

HISTORICAL SCIENCES

HISTORICAL DEMOGRAPHIC ISSUES IN THE STUDIES ON PRIMITIVE SOCIETY OF AZERBAIJANI HISTORIANS IN THE SECOND HALF OF THE XX CENTURY

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Abstract

The deepest roots of the history of Azerbaijan go back to the primitive society, the stone age. Azerbaijan, which has a favorable climate, colorful terrain, and natural-geographical factors, had all conditions for the settlement of our great ancestors since the Lower Paleolithic period. The period of primitive community is the longest phase of human history. It is for this reason that this period and its characteristics have been studied with great interest by many historians of the world, including Azerbaijan, for many years. In the mentioned period, population settlement, natural and mechanical growth, objective and subjective factors affecting population growth in general have always attracted the attention of scientists studying historical demography.

Keywords: Azerbaijani historiography, population settlement, population growth, primitive society, historical demography.

Human, being the greatest miracle of nature, was formed in its environment over millions of years, lived at the expense of its resources, raising generations, and at the same time, influencing it, has reached the present day. According to the latest scientific research of scientists, the age of the Earth is 5 billion years. The age of the human who was born and walked on it is 2-3 million years. The difficult and dangerous daily lifestyle that existed in primitive society, especially at the initial stage of this period, seriously affected the demographic situation of the population, sharply limiting its numerical dynamics. Since, during this period, women with two or more young children become low-skilled workers with limited physical capabilities, unable to feed and carry their children with their own milk during subsequent movements of the community to settle in more favorable areas. According to some researchers, primitive society should have had the required number of mature men. Because men were engaged in hunting, which was important for the physical existence of the tribe members, provided them with food, and also protected their compatriots from attacks by predators. According to the findings of researchers of primitive society, including some historians and demographers, the average number of tribe members in this period was 25-30 people. The small number of communities was maintained both by the spontaneous action of natural factors and as a result of certain sociocultural mechanisms. The harsh realities of the time, including many years of famine, dictated important demographic processes such as rising deaths and declining birth rates, especially among women, children and the elderly, and set the general background for many issues related to population development, reproduction and settlement. On the other hand, favorable natural conditions were necessary for the existence of the community. As early as 1.5 million years ago, the valleys of Guruchay and Kondalanchay, located in the southeastern foothills of the Karabakh range, were already inhabited by our ancestors. So,

these places had extremely great opportunities in terms of settlement, generation growth, and the acquisition of materials necessary for the preparation of labor tools. It should be noted that primitive people perceived the world completely differently than we do; they uniquely perceived objects and events in the environment. So, since they could not understand its essence, they were careful and avoided everything, and at the same time tried to find out the reasons for the occurrence of each event. On the other hand, they preferred the natural-geographically favorable areas for settlement and chose those places as a place of residence: *"Human settlement in primitive society continued for thousands of years as a manifestation of the desire to seek more favorable living space from already populated territories to new ones. For them, everything in the world around them was as complex and mysterious as it was simple. ...Of course, primitive people preferred to settle in areas with the same or similar climate as the areas where they lived before. The similarity of climate made it much easier for primitive people to adapt to the environment in new territories. Because in each geographical zone, the formation of flora and fauna necessary for the survival of primitive people is primarily influenced by climate and geographic latitude, which creates the climate. At that time, the movement of primitive people to higher latitudes, that is, to the north, and their attempts to populate such territories can only be explained by one thing - the achievements and experiences acquired by people in their encounters with nature over thousands of years"* [12, p.38-39].

From this point of view, the scientific creativity of Mammadali Huseynov, a world-famous historian and archaeologist of Azerbaijan, attracts special attention. It should be noted that the fundamental study of the ancient Stone Age in Azerbaijan began in 1953. Even for this purpose S.N.Zamyatin, a prominent researcher of the Stone Age, was invited to Azerbaijan, and under his leadership, research work began in the Damjili cave.

