

THE ARCHAEOLOGICAL SITE OF SHENGAVIT: AN ANCIENT TOWN IN THE ARMENIAN HIGHLAND

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INTRODUCTION

The process of research of this culture, which started as far back as the second half of the 19th century, is still in the stage of preliminary, often controversial interpretations¹.

Before the basic work of Ye. Bayburtyan the archaeological complexes of the Shengavitian type were not viewed as sites of the same period, much less as belonging to the same culture. Ye. Bayburtyan, having at hand the scarce materials discovered during Ye. Lalayan's and his own excavations, managed to meaningfully compile those

¹ Below we introduce (present) the site of the Shengavitian culture, which had been discovered before the site Shengavit was excavated. In 1869 in the surroundings of the village of Zaglick the first grave-tomb of this culture was discovered during the exploitation of lime mines (see Куфтин Б.А., Урартский "колумбарий" у подошвы Арарата и Куро-Аракский энеолит, Вестник Государственного музея Грузии, Тбилиси, 1944, XIII-В, Репринтное издание, Издательский дом "Тавраевъ", Махачкала, 2012, табл. XVI₉, XX₄, XXII₄, pp. 91-92, фиг. 49; Мунчаев Р. М., Кавказ на заре бронзового века, М., 1975, с. 14). Artifacts of Shengavit culture were discovered in 1879 in the grave-tomb of Armavir mound (excavators A. Uvarov, see Куфтин Б. А., 1944, таб. XVI₈, XVII₂, 3, XX₂, XXIII₁₋₄, pp. 80, 92-95, fig. 50; Мунчаев Р. М. 1975, p. 15), in 1887 in the village of Metechli in Kars province (see Куфтин Б. А., 1944, p. 93, fig. 40, таб. XVII₁, 5; Мунчаев Р. М., 1975, p. 15), in 1893 on the western slope of Aragats mountain (see Мартин Н. Я., Ани, 1934, М.-Л., таб. VII, fig. 8; Мунчаев Р. М., 1975, p. 15), in 1897 in Nagorno-Karabakh (excavator E. Uvarov, see Пиотровский Б. Б., Археология Закавказья, Л., 1949, с. 39; Кушнарева К. Х., Памятники медного века в Нагорном Карабахе, Советская Археология, 1954, XXI, сс. 165-167; Мунчаев Р. М., 1975, с. 15). Thanks to the excavations by Ye. Lalayan the Early Bronze Age sites were discovered in 1904 in Mokhrablour-1 in Nakhijevan, in 1913 in Shresh-blour, in the villages of Nizh and Vardashen in Noughe region, as well as in on the western shores of Lake Sevan (see Лалаян Е. А., Раскопки в с. Нижи, Вардашен, Известия Кавказского отделения МАО, 1919, V, Тифлис, с. 38, 43-44; Lalayan Ye., Excavations of Graves in Soviet Armenia, Yerevan, 1931. In 1914 in Igdir region near the settlement not far from the village of Malaqlu P. F. Petrov discovered artifacts of Shengavit type, which after being carefully registered were sent to the Caucasian Museum (see Куфтин Б. А., op. cit., 1944, pp. 1-3, fig. 1, pp. 73-84, таб. XVI₁₋₄, XVI₁₋₇, XVII₄, 6-8, XIX, fig. 34-37, 38₁, 2, 39, 44. Among the discoveries of the Soviet period it is worthy of notice the grave discovered in Kiket in 1923 (see Пчелина Е. Г., Археологическая разведка в районе Тriaлетского холма близ г. Тифлиса, Bulletin du Museum de Gorgie, 1929, V, Тифлис, сс. 156-159 [in Armenian archaeological literature instead of "Trialet" is used the original Armenian form of the name – *Tregħk* (see Ավետիսյան Պ., Հայկական լեռնաշխարհի հնամշակութային միջավայրի ձևափոխումները վաղ բրոնզի դարում, ՊԲՀ, 2012, N 2, pp. 9,11) – the ancient Armenian district (gavar) in the region of Gugark (ed.)]; Куфтин Б. А., op. cit., 1944, pp. 85-89, таб. 47, 55₁₋₄, таб. XX₃, 5, 6, XXI; Мунчаев Р. М., op. cit., 1975, p. 18). In 1924 in Palestine the settlement Kirbert Kerak was excavated (see Мунчаев Р. М., op. cit., 1975, с. 18). In 1927 in the ruined grave-tombs of the village of Ardvi in Lori marz were discovered artifacts of the Early Bronze Age, which were handed over to the National Museum of Armenia (see NMA, inv. 1038; Куфтин Б. А., op. cit., 1944, с. 98, таб. XXVIII₇, 8): In a place called Didube in Tiflis in 1928 (see Куфтин Б. А., Археологические раскопки в Тriaлети. Тбилиси, 1941, pp. 10-11, fig. 6, 7a) and in 1930 finds of Shengavitian type were discovered (excavated by G. K. Nickoladze, see Куфтин Б. А., op. cit., 1944, №. 89-90, fig. 48, таб. XXII₁, 2): In 1927-1928 Ye. Bayburtyan carried out excavations at Mokhrablour, Shresh Blour, Elar, Frankanots, in 1935-1936 at Moukhannat-tapa and in 1936-1938 at Shengavit settlement (see Байбуртян Е.А., Псевдонеолитические памятники Армении, Проблемы Истории материальной культуры, 1933, 1-2, Л., pp. 30-40); Ibid., 2011 (1938). Последовательность древнейших культур Армении на основании археологического материала, Ереван, pp. 21-37) etc.

and determine the archaeological culture calling it **Shengavitian**.² Later B.A.Kuftin continuing the researches in this field confirmed Bayburtyan's thesis, but called it the Kura-Araxes Eneolithic culture, considering and thus limiting its spread only within the territory between the rivers Kura and Araxes³.

Many researchers tried to bring together, generalize and put on the map Shengavitian sites⁴, determine correctly their date⁵, reveal the technology of the pottery making their forms, ornamentation⁶, the ways of development of the works of art and applied objects⁷, sort out the local cultural groups⁸, etc. They have, undeniably, contributed greatly to the revelation of Shengavitian culture⁹.

However, the most typical and common Shengavitian material - the pottery, is still in the process of appropriate study and its classification according to the type and ornamentation, to the stages and local variations, the compliance of the dating scales of the artifacts, the scientific observation of the Shengavitian complexes, and as a result of the commonness, its archaeological determination as a separate culture. The social, economic, religious, political, ethnic structure and the historical reconstitution are still in the preliminary phase of study.

² Bayburtyan Ye., op. cit., 2011, Yerevan, pp. 21-24.

³ Куфтин Б. А., op. cit., 1944.

⁴ Мартиросян А. А.. Армения в эпоху бронзы и раннего железа, Ереван, 1964; Кушнарева К. Х., Чубинишвили Т. Н., Древние культуры Южного Кавказа, Л., 1970, р. 36; Мунчаев Р. М., Кавказ на заре бронзового века, М., 1975, р. 150; Кушнарева К. Х., Южный Кавказ в IX-II тыс. до н. э. Этапы культурного и социально-экономического развития, Санкт-Петербург, 1993, р. 54; National Atlas of Armenia, book II, 2008. "Bronze-age Sites of the Armenian Highland", "Center of Geodesy and Cartography" SN-GO, Yerevan, p. 144.

⁵ Бадалян Р., Смит А., Поселение Гехарот: основные результаты раскопок 2005-2006 гг., The Culture of Ancient Armenia, 2008, XIV, materials of the republican scientific session, Yerevan, pp. 51-54; Palumbi G., The Red and Black. Social and Cultural Interaction between the Upper Euphrates and Southern Caucasus Communities in the Fourth and Third Millennia BC, Sapienza Universita Di Roma, Dipartimento di Scienze Storiche Archeologiche e Antropologiche dell' Antichita, Studi di Preistoria Orientale (SPO), vol. 2, Roma, 2008 [the denoted territory stretching from the Upper Euphrates to "Southern Caucasus" corresponds to the essential part of the Armenian Highland and territories to the north-east of the Kura river-ed.]; Adam T. Smith, Ruben S. Badalyan, and Pavel Avetisyan with contributions by Alan Greene and Lean Minc, 2009. The Archaeology and Geography of Ancient Transcaucasian Societies, vol. 1. The Foundations of Research and Regional Survey in the Tsaghkahovit Plain, Armenia, Oriental Institute Publications, vol. 134, The Oriental Institute of the University of Chicago, pp. 24-25, 34-38; Бадалян Р., К вопросу о периодизации и хронологии Куро-Араксской культуры Армении, Археология, этнология, фольклористика Кавказа, Тбилиси, 2011, pp. 63-68.

⁶ Sagona A. G., The Caucasian Region in the Early Bronze Age. British Archaeological Reports. International Series 214, Oxford, 1984; Кушнарева К. Х., op. cit., 1993.

⁷ Кушнарева К. Х., Чубинишвили Т. Н., op. cit., 1970, pp. 60-161.

⁸ Бадалян Р., Смит А., op. cit., 2008, pp. 45-68; Бадалян Р., op. cit., 2011, pp. 63-68.

⁹ The period of Shengavitian culture was an important stage of the development of the early Armenian culture (ed.).

Archaeological culture is one of the main concepts of archaeology. It exists in space and time and is characterized by the integrity of culture-creating characteristics typical only to the given, concrete culture. It is an objective reality formed as a result of ethno-cultural activities in a concrete territory and concrete time. The highlighting of the archaeological culture is difficult and complicated work requiring complete and deep knowledge of the archaeological reality of the region, the analysis (by unitary principle) of all essential peculiarities of the whole assortment of the material culture, burial ritual, architecture, economy and world-view, and selection of the culture-creating characteristics. This is probably the reason why a number of archaeological cultures, including also the one called Shengavitian (or Kura-Araxes), do not have their distinct formulations and are called *culture a priori*. As a result of this the same culture in different regions is often interpreted as a different phenomenon, or the cultures of different periods of the same region (e.g. the Kura-Araxes and Bedenian cultures) are presented as one culture.

The ethno-cultural unit, which covered such a vast territory and which lasted for so many centuries should have played a significant role in the system of the Ancient World cultures. In relation to this theory several works on the historical and cultural re-composition of the Early Bronze Age have been already published in Armenia on the basis of archaeological evidence¹⁰.

Shengavitian culture, which is verified to be spread on the territory of over a dozen modern countries, is the subject of various studies, interpretations and dating by scholars of different countries in their own way. This trend was caused by the divergence between the Soviet and Western methodology and political limitations on

¹⁰ Simonyan H., The formation of the producing society and the early farming culture in Armenia, Armenian Policy from the ancient times to the adoption of Christianity. Theses of reports, Yerevan, 2000, pp. 37-39; Simonyan H., Gnuni A., The public structure of Armenia in the Early Bronze Age (according to archaeological sources), On the 1600th anniversary of the creation of the Armenian letters, "Mashtots Readings IV", Oshakan, 2002, pp. 50-51; Սիմոնյան Հ., Գնունի Ա., Հայաստանի սոցիալ-քաղաքական իրավիճակը վաղ բրոնզի դարում (ըստ հնագիտական աղբյուրների): Հայկական լեռնաշխարհը Հայոց և համաշխարհային քաղաքակրթության բնօրրան, Հայագիտական գիտաժողով (13-15 նոյեմբեր, 2003) (գեկուցումներ), Երևան, 2004, էջ 60-70; Սիմոնյան Հ., Հայկական լեռնաշխարհում վաղ քաղաքակրթության զարգացման ուղին: Հայկական լեռնաշխարհը Հայոց և համաշխարհային քաղաքակրթության բնօրրան: Քաղաքակրթություն և պետականություն, Գիտաժողով II, Զեկուցումների հիմնադրույթներ, Երևան, 2005, էջ 14-16: Simonyan H., The way of the development of the early civilization, Armenian Highland - the cradle for the Armenian and World civilization, Civilization and Statehood, scientific session II. Theses of reports, Yerevan, 2005, pp. 14-16. Սիմոնյան Հ., Հայաստանը և միջազգային առևտուրը վաղ բրոնզի դարում, The Civilizational Contribution of Armenia into the history of the Silk-route, International symposium, November 21-23, 2011, Yerevan, 2013, pp. 18-37. There are interpretations of the history of the EBA in Armenia based on the written sources (Մովսիսյան Ա., Հնագույն պետությունը Հայաստանում. Արատտա (Ք.ա. 28-27-րդ դարեր), Երևան, 1992; Մովսիսյան Ա., Սրբազան լեռնաշխարհը. Հայաստանը Առաջավոր Ասիայի հնագույն հոգևոր ընկալումներում, 2000; Մովսիսյան Ա., Հայաստանը Քրիստոսից առաջ երրորդ հազարամյակում, Երևան, 2005).

one hand, and on the other, the language barrier which was an obstacle in reaching the information in time¹¹.

However the process of the study of the EBA gradually takes a real shape and develops and every new discovery gives the opportunity to shed light on and elucidate this ancient culture that spread on the territory of Armenia and nearby countries. The central landmarks of this culture are of special interest. One of them was Shengavit town, which gave its name to this culture¹².

THE LOCATION

The site is located in the Shengavit community of Yerevan, on the left bank of the river Hrazdan (now on the eastern shore of the artificial Yerevan Lake), on a high, flat-topped cape [Fig.1]. On the east it is surrounded with a torrent¹³, on the south with orchards, on the other sides with the Hrazdan river. It is 930 m above the sea-level, and once occupied more than 6 hectares¹⁴. It had favourable conditions and position for habitation of man [Fig.2].



