern Black Sea region of this period.

Further in this paragraph, the “**copper cauldron with a zoomorphic handle**” and animal ears, originating from the village Chaily of the Gazakh region of Azerbaijan is studied. An ingot of copper was found with the cauldron, which may indicate its local production. Similar vessels come from the Tli burial ground and from Karmir-blur.<sup>75</sup> Bronze cauldrons appear in the Northern Black Sea region in pre-Scythian times.<sup>76</sup>

Further in this paragraph, the “**image of the Scythian goddess with deer**” from Mingachevir is examined, which is also researched in chapter III.

The fourth paragraph is entitled “**Paleoanthropological data of the Scythians of Mingachevir and Sheki**”. D.A.Kirichenko established that in the craniological series of the Scythian burials of Mingechaur, the following is observed: 1) in the male series “the greatest similarity with the steppe Scythian groups of Ukraine and the Scythian “nobility” 2 (according to S.I.Kruts); 2) in the women's series, “the greatest similarity is noted with the combined series of the Scythians of Hungary, then with the group of Scythians from Moldova. Craniological studies of five skulls from the collective burial. No. 9 of the Tepebashi necropolis in Sheki made it possible to establish that three of them are similar to those found in the Mingachevir earth pit burials with supine skeletons. The other two skulls “reveal similarities with synchronous groups of Saka tribes from the Aral Sea region, Tien Shan and Altai.”<sup>77</sup>

The third chapter of the dissertation, entitled “**Archaeological traces of the Scythians in the settlements with pintaderas**”,

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пр. ІА НАН України, 2018. Вип. 2 (27), – с. 446-457.

<sup>75</sup> Рябкова Т.В... рис. V.2: 5-7; Есаян, С. А. Скифские памятники Закавказья / С. А. Есаян, М. Н. Погребова. – Москва: Наука, – 1985. – табл. XX: 7, 9.

<sup>76</sup> Тереножкин, А. И. Ягорлыцкий котел // Советская археология, – 1982. №2, – с. 218-223.

<sup>77</sup> Кириченко, Д. А. Краниология скифов Азербайджана / Bitadze L. et al. (ed.) *Anthropology And Ethnology of Caucasus*, – Tbilisi, – 2016. – с.195, табл. 1-2; Кириченко, Д. Новые материалы к палеоантропологии Азербайджана // – Вак: Тарих və onun problemləri, – 2007. № 1, – с.258-260, табл. 1.

consists of seven paragraphs. In settlements with pintaderas in the North and South Caucasus, traces of destruction, burning, and arrowheads of the Scythian type can be traced. The first paragraph is entitled “**Settlements of Sarytepe and others in northwestern Azerbaijan**”. Most of the clay pintaderas of the South Caucasus come from numerous settlements in northwestern Azerbaijan. Of greatest interest is the settlement of Sarytepe, in which traces of destruction and burning were recorded. Two intrusive burials with supine skeletons, identified with the Scythians, were found here. One of them contains two three-bladed arrowheads of the Scythian type. In the second, a bronze earring, which has analogies in the Scythian burials of Mingachevir was found.

The second paragraph is titled “**The Settlement of Serzhen-Yurt and Others in Chechnya and Ingushetia**”. The appearance of pintaderas in the North Caucasus dates back to the pre-Scythian period, and the disappearance dates back to the 7th century BC. Pintaderas were found in the main layer of the Serzhen-Yurt settlement in Chechnya. Archaic two-blade socketed arrowheads of the Zhabotin type were found in the same settlement (at the entrance to the settlement). V.I.Kozenkova and E.I.Krupnov draw attention to the traces of fires and destruction in the settlement and note that life on it ceased in the 7th century BC, as a result of the assault on the hill by the Scythians.<sup>78</sup>

The third paragraph is entitled “Settlement of Kiskaraant-Gora and Noname-Gora in Kakheti”. A clay round pintadera and 17 arrowheads of the Scythian type were found on the hill of Noname-Gora. 16 of them are two-bladed with a rhomboid head. In the settlement of Kiskaraant-Gora, a clay quadrangular pintadera and 9 archaic two-bladed socketed arrowheads of the Scythian type were found. Two of them were found in the burnt layer of a settlement destroyed by fire.<sup>79</sup> The results of radiocarbon analysis of the burn

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<sup>78</sup> Козенкова, В. И., Крупнов, Е. И. Исследования Сержень-Юртовского поселения. По раскопкам 1964 г. // Краткие сообщения Института археологии, – 1966. вып. 106, – с.85, 87, рис. 37: 5.

<sup>79</sup> Mehnert, G. Skythika in Transkaukasien: Reiternomadische Sachkultur im archäologischen Fundkontext / G. Mehnert. – Wiesbaden: Reichert, – 2008. – S.95-97, 160, Taf. 103-104, 107.

layer showed the date - the end of the VIII – the beginning of the VII centuries BC.<sup>80</sup>

The fourth paragraph is entitled “**Pintaderas of the Carpathian Basin and the North-Western Black Sea**”. Clay pintaderas were also widespread in the Great Hungarian Plain, where they appear in the 6th-4th centuries BC in the Wekerzug culture, rich in Scythian finds. The pintadera problem was investigated by J.Chochorowski.<sup>81</sup> He notes that they were widespread in the North and South Caucasus, especially in Azerbaijan.<sup>82</sup> The appearance of these products in the Carpatho-Pontic region is associated with the migration of the Scythian tribe of Siginni here. Herodotus writes that beyond the Istros (Danube) the people of the Siginni live. They consider themselves descendants of Median settlers. J.Chochorowski notes that the Siginni could be part of the population of the North Caucasus, which, under the pressure of the Scythians, was forced to leave their lands.<sup>83</sup>

In the Black Sea region, clay pintaderas are distributed only in its northwestern part. The earliest finds (8th-7th centuries BC) come from the settlement of Kartal on the lower Danube and from the settlement of Bernadia in Transylvania. They are the earliest evidence of pintadera migration from the Caucasus to the northwestern Black Sea region. This date corresponds to the date of the destruction of settlements with pintaderas Kiskaraant-Gora and Serzhen-Yurt.

