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Monograph

THE SYSTEM OF TRADITIONAL NUTRITION OF THE  
POPULATION OF GANJA CITY.  
FOOD AND DRINKS.

(Historical-ethnographic research)

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## **Introduction**

Located at the crossroads of Europe and Asia, Azerbaijan has favorable natural-geographical conditions, mild climate, fertile soil, rich underground and above-ground wealth. The presence of nine of the eleven climatic conditions in the world in Azerbaijan increased the fertility of this land and raised its glory. This area is truly famous as one of the primary centers of human civilization. Even two million years ago, there were all kinds of conditions for primitive people to settle, live, create, evolve and progress here.

The Azerbaijani people living in the bosom of the Caucasus established themselves in this ancient and sacred territory and established their high economic life, crafts, art, material and spiritual culture and became known as one of the most ancient and cultural peoples of the world. Azerbaijan is one of the richest, most diverse and interesting corners of the world from an ethnographic point of view. Our people have been in economic and cultural relations with the peoples of the Caucasus and the Ancient East for millennia. Our people have benefited from this mutual contact. Our people, in turn, gave a lot to the inexhaustible economic life, material and spiritual culture of those peoples and enriched it even more. The role of ethnographic science in the study of the origin and evolution of the Azerbaijani people is extremely great. The ethnography of the Azerbaijani people is as rich and ancient as its history. Ethnography includes science as not only recording, describing any material, but also trying to restore how it was formed, showing its importance, tracking the stages of its development from simple to complex. Studies with comparative materials. Prefers historical consistency. Ethnography plays an indispensable role in the study of the rich heritage and worldview of the people's labor activity. Labor is understood as the primary and main condition of human being from the animal world. It is the basis of its further development activities.

In F. Engels ' words: "Labor is the first basic condition of all human life, as well as such a basic condition to such an extent that we must say in some sense: man created himself labor." Azerbaijan is recognized as one of the oldest agricultural countries not



only in the Caucasus, but also among the countries of the East. Cattle breeding has played an important role in the economic life of the Azerbaijani people for millennia. Azerbaijan's underground and surface raw material resources, wealth, since ancient times, have created a favorable basis for the emergence and development of various fields of art. Our people have created more than 50 types of art for centuries. The study of Azerbaijani ethnography reveals a unique combination of deep history, rich culture and versatile traditions of the people living on this land. With its favorable natural and geographical conditions, Azerbaijan has become home to different nations, each of which has contributed to the formation of the cultural landscape of the region. The rock paintings of Gobustan, Kalbajar, Nakhchivan and Absheron show the ancient hunting, agricultural practices and religious beliefs and talk about the centuries-old history of the assimilation of the territory by man. In addition, oral folk art, including the epics "Koroglu" and "Ashig Garib" play a key role in the study of Azerbaijani ethnography and provide a valuable source of knowledge about the culture, history and traditions of the people. These epic works, passed down from generation to generation, are especially important for understanding the collective memory and identity of Azerbaijanis. Epics such as "Kitabi Dada Gorgud" help scientists to explore aspects of Azerbaijani life that are not recorded in written sources. They reflect social, political and economic changes in society over the centuries and provide unique information about language, religion, clothing, music, poetry and other forms of cultural expression. Also, such works as "Shah Ismail" are an important tool for preserving the cultural heritage of Azerbaijan, strengthening national self-awareness and pride in the cultural past. They also play an educational role in society, repeating ideas about morality and social norms. Studies based on oral folk art and epics allow ethnographers and anthropologists to more deeply understand both the succession and dynamics of Azerbaijani culture, open new perspectives for the study and interpretation of the ethnic history of the people. As a result, oral folk art occupies a central place in the ethnographic studies of the region, enriching and deepening the understanding of the cultural identity of the population of Azerbaijan. Ethnography of Azerbaijan began

its active development as a science at the beginning of the XX century, and received a new impetus during the country's independence. Primary documentary sources, such as the data of ancient authors, folk epics and medieval records, had a great influence on the formation of a fund of scientific knowledge about the ethnography of the region. Information about the way of life, material and spiritual culture of the Azerbaijani people, initially obtained from rock paintings and subsequently supplemented with written and oral sources, enriched the understanding of the unique customs and traditions of Azerbaijanis. These materials reveal the life, economic practices, religious beliefs and social structure of ancient and medieval societies. Medieval love epics and works of Arab and Persian authors give a detailed description of the life, culture and customs of the Azerbaijani people, reflect its economic ways, family traditions and religious practices. Research and publications based on these sources continue to play an important role in the study and preservation of the ethnographic heritage of Azerbaijan. In general, the development of Azerbaijani ethnography as a scientific discipline is associated with the active study and documentation of the rich heritage of the region, including its material and spiritual culture, traditions. The efforts of scientists, the support of the state and the public's interest in ethnography contribute to the further preservation and popularization of unique cultural identity. The study of the ethnography of Azerbaijan, like many other regions, is a part of the ethnography discipline, which studies the cultural characteristics, traditions and historical development of different peoples more widely. In the XIX century, Azerbaijani ethnography began to form as a scientific discipline in the context of extensive studies of the peoples of the Russian Empire, which at that time included the territories of modern Azerbaijan. The main impetus for the development of Ethnography in Azerbaijan was the expeditions and scientific works of Russian and European scientists, as well as the study of the cultural and ethnographic diversity of the Peoples living in the Caucasus. In 1845, within the framework of the Russian Geographical Society, an ethnographic section was established under the leadership of K.M. Ber, marking one of the first initiatives to study regional characteristics. Later, in 1950, the Caucasus section,

part of the Russian Geographical Society, was established in Tiflis. Between 1852 and 1913, the "Notes of the Caucasus Branch of the Imperial Russian Geographical Society" were published, and from 1872 to 1917, the "Reports of the Caucasus Branch of the Imperial Russian Geographical Society" were issued. These publications included articles on the life, culture, craftsmanship, social structure, and family traditions of Azerbaijanis and other peoples of the Caucasus. In the early 20th century, specialized works by local scholars, which contributed further to the development of ethnography in the region, began to be published on this topic.

The development of ethnographic research in Azerbaijan in the XX century is divided into three main periods. The first period (1901-1917) is characterized by works reflecting the interests of the Tsarist government and related to colonial policy. During this period, authors engaged in Caucasian studies such as S. Anisimov and Y. Novoselova, whose publications reflect valuable ethnographic and statistical information about the region, made important contributions.

The second phase began after the 1917 revolution, during a time when ethnographic research in Azerbaijan actively developed, particularly following the establishment of the Eastern Faculty at Baku State University and the museum-excursion department of the People's Commissariat of Education. The third period began in 1923 and was distinguished by significant efforts in the study of national ethnography, especially after the establishment of the Department of history and Ethnography of the Azerbaijan scientific-research and applied Society. The works of this period include studies on the ethnic composition and culture of the Azerbaijani people, which contributed to the deepening of knowledge about the region. An important step in the study of Azerbaijani ethnography was publications based on information collected in 1923-1929. They touched upon various aspects of the life and culture of the peoples of Azerbaijan, which enriched the scientific literature and made it possible to understand the historical and social processes in the region more deeply. As a result of previous research, the State Research Institute has contributed to the publication of numerous information touching



on the ethnic composition and cultural characteristics of the Azerbaijani people. Among the significant works of this period is R. Ismayilov's "History of Azerbaijan" (1923), dedicated to the analysis of the professions, customs, culture, and historical sites of the Talysh people. Additionally, V. Ryumin's "The Talysh Region" ("Талышский край. Ленкорань") stands out. B. Miller also gathered extensive ethnographic material during his trip to Lankaran, which he included in his "Preliminary Report on the Trip to Talysh in the Summer of 1925" (Предварительный отчет о поездке в Талыш летом 1925). B. Miller's report on his 1925 trip to Talysh can be considered one of the first ethnographic reports of Azerbaijan during the Soviet period.

After the establishment of the Azerbaijan Research Society, the foundations for continued research were laid through studies reflected in the "News" and "Works" publications. Renowned researchers such as I. Mesaninov, V. Gordievsky, A. Qubaidulin, A. Alekperov, D. Sharifov, and A. Karakashly played a key role in the development of ethnography. Their work made significant contributions to the scientific community.

Since 1932, a new phase of systematic scientific research began based on the Azerbaijan Scientific Research Institute, established with the support of the USSR Academy of Sciences. In October 1935, this Institute was transformed into the Azerbaijan branch of the USSR Academy of Sciences. This period was marked by an increased focus on developing and expanding the methodological foundation of ethnographic research, including the training of specialized scholars and the development of scientific infrastructure. These efforts led to a significant enrichment of the science of ethnography, contributing to the formation of a vast collection of documentary and informational resources that continue to play a crucial role in both existing and future research. Consequently, Azerbaijani ethnographic science not only reached a new level of quality but also laid the groundwork for the continuous updating and expansion of knowledge about the region's cultural and social diversity.

The diversity of natural-geographical and historical conditions shapes a range of unique features in the culture of every nation. Identifying these features is crucial for

studying urban culture. Considering the special role that the urban environment plays in the formation and enrichment of material culture, it becomes clear how relevant this issue is. Even within a limited scope, each region's urban culture possesses its own distinct characteristics. In a globalizing world, the ongoing processes are eroding the ethnic and ethnogenetic features of this culture. Therefore, researching traditional urban environments and passing down the empirical knowledge and experiences gained in the field of material culture to future generations holds great historical significance. Studying cultural heritage directly enables us to explain the ethnocultural processes occurring in the everyday life and culture of cities. The necessity of selecting the material culture of Ganja's population, with its rich historical past, as a special research object stems precisely from this context.

In terms of the richness of material culture elements, the city of Ganja and the Ganjabasar region hold a special place among the historical-ethnographic regions of Azerbaijan. The diverse material culture samples here reflect the profound richness of Azerbaijani urban ethnography. It is well known that tolerance and multicultural values have contributed to the development of the urban environment in Azerbaijan in new directions. Due to its inherent multiculturalism, a unique urban lifestyle with distinctive features of Azerbaijani culture has also emerged in the city of Ganja. One of the factors that makes this research significant is the need to uncover these specific characteristics of Ganja's material culture and to determine its position and role within the context of overall Azerbaijani urban culture.

It is understood that material and spiritual values collectively form the cultural heritage of every nation. In this regard, spiritual elements are reflected in every material process, and material characteristics are present in every spiritual creation. However, alongside this, the presence of a material foundation underlying the emergence of spiritual values is essential. In our opinion, the formation of this material foundation should be included among the attributes of urban culture. This is because the vitality of material values, in a sense, plays an important role in the development of the urban environment.

Naturally, considering the diversity of household economies, it would be unrealistic to think of the emergence of material culture without them. In this context, the existence of rural life, including agriculture, animal husbandry, gardening, and other areas, has had a positive impact on the evolution of material culture. Considering that the formation of the city of Ganja was once significantly influenced by a village-like environment, this gradually led to the emergence of a rich variety of material culture. The distinctive features of these varieties can be observed primarily in traditional houses, national clothing, ornaments, national cuisine, the interior arrangements of homes, and so on.

One of the factors contributing to the urgency of the problem is the assessment of the ideology of Azerbaijanis at the state level, which plays an important role in the formation of material values. It is from this point of view that the study of the urban culture formed over the centuries and the study and disclosure of material culture samples here serve to the study of national and spiritual values. The fact that urban culture is National in form and Multicultural in content attracts attention because of a long historical development process. From this point of view, it is important to preserve and convey to future generations what is positive, and to contribute to the pantheon of the culture of the peoples of the world. In this sense, the study of the traditional material and cultural heritage formed in the urban environment, along with practical importance, plays a guiding role for future ethnographic research.