Fig. 1

¹¹ The articles and monographs devoted to Shengavitian culture have been published in Armenian, English, French, Russian, Georgian, Persian, Italian and other languages.

¹² Байбуртян Е., *op. cit.*, 2011, pp. 21-24.

¹³ According to Bayburtyan the ravine was on the southern side (see' Байбуртян Е., *op. cit.*, 2011, с. 26).

¹⁴ *Ibid.*



The heights of Shengavit from the river Hrazdan as is mentioned in various sources differ - 12m¹⁵, 25-30m¹⁶, 30m¹⁷, and so on. On the grid drawn by Bayburtyan in the 1930s clearly are seen 14 horizontal lines running down to the stream with 1m gaps in between. Now from the top of the mound to the surface of the lake is 20 m, which makes us suppose

that the most probable height was the one mentioned by Sardaryan - 30 m.

THE PRECONDITIONS FOR HABITATION

The site was built in an appropriate place for defense on a cape with steep slopes, near the river Hrazdan, which was an essential source for food and water. Ye. Bayburtyan confirmed that bones of various sorts of fish were found in Shengavit, and judging by the vertebrae, the fish reached a length of 1 m¹⁸.

Crucial carp is a fish that lives in fresh waters and also in artificial lakes, the utmost length can reach 1 m, the weight - 12-32 kg¹⁹.

S. Sardaryan, too, mentioned the ample of fish bones found during the excavations²⁰. We, also, have found bones of various fish: *Sirulus sp.*, *Caoeta sp.*, *Salmo sp.*, *Cyprinidae indet*²¹.

The existence of ores in the neighborhood of the site, as well as the high-quality, rich, white salt deposits²² rather close to the surface (exploited with interruptions up to

¹⁵ Khanzadyan E., Culture of the Armenian Highland in the 3rd millennium BC, 1967, Yerevan, p. 80; History of the Armenian People (from now on HAP), 1971. Armenia in the period of primitive communal society and the slave-owning system, vol. 1, Yerevan, p. 129.

¹⁶ History of the Armenian Architecture (from now on HAA), vol. 1, Yerevan, 1996, p. 41.

¹⁷ Sardaryan S., Primitive Society in Armenia, Yerevan, 1967, p. 171. *ibid.* 2004. Armenia – Cradle of Civilization, Yerevan, p. 196.

¹⁸ Байбуртян Е., *op. cit.*, 2011, p. 58.

¹⁹ Энциклопедический словарь, 1955, т. 3, Москва, с. 152. Հայկական սովետական հանրագիտարան, Երևան, 1979, հ. 5, էջ 106:

²⁰ Sardaryan S., *op. cit.*, 2004, p. 183.

²¹ Definitions by David Vasilyan, Pam Crabtree, Nairi Manukyan.

²² We got this information from the academician Albiq Mkrtchyan. At our request he readily came and told on the spot (the old relief of the area before the artificial reservoir Yerevan Lake was constructed) about the deposits of white salt under the cliffs, and the way they were exploited – by cutting off big pieces of salt with the help of wooden wedges. We express our thanks to him for that. His explanations are confirmed by one of the newspaper articles of XIX c., [see “Nor Dar (New Century)”, December 23, 1888, N 217], which tells us about the exploitation of the salt deposits not far from Tsitsernakaberd in Yerevan, near the road to Ashtarak.

the 1960s) created favorable conditions to promote the organization and development of society and the trade. Since ancient times salt as a very valuable part of food, was of great demand both for people and animals, which most possibly was a source of profit being an object of international trade and exchange.

THE SITE

The site was greatly ruined during the Soviet period - in the 1950s while on the territory of the site a hospital complex was built. At present this site of world significance comprises only 2.72 hectares, the upper layers of its central part (total area 3000 m²) was excavated by S. Sardaryan in 1958-1983²³.

While preparing for the celebration of the 2750th anniversary of the foundation of Erebuni-Yerevan the territory of the site was equipped with the necessary facilities and fenced. The excavated constructions were partly restored with river stone and cement and sand solution (Fig. 3-4). The site is now under preservation, with its small wooden museum, and is included in "The Erebuni Historical-Archaeological Reservation-Museum" complex under the responsibility of the Yerevan City authorities.

SHENGAVIT SITE



Fig. 3



Fig. 4

²³ Sardaryan S., op. cit., 2004, pp. 191, 196.

HISTORY OF STUDY

In 1936-1938 the expeditions of the Committee for the Preservation of Historical Monuments (headed by Yevgeni Bayburtyan) and in 1958-1964 that of the AS of RA and in 1965-1983 of YSU (headed by Sandro Sardaryan) carried out excavations on the site²⁴. Since 2000 to the present the expedition of the "Scientific Research Center for Historical and Cultural Heritage" (headed by Hakob Simonyan) continues the complex study of the site²⁵.

The excavations of 2008-2012 were performed in frames of the purposeful research state project of the Science Committee of RA. The excavations of 2009-2010 and 2012 were carried out by Armenian-American joint expedition (codirected by Hakob Simonyan and Mitchell Rothman)²⁶.

One of the most important preconditions for the study of the Shengavit site is the correct fixation of the excavated buildings and placing them on the main ground-plan. Although the territory of the site was measured many times, several times its teodolitic grid was compiled, yet we do not have by now a complete map (grid) of all the buildings that would serve as a basis. More or less complete is the plan by Yu. Tamanyan, drawn in 1965, but here Ye. Bayburtyan's excavations are not included, and consequently, the buildings discovered during further excavations are left out, besides, the ground plan is not clear and the contours of the buildings are tangled²⁷. The grid presented in this article unites the grids drawn by Bayburtyan, Yu. Tamanyan and S. Davtyan, where the measurements by Yu. Tamanyan, G. Ghafadaryan, and H. Sanamyan are included²⁸. So,

²⁴ Байбуртян Е., *op. cit.*, 2011, pp. 26-37; Sardaryan S., 1967, pp. 171-182; *ibid*; 2004, p. 195.

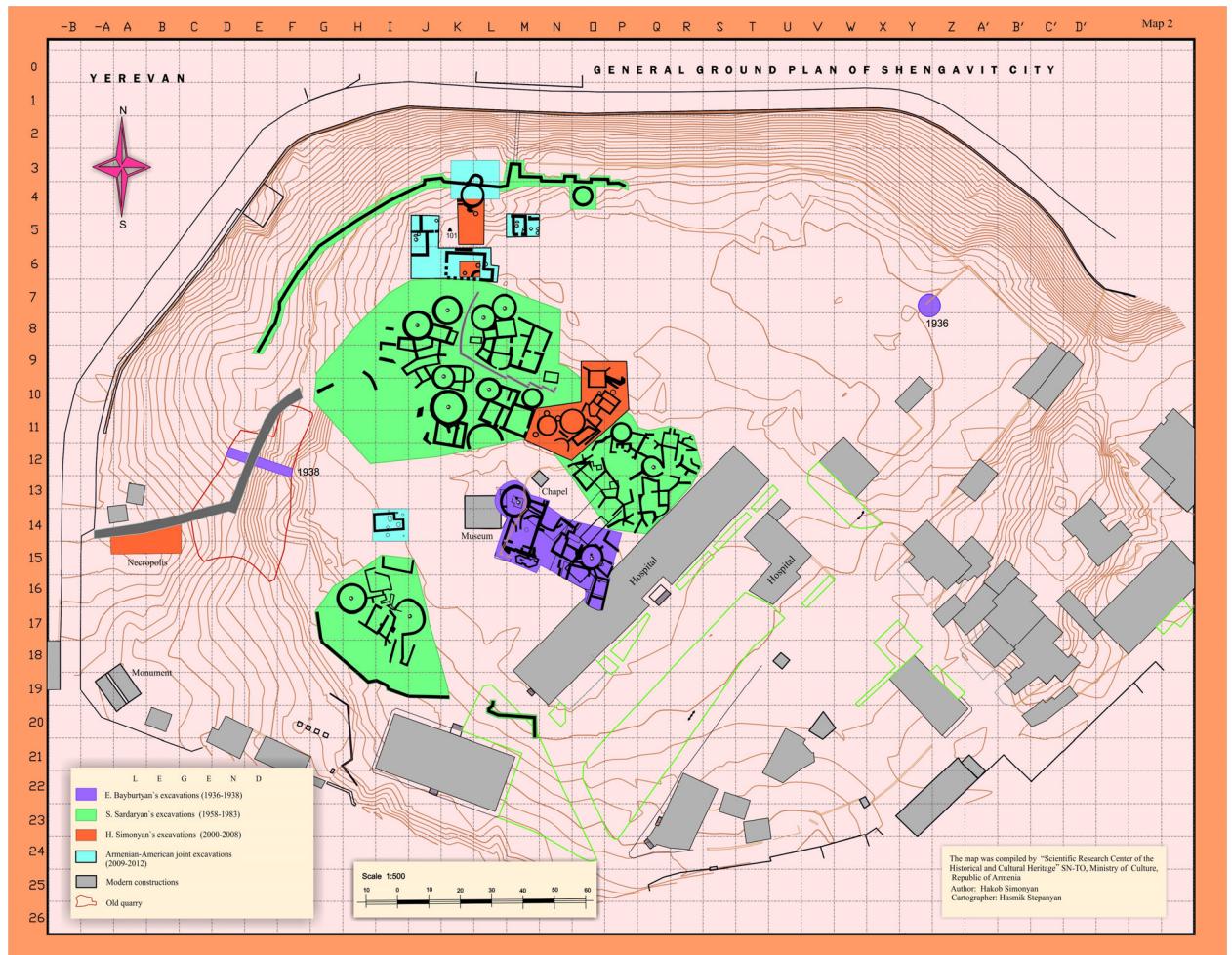
²⁵ Simonyan H. Ye., Excavations at Shengavit in 2000, "Ancient Culture of Armenia", directions of the talk at the symposium devoted in commemoration of Harutyun Martirosyan, Yerevan, 2001, pp. 33-34; *ibid.*, The stratigraphy, the principles of contruction and building at Shengavit, "Ancient Culture of Armenia", 2002, N 2, directions of the talk at the symposium devoted to the jubilee of Emma Khanzadyan, Yerevan, pp. 18-25; *ibid.* An exceptional find of art at Shengavit, Directions of the talk at the symposium devoted to the 80 anniversary of academician Levon Hakhverdyan, Yerevan, 2004, pp. 59-61; Simonyan H., Khachatryan L., Excavation at Shengavit Settlement in 2003, "Ancient Culture of Armenia", XIII, materials from the republican scientific session, Yerevan, 2005, pp. 56-59; Simonyan H., The grave-field of Shengavit, Culture of Ancient Armenia, Yerevan, 2008, XIV, pp. 81-93; *ibid.*, The Temple of Fire" at Shengavit, International Symposium devoted to the 125th anniversary of birth of academician Hovsep Orbeli. Theses of reports, Yerevan, 2012, pp. 103-106; Simonyan H., Armenia in the Early Bronze Age (36th-25th cc. BC), Archaeological Heritage of Armenia, Yerevan, 2012, pp. 16-21.

²⁶ Simonyan H., Rothman M. S, n.d. – Regarding Ritual Behaviour at Shengavit, Armenia. Ancient Near Eastern Studies.

²⁷ Sardaryan S., *op. cit.*, 1967, the grid is from the Sardaryan's book.

²⁸ By uniting these grids drawn on different (various) principles, scales and quality, often arbitrary (opposite to each other) a new and complete map of the site was compiled, which presents all the constructions of the upper horizon excavated by now at Shengavit. We express our gratitude to architects Hovhannes Sanamyan and Koryun Ghafadaryan and the computer designer Hasmik Stepanyan for their assistance displayed in this complicated work.

taking as a basis the grid published in Ye. Bayburtyan's book in 1938 and the one confirming the untouched state of the site, we present the ground-plan of the site, on which we placed the excavated constructional view of Shengavit.