The second Paleolithic expedition was organized in 1956 and discovered numerous sites of primitive society. All these or other problems received wide coverage in the work of M.Huseynov, who discovered in 1968 the bone of the lower jaw belonging to an 18-year-old girl, and published in 1973 under the title "Far Stone Age". [11, p.14]. It is interesting that M.Huseynov, speaking about the first "Homo habilis", writes: *"From the tools and primitive technology for their manufacture discovered as a result of excavations, it is clear that the level of productive forces was still very low during the Shell-Acheulean period. In addition, the groups of people living in the camp were small. The area of the camp we excavated is no more than 200 m². The population living in such a small territory could not be more than 40-50 people. They did things like collect edible insects, plants and raw materials for joint production"*. According to the author, Azikh man is one of the oldest finds in the world: *"Finds from the time of Azikh man have been found in three or four places around the world. ...Stone utensils discovered in one of the lower layers of the Azykh cave are one of the finds that characterize the Shell-Acheulean period in terms of manufacturing technology and form"* [11, p.20-23]. M.Huseynov rightly concludes that our great ancestors settled in our homeland during the Shell-Acheulean period: *"All these factors indicate the spread of the first people on the territory of Azerbaijan back in the Shell-Acheulean period"* [11, p.23].

The concept of human settlement on the territory of Azerbaijan in the most ancient periods of human history was published by M.Huseynov in the 1970-80s. In this sense, his scientific works, such as "Archaeology of Azerbaijan (Stone Age)", "Ancient Paleolithic of Azerbaijan", "Paleolithic in Azerbaijan", etc., attract attention (Гусейнов М.М. Археология Азербайджана (каменный век). Баку, АГУ, 1975, 162 с; Гусейнов М.М. Древний палеолит Азербайджана: культура Куручай и этапы её развития: 1,500,000-70 тысяч лет назад. Баку, Элм, 1985, 71 с; Гусейнов М.М. Палеолит Азербайджана (в соавторстве с А.К. Джафаровым). Баку, Элм, 1986, 17 с). According to researchers, biological patterns played a significant role in the demographic growth of our ancient ancestors, who lived in the form of primitive human herds or large communities during the Lower Paleolithic period. One of the serious reasons for the decline in the birth rate during the period of the primitive society was that young girls who had not reached puberty entered into relationships with older men much earlier than their time. It is this factor that leads to premature aging of girls, and their ability to bear children drops to a low level. Typically, female fertility refers to the growth rate of children born naturally. On the other hand, women's ability to give birth also refers to the potential they have to bear children. Approaching this problem from the point of view of the characteristics of the period of the primitive society, we see that women who were engaged in gathering, hunting and farming since Neolithic times had very little energy to conceive and give birth to children. due to the fact that they expended a lot of

energy like men. It should be noted that the widespread use of meat by primitive people in the process of population growth was of great importance. A prominent archaeologist of Azerbaijan, M. Huseynov, speaking about the consumption of meat by primitive people, wrote: *"In the lower layers of the Azykh cave, along with stone tools from the same place. The bones mainly belong to cave bears, giant deer, etc. belongs. Hunting such huge animals shows that the inhabitants of the cave ate a lot of meat"* [12, p.30-31].

It was the consumption of meat that helped primitive people restore some of the energy lost in the exhausting labor process. It was a successful hunt and the acquisition of a sufficient supply of food that created the basis of marital relations (where marriage as a condition of marriage presupposes the intimacy of two opposite sexes). However, during the period of the primitive communal system, when the tools of labor were at a low level of development, people could not always easily and conveniently obtain a successful hunt or this or that food product. Exactly because of this reason; 1) in the great community, and later in the clan community, everyone had to work, no one could live at the expense of another. 2) There could be no talk of a possible norm or necessary population growth in society. Of course, when we talk here about the necessary limit, we primarily mean the possibilities created by food supplies for human growth. [12, p.33].