In the monograph, he studied traditional food and drinks of the city of Ganja in the XIX-XX centuries in a comprehensive manner, was involved in historical and ethnographic research. Collected ethnographic field materials covering the XIX-XX centuries, existing scientific literature and practical studies testify to the preservation of many samples of material culture in the household to this day. Considering the principle of historicity in the studies, it is clearly seen that the traditional culture of the city is quite permeated with modern culture. And this confirms the existence of ethnographic inheritance in the field of material culture. Food and drinks, which are attributes of material culture, have gone through many centuries of evolution and development, but

still retain their national characteristics today. It is no coincidence that the ethnic uniqueness of each nation is vividly contained in its cuisine, national clothes, in a word, spiritual values. In this regard, the reconciliation of the traditional features of the study and the development trends of modern urban culture from an ethnographic point of view made it necessary to conduct the study on the principle of historicity.

Since the ancient and early Middle Ages, the city of Ganja has occupied a special place in the cultural life of the country as an important center of art and trade. From this point of view, as the population of Ganja city and the material culture elements owned by it are in the spotlight, it has been tried to consider inter-city relations at the same time. The main areas of material culture were investigated based on ethnographic – field materials collected from Ganja city and local-local features and historical – ethnographic characteristic of material culture of urban population was given. The main point here is to reveal the stages of development, and the modern state of each material culture element formed in different historical periods, considering the existing historical and ethnographic literature and steppe ethnographic materials.

Detailed ethnographic materials related to the material culture of the city of Ganja include N.A. Abelov [83], N. Florovsky [127], Y. Malik Shahnazarov [108], I.L. Segal [123], among the XIX century authors. 180], N.F. Dubrovin [98], I.N. Berezi [91], B. Meves [107], A.K. Milendorf [110] and others can be found in his works. In periodicals belonging to the XIX century [112; 113; 99; 100; 101], in collections [120; 121; 122;], in summaries [111], reports [114], etc. A lot of factual materials related to the material culture of Ganja city have been collected. The study directly dedicated to the Ganjabasar region and valuable for our research belongs to the late ethnographer H.A. Havalov [93; 29; 30]. It was possible to obtain some ethnographic information about the city of Ganja and Ganjabasar region from the works of ethnographers A.K. Alekbarov, G.T. Garagashli, D.P. Sharifov, I.M. Jafarzade and others, who conducted research in the 20s and 30s of the 20th centuries under the auspices of the Azerbaijan Research and Development Society.

From the second half of the 20th century, among the ethnographers dealing with the problem of material culture in Azerbaijani ethnography, T.A. Bunyadov, H.A. Guliyev, G.C. Javadov, S.A. Guliyev, A.N. Musafayev, T.M. Karimov, F.I. Valiyev, etc. In his works, to a greater or lesser extent, the attitude towards the material culture of cities was expressed, and we benefited creatively from their works.

Among the ethnographers, N.H. Giddi of Shamakhi city [13], Sh.Sh. Naghiyeva of Guba city [61], A.A. Pashayev of Ordubad city [115], D.C. Mammadov of Nakhchivan city [50], M.I. Khalilova of Baku city [32], P.A. Ismayilzadeh of Salyan city [35], Ilhama Mammadova of Tabriz city [51], etc. in their research studies dedicated to ethnography, they tried to study one or another area of the problem of material culture of these cities. In recent years, the ethnographer V. R. Veysalova, who is working on her doctoral dissertation on the topic "Household and culture of Ganjabasar region", has published several articles on the ethnography of Ganja city [72; 73; 74; 75; 76].

It should also be noted that both in the archaeological literature [16; 41; 42; 105; 43; 44; 62; 90; 96; 97; 104; 9; 1 etc.], as well as in the literature devoted to historical, architectural, socio-economic and cultural issues [15; 69; 24; 87; 106; 56; 70; 71; 20; 28; 67; 53; 54; 64 etc.] Enough information about the city of Ganja has been collected. However, since all these play an auxiliary role in the study of the material culture of the city population, there was a need for a work dedicated to the comprehensive study of the material culture of the city of Ganja. We have attempted such an initiative for the first time in the science of Azerbaijani ethnography.

In the monograph, the author uses field-ethnographic materials collected from the city of Ganja, conversations with informants, examples of material culture found in archaeological excavations, personal collections, as well as various characteristic compilations, summaries, period press samples, special literature and historians and ethnographers published from the 19th-20th centuries to the present day used his works.

The role of socio-economic, political, cultural-technical, natural-geographical, ethnic and ethno-cultural factors affecting the formation and development of the material culture of the city in the period under discussion was determined, separate areas of material culture were investigated for the first time in this context based on city materials and correct scientific results were obtained has arrived. It was clear from the results that the food culture of the city was formed at the expense of its internal capabilities in the Turkish ethno-cultural environment, played an exceptional role in the enrichment of the material culture of Azerbaijan and the Caucasus, and became an integral part of the material culture of All Azerbaijan. In general, traditional material culture products played a decisive role in the livelihood of the urban population. Food and drinks have become an organic part of the life and everyday life of the population and have served both to satisfy physiological needs and to improve material livelihood.

In the monograph, against the background of the elements of material culture owned by the population of Ganja city, the traditional inheritance that manifested itself in the material culture areas of Azerbaijan in the XIX and XX centuries was revealed, and the transformations that took place in connection with the change of the existing socio-economic and political system were also clearly observed.

The actual materials in the work can play an important role in the revival of traditional food culture, in the preparation of traditional food and drinks that enrich our culinary culture, in short, in the promotion of our urban culture.

## **Chapter I. A brief overview of the history of the city.**

It can be unequivocally stated that the age of Azerbaijani cities is older than the information about them in written sources. As one of the main factors in the construction of cities, it was established that the date of the foundation of cities of military-strategic importance by the ruler or commander is accurate, and their age is clear. Most of the cities of the Ancient East, including Azerbaijan, due to their geographical position, climatic conditions, economic life, took a special place in the socio-political life of the people and later the state, having passed a long-term evolution, from a small settlement turned into a large trade and craft center surrounded by magnificent fortress walls. Based on these statements, we mean, first, not when exactly these cities were built, but in what periods they began to develop as independent cities and differ from other settlements.

In general, when studying the history of any city, the importance of studying its geographical position, population size, social composition, management processes is great. Because without studying these issues, it is impossible to get a correct and comprehensive idea of the history of any city. These factors, on the other hand, are of great importance in the process of building cities from a military-strategic point of view [99, p. 234].

The territory of Azerbaijan, which is considered one of the first human settlements in the world, is known from the cities mentioned in the works of ancient and early medieval authors. Ganja occupies a special place among such settlements. Unlike other large settlements, in the period of antiquity and the early Middle Ages, Ganja covered more extensive territories, and due to its natural defense barriers - surrounded by mountains and rivers, it was not necessary to build additional defensive structures around it for a long time [40, p.163]. The presence of abundant water rivers, fertile lands, rich plant and animal world, rich ore deposits of Dashkasan, Gadabay, Agate (Todan village) of Goranboy, sulfur mines of Goygol, small Caucasus and thick Samukh forests



surrounded the territory of the city from all sides, created conditions for the population to live here and the high level of urban culture.

As one of the central regions of the rich archaeological culture known as the Ganja-Karabakh culture in the South Caucasus, the Ganja region is also rich in archaeological monuments (mound graves, etc.) found in the Ganjachay valley [16, p. 4]. Since the end of the 19th century, the French scientist Dube de Montperre, F. Bayer, Y. Hummel, A. Ivanovsky, E. Resler, V. Belkin, B. Schultz, B. Rosendorff, V. Skinder, E. Parisenmayer, D. Archaeological studies conducted by Sharifov, I.M. Jafarzade [97], I.H. Narimanov [62] proved that there were dense human settlements in Ganja and its surroundings in the Late Bronze and Early Iron Ages [45, p. 59].

The results of archaeological research conducted in Ganja and its surrounding areas for a considerable period of time show that living here started from the Stone Age (I. Jafarzade found a stone bucket and a ladle from the village of Bakhchayurd near Ganja and attributed them to the Neolithic period), that it continued continuously in the later stages of development, and that the Late Bronze Age - it confirms that in the first iron age (the end of the 2nd millennium BC - the beginning of the 1st millennium BC) living here intensified, urban-type settlements were created in the area, and in the ancient period they rose to the highest peak of their development as a center of trade, art and culture.

In the past, the Bronze Age culture was formed and started its development on the monuments of the Eneolithic period in the region exactly in B.C.

The first Bronze Age culture, which arose on the basis of the Ganja Eneolithic culture in the IV-III millennium, was one of the main centers of the Kura-Araz culture [49, p. 100]. The presence of thousands of mound-type grave monuments and settlements in and around Ganja from the ancient period indicates the presence of urban culture here. One of such settlements was registered by archaeologist R.D. Ahmadov and research works were conducted there [90, p. 1-19]. As a result of archaeological research, it has been proven that B.C. Based on the foundation of the culture of the 13th-12th centuries, a solid foundation was created for the further strong and consistent development of the

sedentary life in the area. As a result of these studies, it is possible to say preliminary opinions about the ancient Ganja, 10 km from the Ganja-Baku railway line, on the left side, in the Tatli municipality of Samukh district and in the territory of the Ganja State Reserve, and in the early Middle Ages, it was in the place called Shaherburnu.

Ganja Castle is one of the most famous archaeological complexes of this period. Archaeological research of this complex was carried out in the middle of the 20th century by Soviet archaeologists, including V. L. Vyatkin and N. I. Veselovsky. During the excavations, ruins of ancient buildings, residential quarters, mosques and baths, pottery, coins, jewelry and weapons were discovered. These finds indicate a significant activity in the area during the early Middle Ages.

Located in modern Azerbaijan, ancient Ganja is an archaeological complex, an important historical monument of the region. Although the real ruins of ancient Ganja are located a few kilometers from modern Ganja, the study of this complex makes it possible to better understand the past of this place.

Archaeological research in Ganja was carried out at different times, and although the work was not fully completed, important architectural and archaeological finds were discovered. The ruins of the castle, located near the city, are one of the main elements of this complex. During the excavations, part of the fortress walls and the remains of various public buildings of the city were discovered. The brick buildings of Ganja Castle reflect the characteristic architectural School of the region. This fact indicates a high level of technical knowledge and skills of the builders of that time. Written sources also prove that the city partially declined due to the invasions of the first Middle Ages, and after the destruction of the city of Barda by the Slavs in the X century, the importance of Ganja increased and became the center of the Azerbaijani Renaissance.

Since written information about the period of antiquity and the early Middle Ages is given mainly in the works of foreign authors, they are not devoid of some shortcomings. Some reports suggest that the foundation of the city of Ganja was laid by Alexander the Great [97, p. 16]. However, this information is unconvincing, as it is of a legendary nature.

First, Alexander the Great was not on the territory of Albania and returned from Atropatena. On the other hand, unlike the Roman city, which is believed to have been built according to legend, the location of the former City of Ganja in the period of antiquity and the early Middle Ages has not yet been determined by archaeological excavations.

There are different opinions about the emergence of Ganja as a city. V.H. Leviatov [104], M.M. The works of Altman [87], V.V. Bartold [128], I.M. Jafarzade [97], G.M. Ahmadov [89], R.D. Ahmadov [90] provide various information about the history of the city.