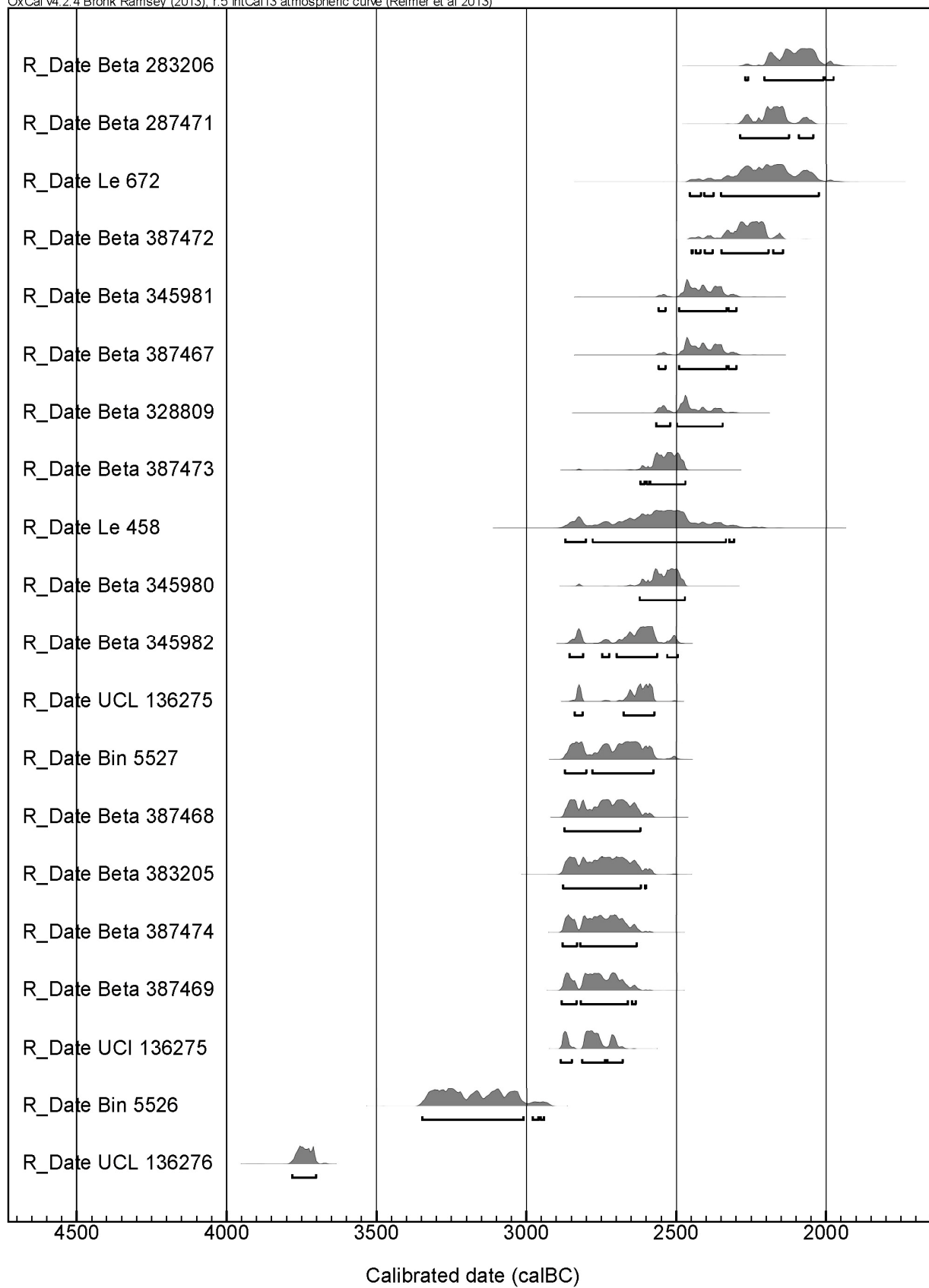


THE PERIODIZATION

The oldest artifacts discovered on the territory of the site are dated to the Neolithic-Calcholitic period. There are shards of pottery typical to this period, one stone statuette (Tab. 7₂), though the undisturbed layers of the mentioned period have not been revealed yet. According to radio-carbon analyses Shengavit as a stable habitat, was formed in the 4th millennium BC and lasted until the 26th-24th cc. BC (tab. 1). This means the main cultural horizons are dated to the Early Bronze Age (the 4th-3rd millennia BC).

table 1

OxCal v4.2.4 Bronk Ramsey (2013); r.5 IntCal13 atmospheric curve (Reimer et al 2013)



THE PECULIARITIES OF THE SITE

During the excavations an interesting picture of urban planning was unearthed: closely built houses with round and rectangular ground-plans, household pits, and two-story grain-storing pits with cylindrical stone-laid entrances, which were carefully closed with round tufa lids, came to light (Fig. 5-7). Inside were discovered charred grains of wheat and barley²⁹. During our excavations in the northern part of Shengavit more than 10 storing-pits were revealed, which could contain over 40 tons of grain.



Fig. 5



Fig. 6



Fig. 7

S. Sardaryan dug an area of about 3000m² in the central part of the settlement in the II layer from the surface, where he discovered over 50 dwellings with round and rectangular layouts³⁰. This means there was a dwelling in every 60m² of the territory. This density of buildings repeats in other parts of Shengavit as well. So, based on this data (the average result of the quantity of houses) we can suppose that on a territory of 60 000 m² there were about 1000 dwellings.

The inner space was surrounded by stone defensive walls³¹, fortified with towers with square layouts. There was a secret tunnel down to the river Hrazdan (Fig. 8).

²⁹ Байбуртян Е., *op. cit.*, 2011, p. 58; Туманян М. Г., Основные этапы эволюции ячменей в Армении, ИАН Арм. ССР, 1948, 1, с. 74, 80-81; Sardaryan S., *op. cit.*, 1967, p. 231; *Ibid.*, 2004, p. 275.

³⁰ Sardaryan S., *op. cit.*, 2004, p. 236.

³¹ Байбуртян Е., *op. cit.*, 2011, pp. 26, 36-37.

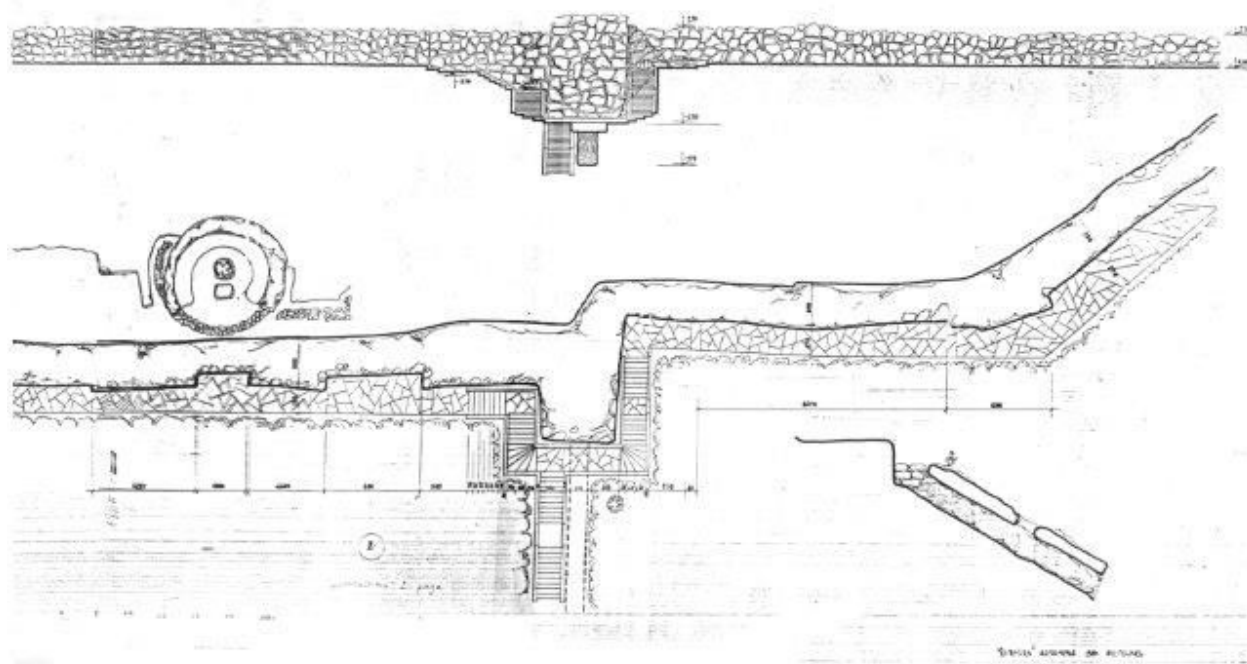


Fig. 8

Sardaryan supposed the defensive wall was built in the period previous to the last building horizon and functioned until the town was abandoned³².

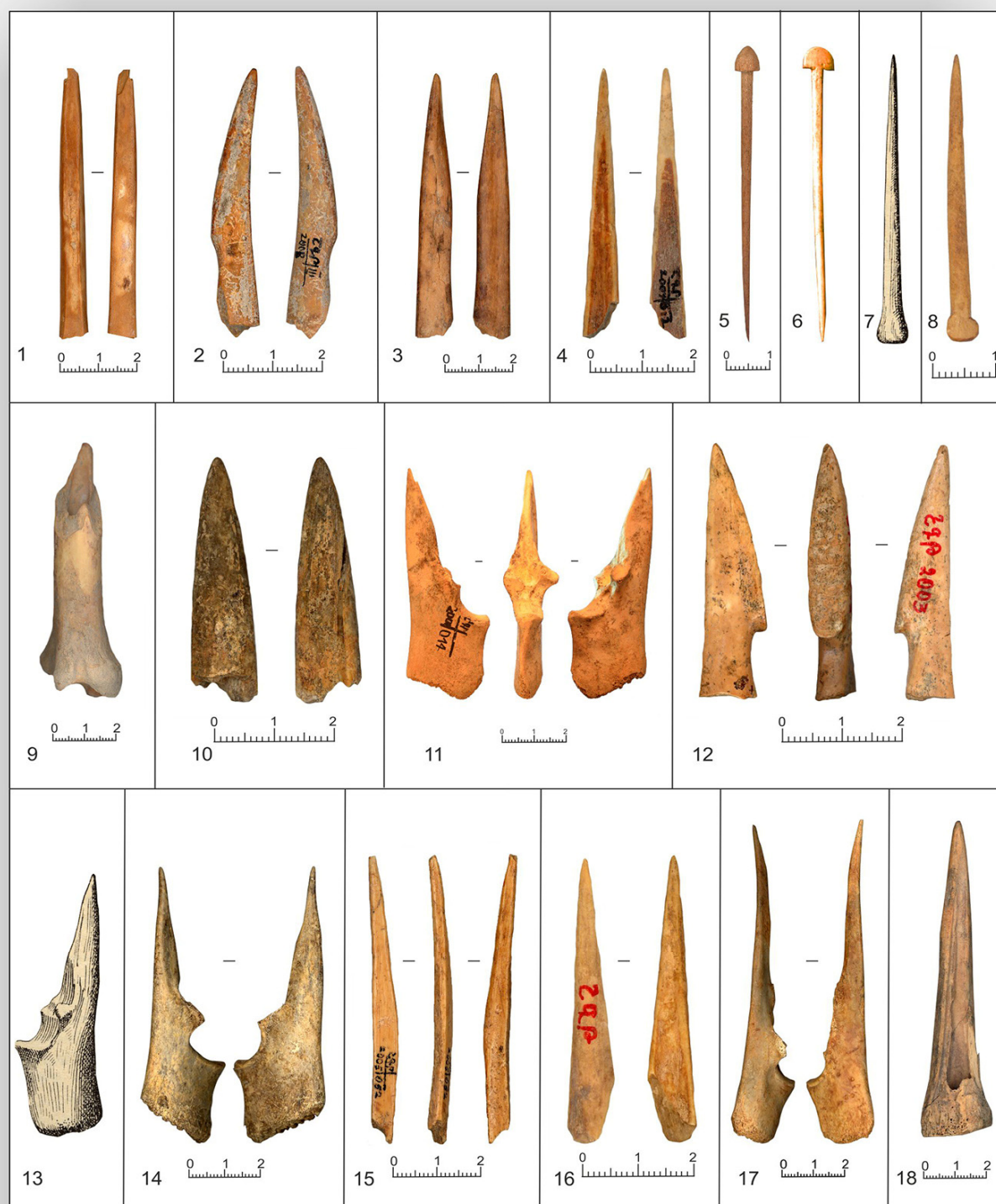
Ye. Bayburtyan, probably taking into consideration, the then existing stereotype about the clan system of Shengavit society denied the existence of the defensive and supporting walls, and the weapons, which he himself discovered³³.

During the excavations of Shengavit a big set of tools made of flint, obsidian, tufa, basalt, river stone, bone and bronze was discovered, and this is sound evidence that Shengavit was a town with prospering agriculture and well-developed craft, including spinning (for bone spindle whorls, looms, cf. Tab. 1-2). Seals, marble and onyx scepters (the heads are found), axes (hatchers) of retouched stone, hammers, spindle whorls (one of them had ditches on the surface which supposes gems had been incrustated in it, and thus was very expensive, according to Bronze-Age perceptions) were symbols of supreme power (Tab. 13₁₂).

³² Sardaryan S., op. cit., 1967, p. 171; ibid. 2004, p. 196.

³³ Байбуртян Е., op. cit., 2011, p. 40, 58.

Table 1



SHENGAVIT. Hooks, cutters, awls, pins and a harpoon of bone: 1. 2010, square L:6, locus 4001; 2. 2008, grave-field; 3. 2019, square J:5, locus 2036; 4. 2003, square O:10, locus 012; 5. 2010, square L:6, locus 4080, a pin; 6. 2000, site 1, a pin; 7. S. Sadaryan, 1967, p. 165, tab. XLVI₂; S. Sardaryan, 2004, p. 217, tab. LXXXIV₅; 8. 2009, square K:6, locus 1060; 9. 2012, square I:14, locus 22004; 10. 2009, square K:6, locus 1027; 11. 2000, section 1, square N:11, locus 014; 12. 2003, a harpoon fragment; 13. S. Sardaryan 1967, p. 165, tab. XLVI₁; S. Sardaryan, 2004, p. 217, tab. LXXXIX₆; 14. 2010, square L:7, loc.15001; 15. 2005, necropolis, locus 052; 16. 2000; 17. 2010, square L:4, locus 7045; 18. 2012, square I:14, locus 22010.