The fifth paragraph is entitled “**Semantics of images on**

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<sup>80</sup> Fürtwängler A.E. Knauß F... S.352 f.

<sup>81</sup> Chochorowski, Jan. Die Wekerzug-Kultur: Charakteristik der Funde / Jan Chochorowski. – Warszawa-Krakow: Państwowe Wydawn. Uniwersytet Jagielloński, – 1985. – S. 81-83.

<sup>82</sup> Chochorowski, Jan. Scytowie a Europa Środkowa – historyczna interpretacja archeologicznej rzeczywistości. // – Rzeszów: Materiały i Sprawozdania Rzeszowskiego Ośrodka Archeologicznego. – 2014. T. XXXV, – s.27.

<sup>83</sup> Хохоровский, Я. Экологический “стресс” в Западной Сибири в “культурный шок” в Карпатской котловине в конце бронзового века // Международный симпозиум “Terra Scythica”, – Алтай, Новосибирск: Институт археологии и этнографии СО РАН, – 17-23 августа, – 2011, – с.143-144; Chochorowski Jan. Ekspansja... s.206.

**pintaderas: Heavenly Goddess**". A description of the geometric ornament of pintaderas is presented here. Based on the research of A.Golan,<sup>84</sup> it was demonstrated that pintadera ornaments from Azerbaijan and Hungary embody the concept of a heavenly goddess.

Several pintaderas, with anthropomorphic and zoomorphic images on working surfaces, are known. One of them depicting a deer was found in Hungary. G.Ilon connects its appearance with the arrival of the Scythians.<sup>85</sup> A stone stamp from Mingachevir depicts an anthropomorphic figure in a wide dress, with a pointed cap and hands raised to the sky. Deer are depicted on two sides of it.<sup>86</sup> This image is very close to the images of the Scythian "Mistress of the animals" on the mirror from Kelermes mound No. 1 (from which a pintadera was found) and the image of the winged goddess on the Babylonian terracotta plate "Burney Relief". Researchers also see the image of the Mistress of the animals on an openwork plate from the Alexandropol barrow. It depicts a goddess with wings and deer on her both sides.<sup>87</sup> Two more clay finds come from Panticapaeum and Ilurat in the Crimea, but they date back to the 1st and 2nd-3rd centuries AD.<sup>88</sup> The dissertation notes that these artefacts depict the Scythian goddess Argimpasa, who has common features with the winged goddess on the Babylonian terracotta plate.

The sixth paragraph is entitled "**Origin of the Hungarian Siginni from Media and paleoanthropological data**". A number of factors indicate that Siginni originates from the South Caucasus. Strabo mentions Siginni alongside Derbiks, Tapirs and Caspians.

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<sup>84</sup> Голан, А. Миф и Символ / А. Голан. – Москва: Руслит, – 1992, – с. 14-16.

<sup>85</sup> Ilon, Gabor. A Scythian Pintadera from Sé // – Budapest: Communicationes Archaeologicae Hungariae, 1999, – p.48, note 2, fig. 1.

<sup>86</sup> Qum daşından tökmə üçün forma, Mingəçevir // АМЕА Milli Azərbaycan Tarixi Muzeyi Arxeologiya fondunun materialı: АF. 27042. 2009.

<sup>87</sup> Алексеев, А. Ю. Золото скифских царей из собрания Эрмитажа / А. Ю. Алексеев. – Санкт-Петербург: Государственный Эрмитаж, – 2012. – с. 262.

<sup>88</sup> Отчет Императорской Археологической комиссии за 1898 г. / – Санкт-Петербург. 1901, – с.15-16, рис. 11; Гайдукевич, В. Ф. Илурат. Итоги археологических исследований 1948-1953 гг. / Гайдукевич, В. Ф., Книпович Т. Н. (ред.) Боспорские города II, (МИА № 85). – Москва–Ленинград: АН СССР, – 1958, – с.79, 81.

Herodotus considers the Siginni to be emigrants from Media.<sup>89</sup> Media was located on the territory of Azerbaijan and to the south. An analysis of images on pintaderas shows that they originate from the Middle East, from where they penetrate into Azerbaijan and, accordingly, only then to the North Caucasus.

Research by M.Pardutz, J.Chochorowski and J.Kisfaludy showed that most of the pintaderas from the Great Hungarian Plain come from female burials.<sup>90</sup> I.V.Bruyako believes that some of these women were of Caucasian origin.<sup>91</sup>

The seventh paragraph is entitled “**The dating of settlements with pintaderas of the North and South Caucasus and the problem of Scythian migration**”. On the Sarytepe hill, two cultural layers were identified, separated by traces of a fire. There was no chronological gap between them. Based on the presence of the remains of a wall (belonging to the second layer) above the intrusive burial with a supine skeleton and an earring,<sup>92</sup> it was established that two supine skeletons found on a hill, identified with the Scythians, should be attributed to the first cultural layer. The author comes to the conclusion that the settlement was burnt down by the Scythians and two intrusive burials were made in this layer. A wall was built above one of them, traceable already in the second cultural layer. The destruction at the settlements of Serzhen-Yurt, Kiskaraant-Gora and Sarytepe should be associated with the Scythians.

The fourth chapter of the dissertation, entitled “**The Semantics of Burial Finds and Ritual**”, consists of eleven paragraphs. The

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<sup>89</sup> Страбон. География: в 17 книгах. Пер. Стратановского Г. А. / Страбон. – Ленинград: Наука, – 1964. – XI, 8, 8; Геродот... V, 9.

<sup>90</sup> Párducz, M. Western Relations of the Scythian Age Culture of the Great Hungarian Plain. // Acta Antiqua Academiae Scientiarum Hungaricae, – 1965. Vol. XIII, – p.279; Chochorowski Jan. Die Vekerzug... S.83; Kisfaludi, Julia. Tonstempel und Knochenzylinder aus der Mittleren Eisenzeit im Karpatenbecken // – Budapest: Communicationes Archaeologicae Hungariae, – 1997, – S.79.

<sup>91</sup> Бруяко, И. В. Пинтадеры раннего железного века между Карпатами и Понтом. // Stratum Plus, – 2014. № 3, – с.45.