XIV century author Hamdullah Qazvini said that Ganja was built in 39 AH (659-660 AD) [25, p. 89] reported, and V. V. Bartold said that this fact is 239 (853-854 AD) according to the Hijri date [128, p. 129]. Although I.M. Jafarzade could not give a specific opinion based on the results of the archaeological excavations he conducted, he stated that he supports the idea that the city was formed before the 9th century [48, p. 288]. Although many early medieval cities are mentioned in the works of Ananiy Shirakli, Al-Balazuri, At-Tabari, Ibn Khordadbeh, Yaqubi and Al-Istakhri, among the authors of the 7th-10th centuries, the name of Ganja is not found among them.

A dirham kept in the Hermitage was minted in Ganja in 94 Hijri (712-713) [69, p. 91]. According to Y.A. Pakhomov, this coin was minted in the military camp of the Arabs in Arran Janzi (Ganja) [116, p. 46]. During the Arab invasions, this area of Arran was called Ganja because it was the place where the treasure was kept for the army. According to Y.A. Pakhomov, the city of Ganja was founded later in that area and began to bear this name from the beginning of the 8th century [117, p. 19]. Musa Kalankatli's work "Albanian History" shows that Muhammad (son of Makhmat Khokhoti) son of Khalid Ibn Yezid (Khazepatkos) attacked the city of Ganja in Arran (Arshakashen) province [36, p. 90]. According to Yaqubi, Muhammad Ibn Khalid was appointed judge of Arran by Khalifa Mutawakil in 227 AH (841-842) [129, p. 220]. Based on the above information, M.X. Sharifli says that it is related to the restoration of the city of Ganja, to the period

(856-861) when Muhammad Ibn Khalid was appointed judge of Arran for the second or third time [69, p. 92].

The city of Ganja was moved several times until it was established in its current location. Due to the difficulty of conducting archaeological excavations, we assume that the area where Zivlanchay and Alakhanchalli rivers merge to form Ganjachay is the first settlement of Ganja city, based on surface materials and our observations. Located on the left bank of Ganjachay, 5 km from the village of Zurnabad, near the village of Gadamish, this place is in a thick mountain forest surrounded by deep valleys with the remains of the ancient fortress walls. "Castle site" is made of local building materials. The displacement of the city could only be possible because of some external influence. Such an impact can be attributed either to the earthquake that occurred in the area in 427 or to the destruction during the Sassanid invasions.

If we consider that the center of the earthquake that happened in 427 was near the current village of Zurnabad, then Mirkhond's opinion that "Sasanian Shah Gubad I laid the foundation of the city of Ganja" can be considered as a displacement after the destruction of the city. The place called "Old City", "Gonja", or Ganja, located 9-10 km south of modern Ganja, 8-9 km from Kizilgaya, on the bank of Ganjachay, can be considered one of the first areas where Ganja was built [46, p. 54]. However, the fact that Ganja's castle walls were not strong, unlike Barda and Beylagan, did not attract the attention of Arab authors who came to Azerbaijan in the 7th century. Besides, since the main center in this period was Barda, it was the focus of more attention. The Arabs moved the city to a large plain, which was more suitable for the deployment of their armies and named it Ganja. In the work "Darbandnama" it is shown that the defensive fortifications of Ganja and Shirvan were not strong enough in the 7th century, indicating that the city's fortress walls had not yet been built [131, p. 92]. Although the sources provide information about the arrival of Arab troops in Arran under the leadership of Salman ibn Rabia in 654 and the capture of Barda and Beylagan, they do not mention the name of Ganja. From this, it can be concluded that the city was the scene of various wars at that

time (for example, Caspian-Arab), and because of the raids, it was forced to move a little further to the north - to the area called "Imamzade", "Ruined land", "Shaikh (Sheikh) plain" has been Hamdullah Qazvini proves the relocation of the destroyed city by saying that "Ganja... this city of Islam (the city of Imam Hussain) was built in the 39th year of the Hijra (AD 659)" [130, p. 20].

In 1961, 2 km west of the Ganja railway station, the material and culture samples were found here. IV century and B.C it confirms that there is a residence dating back to the 3rd century [9, p. 74]. Considering that most of the sources and information about the establishment of the city of Ganja contradict each other, based on archaeological evidence, it can be concluded that the formation of Ganja as a settlement at least BC. It started from the middle of the 1st millennium. In the early Middle Ages, it was both a caravanserai and a guard settlement on the Barda-Tbilisi trade-caravan road. In the years 859-860, when Muhammad ibn Khalid was appointed as the ruler of Azerbaijan and Arran, it was surrounded by the fortress walls.

One of the independent feudal states formed in Azerbaijan in the second half of the X century was Ganja, the capital of the state of Shaddadids, a major center of crafts, trade and culture of the East. From the reign of Shavur, who is considered one of the powerful rulers of the state (1049/9–1066/7) to our time, some monuments have survived, coin coins and an analogue of the iron gate of the Ganja city gate. This historical monument is kept in the Gelati monastery near the Georgian city of Kutaisi. The second tier of the Ganja gate was spent there during the repair of the roof of the monastery in the XVIII century. There is an Arabic inscription written in Kufic script on this iron door. It is clear from the text of the inscription that the gates were erected in 1063 by the blacksmith Ibrahim ibn Osman Yanawayh on the instructions of the Ganja ruler Shavur.

After the decline of the city of Barda in the middle of the 10th century, as the 14th-century author Hamdullah Ghazvini wrote, "Ganja became the mother of Arran cities" and developed very quickly as a craft, trade, culture and administrative center [130, p. 18]. Ganja has been prominent and blessed like Isfahan, Merv, Tus and Aghsaray, which are

famous cities of the Near and Middle East. According to the information provided by Kirakos Ganjali, one of the medieval authors, 500 thousand people lived in Ganja during the earthquake of 1139 and 300 thousand of them died during the earthquake [102, p. 72]. If we consider that 50-60 thousand people lived in the big cities of Europe at that time, it becomes clear that Ganja was an important city.

The 11th-13th centuries were the renaissance period of Ganja, the flourishing period of its culture. It was during this period that Abul-ula Ganjavi, Qivami Ganjavi, Nizami Ganjavi, Mahsati Ganjavi, Shaterli Yusif al-Sirafi and others contributed to Ganja world literature has given such great geniuses.

Based on written sources and archaeological research, it can be concluded that Ganja, which became a magnificent city in the Middle Ages, was formed based on the settlement of the same name, which existed in those places from very ancient times. Since this settlement was located on important trade routes, it later became a city because of the further development of productive forces and trade. Ganja existed in this area from VII to XVII century, experienced the period of Salaris, Shaddadis, Elkhanids, Timurids, Gajar-Ziyadoglu, earthquakes of 1122, 1139, 1235, was subjected to marauding campaigns of Georgians and Kipchaks in XII-XIII centuries, ravages of Kharazmshahs and Mongols in XIII century, was under the rule of Timurids in XIV – XV centuries, Garagoyunlu and Aghgoyunlu in XV century. Ganja, weakened during the Mongol period, regained its former position during the Safavids.

Ganja was the capital of one of the administrative divisions created during the reign of Shah Tahmasib I – Karabakh beylerbey. Farhad Pasha, who captured Ganja during the Safavid-Ottoman Wars, did not restore the Old City, but built a new fortress on the Left Bank of Ganjachay in 1588, which fully met the requirements of his time [48, p. 290]. The reason for the construction of the new fortress at some distance was both the fact that the Old Town suffered a lot of destruction, and the sectarian separation between the Ottomans and the local population. The population is Sunni on the Right Bank of Ganjachay, in contrast to the Shiite Genghis Khan, and near the village of Chalabyurd [42,

p. 28], the built castle, at the discretion of the new judge, was considered more reliable [43, p. 30]. In 1606, Shah Abbas I, who captured the new Ganja fortress, moved the city of Ganja from its old place, 7 km. he built a building in the distance - in its present place. He named the new city he founded as Abbasabad to leave a memory for future generations.

Farrukh Ahmadov, one of the researchers of the history of Ganja, said that the idea of “laying the foundation of present-day Ganja by the Safavid ruler great Shah Abbas” is contradictory and the importance of studying the history of Ganja before its move to its present place. The history of Ganja, which is about three thousand years old, was turbulent, it was reconstructed several times, and sources gave rich information about it [44, p. 35]. Some scholars consider the formation of the city e.a. VII century, and most of them refer to the beginning of the Middle Ages. Most historians believe that the city of Ganja was founded in the 40-50s of the IX century. Speaking about the history of the city, researchers especially emphasized that it was an ancient socio-economic and Cultural Center. In the Dada Gorgud epos, along with Barda, Ganja is mentioned as the property of Imran, the son of Bekil, on the northern borders of the Oghuz Turks [47, p. 22]. According to Al-Istakhri, the city of Ganja was a small urban settlement on the way from Barda to Tbilisi in the early periods of the Arab conquests. Ganja is also mentioned among the cities of Azerbaijan, which the Khazars crossed during their occupation campaigns in 730-731.

Several sources have narrated that the city was built by the Arab commander Muhammad ibn Mazyad. Supposedly, while in Arran province, for three nights in a row, he dreams that on one of the hills there is a “young”, that is, a treasure, he allegedly finds that treasure (the treasure consists of three pots, one of which is filled with dinars and two dirhams), builds a city at his expense, and names it “Ganja”, which means treasure in Arabic. When Muhammad tells the Caliph that he has found a treasure and built a city, he says that he is not interested in building a city and that he should bring him cash. Muhammad is willing to give him money, but in return he donates the city to the caliph and his heirs, as well as the famous mansions that have so far been called “Khalidiyya”



[12, p. 156]. It is interesting that this legend has remained in the memory of the older generation even now.

Back in the 18th century, B. Bezmenov suggested the idea that the city was founded by Alexander the Great, based on the narration of the city's inhabitants. Y.A. Gagemeyer, one of the authors of the 19th century, believes that the city is older than Barda and Beylagan. Chopin writes that another city, namely Ganja, was developing not far from Barda, and the same events happened to it. Their origin must be the same. The 15th century author Mirkhond writes that the city was built by Shah Gubad. There is information in "Darbandnama" that the city existed at the end of the 7th century - the beginning of the 8th century. However, no Arab author confirms this. It can be said that none of the authors dealing with the history of the city has been able to show the honest history of its formation. I.M. Jafarzade believes that it was not built by Gubad, the Sassanid Shah of Ganja, it was not built by the Arabs until the 7th century (in 39 Hijri) and it was not built in the 9th century by the decree of the Caliph of Baghdad from the Abbasid dynasty, on the contrary, it existed long before these dates has been no matter what you say, Ganja, an important trading city, became famous only after Barda lost its importance due to the destruction of Barda by the Russians in 944 [12, p. 157].

Some data indicate that the specific date of the city is 844. There is one more thing to think about when Ganja was formed, which is the dirham cut in Ganja in 94 A.D. (712/713). However, it is believed that on the site of the future city there was a settlement of the same name at the beginning of the VIII century; it is possible that the Viceroy's troops stayed here on the way, and they had a temporary Safar mint [106, P. 42]. In our opinion, besides being the main Trade Center, Ganja city was one of the cities built on the main routes of international transit trade. And before that, around the third century BC, it had the function of a closed craft and Trade Center, located far from the main trade routes. At the same time, the city was a fortress, because there were many military detachments here. This is confirmed by the natural and geographical conditions and the geostrategic position of the city. It is no coincidence that the occupation of the Ganja Khanate during

the occupation of Azerbaijan was originally planned. Ganja, the center of trade and crafts, was inhabited by spiritual and secular nobles, merchants, usurers and artisans associated with agriculture. In addition to artisans who made things of wide consumption, various artisans lived in the city who had knowledge in extracting gold, silver, iron ore and copper. When the Arab invasion began, Ganja was used as a fortress city. The strategic importance of the city, the remains of the fence laid around the city and on the Left Bank of Ganjajay, in the direction of the Ganja Gates, also show this. According to ethnographic observations, it can be said that the base of the fence was built of baked square bricks, which is typical for the townspeople. Traditionally, the tops of the round towers were built of baked bricks, and the base was made of large hewn stone. The astrologer's head notes that usually the structure of medieval cities was such that "at the top of the fortress fences and towers they always put loopholes and chimneys, which strengthened the defense of cities from attacks from foreigners."