Table 2



SHENGAVIT. Loom balances made of shards: 1. 2010, square J:5, locus 2044; 2. 2009, square K:6, locus 1031; 3. 2009, square K:6, locus 1073; 4. 2009, square K:6, locus 1065; 5. 2009, square K:5/L:5, locus 3033, tufa; 6. 2010, square J:5, locus 2048; 7. 2010, square L:7, locus 15003; 8. 2009, square K:6, locus 1033; 9. 2010, square K:6, locus 1045; 10. 2009, square K:6, locus 1042; 11. 2009, square K:6, locus 1060; 12. 2010, square J:5, locus 2049; 13. 2004, necropolis, locus 002; 14. 2010, square L:7, loc. 15010; 15. 2010, necropolis, square 4, locus 13008, sandstone; 16. 2009, square K:6, locus 1030; 17. 2012, square M:5, locus 24001; 18. 2010, square K:6, locus 1065.

Table 13



This spindle whorl is a unique phenomenon in the context of the Armenian archaeology³⁴, but was very common in Troy³⁵. Here, almost in all the 5 horizons there were large stores of such spindle whorls of stone, confirming their Asia Minor origin. Hence it should not be excepted the one found at Shengavit in 2000 was imported from Troy.

The adornments and beads of gold, silver, bronze, as well as cornelian, jasper, gagath, marble, travertin, lime-stone, tufa, bone, sea-shell, faience and glass denote the deep social stratification (Tab. 12, 14-16).

Table 12



³⁴ The only analog known to us was from Dvin, see Кушнарева К.Х., Древнейшие памятники Двина, Ереван, 1977, с. 9, Fig. 7.

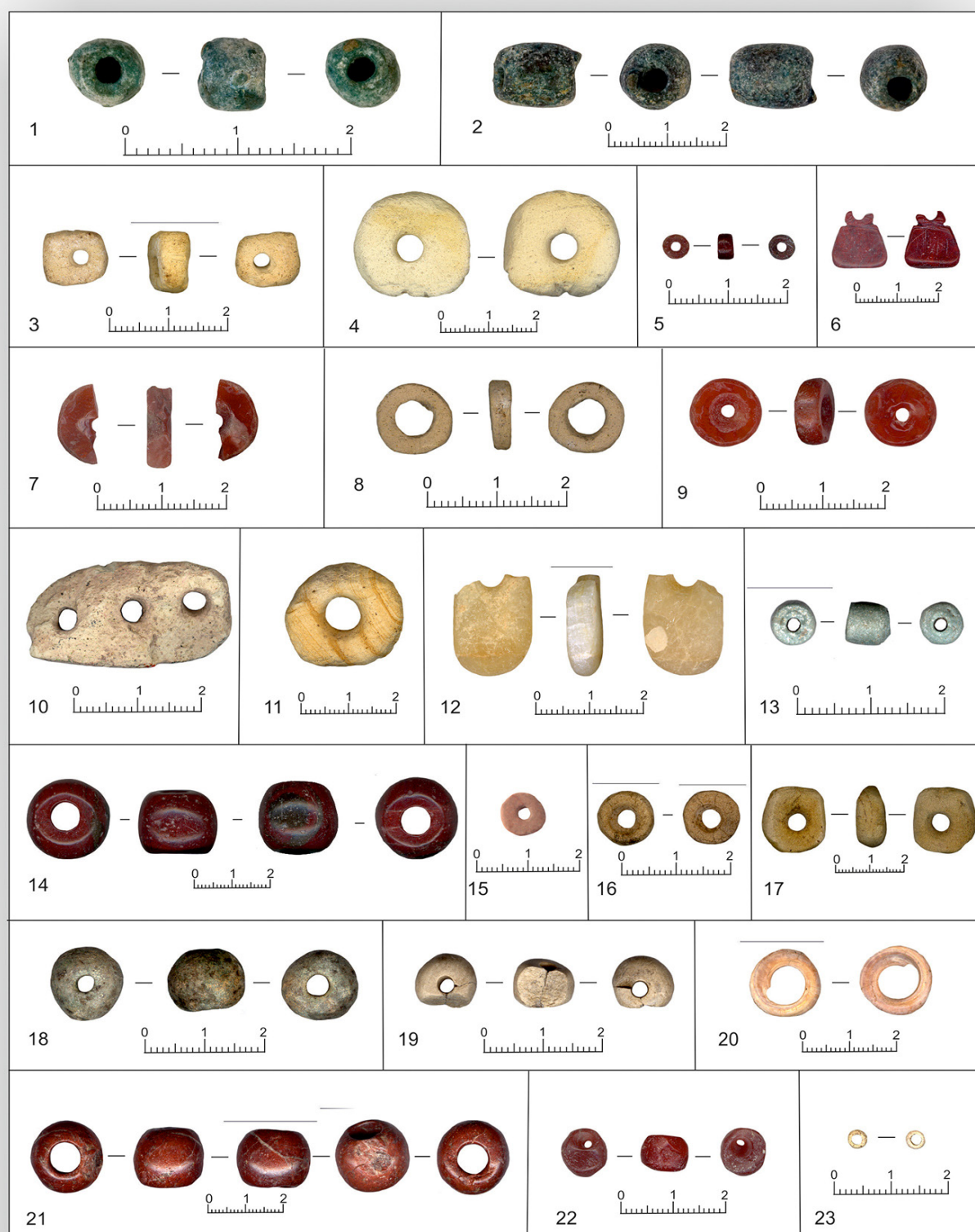
³⁵ Блеген К., Троя и троянцы. Боги и герои города-призрака /translated from English by O. I. Milova, М., 2004, с. 54, fig. 9, p. 84, fig. 16, p. 116, fig. 21, p. 125, fig. 25, p. 131, fig. 28.

Table 14



SHENGAVIT. luxury adornments: 1. Phallus-shaped pendant-amulet, 2009, square J:5, locus 2002; 2. Stone torso of a statuette, 2009, square J:5, locus 2002; 3. Temple adornment, gold, 1964, grave-tomb #1; 4. Ring, gold, 1964, grave-tomb #2; 5. Brooch, gold, 1964, grave-tomb #1; 6. Head of an object, silver, 2005, necropolis, square B:14; 7. Pendant, obsidian & gold, 2009, square J:5, locus 2002; 8. Animal-like head of a pin, bronze, S. Sardaryan, 2004, p. 274, fig. 45.

Table 15



SHENGAVIT. Beads: 1-2. square K4 /L4, locus 5051, glass; 3. 2010, square L:7, locus 15009, limestone; 4. 2009, square K:6, locus 1018, limestone; 5. 2010, square J:5, locus 2024, cornelian; 6. 2010, square J:5, locus 2058, cornelian; 7. 2010, square J:5, locus 2039, cornelian; 8. 2012, square K:6, locus 1171, limestone; 9. 2008 necropolis, cornelian; 10. 2012, square I:14, locus 22014, limestone; 11. 2012, square M:5, locus 24008, travertine; 12. 2010, square J:5, locus 2038, marble; 13. 2012, square M:5, glass; 14. 2012, square J:6, locus 18038, eye-bead, jasper; 15. 2009, square K4 /L4, locus 5051; 16. 2012, square K:6, locus 1099; 17. 2010, square J:5, locus 2029, limestone; 18. 2008, necropolis, glass; 19. square J:5, locus 2045, loam stone; 20. 2012, square K:6, locus 1165, sea shell; 21. 2010, square K:6, locus 1078, jasper; 22. 2010, necropolis, square B:5, locus 11000, cornelian; 23. 2009, square J:5, locus 2015, faience.

Table 16



SHENGAVIT. Beads; 1. 2003, square O:10, locus 019, black amber; 2. 2003, square O:10, locus 053, marble; 3. 2003, square O:10, locus 053, black amber; 4. 2009, square J:5, locus 2011, limestone; 5. 2009, square J:5, locus 2010, limestone; 6. 2009, square J:5, limestone; 7. 2010, square L:4, locus 7048, tufa; 8. 2010, necropolis, square IV, locus 13008, jasper; 9. 2010, square J:5, locus 2024, cornelian; 10. 2009, square K:6, locus 1043, jasper; 11. 2012, square J:6, locus 18510, marble; 12. 2010, square K:3, locus 9000, limestone; 13. 2010, square L:4, locus 8000, black amber; 14. 2012, square K:6, locus 1110, river-stone; 15. 2012, square K:6, locus 1141, faience; 16. 2005, grave-field, grave-tomb #1, square C:15, locus 051, bone; 17. 2012, square M:3, locus 19002, tufa; 18. 2010, square J:5, locus 2029, cornelian; 19. 2008, necropolis, travertine.

Shengavit town was divided into separate districts where copper traders, stone workers or farmers lived: also other districts with well-organized work-shops are known³⁶.

The molds of stone and terracota for casting weapons, tools and adornments made of various bronze alloys speak of the high level of metal work in Shengavit. During the excavations of 2000 and 2002 fragments of bowls with copper residue were discovered. The bowls were filled with melted metal, and after their restoration, it was estimated that they could contain from 100 to 300 kilos of copper³⁷. The discovery of weight-stones and their etalons proves there was a common system of weight, which was in accordance with the weight system of the Ancient Orient³⁸. Wine-making and beer-brewing developed here, too. Cheese making was also developed here, which is proved by the terracotta sieves found here³⁹ (Fig. 9, 10).



Fig. 9



Fig. 10

Models of solid wheels with sticking out axles (Tab. 3), as well statuettes of oxen, that have ditches (holes) only on one side of the shoulders, denoting their bearing harness, are evidence of their application as the means of transportation. According to Hans Peter Uerpmann one of the hoofs of a cow was deformed because of hard work, and that was the result of the animal being used as a draught. This noteworthy observation makes us conclude that so great was the need of draught animals that cows, too, were used for that purpose.

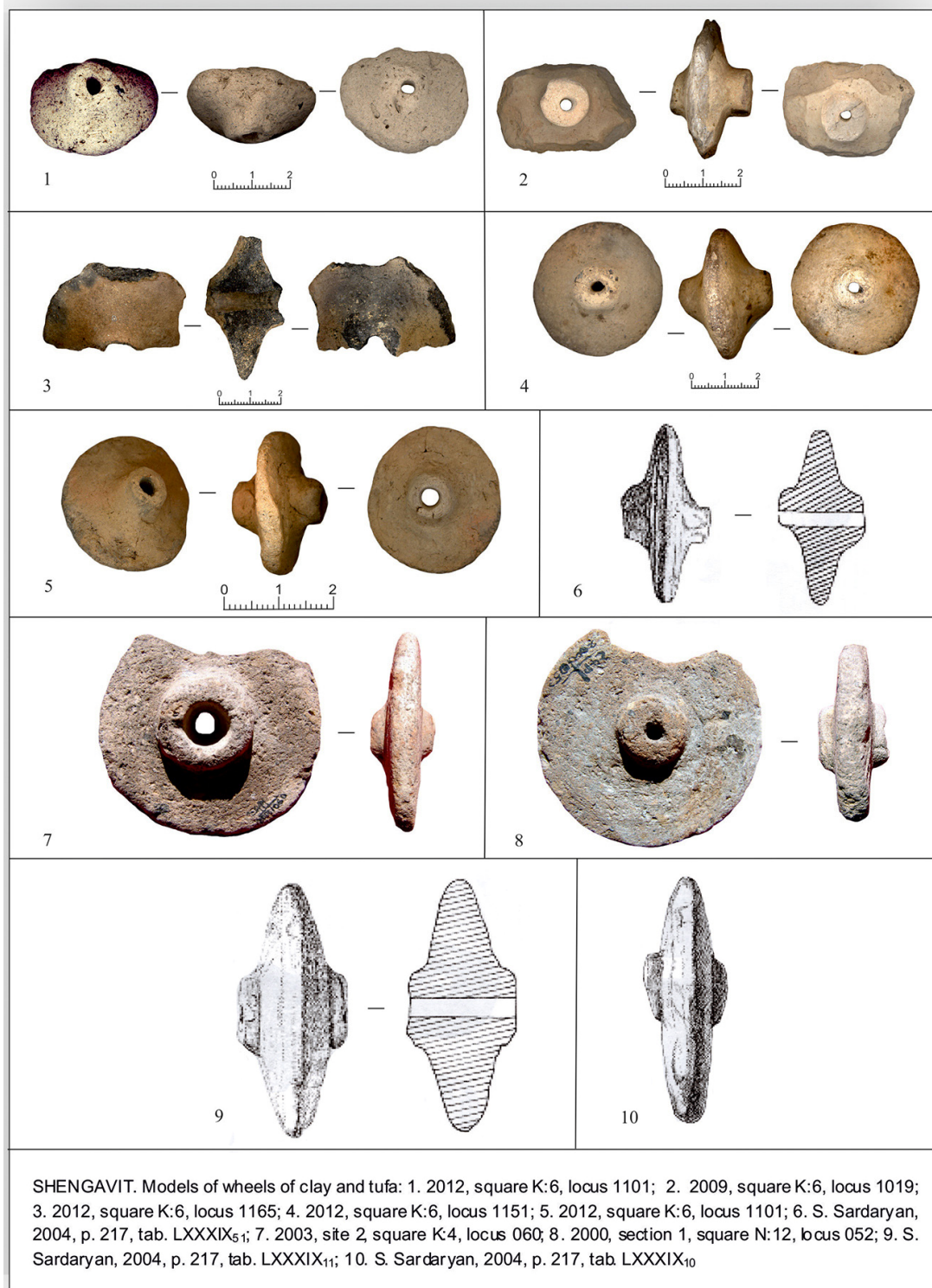
³⁶ Байбуртян Е., *op. cit.*, 2011, pp. 29, 43; Simonyan H., *op. cit.*, 2002, p. 23; *Ibid.* 2005, p. 57.

