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The work is submitted to the International Scientific Conference «Innovative trends in teacher education», India (Goa), February, 15–26, 2014, came to the editorial office on 03.02.2014.

**SOME ETHNOGRAPHICAL FEATURES  
OF THE FAMILY LIFE OF GANJABASAR  
REGION (XIX-BEGINNING  
OF XX CENTURY)**

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Ganja is one of the oldest cities and has the rich historical past. This consideration is proved on the basis of indisputable scientific arguments and facts. Among the problems to be solved in the ethnography of economic life, material and spiritual culture and that of the family and family life is one of the leading places, remains a hot topic of study for all historical periods. Because of the complicated social event in the family history category, the core of society, he was an integral part, is constantly evolving, and reflects the level of cultural development of society. Each socio-economic structure is seen more clearly in the life of the family and family values. And civil society in its primitive form of higher progresses, the family is also the primary forms of unethical (based on group family, polygamy family, etc.) based on equality of the sexes full of monogamy improved up to the family. Social justice, democracy, human rights victory for equality in the family, he played the modern era, including the ethnography of the swelling appears in all of the family, their social nature, functions, family and life in customs, beliefs and rituals, moral-ethical, cultural and educational conformed to the requirements of shades. Ganja in Azerbaijan's historical-ethnographic regions, or in the suburb area of abundance of material and spiritual culture, business and family life in local-local specificity, the century-old empirical knowledge, practical skills and practices based on culture, heritage craft the perfect constant selected and are currently preferred. Travel in the ethnographic region of Ganjabasar results consistently show that, from time to time to the various social, political, geographical, cultural, technical and economic factors as a result of the active effect, suburb of creativity, imagination and intelligence capabilities, aesthetic and artistic taste, thinking, sound – shot mode, the national moral and material values reflecting not only the region, the whole of the national – spiritual and material resources, nationwide, ultimately enriching the culture of the Turkic world and has been a valuable ethnographic resources.

So, today the independent Republic of Azerbaijan, national and moral and financial criteria drawn

more attention to the center of the national and state level appreciation for spiritual values, national and moral consciousness and realized as a confirmation of existence of the modern return of the Azerbaijani national ideology in the history of the formation process period of time in its history against each ethnographer, scientist, more carefully and honestly approach the material and spiritual values, special skills they bring to the task to future generations. National Leader Heydar Aliyev's national ideology is a key ingredient in our national and moral values. We should be proud of our national values. Our national and moral values in our nation for centuries formed the lives of our people formed activity. Moral values of a people who are not real people, a nation cannot be true [1, p. 244].

We Ganjabasar this article one of the region's population, which is an integral part of life and culture, family life and the light to illuminate various aspects of the national Azerbaijani ideology, the analogy to other ethnographic regions, ethnogenetic have to try to keep their relationship. Each household in the area of culture and the formation of many socio-economic, geographical, ethno-cultural, and historical and political factors have an important influence, and we would say, perhaps directing the political orientation of its formation. Therefore, the geographical location of the region while working on the article, the natural and cultural riches, historically formed the material and cultural values of national, ethnic and cultural history of the region, as well as the historically formed knowledge and experience of the people, customs and traditions have a major focus. Wild – collected ethnographic materials, Ganja and surrounding regions (Samukh, Dashkasan the regions of collecting) funds of museum exhibits and specimens preserved in the material and spiritual culture, art exhibits that reflect the heritage, as well as various professional owners say məlumatçıların Ganjabasar in the ethnography of the population, especially in the life of the family and family – specific local features are selected, the spiritual world, the richness of the material demonstrates the creative possibilities. Date of settlement of lands in the center, located at the intersection of East – West trade routes caravan and a favorable geo-political and geo-strategic position, the share of the surplus population ( for the record I would like to learn academic Z.M. Bunyadov, his «state of the Atabeys» monograph Atabeys-Eldanizids state period of up to half a million people were living in Ganja wrote [2, p. 188], the formation of the spiritual world of Ganja, the city's art and urban position as a trading center, as well as in the field of family and family life, which is important to preserve the traditions and the creation of ever-conditioned. For many centuries, the population of the various peoples and countries of the region Ganjabasar relations in ancient times carried out through the caravan trade routes, the roads are the most prevalent forms of economic relations between the two nations through the exchange of goods carried from