About the existence of Ganja in the 9th century, the Arab geographer Ibn Havgal writes that "the city of Ganja is a beautiful, rich, victorious city; The numerous inhabitants of this place are distinguished by their generosity, kindness, scientific people and respect for immigrants." Imamzade cemetery and "Goy imam" mausoleum are witnesses of the existence of Ganja.

On the inner surface of the dome of the mausoleum, it is written on the building stone that "This glorious paradise garden is the tomb of Imam Muhammad Bagiroglu - may peace be upon him - Maulana Ibrahim, who died 120 years after the migration of his grandfather - peace be upon him" [11, p. 86]. From here, if we consider that the 120th year of the Hijra corresponds to the years 740-741 of the Gregorian calendar, then we can conclude that Ganja existed at the beginning of the 3rd century. In the "Encyclopedic Dictionary" of Brockhouse-Yefron, it is noted that Ganja became the center of military operations between the Persians, Arabs and Khazars at the beginning of the 7th century. Probably, because of such military operations, the city was largely destroyed. Because it lost its position as a settlement as a result of this, the name of the city is not mentioned in

the sources known to V.V.Bartold and M.M.Altman [87, p. 13]. However, the tomb of Jamardi Kassab, which existed until the last days, shows that Ganja was already a magnificent city in the middle of the 7th century. According to the local legend, this mausoleum was built on the grave of a very honest, just, fair and truthful butcher who lived during the time of the fourth Caliph Ali ibn Abu Talib (656-661), the cousin of the Prophet Muhammad.

According to the legend told by Suleymanov, the elder Mahadin Insaf oglu, the oldest inhabitants of the city were pagans, and one of them named Jamardi Kassab secretly worshiped the teachings of Muhammad. As a tribute to his memory, Muslims erected this mausoleum on the grave of the deceased. So, in the middle of the 7th century, Ganja was already a big city with strong political power and an influential spiritual administration. Considering these facts, it would be reasonable to examine the establishment of the city in the dates before the 7th century.

There are archival documents about the resettlement of the population transferred from Russia in Yelizavetpol Governorate in the places that residents called "Golden Rock" and "Old City". It is here that the location of the "Old City" is marked. This place is located 8-9 versts from the Golden Rock. The Golden Rock is still called by the same name in the south of Ganja. The fact that the locals call this area the Old City proves the fact that there was an ancient city here at one time. If one verst is equal to 1.06 km, ancient Ganja is about 10 square meters around the Golden Rock. km. it is necessary to search in the area [15, p. 4].

The name of the city of Ganja is used as Ganja, Ganzak in medieval Arabic, Turkish sources, Ganja in Persian sources, and Gandzak in some sources. The name of the city is explained in some sources as "gen place". During ethnographic surveys, local people sometimes say to people older than themselves, who speak in monotone, "don't talk - don't talk." According to legend, the name of the city also means "treasure".

Some experts try to justify the Iranian-Arabic origin of the name Ganja. M. Chopin writes that this name comes from the root "gandz" and means treasure in Persian [23, p.

17]. M. M. Altman shows that a few authors, including Erbele, I. Markvait, K. Patkanov, Saint-Martin, N. Marr, etc. They consider the word Ganja to be of Pahlavi origin and say that it means treasure. It is not for nothing that Arab geographers promote Ganja as a place with a lot of food. In addition to merchants, bazaars produced everything for artisans and buyers they did not know. The settlement of the population increased in such markets, and everyone built a wall for himself. According to some historians, in the Middle Ages, cities were formed from such fortified markets, merchant settlements separated from each other by walls [87, p. 35].

One of the interesting facts is that Mahmud Kashgarli indicates that this name is Ganjak and that it is derived from the name of one of the ancient Turkic tribes. In his famous book called "Divani gazar-it Türk" he states that the name of a city near Talas was Ganjak [17, p. 35]. But it is not clear from here when this city was founded. Considering that M. Kashgarli lived in the 11th century, of course, this history should not be taken in the sense that Ganja was founded at that time. The date of creation of the city is not indicated in the work. However, the fact shown by M. Kashgarli proves that the name of Ganja existed in previous times before this great scientist. The name Ganja is an ethnotoponym and appears in the first part of Mahmud Kashgarli's dictionary as the name of the city of Ganjak Senqir near Talas. Several authors confirm that the name Ganja is related to the ancient Turks [105, p. 102]. Sometimes, connecting the name of the city with the relief, they say that this name comes from the word gen, derived from the expression Ganja [57, p. 70].

In addition to the local lineages, some of the same language also migrated to our country from the other side of the Caspian Sea and chose these places as their permanent residence. The fact that one of the lineages of the same root is also "ticks" is already known in scientific circles. There have been several place names with the name of this Turkic lineage both on the other side of the Caspian Sea and on this side. It is difficult to clarify the issue here that the ticks migrated from our country, or vice versa. The true

historical fact is that the name of our Ulu Ganjam as a toponym is associated precisely with the name of one of the ancient Turkic lineages, The Ganjaks [52, p. 11].

Place names move from region to region, depending on different dates and socio-political events. Talas-geographically located on the territory of the present Kyrgyz Republic. In this regard, the name Ganca migrated from East Asia to Azerbaijan under the name Ganja. The Turkic peoples have historically been at the forefront of major socio-political events, moving from land to land, from climate to climate. They also kept their traces - place names-alive in the populated areas. Now, the observation of Ganjak-related names in different places shows that they are spread over a really wide area.

The names Ganja in the Amur region, Khunzakh in Dagestan, Ganchi in Tajikistan, Gandzani in Georgia, Khunzak in Armenia are undeniable facts of the same origin [26, p. 21]. According to the inhabitants of the city, the name Ganja itself is spread in different versions in the territory of Azerbaijan. For example: Ganjali in Ganja, Salyan and Khachmaz regions in Ismayilli region, Ganza in Ordubad region, Mugan-Ganjali in Sabirabad region are such options. The discovery of ancient settlements around Ganja does not exclude that the city echoes the history before our era. Because the basis of the Ethnos of Turkic origin in the territory of Azerbaijan is the Oguz, it is possible to say that this name is more connected with the Oguz-Huns

It is possible to see the identity of hun-xun-gu in the variants associated with the name Ganja. Ganjak, named as one of the ancient Turkic tribes, can also be clarified by its phonetic composition, as well as by its proximity to the name of the hun (xun-qun). If we consider that the history of the Huns state dates to the III century BC, then one can determine the opinion that the history of Ganja is two thousand five hundred years. The fact that the ancient Huns were associated with the Oghuz is established by clear evidence. The connection of the Huns empire with the Oghuz is mentioned in historical sources, where they consisted of 24 tribes and tribal unions (24 states). Farouk Sumer also mentions 24 heights in his work "Oguzlar". In "Kitabi Dada Gorgud "24 boy is mentioned in the language of fairy tales:" Gazlik old man Oglu Yeynak " boy is said:" - Bayandur

Khan said: - let Twenty-Four Pins Bey come!- he said"” [82, P. 45]. Comparing all historical sources with stories about Oguz, their coincidence does not cause doubt. Therefore, the fact that the Huns and Oghuz are the same state should not be doubted. In our opinion, the connection of the name Ganja with the Huns can also be considered as possible options. The spread of the name during the migration also, there is no doubt, could have occurred because of historical events, when the Huns spread from East to West. Thus, history itself once again reveals the madmen who prove that Ganja relates to ancient times.

One of the peculiarities of Ganja is that from the point of view of socio-economic and cultural situation, its historically “rural and urban settlements were interconnected” [1, p. 23]. From this it follows that the social development of the village was of paramount importance in the formation of the city. One of the features of the city is that it consists of separate neighborhoods. It has become a tradition only in urban planning that groups of the population belonging to different social strata, socio-economic status are residents in individual neighborhoods. From Shamakhi city districts, which are divided into several groups due to their unique features [13, p. 34] and from the neighborhoods of Baku, which take their names from the names of the mosques in which they are located [32, p. 46] in contrast, Ganja neighborhoods bore various names, depending on the position of the population in social production and other signs of one generation or another to which it belonged. From the XVII century to today, more than 70 neighborhoods are known in Ganja. City –Colak, Sadilli, Shambiatli, Sarvanlar, Mollajalilli, Coppersmiths, Seyidli, Ayalmaz, Arazbar, Blacksmiths, Gajars, Gazbins, Sofulu, Hakhli, Tatabad, Shahsevens, Killylar, Sutökulan, Garamanli, Gorgi, Norashen, Sharafkhanli, Tapgishlag, Kırkkilimchi, Khojaly, Shabanli, Khalani, Kazakhs, Gizil Hajili, Girikhli, Talali, Carli, Todanli, Three Hills, Western Rocky, Mollajamilli, Jagars, Soyly Beyli, Ozmbeyli, Tabrizli, Shatyr Gorer, Sabzavad, Allahdad, Arabli, Twentyourd, Balabagban, Zarrabi, Juhudlar, Imamli, Dulushchular, Kilsakend, Hajimalikli, Gulaja Gorge, Shikh Duzu, Dry Gobu, Garamammadli, Stone bridge, ruined place, Gala, Khanates, Four Roads, Sharbafs,

Malakans, Ashugs, Chayli, Hacha place, Dyer, Sadan, Sabirabad, Ozans, Great Gardener, Attars, henchmen, etc. it is divided into neighborhoods. For the convenience of the population, mosques, Kahriz, bazar, hamam, Madrasah and others are in each neighborhood buildings of public and religious character were built [33, p. 154]. The Ozan quarter of Ganja differs from other neighborhoods of the city both in size and antiquity.