³⁷ Simonyan H., *op. cit.*, 2012, pp. 18-37.

³⁸ Симонян А., Геворкян А., Бобохян А., Гири и формочки-эталониз Шенгавита, *Археология, этнология, фольклористика Кавказа*, Ереван, 2011, in print.

³⁹ Байбуртян Е., *op. cit.*, 2011, p. 49.

Table 3



The funerals were performed in an abandoned suburb⁴⁰ changed into a cemetery outside the defensive wall (Fig.11)⁴¹. Both, personal and group - clan, graves were excavated. The ritual of dissecting corpses was wide-spread⁴².

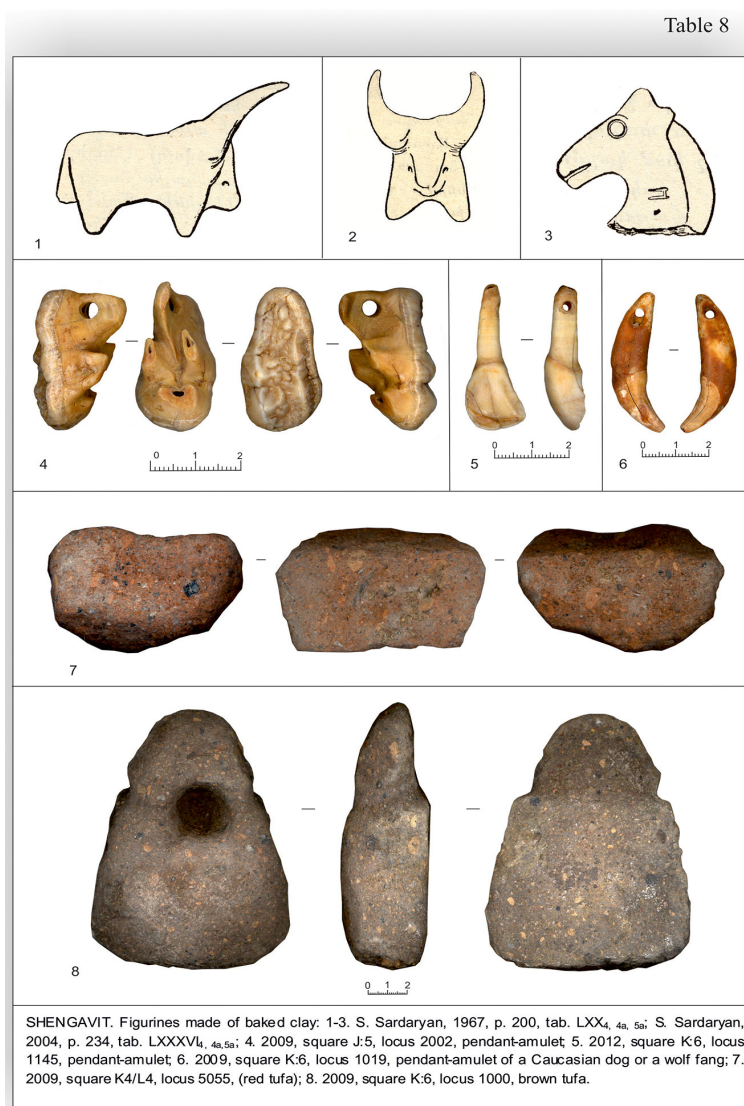
⁴⁰ Sardaryan, too, dug the grave of the Early Bronze Age outside the town wall; see Мартirosян А. А., op. cit., 1964, p. 24; Sardaryan S., op. cit., 1967, pp. 167, 180; Ibid. 2004, pp. 294, 296.



Fig. 11

Shengavitian art is mainly represented by terracota statuettes of animals: rams, bulls, horses, and others (Tab. 8₁₋₆, 9), of men and women (Tab. 10), as well as primitive statuettes of idols made of tufa and baked clay (Tab. 7, 8₁₀). Special attention should be paid to over a dozen primitive statues of anthropomorphic tufa idols reaching the height of 80cm, which were discovered during S. Sardaryan's excavations in the upper layers.

Table 8



⁴¹ That a cemetery was formed in an abandoned suburb of a settlement has analogue in the settlements of Mokhrablour 1 in Nakhijevan, Elar (see Куфтин Б.А., *op. cit.*, 1944, c. 96) and in Dvin (see Кушнарева К. X., *op. cit.*, 1977, p. 9, Fig. 9).

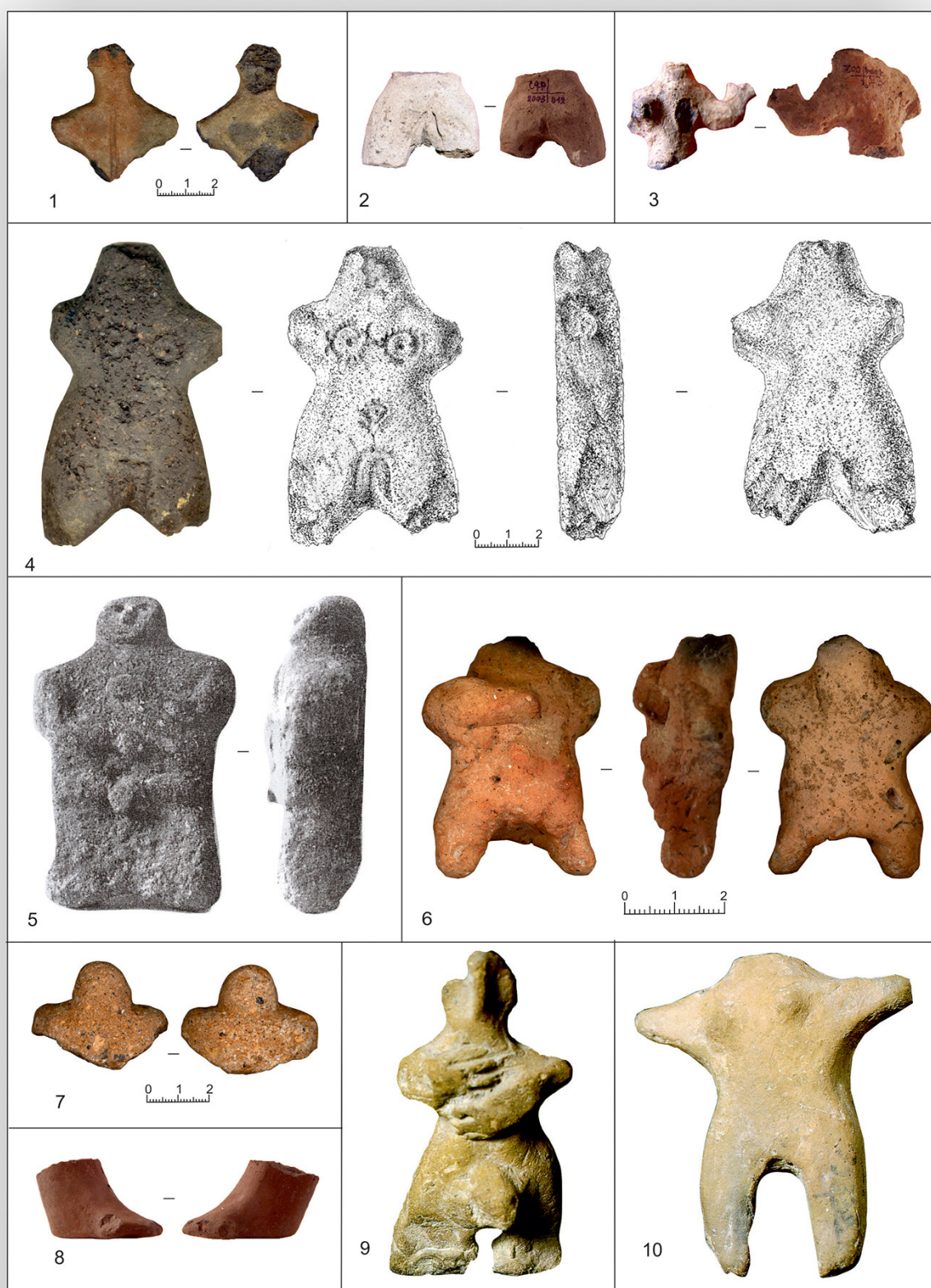
⁴² Simonyan H., *op. cit.*, 2008, pp. 81-93.

Table 9



SHENGAVIT. Figurines of animals of baked clay: 1. Lion, 2010, square L:4, locus 5055; 2,4. Horse: 2. 2010, grave-field, square IV, locus 13007; 4. 2012, square K:6, locus 1104; 3. Ram, 2010, square L:4, locus 8010; 5. Goat, 2010, square L:3, locus 8046, "small room", unbaked clay; 6,7. Goat horn: 6. 2000, site 1, square O:11, locus 014; 7. 2012, square M:4, locus 23001; 8-15. Bul: 8. 2000, square N:11, locus 061; 9. 2009, square L/M, 12/13; 10. 2012, square M:5, room 1, locus 25002; 11. 2010, square K:6, locus 1052; 12. 2009, square K:6, locus 1000; 13. 2010, square K:4, locus 6006; 14. 2012, square L:4, locus 23001; 15. 2010, square L:4.

Table 10



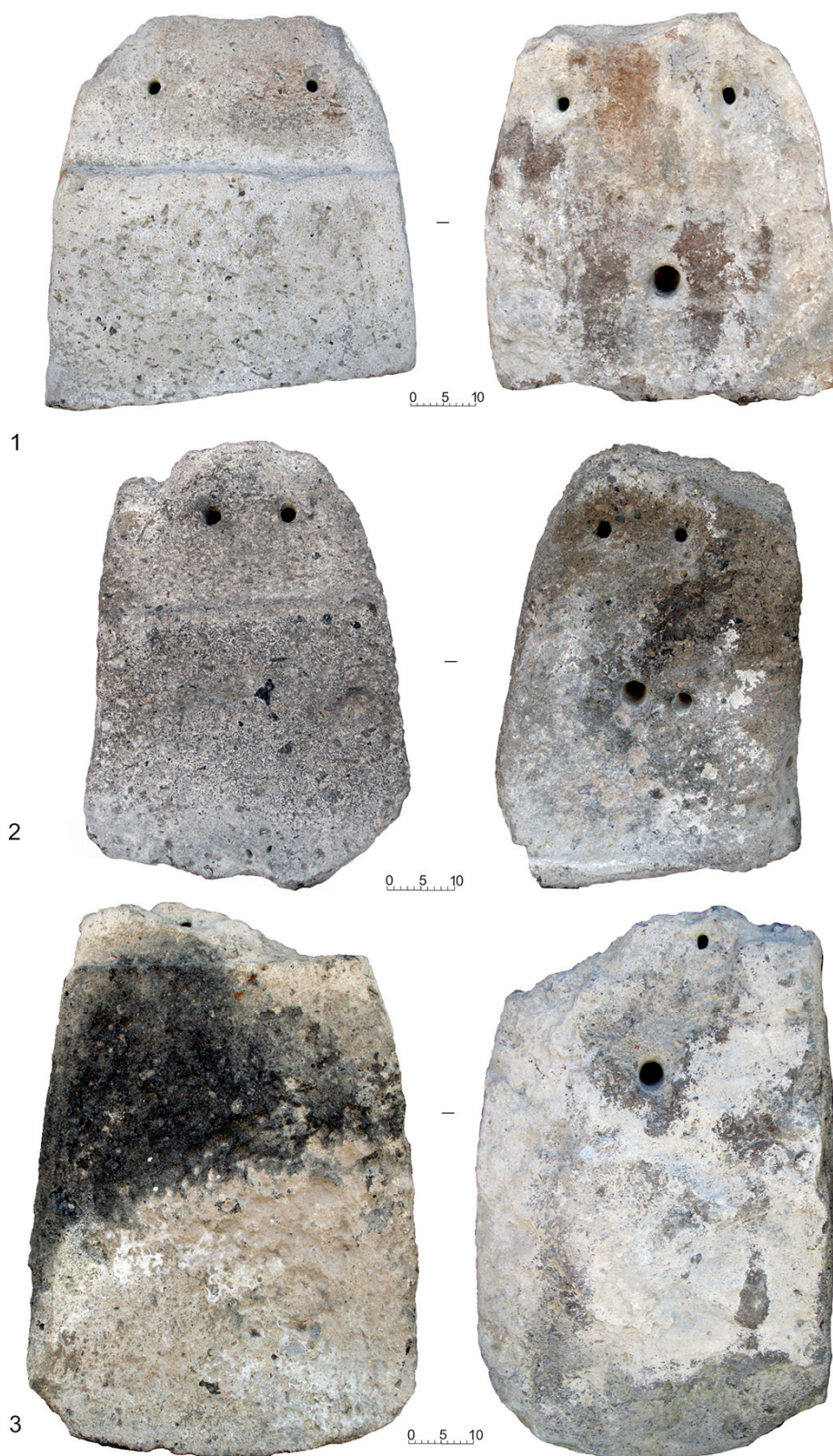
SHENGAVIT. Anthropomorphic figurines: A) Female figurine: 1-4, 10 (1-3, 10 - baked clay, 4 - tufa): 1. 2008, necropolis, square A:14; 2. 2003, section 1, square 0:10, locus 015; 3. 2004, grave-field, square B:14/15; 4. 2000, section 2, square L:6; B) Male figurines (6, 9 - baked clay, 5, 7 - tufa); 5. S. Sardaryan, 2004, p. 459, fig. 52; 6. 2010, square L:6, locus 4008; 7. 2010, square L:6, locus 4021, red tufa; 8. Leg of a red-painted figurine of baked clay, 2005, necropolis, square B:14/15; 9. S. Sardaryan, 2004, p. 461, fig. 54₃; 10. S. Sardaryan, 2004, p. 461, fig. 54₂.