<sup>92</sup> Nərimanov, İ. H. 1960-cı ildə Sarıtəpədə arxeoloji qazıntılar. // – Bakı: Tarix İnstitutunun Əsərləri, – 1963. XVI, – s.92, 97.



first and second paragraphs are titled “**Rhomboid (cross shaped) ornament**” and “**Buta ornament**”. The study of the rhomboid ornament, common in the cultures of the Cimmerians and Scythians, showed that it is associated with the concept of the “center of the world”, often depicted in the shamanism of the peoples of Siberia. In the burials of the Cimmerians and Scythians, rhomboid bronze plaques were common. Similar plaques come from Mingachevir mounds and large earth mounds in Khojaly. In the Turkic languages, the concept of “center” is denoted by the words göbek, kîpdîk, kāvapa. This word is also used to refer to the central ornament of compositions, depicted as a cross made up of triangles. In the burials of the Siberian and Central Asian Scythians, stone dishes and bronze plaques in the shape of a comma and cone-shaped earrings with this ornament are often found. Among the Siberian peoples, this ornament denotes the footprint of a reindeer. In Azerbaijan, this ornament is called *buta*. The word *buta/but* has the following meanings in the Turkic languages: “leg”, “thigh”, “hind legs of an animal”.<sup>93</sup>

The third paragraph is titled “**The bronze belt from Dashkesan: Scythian funeral procession and the problem of intoxication**”. Hallucinogenic and psychedelic substances (entheogens) are an integral part of shamanism.<sup>94</sup> In the Second Pazyryk mound of the Scythians in Altai, in the permafrost layer, archaeologists discovered a yurt, inside of which there was a censer with half-charred hemp seeds. In the work of Herodotus there is an exact description of this yurt and how the Scythians throw hemp seeds on hot stones in it. Another example of entering into a hallucinogenic state would be the use of toxins such as the mushroom *Amanita muscaria*. Images of mushrooms are often found in archaeological materials.

Mushrooms are depicted on a bronze belt from Dashkesan. It

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<sup>93</sup> Clauson, Sir Gerard. An etymological dictionary of pre-thirteenth-century Turkish / Sir Gerard Clauson. – London: Oxford University Press, – 1972. – p. 297.

<sup>94</sup> Hoffman, M., Ruck, C. A. P. *Entheogens (Psychedelic Drugs) and Shamanism* / Namba Walter Mariko, Neumann Fridman E. J. (eds.) *Shamanism: An Encyclopedia of World Beliefs, Practices, and Culture*. – Santa Barbara, Denver, Oxford: ABC-CLIO, – 2004, – p. 114-115.

depicts a man in a pointed cap, a cross-shaped ornament, ornaments in the form of a mushroom, a chariot with a pair of horses, a man with a composite bow, horses with horns.<sup>95</sup> The burial is dated back to the 8th-7th centuries BC, based on the discovery of a stone bowl with a handle in the form of a ram's head. Similar bronze belts come from burials 74 and 76 of the Tli burial ground. V.A.Ilyinskaya and A.I.Terenozhkin identify these images with the Scythians.<sup>96</sup> The same stylistic compositions are depicted on the belts from Tli and Dashkesan – people with composite bows, a cross-shaped ornament, people's heads are presented in the form of a bird's head – the forehead is absent, the nose has the shape of a beak. A number of testimonies indicate that a Scythian funeral procession is depicted on a belt from Dashkesan: 1) an image of a human head in the form of a bird's head, with a pointed headdress and a tail in the lower part of the robe. Parallels of this attire are found in mound No. 3 of the Verkh-Kaldzhin-2 burial ground in Ukok.<sup>97</sup> 2) Image of horses with horns on their heads. Parallels are recorded in the Scythian burial mound No. 11 in Berel.<sup>98</sup> 3). A funeral wagon is depicted on the belt; 4) and mushrooms (entheogens).

In the fourth, fifth, sixth and seventh paragraphs, “Spoon, stirrer”, “whip”, “Orba”, “pommels”, as well as “Bells” are examined. Evidence is given of how the shamans of Siberia and Central Asia use a whip and a spoon (analogues of a beater of a tambourine), zoomorphic pommels with bells during shamanic sessions. It is established that these items are semantically related and are among the most archaic tools of Siberian shamans.<sup>99</sup> Then

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<sup>95</sup> Кесаманлы Г.П. Погребение с бронзовым... рис. 4.

<sup>96</sup> Ильинская В.А., Тереножкин А.И... с.75, 85.

<sup>97</sup> Полосьяк, Н. В. Всадники Укока / Н. В. Полосьяк. – Новосибирск: Инфолио, – 2001. – с.130, 180, реконструкция V.

<sup>98</sup> Samašev, Z. Die Fürstengräber von Berel / W. Menghin H. Parzinger (Hrsg.) Im Zeichen des Goldenen Greifen: Königs Gräber der Skythen. – Munich: Prestel, – 2007, – Abb.4.

<sup>99</sup> Бутанаев, В. Я. Традиционный шаманизм Хонгарая / В. Я. Бутанаев. – Абакан: Хакасский гос. Университет, – 2006. – с.102-103, рис. 11; Львова, Э. Л. Материалы к Изучению Истоков шаманизма / И. Н. Гемуев, Ю. С. Худяков (ред.) Этнография Народов Сибири. – Новосибирск: Наука, – 1984, – с.88-89; Eliade, Mircea. Shamanism: Archaic Techniques of Ecstasy / Mircea Eliade. –

evidence is given of the sacredness of these products in the cultures of the Scythians, Saka, Huns, as well as the Srubnaya and Khojaly-Kedabek cultures.<sup>100</sup> A semantic connection is established between these finds in archaeological cultures and in the worldview of the shamans of Siberia.