The first part of the neighborhood is called "Ozan", and the second part is called "Dal Ozan". The first part is surrounded by "Karamanli" from the north, "Big Malakan, or Itti street" from the south, "Shahsevaneli" from the sun, and "Dal Ozan" and "Bala Bagban" from the sun. "Dal Ozan" is surrounded by "Sofulu" from the north, "Zarrabi" from Gunchikhan, "Bala Baghban" from the south, "Ozan" and "Sabzavat" from Gunbatan. The beautiful buildings built in these neighborhoods and the large number of landlords living here give us reason to say that this is the most prosperous neighborhood. Historical sources have preserved the information about the place where folk artists lived in the 13th-14th centuries called "Ovzan". During the relocation of the city to its current location in the 14th-17th centuries, minstrels living in old Ganja settled in this area. In the Russian archives of 1804-1920, the name of this neighborhood is written as "Ovzan". In Turkish-language documents, it is shown in the form of "Ozan". In the ancient Turkish language, "Ozan" means a singer, a lover

In 1804, 60 houses and 205 residents lived in the neighborhood. According to the information of 1916, the number of families in Ozan reached 792. Residents of the neighborhood are engaged in gardening, beautification, pottery, carpentry, brick cutting, etc. in addition to being engaged in fields, they were also engaged in trade. They built a kahriz called Ozan and a mosque at their own expense. "Mahrasa Bagi" neighborhood was built in the place of the "Forty Kilimchi" and "Khojali" neighborhoods, which existed in Ganja in the 19th century, and whose name remains in languages even today, but it is not itself. There was also a neighborhood called White Church near Bagbanlar neighborhood. Mostly Azerbaijanis lived in this area. Khan lived in a castle-type house located in the castle until the time of Nadir Shah [111, p. 230]. In 1823, near Kilsakand,



there was a large square with an area of 20 versts in the place called "Dik kuce". There were 1,300 gardens, 7,000 people and 1,500 houses in that area [85, p. 885]

"Dal Ozan" neighborhood was located at the intersection of "El Yolu" and "Dik Street" (now M.A. Abbaszade Street). The two-story house of the philanthropist Bala Mashadi (I.Gayibov street house 9) is still standing on El Yolu Street. Bagir Bey Rafibeyli's two-story house on Street was one of the most beautiful buildings in the city. "Difai" Molla Muhammad Pishnamazzade's residence is also located on this street. Sheikh Hasan Akhundzadeh, the author of the book "Zubrat al-tawarikh" ("Voice of History"), who was once the head of Juma Mosque, also lived on this street. On the left bank of the Ganja River, there was a two-stone mill named "Tumen" in the neighborhood. The ruins of the mill remain. Between "Dal Ozan" and "Zarrabi" quarters, there was Haji Khudu (Chökek) mill. "Sabskar" cemetery is located at the end of this street. In this cemetery, Asker Agha Gorani, Abdulla Tofiq Sur, Alakbar Bey and Javad Bey Rafibeyli, etc. tombs of well-known generations are located. The late Abbas Sahhat and Muhammad Hadi were once buried in this cemetery [53, p. 18]. Gazakhlar, Kizilhajili, and Qirikhli neighborhoods were created during the time of Javad Khan. Those who moved to Ganja from Borchali-Kazakh region settled here for two or three years. (1900 families moved from Shamsaddil alone). The Carlılar neighborhood is the neighborhood built by the Car-Balakén community, which was moved to the city by the Ganja judge Osmanli Ali Pasha in the first half of the 18th century [14, p. 62]. Quarters individually covered one or more sections of the city.

It should also be noted that the name of the city has undergone changes at different historical times. In 1606, Shah Abbas changed the name of the city to Abbasabad. However, the Janjalis did not keep this name alive, and after the reign of Shah Abbas, the name of the city returned to itself.

In 1804, Ganja was occupied by the Russians. During the reign of Tsar Alexander I, the name of the city was changed to Yelizavetpol in honor of the Tsar's wife, due to the support of General Sisyanov. If anyone used the name Ganja, Sisyanov ordered that he be

fined one manat of silver. According to the city residents, the residents of Ganja were angry about this and shouted "Ganja" in the center of the city - in front of the Juma Mosque, saying that we give our money and keep the name of our city alive. In 1918, the name of the city returned to itself. In 1935, the name of the city was changed to Kirovabad. On December 30, 1989, the name Ganja was returned to the city itself.

## **Chapter II. The influence of the city economy on the formation of food culture.**

Ganja, connecting the north-eastern foothills of the Lesser Caucasus Mountains with the wide Kura-Araz lowland, is a city with mild climate, plenty of water, fertile and fertile lands. The city has historically had a favorable natural-geographical position. Ganjajay, flowing from the Lesser Caucasus, was used in irrigation and household. The climate of the foothills of the Lesser Caucasus, including Ganja, is warm, semi – humid, mild-cold, and cold-humid in the high-mountainous zone. In the mountainous zone, Alpine, subalpine mountain-meadow soils are spread in the direction of the Blue Lake, and below it mountain-forest soils [118, P. 38]. This city has always been located on caravan-trade routes, and at the same time played an important role in the political, economic and cultural life of our people, ensuring the transition between the Muslim world and the Christian world. Having passed the centuries-old test and overcome the disasters caused by nature and states, this historical land, preserving its ancient name, national and spiritual values, has been and is one of the famous centers of science and culture of the East in all respects. Sources indicate that Ganja was the last major city of the Muslim world in the North and served as a guard point. The part of the city, located on the Right Bank of the Ganja River, was protected by a double fence, and on the Left Bank-by deep ditches filled with water. The fact that in later periods the city had a sewage system made of perfect pottery pipes and carefully laid drinking water ditches along the streets shows once again that even in the X-XIII centuries Ganja experienced a prosperous period of its development. Several technical methods were used to provide water to the urban household.

Once the city was bounded from the north by the Right Bank of the Kura and the Zayam River, a small tributary of the Alazan River. From the south it was bordered by Karabakh and Irevan khanates. The territory of Shamshaddil, inhabited by Azerbaijanis, was separated from Ganja by the Zayam River, and from Kakheti by the Kura River. In the central part of the city, a military unit was in the so-called Fortress [99, p. 328].

Currently, the city is located 363 km west of Baku, on the Baku –Tbilisi railway, connecting both banks of Ganjachay, the right tributary of the Kura River.

Historian scientist M.Kh. Sharifli writes that since the 9th century, several farms, gardens and orchards covered large areas, and the expansion of artificial irrigation networks conditioned the expansion of cotton cultivation. Azerbaijan's grapes, figs, apples, pears, pomegranates, cranberries, chestnuts, etc. dried fruit was popular in all Middle Eastern countries at that time [68, p. 101]. At one time, he grew grapes, pomegranates, figs, mulberry trees and melons in Ganja gardens [109, p. 280]. The remains of plants and fruits found in ancient Ganja up to the 12th century were studied by Y. I. Hummel. According to the study, the following were identified: walnuts, plums, almonds, grapes, cherries, peaches, pumpkins, cucumbers, melons, watermelons, etc.

The great Azerbaijani poet Nizami Ganjavi describes the fruits that grow in Azerbaijan, especially in Ganja, very figuratively in the following verses:

Elə ki, yetirir bağçalar barı  
Kəndlilər unudur onda talvarı  
Meyvələr çoxalır, bağlar varlanır,  
Belə bir bolluqdan yer vüqarlanır.  
Sevincdən nəşəylə püstə gülərkən  
Gizli busə istər xurma püstədən  
Ləl ilə bəzənmiş bir tac kimi nar  
Uzaqdan çırağ tək alışıb yanar. [21, səh. 105].

So that there are gardens  
The villagers forget about the shed  
Fruits multiply, gardens grow rich,  
From such an abundance, the place is wasted.  
While laughing with joy  
Secret bus or palm pistachio  
Pomegranate like a crown adorned with pearls  
A single lamp lights up from a distance. [21, p. 105].

Residents of the city note that because of the development of gardening in the neighborhoods close to the city, special attention was paid to the drying of various types of fruits. Various methods were used to dry the fruits to prevent them from spoiling quickly and to ensure their use in different seasons of the year. The simplest method of drying fruits was to dry them under the day by chopping the fruits. This method of drying fruits that are poured onto a shed without washing and stored in a sunny place is as old as the history of gardening. In accordance with natural and geographical conditions, such a method has acquired characteristic significance for Lowlands. And now Cherry, pear, Mulberry, etc. in such a way that the fruits can be witnessed drying in the courtyards.

Historically, the use of fruit-dried spheres in Ganja is confirmed by the older generation. Fruit the sphere from the land consisted of two large-diameter channels parallel to each other. At the front of these channels there was a hearth in round spheres made of clay. Heat was radiating to the other end side of the channels. Small-diameter trees were laid at the top of the canals. Fruit poured on the floor and dried the hot fruits rising from below. This method, although relatively complex, made it possible to dry fruit abundantly and quickly. In another method of drying fruit, gills were used. The clays made of Clay had a circular or oblong structure and were not so large. The fruit, which was poured into gills resembling a kind of wide-mouthed round Lye, was dried in the day and in the Ovens [10, p. 107].

There were favorable geographical conditions for growing and growing grapes in Ganja. Grapes occupy the main place among the berry fruits, which are very useful for humans and require relatively little effort. Grape vine is resistant to drought and is not so demanding to soil conditions. In this regard, grapes grew in the gardens around the city of ganja [7, p. 9].

Historically, viticulture was widespread in all neighborhoods of the city, since there was a significant economic area in meeting the needs of the population for grapes and grape products, and the region developed well in favorable natural and climatic conditions. The existing natural and geographical conditions created separate forms of

grape cultivation in the viticulture economy of different quarters of this area. Several methods of growing Grapevine, a product of a long historical period, have been adapted to local natural conditions. Until the early 20th century, grapevines in riverside areas were often raised on trees such as plane trees, mulberries, elms, oleasters, and others. Among the local population, these vineyards were referred to as "xiyaban." In Jabrayil, Fuzuli districts, the tree is called grape Shal and named after that tree - dagdagan Shali, Mulberry Shali, etc. it was known as. The tin wrapped around the tree was often buried in the ground from one root in different directions and taken out into individual trees. The Umbrellas of the grapevines left on the trees were not cared for, only the dry trunks were cut off every now and then, and the soil around the trunk was belched. They used special ladders to pluck the harvest of these kinds of grapevines. Such ladders are still found in the life of the townspeople. On the other hand, among the museum exhibits of Ganja there are loins, garden BiCS with straight and small mouthpieces, tin shears, stones, small axes, etc. be that as it may, the horticultural economy here has developed, finding splendor on centuries-old folk practices and national traditions. Another method in viticulture is to raise the vines to stakes made of reeds and reeds. In this method, popularly called "Mullah fence", they take three long reeds and cut them by the root of the skewer, and then pin those crows to the ground in the form of a three-cornered pyramid about 1 meter apart. Crows are tied to the connecting ground (about 1.5 m high). When winter comes, those reeds are dismantled, and the tin is left on top of the soil. In this system, all the trunks are tied to one stake and, during long pruning, to one how-to stake, which is arranged along the row. In the scientific literature, this type of tying of the vine is called the "semi-season of gardeners". It is this form, widespread in the Ganja zone, that is associated with the name of the neighborhood "gardeners", which has been engaged in viticulture since ancient times [13, p. 54]. Residents of the neighborhood confirm that the local population still cultivates grapevines in their backyard farms in the same ways as we mentioned. Currently, in connection with the development of cultural viticulture in public farms, preference is given to the system of lifting tin to small poles (sleepers). The product grown

on Sleepers, which is the most perfect type of support compared to other systems, saves people from hard manual labor, creates maximum comfort in their workplace. Keeping a lot of eyes and stems in such grapevines, good ventilation and lighting of the tins, mechanization of care in viticulture is possible. In this way, it creates comfortable, favorable conditions for the care of vineyards, pruning, combating diseases and pests, harvesting. The location of the grapevines is ensured by Gene-abundant, warm, normal ventilation. Grape vines grown on a spire produce higher and higher quality yields for less effort and maintenance. Among the grape variety's characteristic of the region, red grape varieties called asgari, misgali, Aga-goramez, Kishmishi, Ganja were grown more often. As the Aga-invisible grape ripens faster, it will be harvested by those who look after the Aga garden themselves, and it will not reach its owner. Therefore, this species was called "the Lord does not see" [4, p. 172]. The local population, who had gained great empirical knowledge in the cultivation of grapevines, had centuries-old experience of gardening and gardening. This competence, this experience was given by the atmosphere of the country, the natural conditions themselves, this competence was formed because of hundreds and thousands of years of observation. Back in the 30s of the XIX century, 19 thousand buckets of wine were produced from vineyards in the city of Yelizavetpol [4, p. 172]. It is no coincidence that the Ganja wine industry for the sale of alcoholic beverages, which is still a component of the food industry today, adheres to the traditional principle of succession and occupies one of the first places in the South Caucasus. One of the factors contributing to the development of viticulture here is the proximity of this area to the railway.

During the conversation with the residents of the gardeners' neighborhood, it turned out that grapes were also stored in kahriz in Ganja. The advantage of these methods was that there were no additional costs for storing grapes, despite long-term storage, the bunches did not lose their freshness, taste and quality. The experience of keeping grapes and other edible food products cool for a long time in the summer season was also in Ordubad. Perishable food products could be stored for a long time in the wall openings of



the building, which was built here - in the kahriz eye and was called “centipede” [115, P. 84].