From this point of view, the works of the Azerbaijani historian-archaeologist Asadulla Jafarov on the history of the primitive society are also of great interest and significance from this point of view. According to the author: *"Already ancient man found a permanent place of residence, developed tools and mastered hunting"* [4, p.37]. In the article "Azerbaijan is an ancient abode of man", published by A. Jafarov in 1989 in the collection of scientific articles "Monuments of Azerbaijan", he was able to substantiate the fact that our homeland has been populated since ancient times with specific scientific materials. According to the author, there is still no settlement in the world where the cultural layers would be as rich as in the Azykh cave and could be preserved for a long time. In the mentioned article by A. Jafarov we read: *"Scientific research shows that primitive people settled here 1.2 million years ago and left the cave 120 thousand years ago"*. Here, the wealth of materials necessary for settlement, the growth of generations and the manufacture of labor tools did not escape the attention of our great ancestors. According to the author: *"After 20,000 years, primitive people returned to the cave and lived here for another 50,000 years"* [3, p.21-29]. A. Jafarov, in his monograph "In the Guruchay Valley," published in 1990, based solely on factual material, fundamentally studied the socio-economic situation of our compatriots living in a primitive society. [5, p.64]. In other studies of primitive society, A. Jafarov was able to substantiate the idea that the process of settlement on the territory of Azerbaijan continues without interruption. Since, the author writes in his work entitled "At the Dawn of Humanity," published in 1994: *"During the archaeological research carried out on the territory of Azerbaijan, cave sites of Azykh,*

Taglar, Dashsalakhli, Gazma and Buzeir, belonging to the Mousterian culture, were discovered" [4, p.43]. The author concluded that the settlement process was widespread in Azerbaijan during the Bronze Age, as well as in later periods: *"As a result of the research, it turned out that the territory of Karabakh is also rich in Bronze Age settlements"* [4, p.25].

In the studies of Azerbaijani historians of the second half of the twentieth century, devoted to primitive society, one can find rich information on the mentioned problems. Among the studies of Azerbaijani historians on primitive society, the works of the outstanding scientist Teymur Bunyadov attract attention. In his book *"Essays on Azerbaijani Archeology,"* published in 1960, he paid great attention to issues of settlement, generational growth and other historical demographics that existed during the times of the primitive community. According to the author, thanks to favorable conditions for the settlement of the population in Azerbaijan, people lived here already at the beginning of the Paleolithic. The author rightly highlights favorable natural and geographical factors for settlement in primitive society: *"Primitive people were very dependent on natural conditions. Therefore, they settled in places convenient for them. This is due to the fact that the tools and weapons of primitive people were very simple, and their struggle with nature was much weaker than in later times"* [1, p.28]. Continuing his opinion, the author writes: *"Primitive people, living in favorable conditions, collected the fruits and roots of various wild plants. During this period, they made a living by hunting animals living in warm climates. ...Because of the hot climate, people went without clothes and lived in small groups wherever they wanted"* [1, p.28].

The author considers the presence of a large number of natural caves on the territory of Azerbaijan to be one of the important factors of settlement. The author rightly considers the abundance of natural caves in Azerbaijan to be an indisputable fact confirming the widespread distribution of settlement in our homeland: *"Undoubtedly, primitive people live in many natural caves of Azerbaijan. ...We have these natural caves that were inhabited during the metal age and even later"* [1, p.30].

When talking about the peculiarities of population growth under the primitive communal system, scientists first of all think about this question. It is interesting that what forms of settlement of primitive people existed during this period? We find the answer to this question in the mentioned book by Teymur Bunyadov. The author writes that in the later stages of the primitive society period, accompanied by a softening of the climate and population growth, especially during the Chalcolithic period, the population of Transcaucasia led a sedentary lifestyle. To substantiate his opinion, the author cites interesting arguments: *"In the monuments of the Chalcolithic era there are many bones of both large and small-horned animals. However, in percentage terms, cattle bones make up the majority. Based on this, we can say that during the Chalcolithic period the population of Transcaucasia led a sedentary lifestyle"* [1, p.57]. To