one cultural relations have been established, further enriched the spirit of the people. The first transcontinental trade and diplomacy in the history of mankind is regarded as the path of the Great Silk Road (as well as Ganja) crossed the international trade, which has existed since ancient times in the world widened and strengthened the cultural and political relations. Passing through the main caravan trade routes of the ancient East, Europe, Central Asia, Mesopotamia, India, China and Front Asia combined. Indeed, Tabriz, Ardabil, Nakhchivan, Barda, Derbent, Shamakha the regions of Qabala, Sarab, Barzand, Salmas and others. Along with the cities, suburb of the city of Ganja, which is an important commercial and cultural center located on the caravan trade routes, of international trade, crafts, played an important role in the development of material and spiritual culture. All this confirms that the population of the suburb in the spiritual world, material culture, craft, power, family life has been the formation of norms, mutual – enrichment at the expense of the new values of the joint relationship, is attracting attention as the basis for the establishment of common values, here local – local specificity, but also nationwide, based on common values and a Turkic ethnic specificity is obvious. Ethnographic – rural suburb of a large portion of collected materials in different areas that make up the life of a family wedding, engagement, wedding and burial traditions, as well as the material is devoted to bringing up children. Economic and social science experts who deal with families and family life, the majority of families in the process of formation of the end of the Neolithic period – that is, private property, such as a specific social event in connection with the establishment of the house of the father followed by maternal generation coincided with the note [6, p. 297–298]. The main features characterizing the family, marriage, kinship, household consists of a system of relations between the Union and their family members. Q. Rajably, ethnographer and we have to agree that «a certain stage of historical development of marriage and family as the foundation of the community formed the basis of kinship, combined with the general interest, the unity of life and living conditions of the people who are connected to each other with the smallest natural collective. Family and moral values, traditions and rituals, including the implementation of the core. Of course, the family, which is typical for mankind since ancient times has been built on these grounds» [6, p. 297]. It is known that the main characteristic features of the family, marriage, kinship, household consists of a system of relations between the Union and their family members. Family and moral values, traditions and rituals, including the implementation of the hearth, core. Family and marriage customs of family relations is one of the leading places in the system. It should be noted that the nineteenth – twentieth century ethnographer Q.Ə. Qeybullayev classification

issues related to marriage, while forms tekkebinlilik marriage (monogamy) and ikiarvadlılığı, exogamous marriage rules and endogamy marriages, marriage traditions kobəkkəsmə (besikkərtmə), levirat, sororat and cousin marriages [3, p. 120–121]. N.M. Quliyeva, ethnographer writes that «in case of non – Muslim nations of the elders, with the advice of her daughters to marry girls under the mullahs word-witness». However, turning to the girl, «Muslim» was considered. To note that the beginning of the 90s, returning to their homes has completed his military service in different regions of Russia, or other nations in terms of education and work with the families of the girls who marry these girls were adopted [5, p. 179]. Mixed-national marriages, one spouse, usually the husband breaks, ethnic origin, language and culture to attain results. The impact of national and ethnic mixed marriages are felt particularly strongly in the second generation [7, p. 12]. People think that the preference making tradition that, from generation to generation, forms and approaches. But the answer is that the relations of production and social systems changes, changes in traditions, the old ones are forgotten, new ones arise. To a more comprehensive understanding of the history, the people the right way to evaluate the occurrence of the evolution and development of the material and spiritual resources to collect, record, systematize ethnographic research, analysis, and interpretation requires special skills to give the rest of us. Indeed, in an article to give attention to all the details of these issues is beyond the study. We tried here for the family and family life in Ganjabasar to thrust some ethnographic characteristics. Ethnographic research on family life conducted in the region in the future, this historical-ethnographic region-specific aspects of the local culture as a complex with the selected household should be involved in scientific research. In the future we will continue our scientific investigations in this field.

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The work is submitted to the International Scientific Conference «Innovative trends in teacher education», India (Goa), February, 15–26, 2014, came to the editorial office on 14.02.2014.