The idols have vertical, rectangular forms with rounding angles, narrowing on top; both sides are touched. One side is flat. Here the head is clearly separated from the body with straight cut base and comparatively deeper touch of the body. The eyes are portrayed by drilled through holes. In our opinion this portraual of eyes meant an all-seeing deity that could see both forward and backward. The other surface is convex. Here besides the eyes, the mouth and the navel are cut, too (Tab. 4-6). They may possibly be idols denoting female beginnings, which once were adjusted to clay-made altars with a stone basis near to hearths.

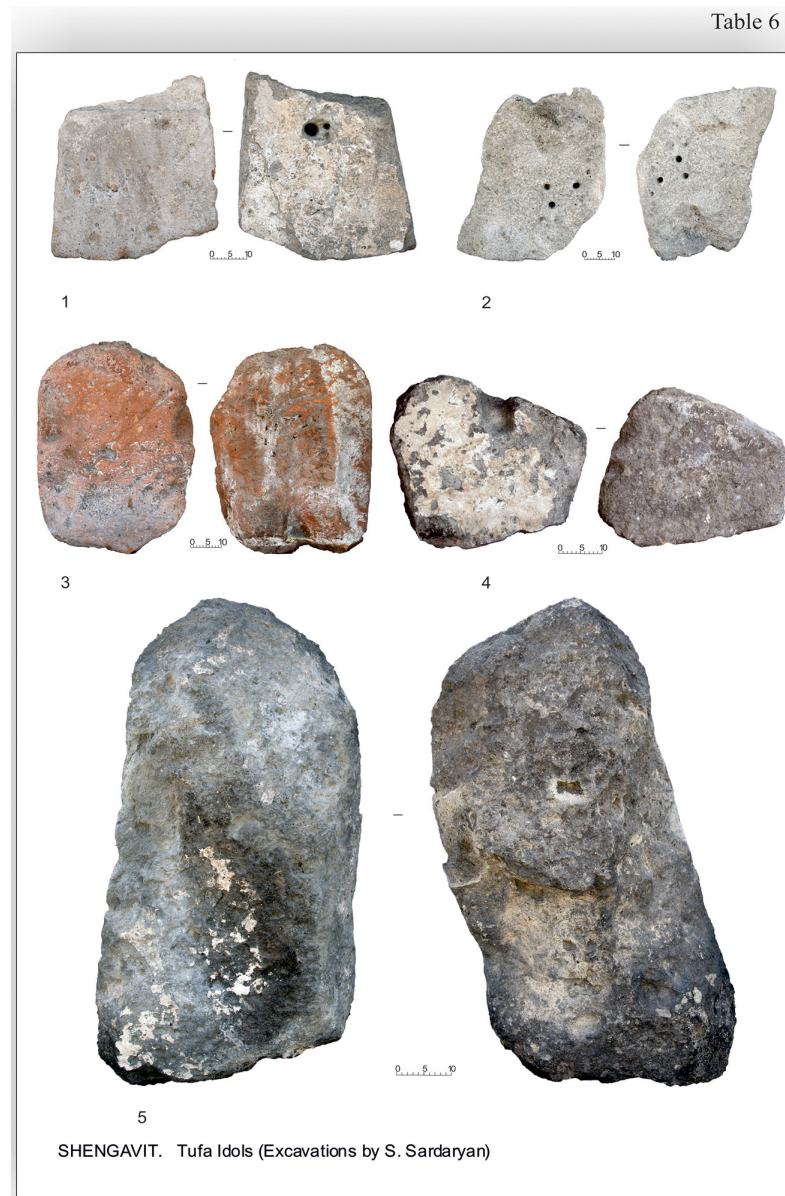
Table 4



Table 5



SHENGAVIT. Tufa Idols (Excavations by S. Sardaryan).



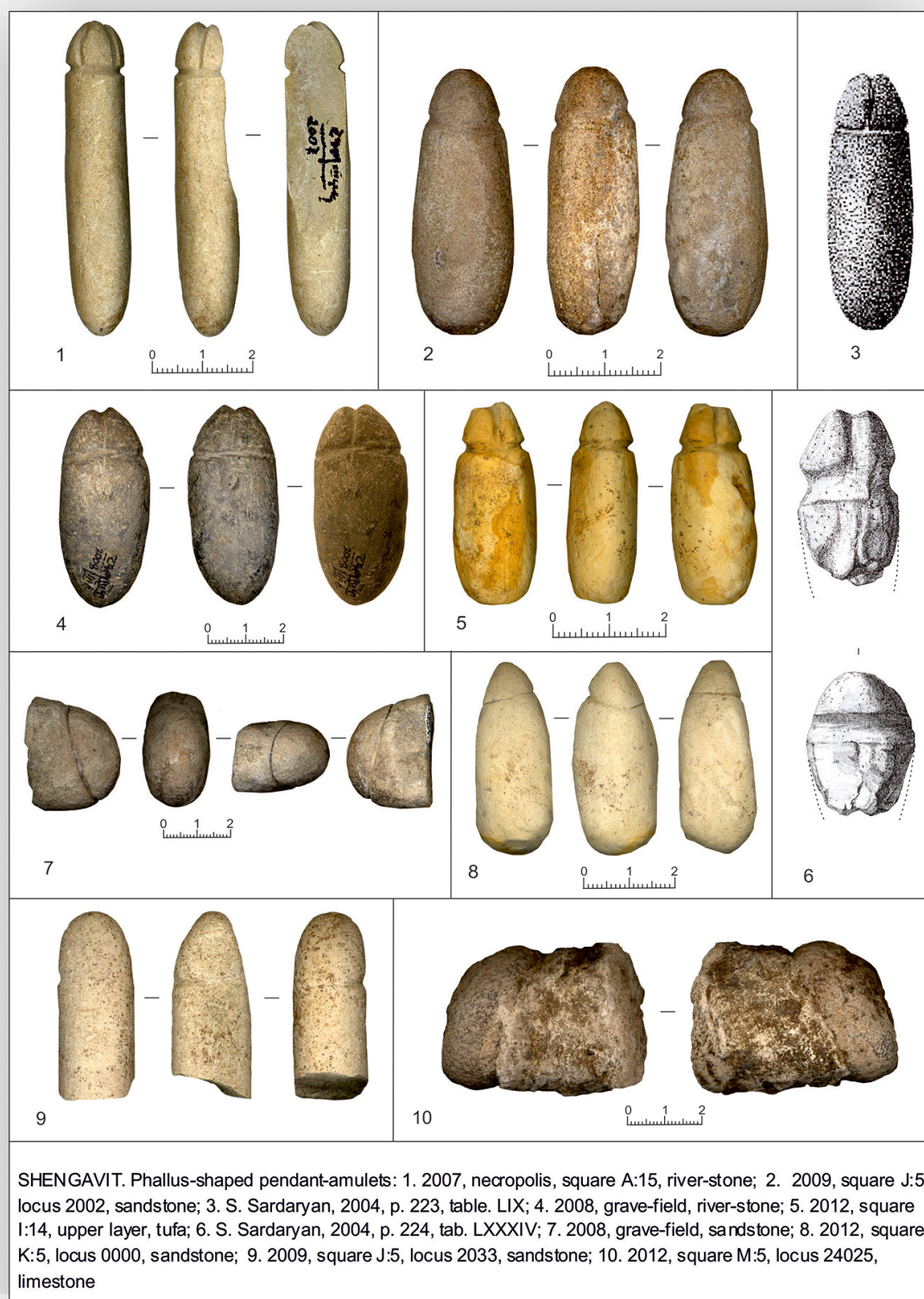
According to archaeologist Hayk Avetissyan who participated in the excavations, idol statues were discovered in the neighborhood of hearths (heathen temples - H.S.) in horizontal position. Unfortunately, the level of the excavations does not give the opportunity to confirm the existence of the terracots deities, which, in our opinion, were simply destroyed. There is no evidence of the building horizon either (H. Avetisyan believes they belonged to the upper layers). It is not clear in which position the idols and the hearths were placed in the rooms, the place of those constructions in the urbanistic system, the assortment of the finds from the rooms. We have not got either photos or descriptions. S. Yessayan, too, referred to the idols by publishing the pen-drawings and meticulous description of three of them. He was right concluding the idols were put in the center of the dwellings and were viewed on all the sides⁴³.

⁴³ Եսայան Ս.Ա., Հին Հայաստանի մարդակերպ արձանիկները (մ.թ.ա. VII-III հազարամյակներ), Պատմա-բանասիրական հանդես, 1987, 1, էջ 133-135:

There were also discovered analogous but smaller in size statuettes of red black and gray tufa (Tab. 7_{1, 3-5, 7-9, 8_{7,8}}). One of them had four drilled through holes on the neck (Tab. 7₃). Until now no other artifact of such a kind of Shengavitian culture has ever been stated.

Exclusively interesting are the phallus-like pendant-amulets of various colours and stones (Tab. 11).

Table 11



During our excavations about a dozen phallus-like pendant-amulets have been found at the site by now. Sardaryan had found such amulets, too⁴⁴. The amplexity of these amulets is evidence that they were widely used in the ancient Shengavitian lifestyle.

The cult of phalluses connected with the masculine cult of fruitification was widespread in the Early Farming and Early Bronze Age cultures of the Ancient World. In Shengavitian culture it was reflected by the strong sex signs on male figurines, in relief ornaments of portable and stable, hoof-shaped and round hearths (Karaz, Harich, Shengavit, Orkhevi, etc.)⁴⁵. Phallus-shaped pendant-amulets have been stated in Georgia as well, in the "cultic hall" of Tetri Mgveme, in Zegli 1 cemetery in North Osetia and elsewhere⁴⁶.

Multiple are the attacking weapons: slings, obsidian, flint, bronze and bone arrow-heads of various types and size, spear-heads. During the excavations at Shengavit 55 arrow-heads of bone, obsidian and flint were found (Tab. 17-20). Those made of stone are various; they can be divided into three big groups: a) tailed, b) with straight cut stems, c) arrow-heads with rectangular cuts in the stems. The existence of arrow-heads of various weights and sizes states that they were meant for long-range shooting (arrows with heavy heads), and close fighting (arrows with light heads). Arrow-heads of all types have inadequate wings. They were perhaps broken when being pulled out from the body of the victim, with pieces left in the body, thus causing the latter's death. The arrow-heads are mostly damaged, which denote their having been used. Besides finished arrow-heads there were found unfinished and spoiled ones. And this denote their being prepared on the spot and hurriedly made during sieges. The assortment of bone arrow-heads also varies. Points with cone-shaped heads and slimsharp stem (-holders) prevail (Tab. 20_{6, 9-13}). The bone two-winged arrow-heads with a tail found in 2012 stands apart, for it repeats the type of stone weapons (Tab. 20₄). The bronze arrow-head discovered in the cemetery has a pyramid-shaped head and flat, long stem (hilt) (Tab. 20₁)⁴⁷. This rarely met type with a heavy head meant for long-range shooting lasted until the "Early Kurgan" period⁴⁸.

⁴⁴ Sardaryan S., op. cit., 2004, p. 224, tab. CXXXIV₁, p. 233, tab. LIX₅.