substantiate his opinion, the author also refers to ethnographic materials: *"Ethnographic data show that keeping cattle has always been beneficial to settled cattle breeding. Due to migration, the population kept small-horned animals"* [1, p.57]. We see this concept of T. Bunyadov in another valuable scientific work entitled *"From the history of cattle breeding in Azerbaijan"*: *"The topographic structure and climatic conditions of Azerbaijan created a special basis for the emergence of nomadic cattle breeding"* [2, p.12]. The author here explains the emergence of a semi-nomadic way of life, which is a type of settlement, apparently, by natural-geographical factors. Another factor, the reason for the development of this form and its widespread appearance, was undoubtedly the rapid and rapid increase in the number of animal herds, especially small-horned ones. [2, p.12]. Of course, the increase in the number of small-horned animals made it necessary to provide them with food: *"Therefore, the local population grazed herds of animals not around the place of residence, but on pastures that were a little away, and returned them in the evening"* [2, s.12]. But over time, as cattle breeding developed, *"the herders did not return to their homes in the evening and chose camps with a favorable climate and pastures for a certain period of time, about 15 km from there"* [2, p.12]. Only after the cold weather set in and the protected pastures around their settlements became an important food source did people return their herds to their places of permanent residence. According to the author, this form of settlement already BC. It received further development during the Kura-Araxes culture in the 3rd millennium. [2, p.13]. On the other hand, the formation of ethnically close tribes and tribal unions in the Bronze Age created a solid basis for people to live in those territories where they settled for a long time: *"As a result of long residence here... there were buildings that differed from each other in design, era and building materials. Ethnographic evidence that buildings belonged to large families is of great scientific importance"* [1, p.77]. Of course, in large and stable settlements, large families were formed mainly as a result of several marriages based on consanguineous roots. According to Azerbaijani ethnographer Haval Havalov, large families in Azerbaijan are known under the names kulfat, kala-kulfat, veyakhuzin and other names. Despite the fact that the patriarchal family originated during the collapse of the clan system, large families went through a long historical development and existed even until the beginning of the XX century. [10, p.200].

According to Hidayat Jafarov, the creation of small families in the settlement territories of large families was associated, first of all, with the division of labor and the accumulation of additional income as a result in the hands of individual tribal leaders [15, p.19-20]. From the text of the mentioned work it is clear that in the Late Bronze Age, Early Iron Age, the cities formed in Azerbaijan in the Middle Bronze Age, towards the end of primitive communal society, received further development and were able to create extensive trade and economic ties with the largest and most developed countries of the Middle East.

According to the author, clear evidence of this is the beads and cylinder seals found in Khojaly of the mentioned period, on which the name of the Assyrian ruler Adad-nirari is written [15, p.40-47].

During this period, Azerbaijan's extensive ties with powerful countries of the Middle East can be traced in the research works of Veli Aliyev. The author's 1975 book "With Traces of History" emphasizes the idea that the territory of Azerbaijan already functioned as a stable and comfortable place of residence, where people settled for a long time – for thousands of years during the primitive communal society. The clearest example of this is the settlement of Kultape, dating back to the Middle Bronze Age in Nakhchivan. The author's opinion about the monument in question is interesting: "...*The ancient settlement of Kultapa attracted the attention of many prominent researchers with its splendor*" [7, p.30-31]. The author rightly comes to the conclusion that this multi-layered settlement, studied on a large scale for the first time in Transcaucasia, provides a wealth of material for the study of residential buildings, outbuildings, occupations, cultural and social life, customs and traditions of the ancient generations [7, p.31]. It is noteworthy that research work on this settlement, located at an altitude of 22 meters above the ground and extremely important from a historical and demographic point of view, was carried out for the first time in 1951-1964 by Osman Habibullayev, an outstanding Azerbaijani archaeologist. In general, the results of the study of the Kultapa monuments of material culture and settlements of this period for the first time found their brilliant scientific generalization in a number of valuable scientific works published by O. Habibullaev in the 50-60s of the XX century. (Абибуллаев О.А. Археологические раскопки холма Кюльтепе. (Поселение конца неолита — начала железа). Автореф. канд. дисс. (АГУ им. С.М. Кирова). Баку, АН АЗССР, 1959, 17 с; Абибуллаев О.А. К изучению холма Кюльтепе // Труды Института истории и философии. Баку, АН АЗССР, 1956, Т. IX, с. 5-25; Абибуллаев О.А. Некоторые итоги изучения холма Кюль-Тепе в Азербайджане // Советская археология, № 3, 1963, с. 157-168; Абибуллаев О.А. Раскопки холма Кюль-тапа // Краткие сообщения ИИМК, Вып. 51, 1953. с. 36-45). These works provide extremely valuable information about the growth of generations, settlement, socio-economic life and cultural progress of our ancestors who lived on the territory of Azerbaijan during the times of primitive society. He managed to prove that Kultapa is one of the oldest settlements in Azerbaijan, and the process of population settlement existed here already in the 5th-1st millennia BC. Kultapa, a unique archaeological site, allows demographers to consistently trace the features of life and culture of the period of primitive communal society. Samples of material culture found in this area prove that our great ancestors lived in this place for thousands of years: "*5000-7000 years ago, the inhabitants of Kultapa widely used various types of wheat and barley in agriculture, and also grew legumes and fruit trees*" [7, p.31].