Artificial irrigation in the Ganja area, which was more conducive to the development of ancient agriculture and viticulture, had a certain importance. Due to the hot climate in the places of this place, which are relatively close to the plain, artificial irrigation has been significantly needed. The main water source of the foothill zone, including the city, is rivers, kahriz, large ditches, etc. [103, P. 75]. Usually, relatively small tributaries separated from the rivers, which took their source from Mountain Springs, and it was possible to irrigate the plant grounds. In the city, such rivers were used both in antiquity and in the Middle Ages. The procedure for using them was also not so labor-intensive. But the history of such small ditches, which are much easier to lay and cost relatively little force, is almost quite ancient. After the habit that people acquired in these small ditches, they entered the work of laying larger ditches on the plain. The repair and use of ditches laid for an artificial irrigation system required large manpower.

Another irrigation system in the city was carried out through kahriz. noting that one of the artificial irrigation sources in Ganjabasar region is kahriz, N.A. Abelov called it "underground water gallery" [83, p. 49]. It is known that "the creation of the kahriz system is one of the most valuable findings of human thinking in the field of agriculture. The expansion of the khariz was probably related to the spread of morning culture" [51, p. 228]. Kahriz have been known in Ganjabasar world since ancient times. Archaeologists around Shamkhorchay. av. excavating in the cemetery of the 1st century, they found the remains of an ancient tomb. Archaeological sources indicate the use of kahriz and Ganja water in the irrigation of agricultural fields around ancient Ganja [96, p. 67]. The kahriz were struck in these areas as early as BC

One of the most widespread irrigation systems during the Middle Ages was undoubtedly kahriz. Kahrizs were used more widely in the foothills of the Lesser Caucasus mountains, especially in Ganja and other areas. Although these irrigation systems were used in the part of the foothills region, which is part of the other

mountainous region, they were not of great importance. Here, in connection with precipitation, the cultivation of iron has developed [66 PP. 39].

The kahriz were owned by private individuals and individual communities. In this regard, its water was used either in community, or the owners of kahriz allowed to carry water from their kahriz with certain reservations. In parallel with ethnographic field materials in the work on the excavation of kahriz, certain distinctive points are found in the scientific literature. Depending on the relief of the region and the water level, the depth of the kahriz wells varied at 10-60 meters. First, the main well “gumana” was drilled to assume the presence of water in the area. After determining the presence of water here, 2-3 “sulukar” wells of kahriz, that is, abundant water, were drilled in that area. The wells were 30-60 meters apart. The total length of kahriz varied around 2-6 km. In whatever area the water of kahriz was to be extracted, the last well of kahriz was drilled in that area – a well in the lake, and then its Groats. And where the water reached the surface of the Earth, it was called the eye - fountain of kahriz. There were up to 4-6 workers in the kahrizgaziyan-kankan detachment. They consisted of the Chief Master – KanKan, the Assistant Master - lagymbar, the Wheeler, the Aquarius. The following tools were used in the excavation of kahriz: dolamachar (it is simply called a wheel), ashung, kecebel (it is called a Chalov in Ganja), dol (it was made from cow's hearts), break, rope, lamp or candle, taraz, etc. The “dola” poured soil from the pit was lifted with a wheel placed at the mouth of the kahriz well. With Chalov, the soil was collected “dola”. The ash was drilled, the direction of the mock and its correct drilling were determined by light or balance. In addition, kankan would wear a special hood on his head, and throw a sheepskin coat or felt over his shoulder so that the water and soil spilled from above would not interfere with him. The suakhan part of kahriz was called lagim or Kura. The height of the lag was about 1m 50 - 60 cm, the width was up to 80 cm, so that the cancan could work comfortably. The water-flowing part of the lagoon was dug flat, and the upper part was dug arched. In places where there was a fear of flying, sal – sayband, that is, masonry made of stone, was carried out. To prevent the kahriz wells from collapsing or collapsing,

its mouth part (top) was laid with red bricks in an area of 3-5 m and silenced [4, p. 130]. According to sources, in 1850, water was brought to the city gardens mainly through 10-12 kahriz, which were divided within the city through certain ditches. There were about 40 bridges to connect both sides of the city. These bridges changed places in the abundant time of water. More than 50 mills existed on ganjachay. In addition, about 70 water wells were used in the city [114, P. 27].

In the city, the use of kahriz water has become a solid rule among families. So, in the water of kahriz, it was impossible to wash clothes and dishes and get it dirty. Each family would make a special staircase in their yard to fall into kahriz's mockery and take water. The cost of drilling the kahriz was provided by the neighborhood, the town community or the entrepreneur who would use its water. The amount of the Kankan gang's labor fee was paid in kind and in money, depending on the negotiation and agreement. Each kahriz would have its own name according to custom. When determining his name, he would have been named by where that kahriz was dug or what neighborhood and area it supplied water to. Sometimes kahriz would bear the name of its owner. In Ganja, kahrizes were mainly called in accordance with the name of the neighborhoods. For example, gardeners kahrizi, Blacksmiths kahrizi, etc. The water of the kahriz owned by private individuals was only at the disposal of that entrepreneur. And the water of the kahriz, taken at the expense of the people (during irrigation), was used by those who gave the cost of laying the kahriz in turn. According to custom, the water of kahriz could be used by every person to drink and process it. Sometimes, at their own expense, for the benefit of Islamism, several people would dig kahriz and provide drinking water to the people of one neighborhood. The KanKan gangs digging kahriz in Ganja would have come mainly from Southern Azerbaijan. But there were masters of this work in Ganjabasar and other regions. Kahriz, which operated in the city in 1850 and was destroyed during the siege of Ganja by Russian troops, was restored. Not only did the Russians not engage in the construction of new kahrizs, but they did not pay due attention to the improvement

of the city, so for a long time after the occupation, only in 1862 the Alexander Garden was laid, which cost the hard work of the local population [14, p. 32].

Until the 20-30s of the XX century, the kahriz irrigation network was of great importance in agriculture. Every year more than 50 thousand destains of arable land were irrigated with about a thousand kahriz waters [125, P. 29]. The kahriz farm, which was used by the local population since ancient times and was extremely difficult and complex in terms of its own drilling and operation, played an indispensable role both in irrigation and in the provision of settlements with drinking water, depending on local and natural conditions. Drawing kahriz required great skill and habit. It is known from the sources that European travelers, standing in front of the Kahriz water, which was revealed by its course from a depth of sixty meters and sometimes more, looking at it in amazement, considered kahriz a miracle of human deeds. For the cities of the Middle East, the formation of the kahriz system was of paramount importance. The kahriz system, which created conditions for the development of urban culture, also contributed positively to the cultural settlement of the population. In 1868, drinking water in the city was taken from a spring on the Left Bank of Ganjajay two versts above the market square of the “Steep Street” and about 20 water wells in the city. The pouring of excess things and garbage into the ditches, the narrowness of the streets, the lack of a sewage system greatly aggravated the air in the city [112, P. 4]. On the other hand, the proliferation of dwellings was also intensifying environmental pollution. When the Russians occupied Ganja in 1804, a total of 1,737 dwellings, 1,500 farm buildings, 400 shops, 210 craft workshops, 10 mosques, 24 mills were registered in the city [55, p. 45]. However, by early 1868, the number of houses had doubled to 3,132. In some of these artisan workshops they were engaged in soap making, which Yusifbek Malik-Shahazarov gave an accurate description of the production process in his article [108, P. 116-120]. In the late 1860s, there were 597 artisan shops, 11 caravanserais, 7 baths, 44 Mills, 2 squares, about 50 water wells, etc. there was. The number of streets of Ganja, which used to have a single street, reached 38 [54, p. 32].

One of the traditional economic areas of the city during the period under study was tobacco growing. In the country, this plant began to be cultivated mainly from the XVII-XVIII centuries. After the invasion of the Russians in the XIX century, tobacco growing became more widespread in the Yelizavetpol district. Although the tobacco plant was cultivated in the region, but from the first half of the XIX century, tobacco growing was able to become an independent economic area. Starting from this period, with the increase in demand for high-grade tobacco, more care was also taken for its cultivation and agricultural areas were expanded. The tobacco product was mainly sold in local markets, delivered to the tobacco factory in Yelizavetpol, and partly shipped to Georgia and Russia [126, PP. 180]. The diversity of the mentioned economic life played a special role in the formation of the city of Ganja as a settlement, and the process continued until modern times. Except for the ancient central part of the city, the population is still engaged in household chores in the neighborhoods of this place. This traditionalism, formed in economic life, indicates the settlement of the local population in this area since ancient times. Ganjachay, a mountain river, divided the city into two equal parts. Ganja was surrounded by extensive Mulberry and other orchards [113, P. 5]. "The central city of Yelizavetpol (Ganja) was surrounded by gardens in the XIX century. In the first quarter of the XIX century, there were 165 fruit and 27 Mulberry Gardens in the city. These gardens include apricot, peach, plum, quince, pear, cherry, cherry, cranberry, grape, Medlar and others. the fruits were ripening" [74, P.409].

The ancient history of sericulture in the city is also confirmed by the existence of Mulberry Groves. For the first time they were engaged in sericulture in gin. Silkworm seed was brought to Central Asia later, and from there to Iran and Azerbaijan. It is also possible to trace the presence of Mulberry gardens around the city of ganja during the early Middle Ages in archaeological evidence. In the IX-X centuries, serious attention was paid to growing silkworm seeds, this area was sometimes also dealt with by the local population living in the provinces. The sources indicate that they fed silkworms with the leaves of mulberry trees, which were not owned by nobody. Such mulberry trees were

more abundant in neighborhoods close to the City [6, pp. 33]. Medieval historians also wrote in their works that the population was engaged in sericulture in Azerbaijan, especially in its Ganja city. Since the tenth century, the silk produced was sent to Iran, Khuzestan. The development of sericulture in the city continues in the XIII-XV centuries. Thus, sericulture, along with the economic activity of the population, becomes a profitable area for its life and livelihood. Since the period under study, the city has become a center for producing cocoons, silk and weaving silk fabrics. It is because of the development of sericulture in these and other cities that Azerbaijan becomes the largest center in the near and Middle East for silk production since the mentioned period [23, p. 19]. Ganja is also becoming famous for producing silk thread by local craftsmen. Silk thread, silk fabrics and other silk products made by local craftsmen were many buyers in the eastern and Western markets. More precisely, Azerbaijani silk has gained a high reputation for its quality, sophistication and elegance. Barda, Sheki, Ganja, Shamakhi silk was mostly sent to foreign markets. In the works of the great poet Nizami Ganjavi, we find interesting articles about various types of fabrics woven from cocoons and Silk:

İpək yetirməkdə iki cins qurd var,  
Əksdir su – od kimi həmişə onlar.  
Biri baramanı toxuyur bir – bir,  
O biri karvanla ipək məhv edir.

There are two kinds of worms in making silk,  
They are always like water and fire.  
One weaves the cocoon one by one,  
the other destroys silk with a caravan.

Or:

İpək qurduna bax, özünə, gör sən,  
Həm kəfən, həm xələt toxur ipəkdən [4, səh. 196].  
Look at the silkworm, look at yourself, you see,  
Both the shroud and the robe are woven from silk [4, p. 196].

There are also interesting ideas about this in the works of Khagani, who lived in the 12th century:

Barama qurdu kimi edib qənaət  
Zahid tək evində yaşayır rahat,  
Save like a worm in a cocoon  
The ascetic lives comfortably in his house alone,

or:

Gözəl gəlin tək barama qurdu,  
Pərdə arxasında gizli oturdu [31, səh. 28].  
The beautiful bride built a cocoon alone,  
He sat secretly behind the curtain [31, p. 28].