In Scythian archeology, zoomorphic pommels with bells were common. Bells in the shape of a “pomegranate fruit” are found in the Khodjaly-Kedabek culture, materials of the Thraco-Cimmerian horizon and in the archeology of Greece and Macedonia in the 9th-7th centuries BC. From the point of view of J. Bouzek, finds of this type were borrowed by the Greeks from the Cimmerians. He believes that samples of these artefacts from the South Caucasus are the earliest. Bouzek notes that as a result of the influence of the Cimmerians and their allies, shamanism began to spread in Central Europe. As a result, some of the symbolic motifs of the Cimmerians used in shamanistic rituals were used in the ornamental motifs of Europe.<sup>101</sup>

In the ninth paragraph, entitled “**40-day mourning**”, a comparison is made between the information of Herodotus about the 40-day mourning “journey” among the Scythians and similar ritual from the ethnographic sources on Turks of South Siberia.<sup>102</sup>

The tenth paragraph, entitled “**Building materials, burial plan and funeral rituals**”. Based on the worldview of Siberian shamans,

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Princeton: Princeton University Press, – 1972. – p.165-167, 179.

<sup>100</sup> Kao Chu-hsun. The Ching Lu Shen Shrines of Han Sword Worship in Hsiung Nu Region. // *Central Asiatic Journal*, – 1960. Vol. V, No. 3, – p.223; Геродот... IV, 3-4; Отрошенко, В. В. Костяные детали плеток из погребений срубной культуры. // *Советская археология*, – 1986. №3, – с.230; Гасанов, З. Г. Исыкская посвятельная надпись // – Москва: “Эпиграфика Востока”, Институт востоковедения РАН, – 2015. Вып. 31, – с. 34-59.

<sup>101</sup> Bouzek, Jan. Caucasus, Luristan and Greek Geometric Bronzes. // *Annales Archeologiques Arabes Syriennes*, – 1971. Volume XXI, – pp. 89-94; Bouzek, Jan. Central Europe and Caucasus in the Early Iron Age / W. Blajer (ed.) *Peregrinationes archaeologicae in Asia et Europa: Joanni Chochorowski dedicatae*. – Krakow: Instytut Archeologii Uniwersytetu Jagiellońskiego, – 2012, – pp. 539-540.

<sup>102</sup> Геродот... IV, 73-75; Традиционное Мировоззрение Тюрков Южной Сибири: пространство и время, вещный мир / Э. Л. Львова, И. В. Октябрьская А. М. Сагалаев [и др.] – Новосибирск: Наука, – 1988. – с.74.

it is proposed to trace the extent to which the symbolism of shamanism is displayed in the burial structures of the Cimmerians and Scythians. The rituals performed by the shamans during the ceremonies must be repeated by the deceased after the burial. Through the dromos, the deceased must go to the “center of the world”, where the hitching post personifies the world tree, with the help of which the buried begins the journey to the other world. Vessels filled with milk personify the “milk lake”, the mound itself “the world mountain”. Fire helps the buried in the journey.

In the eleventh paragraph, the problem of “**Involving natural sciences**” is explored. Studies based on phosphate and microbiological methods have shown that ceramic vessels containing dairy products are extremely rare in the Srubnaya and early Sarmatian kurgans. They spread only in the late Sarmatian period.<sup>103</sup> Information from Herodotus and archaeological finds from the Pazyryk culture of Altai show that dairy products were stored in containers made of wood and leather.<sup>104</sup> Phosphate and microbiological methods do not reveal traces of these containers. The above example demonstrates that in order to avoid erroneous conclusions, one should simultaneously involve data from various disciplines – the natural sciences and the humanities.

The fifth chapter of the dissertation, entitled “**The problem of ethnic origin and the social structure of the Scythian society**” consists of eight paragraphs. The first and second paragraphs examine “**Methodological errors of the Iranian version of the origin of the Scythians**” and “**Reflection of the social structure of the Scythian society in the genealogical myths of the Scythians**”, in particular, in the myth “On the origin of the Scythians from Targitaos”, cited by Herodotus. A critical analysis of the works of the Iranologists allows us to establish the following: 1) the four

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<sup>103</sup> Демкин, В. А., Демкина Т. С., Удальцов С. Н. Реконструкция погребальной пищи в глиняных сосудах из курганных захоронений с использованием фосфатного и микробиологических методов. // – Тюмень: Вестник археологии, антропологии и этнографии, – 2014. No 2, – с.155-157.

<sup>104</sup> Геродот... IV, 2; Руденко, С. И. Горноалтайские находки и скифы / С. И. Руденко. – Москва: АН СССР, – 1952. – с.48; Полосьмак Н.В... с.197-199, рис. 134б.

Scythian tribes mentioned in the myth – Auchatai, Katiaroi, Traspies and Paralatai (representing social categories) - did not find their systemic reconstruction on the basis of the Iranian linguo-mythological tradition. 2) Iranologists note that the plural suffix *-t* originates from the languages of the Altai family.<sup>105</sup> This suffix is present in the tribal names of the first Scythians Auchatai, Paralatai, Skolotoi. 3) Abaev notes that in the ancient Iranian languages there is no phoneme *l*, which is observed in the names of the first Scythians from the myth “On the origin from Targitaos” - Lipoxais, Kolaxais, as well as in the ethnic names of the first Scythians – Paralatai, Skolotoi. 4) From the “Decree in honor of Protogenes” it becomes clear that *aksai/oksai* in the names of the first Scythians is not a single word, as Iranologists present it, but consists of two independent roots – *ok/ak* and *sai*. All the above evidence allows us to state that the myth "On the origin of the Scythians from Targitaos", which, according to researchers, describes the social structure of the archaic Scythian society, has nothing to do with the Iranian world. 5) Vs.Miller and V.I.Abaev noted that during the time of Herodotus, there were practically no Iranian elements among the Royal Scythians. Iranization, in their opinion, begins later – closer to the Sarmatian period. 6) To prove the Iranian language of the Scythians and Sakas, the Iranologists use the circular argumentation method, which means that “the conclusions depend on the initial assumptions.” This approach is widely criticized by the Indo-European researchers today.<sup>106</sup> 7) Herodotus testifies to the presence of seven different languages in the Scythian Empire. All this gives grounds to consider untenable the concept that recognizes the Iranian mono-ethnic affiliation of the

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<sup>105</sup> Миллер, В. Эпиграфические следы иранства на юге России. // Журнал министерства народного просвещения, – 1886. – с. 283. Тохтасьев, С. Р. Проблема скифского языка в современной науке / V. Cojocar (ed.) Ethnic Contacts and Cultural Exchanges North and West of the Black Sea: from the Greek Colonization to the Ottoman Conquest. – Iasi: Trinitas, – 2005, – с. 78, прим. 107.