It is known that agriculture is directly related to a sedentary lifestyle. In particular, if our great-grandfathers, according to V. Aliyev, in the indicated place of residence widely used various types of wheat and barley in agriculture, then for thousands of years they continuously studied the natural and geographical features of the area and managed to select the most productive types of cereals suitable for local conditions. From stone and bone (although these tools belong to the Neolithic, Eneolithic and Bronze Age – A.M.) to finds of tools made of bronze alloy from the indicated place of residence, in our opinion, mentioned, i.e. from the most ancient times of primitive communal the building of our great ancestors in the said place of residence clearly indicates its occupation since then. Because here we really see the dynamics of the development of tools, an evolutionary process that has continued continuously for thousands of years. On the other hand, staying in the same area for a long time gave people the opportunity to learn and experience the natural resources of the place where they live. Of course, the process of searching for and finding tin, antimony, amethyst, nickel, lead and other components necessary to add to the composition of copper, the process of researching and applying their physical and chemical properties, in my opinion, insists on the fact that our ancestors lived in the specified place of residence continuously for thousands of years. On the other hand, the extreme thickness of the settlement-cultural layers discovered both on Kultapa I and II (the thickness of the bottom layer on Kultapa II reaches 6 meters - A.M.) is a clear confirmation of the above: "*In general, life in Kultapa lasted for 4000 years in a row, and these long interesting and important changes took place in the economic and cultural life of subsequent generations*" [7, p.32]. Already in the early Bronze Age, we can observe the process of population growth in Azerbaijan based on the territorial growth of the area of settlements. Thus, the total area of Govurgala, built on a high hill north of the village of Shakhtakhti in Nakhchivan territory, is 6-8 hectares [7, p.73].

V. Aliyev provides extremely interesting information about the places of residence and settlement in his other interesting scientific work entitled "Monuments of Gamigaya" about the mentioned period. In general, while reading the author's mentioned book, you will also come across the ancient beliefs of our great ancestors who lived in a primitive communal society, which reflect their attitude to life and the environment, or their philosophy of life. So, here we are talking about the inexhaustibility of human life, its inner spiritual world, the infinity of its potential possibilities. Man tried to create a bridge between himself and the environment, dreams and desires, and natural realities; he realized himself as an inseparable being of a mysterious and magical world. The worship of our great ancestors to the sky, earth, mountains, stones, water, fire, hearth has been widely studied on the basis of images in the monuments of Gamigaya. These images reflect the worship of benevolent spirits guarding the growth of generations of people living in a primitive communal society, and the relationship between man and nature in the

“language” of that period. Thus, the Sun, which is the main source of life on Earth, was already revered by people in a primitive society as a benevolent being, protecting them from darkness, bad events and evil spirits, protecting the population growth. The images of the Sun on the Gamigaya monuments are also a clear reflection of these beliefs. Our great ancestors always looked at the Sun and its symbol - fire - as their patron. Even now, Azerbaijanis treat fire with great respect as one of the purest and most sacred elements of nature. Today there are several customs and rituals associated with fire, such as swearing an oath to the hearth, often saying “hearth” (in Azerbaijani: ocaq) to holy shrines, placing it in front of the fireplace or swearing an oath to the hearth so that a girl who moves into her husband's house will have sons and daughters, happy and prosperous.