The source dating back to the beginning of the XIII century indicates that silk production was widespread in Ganja. In many cases, silk fabrics of excellent quality, made in the city, attracted the eyes of merchants and travelers who came to the country. As a result of this, silk from Ganja and other cities was mostly sent to foreign markets. In those days, more silk was carried from Ganja to Russia, Iraq, Syria and other countries [94, P. 154-155]. From the ethnographic literature it is known that in the XVI-XVII centuries Ganja was able to maintain its superiority in the Middle East to produce silk. A significant part of the Silk was still sent to many countries in Asia and Europe. In addition to the Silk sent for sale to foreign countries, a significant part of the product was used to ensure the weaving of silk at home. A.K.Gubaidulin wrote that during the Middle Ages, “Ganja silk” was sent to Gilan, from where it was transported to Europe through Genoese, Venetian merchants. This was the result of the fact that until the beginning of the twentieth century, the production of silk products, kelaghayi, was concentrated in two main centers of Azerbaijan - Ganja and Basgal [18, p. 15].

In the right direction of ganjachay, near the city, more khamna-raw silk was produced. If a large part of khamnan was taken for sale to other places, a significant part remained in the use of the townspeople. In the 70s of the XVII century, according to

Sharden, in Tabriz alone, 6,000 foals were processed annually-about 33 thousand Pods of khamna. The extensive production of khamna was of great importance for the economy of Naxjivan, Maragha, Ganja and other provinces and cities of Azerbaijan. It was the cities mentioned in those days that were considered the largest region in the Middle East in terms of silk production. In the XVII-XVIII centuries Ganja became famous as a weaving center in terms of production of various silk products. At the beginning of the XX century, they were engaged in sericulture in many parts of Azerbaijan. In the XIX century, Yelizavetpol (Ganja) province was of great importance as one of the sericulture regions [34, p. 101]. In the second half of the XIX century, Ganja silk was produced in every house. It was because of this that the local Manufactory developed [100, p. 322].

One of the main factors conducive to the development of weaving in the city was the establishment of Mulberry gardens, their cultivation and expansion of this area. Mulberry orchards grown in special fields were known in some parts of Azerbaijan as weaving, and in Ganja district as weight. And now they call the newly built arable land retreat. For mulberry trees to produce long-term crops, they used the calagh method. Gardeners preferred planting through seedlings. Care and maintenance of coniferous trees began mainly at the end of winter and beginning of spring. Thus, the soil was softened by belching the bottom of the trees. In 1908, 47.6% of the population of Yelizavetpol province, 28% of the population of Baku province, 12.1% of the population of Zagatala district and 10% of the population of Nakhchivan province were engaged in sericulture [4, p. 200].

Some silkworm seeds imported from foreign countries were infected with diseases, which naturally had a negative impact on the development of sericulture. However, the "Baghdad" type of silkworm seeds, obtained from the Ottoman Empire, was more suitable for the local conditions and produced a better yield. Depending on the variety and conditions, the silkworm seeds would generally awaken within 5-7 days. Before awakening the seeds, they were exposed to air in a tray or other container until they whitened by exposing them to the sun. The awakening usually began on a day considered



sacred, often "Thursday." After awakening, the silkworms would go through four molting stages and five larval instars until they began spinning cocoons. Each molt was considered a larval stage. They were kept in living houses, special silkworm sheds, under eaves, in lofts, and sometimes even in stables. The places where silkworms were raised needed to be cramped, dark, and humid. The worms were highly sensitive to cold. The area where they were raised was covered with layers of rush mats, thick cloth, or thick paper. Caring for the silkworms in this manner was a complex process, requiring much effort, patience, and care. There was even a saying: "With patience, halvah will be made; if you nurture it, silk will be made from the mulberry leaf." At one time, the naturalist H.B. Zardabi created a model of a device for awakening silkworm seeds, which was sent to the Caucasus Exhibition organized in Tiflis in 1889. In addition, the scientist's model of a cocoon-spinning device and a collection of silk threads were also exhibited at that exhibition. For these models and the silk thread collection, H.B. Zardabi was awarded the third-degree diploma and a bronze medal. The image of the cocoon-spinning device model is preserved in the Ganja Regional History Museum.

Cocoons were sold in villages with Week Markets in the city center and close to the city. The hand smell, hand Jahr and winding loom used to obtain silk thread were widespread among the population. The Silkworm Loom was more advanced than the hand smell and hand Jahr. He himself had two kinds - four-and six-pointed. This bench was called "manchug" among the el. The six-pointed Jahr in the manjalig was set in motion by the foot rig. Those who worked on these artisanal machines were called manjaligists. Each such machine cost a professional master 15 Manats [81, P. 78]. It is no coincidence that until the beginning of the XIX century Silk was valued equal to gold and was used as a monetary substitute. During the reign of Javad Khan there were 375 silk looms in Yelizavetpol circle, but later the number decreased to 200. In terms of the number of machines, the city of Ganja was competing only with the city of Shamakhi. These four cities include red, green Daray, yellow Daray, Alisha, red knee-highs Daray, Namazi (made of red cloth), etc. such types of fabrics were produced. The peculiarity of the city

was that markets and caravanserais also performed the function of craft centers. From Russia, a Manufactory-made headscarf, Mahud, White “Kolos” (there was an image of spikes on the skirts) was brought here. [111, P. 320]. In the second half of the XIX century, silk fabrics called Shakhshakh and Khachkhred were produced here [100, p. 337]. Thus, the economic life of the townspeople, which was formed from the early Middle Ages, had a positive impact on the formation of the city as a settlement here. It is also known from archaeological materials that the settlement process, which is considered one of the main principles of urban culture, directly depends on economically significant factors. In this regard, along with other economic sectors in Ganja, sericulture has become one of the main sectors of commodity production and has occupied a special place in the life of the townspeople. In the end, the formation of the city as an economic settlement determined the access of its products to Russian markets. This led to a turn in economic relations, as well as created conditions for the development of productive forces. The development of Agriculture and trade has also led to the growth of the urban population. One of the peculiarities of Ganja is that from the point of view of socio-economic and cultural situation, its historically “rural and urban settlements were interconnected” [1, p. 23]. From this it follows that the social development of the village was of paramount importance in the formation of the city. From all these words, we can conclude that Ganja is a city of economic origin, which has a great role in the formation of its material culture, especially rich culinary culture.

## Chapter III. The place of traditional food and drinks in the nutrition system

### *Breads made from cereals*

Historically, part of the food supply of the townspeople was made up of edible, wild and cultivated plants. Among the traditional food products of plant origin, cereals, especially cereals, took the main place. In other words, the dishes and breads made from grain products dominated the food of the ganja people. Dishes made from flour are divided into three groups according to the method and characteristic of their preparation: bread, confectionery and pastries. Although the domestic use of utensils and equipment made of various materials related to bread dates to the distant primitive community structure, their improvement, increasing the variety and quality began in the early medieval period [3, p. 68]. Looking at the traditional types of bread from these, we see that the history of the baking practice in the region is not exactly clear. Archaeological materials (grain stones, clay sheets, various types of tandoors) serve as an important source for clarifying this issue. Based on archaeological materials, it can be established that in the Eneolithic era there was already a tradition of baking bread in the region. The people of Ganja say that the kitchen starts with bread. If bread is placed on the table, it is a sin to wait for the dish. You must start eating. Because whatever they serve on the table anyway, it will not be tastier than bread. It is considered disrespectful to stand up without a pile of bread from the table [33, p. 156]. Baking is one of the ancient arts in Ganja. There has been bakers' quarter here since ancient times. Nizami Ganjavi is also a descendant of bakers. Brother of Sheikh Nizami (according to some sources, nephew – N.H. one of the prominent poets of his time (presumably, he had a divan of 7 thousand verses), Qiwami Mutarrizi did not give up his profession – baking until the end of his life and was proud of it:

Şairlikdə yoxdur mislimi görən

Çörəkçilikdə hələ təkəm mən.

In poetry, there is no one who sees the copper

I'm still alone in baking me.

In this regard, the bakers of ganja were proud of their craft and knew baking to rise to the level of poetry [ 19, p. 316]. Bakeries (hearth, slab stone, clay sheet, tandoor, metal sheet, sphere, oven, stretcher, etc.)) as the typological types have increased and improved, the types of bitter, leavened and bitter, unleavened bread baked from wheat flour have also increased. In practical practice, most often, according to the type of baking tool, buns are sac bread, tandoor bread, stretcher bread, spherical (sangak) bread, oven bread, etc. it is divided into different groups. In turn, each of them has different typological types: yukha (Fatah, thin), lavash, thick, dasdana, khamrali, yanlama, bozlamac, sangak – sangah, kharak, chitga, somu, etc. it was formed.

As the residents of the city affirm, “it is possible to trace the development path of bread in Ganja, starting from “Ashlu komba”, which is baked by pouring snow and hot ash on it at the hearth, and ending with bread baked in modern bakeries [88, P. 58-62]. Depending on the economic activity of the population, bread was brought to production in Sajda, tandoor and sometimes in the oven. S. Vurgun wrote in his poem” Allahyar Javanshir " with an appeal to his hunter friend:

Ağır yatan ovçu dostum,  
Gözlərini aç daha,  
Az qalmışdır sabaha...  
Ay da gəlib daxmamızın  
Qapısında dayanmış.  
Yolumuza yuxa yayan  
El qızı da oyanmış.  
Hard sleeping Hunter dude,  
Open your eyes more,  
There is little left until tomorrow...  
The moon came to our hut Standing at the door.  
Spreading sleep on our way  
El daughter also awakened.

People's writer S. Rahimov, who noted that S. Vurgun prefers yukha among breads, wrote in his memoirs that the poet liked to take yukha from the plate and make cheese sticks and eat it happily [80, p. 70].

In the preparation of dough, various types of labor tools and tools are used: takna, plate, sieve, veil, oxlov, verdana, arsin, satil, dolza, etc. - was used. Except for arsin, satil and dolza, all the rest were made of wood by professional woodworkers. Despite the existence of public bakeries, it is possible to find some of the mentioned dough kneading tools even now in families where some older generations remain. Unleavened and unleavened dough was used in the preparation of bread and confectionery. Although the preparation of confectionery products is typical for all of Azerbaijan, some of them were distinguished by their local, unique characteristics. So, among the people, "Ganja tandir chochesi is mostly called by name because of its delicious taste and high skillful preparation" [5, p. 168]. In some neighborhoods of the city, they also baked bread with a scratch from the tail.

Dough dishes were generally made from unleavened dough. Whether the dough was kneaded without yeast or with a sourdough starter (called acıxamra in Mugan) significantly impacted its quality. On the other hand, it also ensured that bread products remained soft for a long time.

In various historical and ethnographic regions, dough yeast was prepared in different ways. Based on conversations with city residents, it was determined that one of the earliest methods to obtain dough yeast was by mixing flour with sour, old yogurt and keeping it in a warm place for some time. Due to the warmth, the porridge-like dough would ferment and acquire yeast qualities. This starter was then added to sifted flour to knead a sourdough dough. After that, it was no longer necessary to prepare fresh yeast. A piece of the sourdough was cut off and stored in a small container to ferment. When kneading dough next time, this piece was mixed with sifted flour in a trough or tray. This method of kneading dough can still be observed today.