<sup>106</sup> Marcantonio, Angela. Evidence that most Indo-European Lexical Reconstructions are Artefacts of the Linguistic Method of Analysis / Angela Marcantonio (ed.). The Indo-European Language Family: Questions about its Status. – Washington: Journal of Indo-European Studies, – 2009, – pp. 1-46.

Scythians.<sup>107</sup>

A reflection of the social structure of the Scythian society in the myth “On the origin of the Scythians from Targitaos”: on a Turkic basis is presented in this chapter. This myth contains the names of the first Scythians, their tribes and the names of golden objects that fell from the sky. The study made it possible to establish that: 1) the names of gold objects and the functions they perform are displayed in the names of the first Scythians and the names of their tribes. 2) The names of the first Scythians and the names of the tribes reflect the social and economic functions given to them in accordance with the received celestial object. 3) The names of the tribes reflect the results of the action of the heavenly attribute: an ax (sword) – to cut, a plow – to plow, a yoke - conquer, a bowl/cauldron – to hang (over the fire). 4) The myth "On the origin of the Scythians from Targitaos" reflects the social structure of the Scythian society of the archaic Scythian period. 5) Plural suffixes -t (-ut), ğut in the ancient Turkic languages are used to designate warriors and nobility. A similar picture is observed among the Scythians, when out of the five mythological ethnic names, in three of them (Auchatai, Paralatai, Skolotoi) having the status of “warriors” and “kings”, the plural suffix -hat/-at/-ot can be traced. The Catiars and Trasps, who were engaged in agriculture and priesthood, do not have this suffix.

The third paragraph is entitled “**Gods of the Pantheon of the Royal Scythians: on a Turkic linguistic basis**”. Iranologists fail to etymologize the names of all eight gods of the Royal Scythians. 1) A study based on the Turkic languages and shamanism of the peoples of Siberia allows us to etymologize the names of all eight gods and reveal the structure of this pantheon. 2) The study on the basis of the ancient Turkic languages allows us to reveal the polysemantic nature of the Scythian theonyms and the polyfunctionality of their images, which is identical to the polyfunctional structure of the images of the Greek gods with which Herodotus identifies them. 3) In the Scythian tradition, as well as

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<sup>107</sup> См.: Haszanov, Zaur. Методологические ошибки иранской версии происхождения скифов (на венгерском яз.). // // – Budapest: Eleink – Magyar őstörténet (In memoriam Harmatta János), – 2010. XVII, No 1, – 68-81.



among the Turkic peoples, the primordial creator is a woman. In the Scythian tradition, as well as among the Turkic peoples, a kin title can be traced in the divine pantheon.<sup>108</sup>

In the fourth, fifth and sixth paragraphs, “**Ethnonyms of Saka, Scythian, Ashguz/Ishkuz**”, “**Identification of the origin and migration of the Scythians and ancient Oghuzes in the context of comparison of archaeological and written sources**” and “**Social, geographical and military division of the Oghuzes**” are studied. 1) In the ancient Greek transcription, the ethnonym Scythians (Σκυθαι) should be read as skuthai (Skuth). The identity of the Assyro-Babylonian (ishkuzai and ashguzai) and ancient Greek (skuth) forms confirms this. 2) The name of the Scythian union of tribes corresponds to the name of the Turkic tribal union – Oguz, Guz.<sup>109</sup> 3) In the ancient Turkic sources, words with the stem *siğ/soq/soğ* denote “deer, saiga, roe deer, cow”, and the word *sağ* means “to milk, a milk animal.”<sup>110</sup> The word *milker* (*sağ*) is one of the Scythian ethnic names.<sup>111</sup> 4) Comparison of the information of Herodotus about the Royal Scythians with the information of Rashid ad-Din about the ancient Oguzs allows us to conclude that their migrations, details of military campaigns and the period in which they took place are identical. 5) Archaeological sites of the archaic Scythian period confirm the geography of the migrations of the ancient Oguzs given by Rashid ad-Din.<sup>112</sup> 6) A comparative

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<sup>108</sup> См.: Гасанов Заур Царские...; Гасанов, З. Г. Социально-культурные ценности скифов: древних ашгузов/ишкuzов/гузов / З. Г. Гасанов. Астана: Тюркская академия, – 2013; Hasanov, Zaur. Suffix -t as an Indicator of Plurality in the Ethnonyms of the Royal Scythians / Emiroğlu Ö., Godzinska M., Majkowski F. Discussions in Turkology. – Warsaw: Department of Turkish Studies and Inner Asian Peoples, University of Warsaw, – 2014, – pp. 646-655.

<sup>109</sup> См.: Hasanov, Zaur. “İskit” etnoniminin okunuşu. // – İstanbul: Tarih Dergisi, İstanbul Üniversitesi Edebiyat Fakültesi, – 2010. Sa. 50, 2009/2, – s. 1-10.

<sup>110</sup> Древнетюркский Словарь / Наделяев, В. М. и др. (ред.) – Ленинград: Наука, – 1969. – с.480, 507.

<sup>111</sup> Homer. The Iliad: [in II vol.] / Homer. Trans. Murray A. T. – Cambridge: Harvard University Press, – Books 13-24. Volume II, – 1999. – XIII, 4-8.

<sup>112</sup> Гасанов, Заур. Идентификация версии происхождения и миграции «царских скифов» Геродота с «Огуз-наме» Рашид ад-Дина: и их сопоставление с археологическими памятниками ранних скифов // – Вак: АМЕА Tarix İnstitutu,

study of the works of Rashid ad-Din, Abul Gazi, Mahmud Kashgarly and the "Dede Korkut" epic showed that three different types of separation of the Oghuz into two divisions are: 1) a social phenomenon – *Bozok* and *Uchok*, 2) military – *sağ kol* and *sol kol* 3) geographical – *İçoğuz* and *Taşoğuz*. The division of the Oghuzes into divisions İç Oğuz (inner Oghuz) and Taş Oğuz / Aş Oğuz (outer Oghuz) finds its direct parallels in the Assyro-Babylonian written sources, where the Scythians are called Ishkuzai and Ashguzai. The Turkic basis makes it possible to reveal a structure identical to the social, military and geographical organization of the Scythian society.