V. Aliyev's views on the ancient traces of historical and demographic ideas of primitive people, associated mainly with population growth, are worthy of attention. About the depiction of circles instead of horns on the heads of mountain bald eagles on the Gamigaya monuments, he writes: “The horns of the animal are given in this way not by chance, it has a semantic content associated with the definition. Most likely, this is connected with the worship of the sun, which is one of the main beliefs of the ancient Nakhchivan tribes.” [6, p.30]. According to the author, the image of solar symbolism along with images of animals is the result of the idea that primitive people considered these celestial bodies to be carriers of life on earth in the imagination of primitive people. In fact, these images reflect the demographic thinking of primitive people such as birth and natural growth, the very difficult struggle that people wage for survival and the future: “In these images, it is as if people's lives are protected, they are wished for light, warmth for life, and a future”. [6, p.30]. In other words, in these images the historical and demographic views of primitive people on the population growth were expressed by the most ancient form of art - fine art. According to Y. Hasanov, the main feature of primitive art is the desire to present real natural existence as it is. [9, p.100]. We meet such images in Gobustan. Gobustan also has a petroglyph of a man holding the sun in his hand, a goat painting with a sun symbol, and a cromlech construction related to the solar cult. [13, p.82-83].

Already in the Early Bronze Age, population growth in Azerbaijan, attempts by pastoral tribes to seize more and more territories in the foothills and mountainous zones, near water and large pastures, led to inevitable wars between individual tribes and tribal unions. Our ancestors always remembered our compatriots who died in these bloody battles for the inviolability of our wealth, and prepared symbolic graves for them to perpetuate their memory. In such symbolic graves, small jars were usually used, empty inside. Such jugs were placed on their sides in graves in different directions. In historical literature, this type of grave monuments, called genotaphs, can be found in many countries of the world. However, an entire cemetery consisting of genotaph graves can only be found in Karabakh. The late archaeologist R.

Goyushov, who took part in the discovery of this type of burial ground, writes that the genotaph cemetery discovered by our expedition in Karabakh is one of the rare events in the world. The cemetery in question is located on the territory of the Agoglan temple of the current Khojavend region. [8, p.27]. But why were such cemeteries created for people who died in battle or did not return to their homeland for one reason or another? This was primarily associated with the system of religious beliefs that existed in ancient times. Thus, people were worried that the souls of their deceased loved ones, who did not have graves, could not find peace, so they made symbolic empty graves for them and placed flat stones next to them. According to ancient beliefs, the soul of a deceased person found peace by being absorbed into these stones. From time to time, such empty graves were visited and certain rites and ceremonies were performed around them. In other words, in such genotaph graves everything possible was done so that the souls of the martyrs could sleep peacefully forever. This testifies to the sympathy, respect and love of our compatriots for people who gave their lives for the land since the earliest times of human history. Of course, these efforts of our great ancestors came from the need to subjugate enemy forces, defeat their aggressive intentions, ensure normal life and existence in their homeland liberated from the enemy, as well as the very difficult and complex struggle that they waged for survival. An interesting point here is that in all the genotaph jar graves studied, as a rule, a flat piece of stone was placed on the edge of the jar. There is no doubt that this was due to the traditional stone beliefs of the population. R. Goyushov rightly wrote: “Jar graves were the product of such a religious belief that man was born from the earth.” As he slept in his mother's womb when he was born into the temporary world, so it must be for him when he passes into the permanent world. Thus, the jug was created as a symbol of the mother's womb”. [8, p.27].

Conclusion. Thus, in the second half of the XX century, Azerbaijan historians having created high-quality monographs reflecting the dynamics of the development of such processes the settlement, population growth, etc. in the primitive society and they managed to describe the historical and demographic life of Azerbaijani people at a scientifically objective level.

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