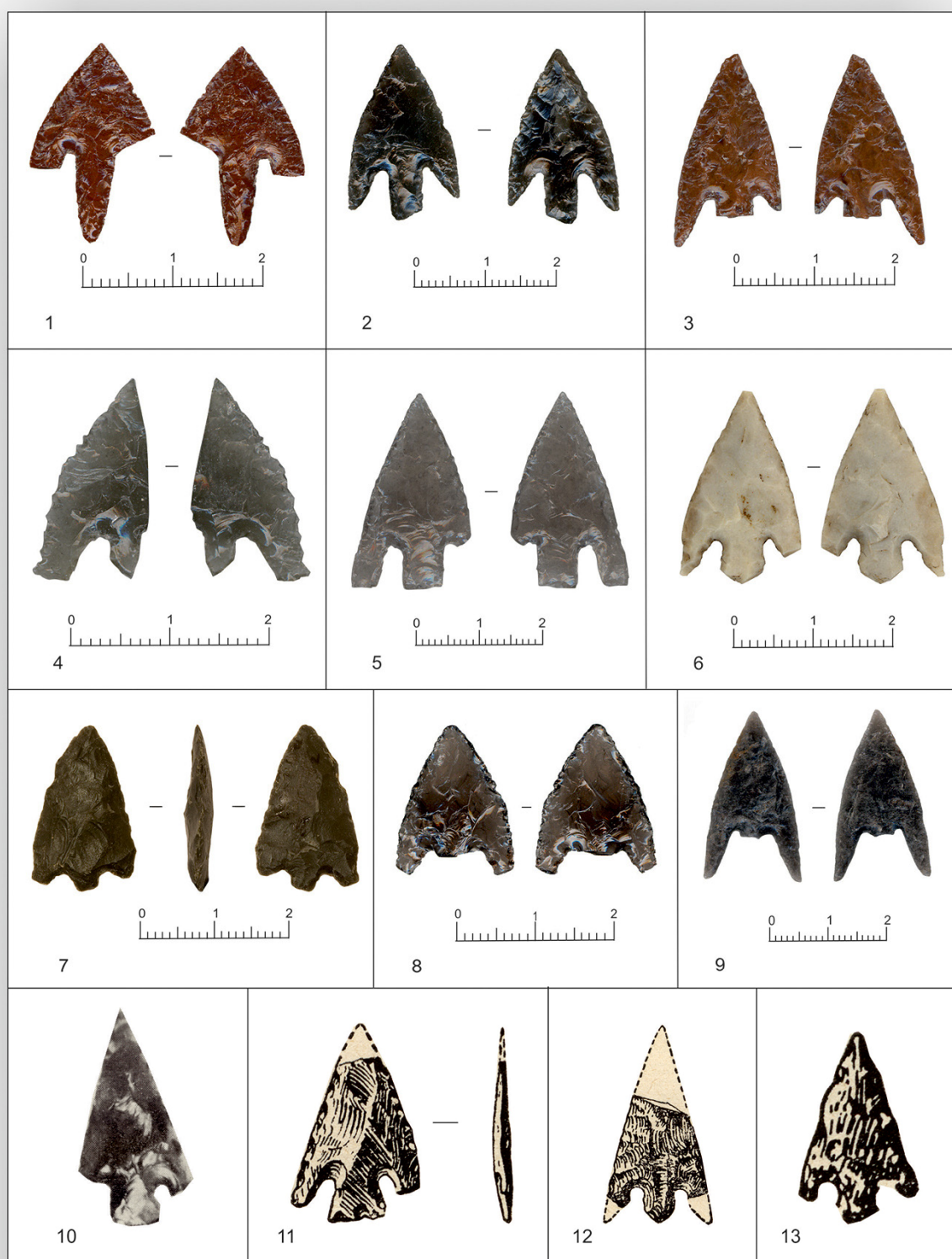
⁴⁵ Хачатрян Т. С., Древняя культура Ширака, Ереван, 1975, с. 71, fig. 32.

⁴⁶ Мирцхулава Г., О культе плодородия в раннеземледельческой культуре, Археология, этнология, фольклористика Кавказа, Тбилиси, 2004, с. 96-97.

⁴⁷ According to Sardaryan's report, he had found copper arrow-heads in Shengavit at the entrance to the round dwelling N 1 in the layer 120cm deep, see Sardaryan S. 2004, p. 280: Their forms and where being is unknown to us.

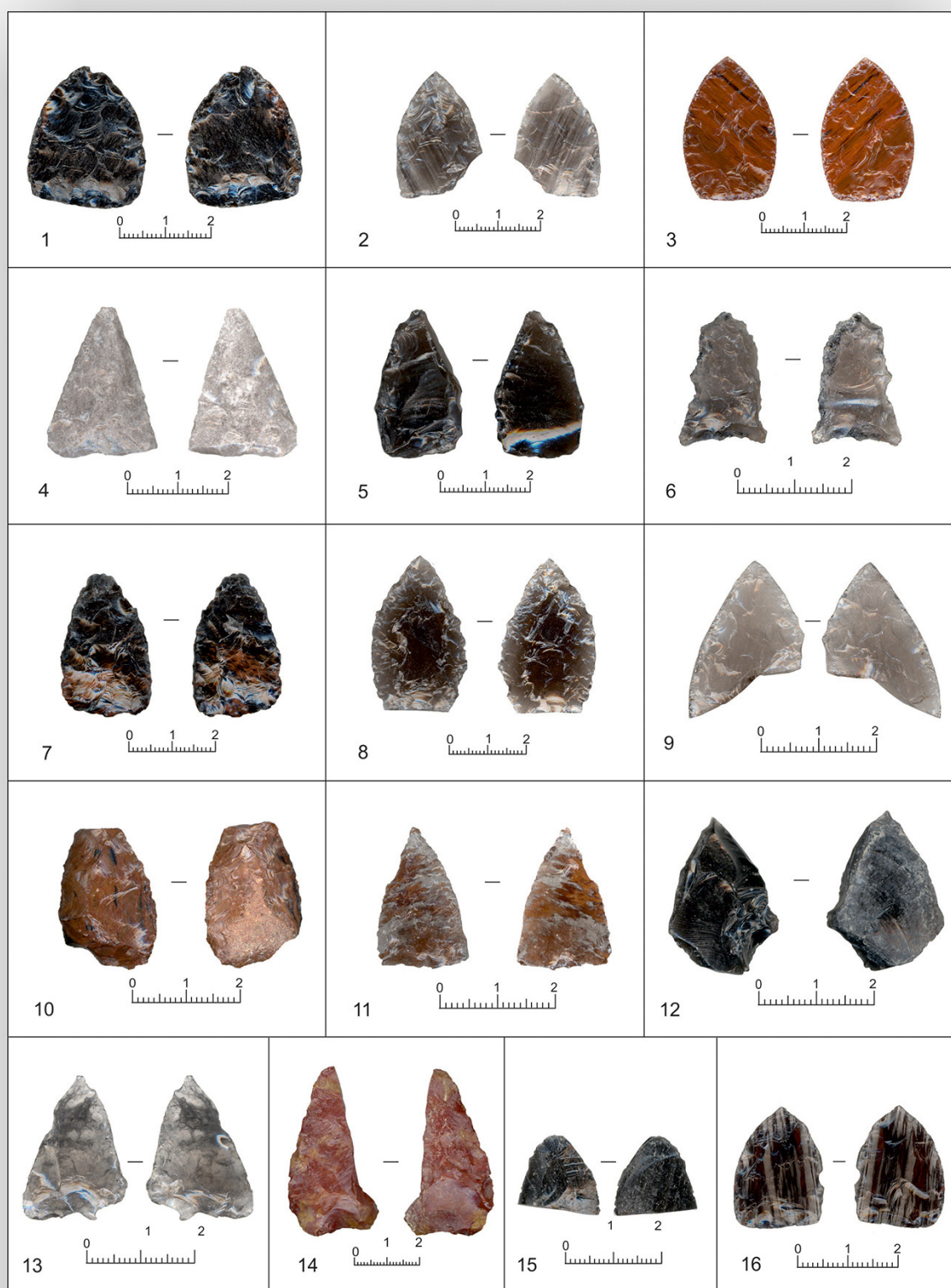
⁴⁸ This kind of arrow-heads were discovered also in Kakheti, in a grave tomb 1 in a place called Zeiani near Manavi village in Magarejo region, see - Пицхелаури К., Варазашвили В., Зеиани - курган N 1, Труды Кахетской археологической экспедиции, VIII, Гареджи, Тбилиси, 1988, tab. LVI₄; in the grave-tomb near Tedotsminda village in Gori region, see - Миндиашвили Г., Ранний курганус. Тедоцминда, Археология, этнология, фольклористика Кавказа, Тбилиси, 2004, pp. 94-95, also, near Berqaber village in the grave-tomb 1 of Beden culture, excavated by the expedition of YSU in 1987 (heads G. Areshyan and H. Simonyan); all these are dated to the II half of the 3rd millennium BC.

Table 17



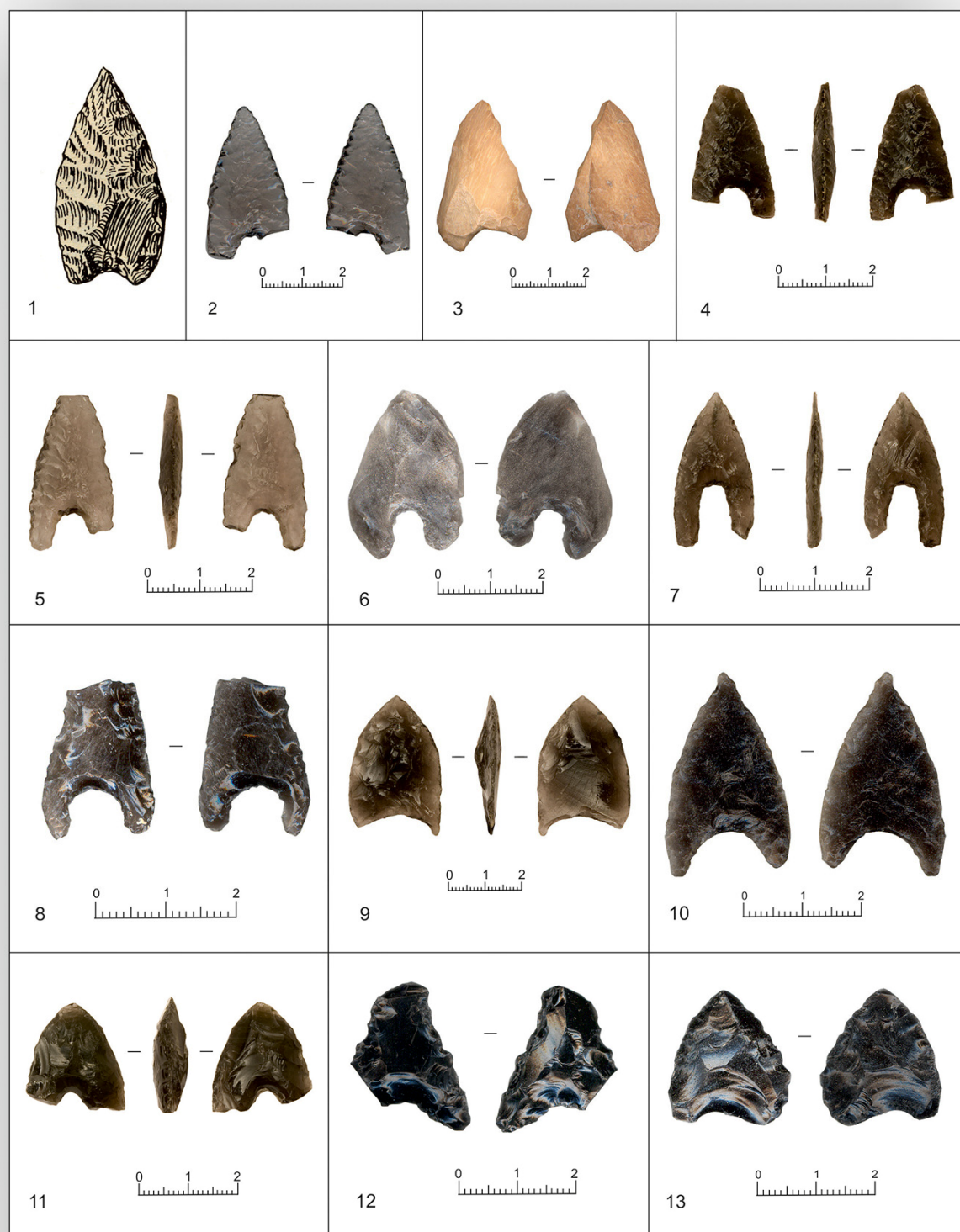
SHENGAVIT. Arrow heads with tails: 1. 2010, necropolis, square X, locus 11007, flint; 2. 2012, square J:5, locus 2020, obsidian; 3. 2010, necropolis, square X, locus 11001, flint; 4. 2010, necropolis, square IV, locus 13008, obsidian; 5. 2009, square L:6, locus 0000, obsidian; 6. 2012, square K:6, locus 1033, on the floor, flint; 7. 2008 grave-tomb, obsidian; 8. 2010, square J:5, locus 2055, obsidian; 9. 2005, necropolis, locus 0000, obsidian; 10. S. Sardaryan, 1967, fig. 45e; 11. S. Sardaryan, 1967, p. 180, tab. LIV₃; S. Sardaryan, 2004, p. 201, tab. LXII₃; 12. S. Sardaryan, 1967, p. 180, tab. LIV₄; S. Sardaryan, 2004, tab. LXX₄; 13. S. Sardaryan, 1967, p. 180, tab. LIV₆; S. Sardaryan, 2004, tab. LXII₆.