The seventh paragraph is entitled “**The names of the Scythian kings in the Assyro-Babylonian sources.**” It was established that the name Ishpakay finds parallels among the ancient Turkic titles *uc bāgi* – “border bek” and *iç bujruqi beg* – “bek for internal affairs”.<sup>113</sup> In the name of the king Partatua (Bartatua), recorded in a request to the god Shamash,<sup>114</sup> *-tatua* corresponds to the Türkic *dede*. Among the Oghuz it is used as an epithet for “sacred people”.<sup>115</sup> Bartatua "Patriarch of the Paralates". The name of his son Madius is given by Herodotus. Similar names are often found among the heirs to the throne. The name of the heir of the Median Arbak was Maudak.<sup>116</sup> The name of the heir to the king of the Huns, Touman, was Mode.<sup>117</sup> The crown prince, the son of the king of the Western Huns Hsiu Ch'u was named Miti.<sup>118</sup> In the dictionary of

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elmi əsərlər, – 2011. Cild 36-37, – c. 30-43.

<sup>113</sup> Кононов, А. Н. Родословная туркмен. Сочинения Абу-л-Гази хана хивинского / А. Н. Кононов. – Москва–Ленинград: АН СССР, – 1958. – с.90-91, прим. 85; Надеяев В.М... с. 201.

<sup>114</sup> Queries to the Sungod: Divination and Politics in Sargonid Assyria / State Archives of Assyria: [in 21 vol.] Starr, I. (ed.). – Helsinki: Helsinki University Press, – 1990, vol. IV. –No.20, 21.

<sup>115</sup> Clauson Sir Gerard... p.451-452.

<sup>116</sup> Diodorus Siculus... II, 32, 6.

<sup>117</sup> Sima Qian. Shi ji: 110. The Account of the Xiongnu / Records of the Grand Historian: Han Dynasty II. By Sima Qian. – Hong Kong & New York: Columbia University Press, – 1993, – p.134.

<sup>118</sup> Courtier and Commoner in Ancient China, Selections from the History of the Former Han by Pan Ku / Trans. Burton Watson. – New York & London: Columbia

languages of the Altai family, the Mongolian word *\*-med* is given in the meaning of “most”, “senior”. *Aqa-mad* “the eldest (brother)”. Proto-Altaiic reconstruction *-mét'ò*.<sup>119</sup>

In the eighth paragraph, entitled “**Runic inscription from the Issyk kurgan**”, it is proposed to read the runic inscription from the Issyk mound based on the phonetics of the Orkhon-Yenisei, Talas and ancient Near Eastern signs. The results of the reading demonstrate that the words of the inscription are of Turkic origin, while its grammar belongs to an earlier period. Translation of the inscription: “The tribes of the four (corners) of the cardinal points of the world sing of Syngly. Three hundred mourners drink an oath.” A number of grammatical (underdevelopment of suffixation, protoform of the word *anta*) historical (Herodotus, “Han Shu”) and literary (seven-syllable verse – *yr*) evidence confirming the authenticity of reading the inscription are given.<sup>120</sup>

The sixth chapter of the dissertation, entitled “**Localization and periodization of the Scythian state formations**”, consists of two paragraphs. In the first paragraph entitled “**Periodization of burials and archaeological finds**”, the archaeological sites are divided into two chronological periods. The first period begins in the second half of the 8th century BC and ends at the beginning or first half of the 6th century BC. The dissertation provides a funeral rite of the first period, and in the annex to it – a table with finds from the sites of this period. The second chronological period begins in the second or third quarter of the 6th century BC and continues until the IV-III centuries BC. The dissertation provides a funeral rite of the second period, and in the annex to it – a table with finds from the – of this period.

At the beginning of the second paragraph, entitled “**Localization and chronology of the countries of Ashguz and Sakasena**”, “**the opinions of researchers on the localization of the Scythian kingdom in the south of the Caucasus Range**” are

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University Press, – 1974. – p.151-152.

<sup>119</sup> Starostin, S. A. An Etymological Dictionary of Altaic Languages / S. A. Starostin, A. V. Dybo, O. A. Mudrak. – Leiden and Boston: Brill, – 2003. – p.916-917.

<sup>120</sup> См.: Гасанов З.Г. Исыкская... с. 34-59.

given. It is noted that a number of researchers localize the Scythian kingdom on the territory of the Republic of Azerbaijan and South Azerbaijan (East and West Azerbaijan ostan of Iran).<sup>121</sup> Another group of researchers opposes this.<sup>122</sup> A study of the works of J.A.Khalilov and M.N.Pogrebova, whose works are referred to on this issue, showed that in their studies the burial rite is either ignored or analyzed very superficially. Their research is devoted to the presence or absence of elements of the Scythian triad. Further, **“the opinions of researchers about the migrations of the Cimmerians and Scythians”** are examined.<sup>123</sup> It is noted that the statement of S.M.Qashqai that in the archeology of East Azerbaijan objects related to the Scythian culture date back to a later time than the estimated time of the Scythian invasion<sup>124</sup> is not supported by archaeological data.

Further, the **“problem of the ethnic origin of finds of the Scythian type”** is investigated here. J.Bouzek believes that it is difficult to separate the Cimmerian and Scythian cultures archaeologically. As an argument, he cites that neither in Greece nor in Etruria there was a clear boundary between the Orientalizing and Geometric styles in art, and the transition from one of them to another had nothing to do with the change of ethnicity.<sup>125</sup>

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<sup>121</sup> Дьяконов И.М... с.251-253; Хазанов, А.М. Социальная история скифов / А.М. Хазанов – Москва: Наука, – 1975. – с.219; Бабаев, И. А. Юго-восточный Кавказ в Мидийско-ахеменидское время // Труды международной конференции “Место и роль Кавказской Албании в истории Азербайджана и Кавказа”. – Баку. – 2012. – с.77; Ильинская В.А., Тереножкин А.И... с.24; Алексеев, А. Ю. Хронография с.102-103.