Table 18



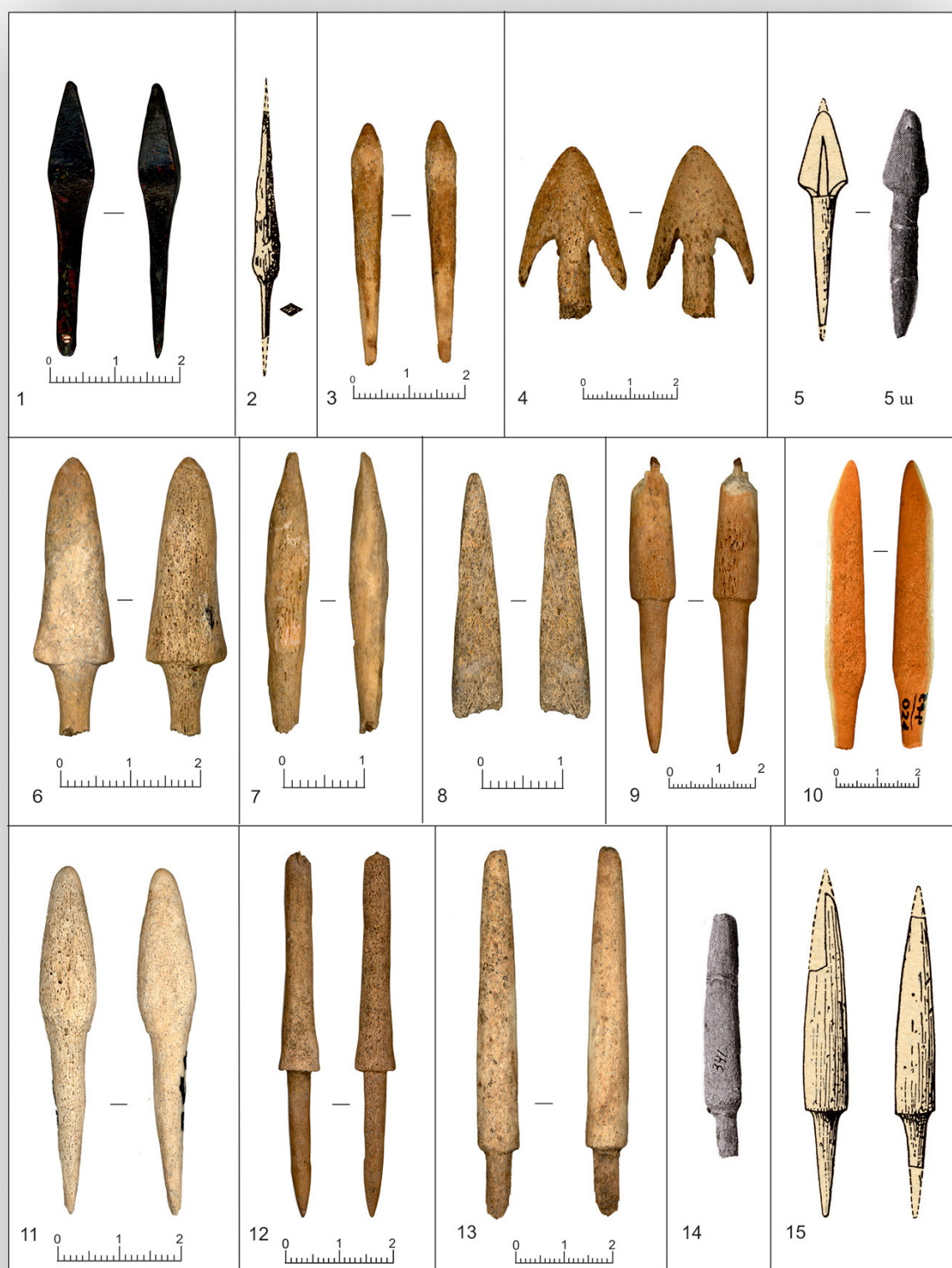
SHENGAVIT. Obsidian arrow-heads with straight cut: 1. 2010, square J:5, locus 2032; 2. 2009, square J:5, locus 2006; 3. 2012, square I:14, locus 22 000; 4. 2009, square K:6, locus 1003; 5. 2010, square L:6, locus 4004; 6. 2010, necropolis, square X, locus 11001; 7. 2009, square K:6, locus 1003; 8. 2009, square J:5, locus 2002; 9. 2010, necropolis, square IV, locus 13006; 10. 2009, square J:5, locus 2002; 11. 2010, square K:6, locus 1031; 12. 2009, square K:6, locus 1033; 13. 2009, square L:4, locus 7052; 14. 2009, square K:6, locus 1045, spear-point, flint; 15. 2009, square K4/L4, locus 5000; 16. 2008, necropolis:

Table 19



SHENGAVIT: Obsidian arrow-heads with insized cuts at the stem: 1. S. Sardaryan, 1967, fig.45₄; 2004, p. 201, tab. LXII; 2. 2010, square J:5, locus 2036; 3. 2010, square K:6, locus 1034, bone; 4. 2009, square J:5, locus 2007; 5. 2007, necropolis; 6. 2009, square K:6, locus 1010; 7. 2009, square K:6, locus 1008; 8. 2012, square J:6, locus 18015; 9. 2012, square K:6, locus 1811; 10. 2010, necropolis, square IV, locus 13008; 11. 2007, necropolis; 12. 2010, square K4/L4, locus 5051; 13. 2009, square J:5, locus 2002.

Table 20



SHENGAVIT. Bone and bronze arrow-heads: 1. 2010, necropolis, square 4, locus 13007, bronze; 2. S. Sardaryan, 1967, p.165, tab. XLVII; 3. 2012, square K:6, locus 1107; 4. 2012, square K:6, locus 1099; 5. S. Sardaryan, 1967, p. 165, tab. XLVI₅; S. Sardaryan, 2004, p. 201, tab. LXII₅; 5a. Ye. Bayburtyan, 2011, p. 46, tab. VIII; 6. 2010, square J:5, locus 2038; 7. 2010, square L:7, locus 15010; 8. 2010, square L:6, locus 4000; 9. 2010, square K:6, locus 1027; 10. 2000, site 1, square N:11, locus 024; 11. 2005, necropolis, locus 050; 12. 2009, square L:4, locus 0000; 13. 2012, square M:5, room 1, locus 24010; 14. Ye. Bayburtyan, 2011, p. 46, tab. VIII; 15. S. Sardaryan, 1967, p. 165, tab. XLVI_{3,4}; S. Sardaryan, 2004, p. 201, tab. LXX_{3/1}, 4/1.

It is noteworthy that the main part of arrow-heads was found in the upper layers when the defense system functioned. Here are combined obsidian and flint tailed arrow-heads and the following them in time ones with straight cut stems and those typical and very common in the Middle and Late Bronze Age of later period with rectangular carvings in the stem. The fact of their being used together is important from the point of the determination of their dating and origin. It is certain that the tailed arrow-heads were typical only of the Early Bronze Age, the closing period of the use of those with straightly cut stems and conus-shaped bone arrow-heads the period of "Early Kurgans"⁴⁹. More lasting was the type of obsidian and flint arrow-heads with rectangular carvings, which starting from the closing period of the EBA lasted until the MBA and LBA.

The use of all these types in Shengavit provides a basis to suppose that types II and III originated in the Ararat Valley and spread all over the northern regions of the Armenian Highland transpassing from the EBA to the "Early Kurgan" period, while the ones with rectangular carvings to the MBA and then to the LBA cultures. The great number of weapons, the rich assortment of arrow-heads of various types and sizes, which were used for defense and attack, the ideal defensive system of the townplace, the layers burned and destroyed by the wars (known in different Bronze-Age sites) are evidence of the uneasy situation and repeated military skirmishes in Armenia of the Shengavitian period.

One of the best proofs of the great military potential of the bearers of the Shengavitian culture is the fact of conquering of the town at the archaeological site of the present Arslan-tepe (Lion Hill) (which was very well-protected for that time) in the mid valley of the Euphrates. The bearers of Shengavitian culture conquered this town, which had a very important trade role, in 3000/2900 BC and founded their new settlement on the palace (temple layer) (VIB1), on the palace (temple) layer dated as of 3500-3000 BC. A large area of the Shengavitian period has been excavated here with typical pits and constructions. Thousands of clay pots have been discovered and all of them belong to VBD2 and are typical of only Shengavitian culture⁵⁰. I think that Lion Hill

⁴⁹ A collection of arrow-heads with straightly cut stems and bone ones is known in the big graves in Tsalka region near Bedeni mountain range, see – Гобеджишвили Г.Ф., Бедени - культура курганных погребений, Тбилиси, 1980 (in Georgian), tab. VI 27-30 (obsidian arrow-heads with straightly cut stems), tab. XI (bone arrow-heads).

⁵⁰ M. Frangipane. After Collapse: Continuity and Disruption in the Settlement by Kura-Araxes-Linked Pastoral Groups at Arslantepe-Malatya (Turkey). New Data. *Paleorient. Journal of Prehistory and Protohistory of Southwestern and Central Asia*. Volume thematique Coordinated by C. Chataignier and G. Palumbi. The Kura-Araxes culture from the Caucasus to Iran, Anatolia and the Levant: Between unity and diversity, CNRS Editions, Paris, 2014, 40.2, pp. 169-182 [historical-geographical terminology is incomplete and distorted in these titles, because the name – the Armenian Highland – of one of the main geographical areas of this region is not mentioned, besides, modern Turkish "toponyms" historically have nothing to do with the archaeological sites (ed.)].

has a key significance for discovering the stages of spreading of the Shengavitian culture. Why? It is definite that the Shengavitians could launch a campaign to Lion Hill from the territories where they had lived since the mid-4th millennium BC, i.e., from their proper Homeland. Where is it? It is definite that the spread of Shengavitian culture to the centre and west of the Armenian Highland occurred later than in its eastern and northern territories. The much earlier monuments of Shengavitian culture have been found in the northern regions of the Armenian Highland: present Berikldeebi (on the right bank of the river Kur), Aygevan, Jrahovit, Mokhrablur - in the Ararat Valley, the Mokhrablur of Nakhijevan and others - in the Sharur plain, Areni - in the Vayots Dzor, Sos Blur (Hill) - in the Karin province, etc.⁵¹. It is noteworthy that the coloured ceramic fragments found in Shengavit are very similar to the excavated material from the Lion Hill (Asrlan-tepe) layers dating 4000-3500 BC.

These facts serve as a basis to conclude that the spread of Shengavitian culture was from the north to the south. A powerful center like Lion Hill could be conquered only by an ethnic group possessing great military potential and high technologies. The large assortment and diversity of weapons discovered as a result of excavations in Shengavit, a great number of population, social stratification and centralization of power in the hands of the high stratum of society, the wealth accumulated as a result of copper and salt production could make the foundation which was able to organize military units capable of long-distance military campaigns.

One of the peculiarities of Shengavit is the round (spherical) terracotta hearth (in scientific literature known by the term “օջախ/ojakh”) 75-100 cm in diameter, with a flat bottom, straight walls 25 cm high, with broad ornamented crown on top, inside - with cavities resembling a clover leaf. Over a dozen hearths have been discovered here by now. B. A. Kuftin wrongly considered them to be movable (portable) fire-places (ojakhs)⁵², though as the excavations of 2012 proved their bottoms, in fact, were buried in the clay-plastered floor and fixed with stones. This fact of propping the ojakhs to the floor was mentioned by Bayburtyan as well⁵³.

A very high level of development was reached in pottery, which formed the most typical attribute of Shengavitian culture - the production of black, sometimes silverish, with finely polished surface and red lining. The linings of the vessels, particularly the upper, mouth part, were also finely polished and beautified. In Shengavit very common was the tradition of painting red the surfaces and the linings of the pots. This attribute

⁵¹ Mitchell S. Rothman. Kura Araxes Culture Areas and the late 4th and Early 3rd Millennia BC Pottery from Veli Sevin Surveys in Malatya and Elazig. *Origini. Review of Prehistory and Protohistory of Ancient Civilizations*, XXXVI 2014. Gangemi Editore spa Piazza San Pantaleo 4, Roma, pp. 37-91, tab. 1.

⁵² Куфтин Б. А., *op. cit.*, 1944, p. 115.

⁵³ Байбуртян Е., *op. cit.*, 2011, p. 33.

was either absent or was limited in other sites, and therefore an opinion formed that production of painted pottery was not peculiar to Shengavit culture.

One can see small cellular cracks. These appear during baking because of the difference of thermo-efficiency (temperature) of baking the clay⁵⁴. This is a typical attribute of Shengavitian culture, which is determined by applying the technique of covering the inset-skeleton of the pots with a thick layer of *angob*- small-grain (by B.Kuftin's term "greasy") clay.

The surfaces of the pottery discovered at Shengavit are decorated with delicate relief or inlaid, symbolic ornaments, present almost on all fine tableware. We can confirm that Shengavit for the quality of the pottery and especially rich decoration stands above hundreds of other sites of this culture. The high quality of mass production - every day pottery, can be explained by Shengavit being the central settlement, where the "culture of the capital" reached the highest stage of prosperity.

Another attribute of Shengavit being an urban settlement is the amplexity of saw-like flint tools and sickle blades⁵⁵. It is well-known that in Bronze-Age Armenia were widely used obsidian tools. Flint arrow-heads were found only in the graves of nobility, while in the graves of common people only obsidian weapons of this kind were put. Thus we can conclude that flint tools and weapons (arrow-heads, points of spears, etc.) in Armenia of that period were valued more than obsidian objects.

The spread of the pottery of Shengavitian type to the North, South, East and West confirms the fact of active trade and cultural contacts between the Armenian Highland and the North Caucasus, Iran, Syria and Anatolia (Asia Minor, to the west of the Armenian Highland) in the Early Bronze Age⁵⁶. In the mentioned places other attributes typical to Shengavitian culture are clearly traced both in architecture and the sphere of material values.

⁵⁴ See Дом: Строительная терминология", Москва: Бук-пресс, 2006; <http://dic.academic.ru/dic.nsf/stroitel/11561>.

⁵⁵ Байбуртян Е., *op. cit.*, 2011, p. 42-43.

⁵⁶ Титов В.С., К изучению миграций бронзового века, Археология старого и нового света, Москва, 1982, с. 101-106; Sardaryan S., *op. cit.*, 2004, pp. 266, 279.