<sup>122</sup> Халилов Дж.А...; Погребова, М. Н. Памятники скифской культуры в Закавказье / Б. А. Литвинский (ред.) Кавказ и Средняя Азия в древности и средневековье. – Москва: Наука, – 1981, – с. 56.

<sup>123</sup> См.: Крупнов, Е. И. О походах скифов через Кавказ / Д. Б. Шелов (ред.) Вопросы скифо-сарматской археологии. – Москва: Изд. АН СССР, – 1954, – с.192-194.

<sup>124</sup> Кашкай, С. М. О скифских походах через Кавказ на Ближний Восток / S. M. Qaşqay (red.). İ. Əliyevin 80 illiyinə həsr olunmuş Elmi konfransın materialları: – Bakı, 12 Mart, 2004, – Bakı: Elm, 2004, – с.44.

<sup>125</sup> Bouzek, Jan. Cimmerians and Early Scythians. The transition from Geometric to Orientalising Style in the Pontic Area / G. R. Tsetskhladze (ed.) North Pontic Archaeology: Recent Discoveries and Studies, Colloquia Pontica 6. – Leiden: Brill, –

Cimmerians who came into contact with the Scythians may have used these arrows, but most of these finds must be identified with the Scythians. In accordance with I.N.Medvedskaya, the Medes and Achaemenids borrowed Scythian arrows. However, until the 3rd century BC the Achaemenids continued to use their most archaic designs.<sup>126</sup> The picture in Mingachevir looks different, where the example of earth pit burials No. 100 and 122<sup>127</sup> clearly shows the change of one type of arrowheads by others.

Further in this paragraph, the problem of “**localization of the country of Ashguz and the period of its existence**” is studied. The presence of traces of the actual Scythian burials confirms the presence of the Scythian kingdom in the South Caucasus.

A recent study of the DNA of individuals from the Scythian burials of Eurasia, conducted by a group of geneticists, showed that: 1) there were two (genetic) groups of Scythians – eastern and western. 2) Between them, low values of the FST coefficient were recorded, which indicates their genetic relationship. 3) The direct genetic heirs of the eastern group of the Scythians are, almost exclusively, the Turkic peoples, especially the Kypchaks; 4) the direct genetic heirs of the western group of the Scythians are the Azerbaijanis, the Persians of eastern Iran, the Turks of the Eastern and Western Azerbaijan ostan of Iran, the Abaza, Mordovians, Russians, etc. The highest percentage of the direct genetic descent from the western Scythians and Srubnaya tribes (more than 95%)<sup>128</sup> belongs to the Azerbaijanis, who are mentioned first in the list.

These data are evidence of the simultaneous presence of

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2001, – p.42; Bouzek, Jan. Cimmerians and Scythians in Anatolia / Cengiz Isik, Zeynep Cizmeli (ed.) Calbis, Baki Ogün'e Armagan. – Ankara: Türk Tarih Kurumu, – 2007, – p.31-32.

<sup>126</sup> Медведская, И. Н. Металлические наконечники стрел Переднего Востока и Евразийских степей II – первой половины I тысячелетия до н.э. // СА, – 1980. №4, – с.37.

<sup>127</sup> Ох ucları (24 ədəd, sümükdən. Eyni inventar nömrəsi altında tunc ox ucları), Mingəçevir... AF. 13219. 1947; 1947; Журнал №2 находок... Inv. №1641; Inv. №1912.

<sup>128</sup> Данные генетики подтверждают мои выводы о миграции срубных племен на Южный Кавказ в XIV в. до н.э. см.: Гасанов З.Г. Киммерийцы...

Scythian formations in different territories. Genetic data confirm the conclusion about the polyethnic composition of the Scythian empire. The authors of the article note that it used to be considered that the Turkic languages began to spread only after the 6th century AD, and only through the spread of their elite.<sup>129</sup> The new data obtained give reason to rethink this concept.

The beginning of the existence of the state of Ashguz can be considered the mention of Ishpakai in Assyrian sources in 676 BC, although it is obvious that Ashguz should have appeared some time before his mention. The end of the existence of the country of Ashguz can be dated to approximately 595/94 BC. At the beginning of the early Scythian period, the country of Agshuz included almost the entire territory of the South Caucasus, and in the south, it reached Lake Urmia. By the end of the 7th century BC, it shifts its borders and reaches Antakia (Karkemish). As genetic studies show, the Scythian state also existed in the North Caucasus. The presence of two different groups can also be traced in the example of the Cimmerians, both in the North of the Caucasus Range,<sup>130</sup> and in the south of it, where the first group was localized in the region of Anatolia, and the second in the South Caucasus, in Manna and Media.<sup>131</sup>

Further in this paragraph, the “localization of the country of Sakasena and the period of its existence” is researched. Herodotus writes that the Orthokoribantioi (Sakas with pointed caps) together with the Medes belonged to the tenth district of the empire of Darius. Researchers locate this region in Azerbaijan.<sup>132</sup> In Strabo we find a division of the concept of Scythians and Saks, but,

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<sup>129</sup> Unterländer Martina... p. 8, supplementary fig. 10.

<sup>130</sup> См.: Махортых, С. В. Культура та історія киммерійців Північного Причорномор'я: / автореферат дисертації на соискание ученой степени кандидата исторических наук) / – Киев, 2008. – 33 с.

<sup>131</sup> См.: Иванчик, А. И. Киммерийцы. Древневосточные цивилизации и степные кочевники в VIII-VII веках до н.э. / А. И. Иванчик. – Москва: б.и., – 1996. – с.98-99; Гасанов З.Г. Киммерийцы...

<sup>132</sup> Геродот... с.152, прим. переводчика 7; Алиев, И. О скифах и скифском царстве в Азербайджане. // – Москва: Переднеазиатский сборник, История и филология стран древнего Востока, – 1979. Вып. III, – с. 10.



unfortunately, in his work there are no exact definitions that we find in Herodotus regarding the term Saka. Strabo localized Sakasena in Armenia.<sup>133</sup> Pliny localized the Sakasans not in Armenia, but on its borders – together with the Albanians.<sup>134</sup> Arrian confirms this. When describing the formation of Darius' troops at the Battle of Gaugamela, he twice mentions the Sakasins together with the Albanians. Arrian mentions the Armenians separately from them and next to the Cappadocians.<sup>135</sup> Strabo writes that when the Persians were in the country of the Sakas, they attacked them at night and destroyed their tribe. It is not clear what country Strabo is writing about here, but he speaks of it immediately after mentioning the Sakas in Cappadocia.

Toponyms containing the root *sak* have been preserved in the South Caucasus. This is the toponym Şəki in the foothills of the Greater Caucasus. The toponym Şəki can also be traced in other regions of Azerbaijan. The toponym Sheki is also recorded near the Sisian region of modern Armenia.<sup>136</sup>

Recent finds of Scythian archaeological sites near the city of Sheki in Azerbaijan confirmed the connection of this toponym with the Scythian-Saks. When locating Sakasena, it should be taken into account that the Scythian-Saka tribes of the Aral origin lived here as early as the end of the 8th – beginning of the 7th centuries BC. The study of written sources and toponymy shows that after the fall of the country of Ashguz, there were several countries called *Saka*-. One of them was located on the territories of modern Azerbaijan, Armenia and eastern Georgia, the second – in Anatolia.

The “**Conclusion**” sums up the research and draws conclusions. The goal of the dissertation was to solve two important issues of Scythian studies: 1) the localization of the Scythian state formations in the south of the Caucasus Range; 2) the problem of the ethnic

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<sup>133</sup> Геродот... VII, 64; Страбон... XI, 8, 4.

<sup>134</sup> Plynii. Natural History: [in X vol.] / Plynii. Trans. by Rackham H. – Cambridge: Harvard University Press, Books III-VII, Volume II, – 1942. – VI, 28-30.

<sup>135</sup> Арриан. Поход Александра. Пер. с латинского М. Е. Сергеевко / Арриан. – Москва: Миф, – 1993 – III, 8,4, 11,4-7.

<sup>136</sup> Алиев И... с. 11, прим. 41.

origin of the Scythians.

The earliest Assyrian written sources about the Scythians date back to the 670s BC. After the demand of the Scythian king Partatua to marry the daughter of the Assyrian king Esarhaddon, the Scythians practically disappear from the Assyro-Babylonian sources. The study of ancient Greek sources and their comparison with the "Chronicle of Nabopolassar" made it possible to establish the following chronology of subsequent events that led to the hegemony of the Scythians in Asia. In 625/24 BC Cyaxares becomes king of Media. In 623/22 BC. the Scythians, led by Madius, invade Media and defeat him, then they conquer the entire Middle East. In 612 BC umman-manda (in this case, the Scythians) under the leadership of Iriba-tukte (Arbak) conquer Nineveh. In 595/94. BC after Cyaxares had made the Scythians drunk and massacred them, they go back to the Black Sea region. After that, Orthocoribantians (Saka Tigrahauda) appear here.

A comparative study of the indicators of the funeral rite and finds of the Scythian type made it possible to identify a number of archaeological sites of Azerbaijan, which are identified with the actual Scythians and Sakas. It was possible to establish that in the production of Scythian arrowheads here we observe modernization processes specific to the Scythians and absent in the Achaemenid complexes. The study of various Scythian-type items from Azerbaijan demonstrates the presence of various types of these finds, but all of them were found only in a few or often in one copy. This may indicate insufficient data on the sites of the Iron Age in Azerbaijan.

Finds of the Scythian type, as well as traces of destruction and fires, have been recorded in settlements with pintaderas. The destruction of these settlements is dated – with the help of C14 analyzes – to the end of the 8th – beginning of the 7th centuries BC.

After these destructions, pintaderas are found in the northwestern Black Sea region and in the Carpathian basin. Researchers associate their appearance here with the migration of the Scythian tribe of the Siginni, who, according to Herodotus, consider themselves descendants of the Medes. These data point to

the migration of part of the population of the South Caucasus to the Hungarian Plain.

Ancient Greek sources point to the multi-ethnic composition of the Scythian society. The Iranologists, who recognized all the Scythians as Iranian-speaking, chose an erroneous method of research. The dissertation established that two Scythian tribes, the Royal Scythians and the Saka Tigrakhauda (Orthokoribanti), were of Turkic origin. Both tribes are registered by written sources in Azerbaijan. Recent studies by a group of geneticists confirm the author's conclusions about the multi-ethnic composition of the Scythian empire and that part of them belonged to the Turkic peoples. Information about the migration of the Scythians from Asia is preserved in the epic heritage of the Oghuzes – “Oguzname”. Archaeological evidence confirms the migration route in Oguzname. Herodotus has the Scythians under the name S-kuth-ai – Kuth.

A comparative study of written sources, archeology, linguistics and ethnographic data indicates that the Cimmerians and Scythians had a worldview and shamanistic practices identical to those practiced by Siberian shamans.

The presence of the Scythians in Azerbaijan can be divided into two chronological periods. At the very beginning of the first period, population groups from the Aral Sea area migrate here. Then the penetration of the Scythians from the Northern Black Sea region begins, described by Herodotus. The first chronological period begins in the second half of the 8th and ends at the beginning or first half of the 6th century BC. The second – begins after the departure of the Royal Scythians from the South Caucasus and the Middle East. It ends in the IV-III centuries BC. The first chronological period is associated with the country of Ashguz and the country of Gamir preceding it. The second is connected with Sakasena and later with Albania.

**The main content of the dissertation is presented in the following research publications:**

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  12. A Reflection Of The Cimmerian And Scythian Religious Rites In Archaeology. // 8th International Congress on the Archaeology of the Ancient Near East. Abstracts. – Warsaw: University of Warsaw – April 30 – May 4, – 2012. – p. 139.
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