In most of Azerbaijan's mountainous and foothill regions, the first dough yeast was prepared from a sour-tasting plant called “maya otu”. In Azerbaijan's western regions, to make the first dough yeast, they would mix yogurt with fig leaves and later add flour, leaving it to ferment for some time. In the Shirvan region, besides maya otu, the first dough yeast was also prepared using buttermilk, dried plums, and nettles. For this, fresh dough mixed with buttermilk was kept in a warm place for a week to ferment. One of the ancient methods of yeast preparation was to place dried plums, nettles, and a nail in cold water and leave it for 2-3 days.

Sour yogurt, buttermilk, dried plums, and prunes were also used to prepare dough yeast. This method was especially widespread in the Ganja and Ganja-Basar regions. Ethnographer A. Mustafayev writes that in Karabakh, the yeast prepared by these methods was called balatı, in Nakhchivan xamra (or xəmrə), in Ganja acıtma, and in Kazakh xash. Before the Nowruz holiday, everything in the household, including the dough yeast, was renewed.

Depending on the type of bread-baking tools and local bread-baking traditions, various types of bread products were made. Historically, two types of bread were baked based on their shape and thickness: thin yuxa and thick bread. The second group of breads includes both thin types (such as lavash and chitqa) and thick types (such as khamrali, bozlamac, firni, somu, tandoor bread, dastana, sangak bread, kharek bread, tapi, kombe, qulan, beysuman, and others). Breads made from yeasted dough were preferred because they remained soft for a long time without drying out.

Bread was mainly baked from high-quality pure wheat flour, though occasionally, particularly in poor families, barley or millet flour was added, and more recently, corn flour. Interestingly, all breads baked in a tandir, on a saj, or in a kiln (kulafa) are referred to as " appak”(əppək). This term originates from the common Turkic word "epmek" (meaning bread) and " atmakchi”(ətməkçi) (meaning baker), both of which relate to bread-making.

In the region, a baker who baked bread for sale was also called a *şatırçı*. In terms of the variety of traditional bread types, the Ganja-Basar region, particularly the lower part of the Ganjaçay River where rice cultivation was widespread, was quite distinct. In addition to tandır bread, a thin flatbread called "nodə," made from rice flour as a bread substitute, was also baked here. Observations revealed that "nodə" was baked in all three types of tandirs found in Ganja (*döymə*, *badılı*, *kərpic*). The tandirs were mainly built from fire-resistant red bricks. Some tandirs were above ground, while others were partially buried. The tandirs' chimneys were made of iron pipes and placed in three locations. The term "külfə" is understood to mean "blowing ash." Above-ground tandirs were also built using clay mixed with straw and red earth. Since the clay was rolled and stacked, these tandirs were called *badlı tandirs*. The construction of *badlı tandirs* took a long time. Underground brick tandirs were made by lining the walls and base of the tandır pit with bricks, filling the gaps with stones and clay. Depending on the size of the tandirs, 8-12 loaves of bread could be baked in them.

According to informants, *səngək* production was more widespread in Southern Azerbaijan. Among the cities of Northern Azerbaijan, *səngək* production was recorded in Ganja and partially in Nakhchivan. The bread-baking facility found in Ganja was particularly significant, and the bread produced there was both delicious and of high quality. The traditional *sangak* (*səngək*) oven was a round structure with a dome-shaped roof built on one side of the bakery. The round oven had a floor diameter of 3 meters, a base height of 1 meter, and a dome height of 1.5 meters. The *sangak* oven in Ganja, with a rectangular plan measuring 3 meters wide and 5 meters long, was covered with an arched vault. It is believed that this type of rectangular oven emerged later. The distinctive feature of the rectangular Ganja *sangak* oven was its narrow opening and the use of round pebbles on the floor. Both types of *sangak* ovens (round and rectangular) were built on a special base 1 meter high. After the brick and stone walls of the base were completed, the inside was filled with earth. This made the floor of the oven (called *fərş*) 1 meter higher than the bakery floor. After the earth in the base was compacted, a layer of heat-resistant bricks

was laid on top. To heat the oven, a small arched firebox called atashxana was constructed near the opening. Small, washed stones – pebbles – were scattered on the baking area. After the base was completed, depending on the type of oven, a dome or an arched vault was built on top. A special master was required to construct the dome or vault using baked bricks. Unlike other bread-baking methods, tools such as atashkesh, a broom with a wooden handle, a paddle, kulufcun, garmashan, and a hook were used in the bread-baking process in the sangak oven. The bread baked in the sangak oven was of high quality and delicious.

In the Ganja-Basar region, a dish called “ olugezu”(ölügözü)” was also prepared by frying fatir in oil. Some sources mention that the paddle should not be made from any other wood, as only walnut wood could withstand the heat of the oven. After the ready sangek bread, which could be up to 1 meter long, was removed from the oven, the pebbles were flattened with a mulberry wood mallet. The marks left by the pebbles remained on the surface of the baked sangek bread. The pebbles were cleaned of debris and replaced every three months. A similar bread-baking tradition also existed in Nakhchivan. A large flat stone was placed over a small pit, and a fire was lit on top of it. After the firewood burned down, the stone was cleaned of ash, and flattened dough was placed on it. Once one side of the dough was browned, it was turned over to brown the other side. One of these types of bread was called “qaraberi “by the locals.

In the courtyard houses of the city, metal trays were used to cover the openings of tandirs of different sizes. Usually, bread for a week was baked in such tandirs. Stale bread was used in various forms at the table. Yuxa, especially lavaş prepared for long-term storage, was usually sprinkled with water to soften it before being served. When served with liquid dishes, especially bozbash, piti, and soups, it was torn into small pieces by hand, added to the dish, and eaten with a spoon or fingers. Sometimes stale bread was torn into small pieces and used to make "soğancha”, turning it into hot bread to eat. Stale bread was also eaten by mixing it with boiled milk, yogurt, or yogurt mixed with molasses (doshab). In summer, stale bread was often torn into pieces and used to prepare dishes



called doqramac or (köremaz,) making it soft and easy to digest. Based on their shape and thickness, the people of Ganja served various types of bread at the table, including round, oval, rectangular, flat, thick, and thin. Although some types of oily bread were local specialties, they gradually spread to other regions. Ganja's dımdım halva was famous in the region.

The main production centers of kyura (sangak) bread were the cities of Ganja and Ardabil. Usually, sangak bread was sold near pitixana shops, as the city's residents preferred to eat piti with sangak bread. When sangak bread is cut into pieces for piti, it should have a flavor that complements the lamb fat.

Plant-based dishes Among plant-based dishes, pastries have taken a prominent place. Ganja cuisine has a rich variety of pastries and pastries. Due to its typological richness, among the hot dishes placed on the table are pastries - khangal, khashil, guymag, umac, noodle ash, sulhullu, etc. it has taken a special place. Ganja khashili” is cooked in water brewed with thyme and yolk, served with oil and molasses " [19, p. 318].



*1 photo “Quymaq”*

Especially with mulberry molasses. Most pastries cooked from high-grade wheat flour were prepared for the everyday dining table. From legumes, peas, large, lentils, beans, beans, mung beans, etc are on the table. It was used both in pure form and in the composition of dishes cooked from other plants. For example, in Ganja, red beans were used a lot in the cooking of “sheshamodun.” At the same time, a hookah was made from large beans. Although the way the hookah is eaten is like piti, there are different points in

its cooking. It is stewed with veal, beans, onions, potatoes, albukhara are added. Sometimes umac beans were also used to crush them better. Along with the pickled marinade, vinegar and salt were poured over the chopped sabzi (cabbage, coriander, onion) and served on the table. Edible wild plants have also taken a certain place among Botanical food products. The sulphurous dish of the Ganja people is popular in the territory of eastern Georgia. Along with molasses from mulberry, the people of Ganja prepared “doshab” from grapes. The use of doshab when baking sweets was considered inevitable [100, p. 332]. Among the traditional dishes in the diet of the population, rice dishes occupied an important place. Rice was used to cook various types of dishes and confectionery, both in Groats and in flour.



2. *Cooking beans in a pan*

Pilaf was most often cooked from rice. It has been established that there are more than 50 types of rice in Azerbaijan. Among them, such high-quality rice varieties as anbarbu, Akula, rasimi, Sadiq, Champo, ağqılçığ, karakılchığ were more widespread [95, P. 4]. The townspeople used the so-called” chairman " type of rice as roast pilaf, lentil pilaf, Bean pilaf, etc. he was preparing pilaf. By the way, the famous Russian scientist I.N.Berezin called pilaf "a classic dish of Oriental cuisine" [91, 3 h., P. 114]. As a rule, pilaf with "khurush" was cooked from the chairman's rice. Here you can find dill pilaf, Bean pilaf, sabzi pilaf, steak pilaf, Chestnut pilaf, sheshtarangi pilaf, mutonjam pilaf, etc. types of pilaf are now also cooked in the kitchen household. Let's consider that it is very difficult to cook pilaf. This is what the French traveler Gaspar Druville wrote about in 1813:“in this kitchen there is a national dish that forms the basis of the table, and sometimes the entire table. This dish is pilaf, prepared with great craftsmanship, delicacy

and caution, so that, according to their own words, hardly two out of a hundred chefs can prepare it at a high level” [19, p. 318]. One of the most popular pilaf in Ganja is “Khan” pilaf. It is known that pilaf was prepared in the XVIII century at the Khan's court. It is Mubin Jahangirov who restored the traditional way of cooking pilaf in Ganja.



*3. Azerbaijan pilaf*

In addition to these, rice was also used in dishes such as dashdamya, awalikplov, soup, dovga, dolma, meatballs. At the same time, pilaf “Shila“was cooked from Rice, the difference between this pilaf and others is that its consistency is sticky. Shila pilaf is prepared from fatty mutton with peas and dill. It is usually cooked in ceremonies. Another type of dish like shilae was “Boot”. The boot is also cooked from fatty mutton. Meat of medium size is roasted and cooked together with rice in water. It becomes sour since cranberries or cashews are hit. Another type of pilaf, hoppaca, was also cooked in Ganja in its own way. Roasted noodles are strained with rice, brewed in the usual way. Sweet jam or powdered sugar is served next to the table. “Pilaf with beans”, cooked with umac beans on Wednesday, is also eaten by pouring sugar to taste. In addition to rice, cultivated plants, beans, white beans, mung bean, beans, large, peas, lentils, corn occupied an important place in the cooking of granular dishes. When we were in houses in the city, we got acquainted with the technology of cooking Hadith. Usually, Hadith is cooked from 7 types of cereals - wheat, peas, corn, small and large beans. This type of food also has a ceremonial character, it is most often prepared in the month of Muharram, when babies

first teething. “Dental gift” cooked on teething is distributed to neighbors, relatives. One of the characteristic dishes for the townspeople is the “candle” kebab. The technology of its preparation is as follows: boil small meatballs with rice; then make onion in a separate pot and mix it together with these meatballs, add pepper, tomato and greens into the dish.

It is well known that a significant portion of the human body's protein needs is met through leguminous plants. In Ganja cuisine, legumes and podded plants (such as chickpeas and beans) were used in both liquid dishes (soups) and dry dishes. These food items were utilized in both daily meals and ceremonial dishes. The acids found in plant-based dishes not only add flavor but also aid in digestion. The medicinal minerals in onions and garlic help to destroy disease-causing viruses that enter the body. Additionally, certain acidic substances in vegetables help significantly with the digestion of food in the stomach. Nut-bearing fruits like walnuts, hazelnuts, pistachios, almonds, chestnuts, peanuts, etc., contain beneficial oils for the body. Therefore, in addition to being consumed as snacks, these nuts are also ground and added to confectionery products. One of the distinctive features of Ganja noğul (sugar-coated almonds) is the addition of almonds to the mixture.

Speaking of confectioneries, various sweets are prepared from flour, such as fasali, qatlam, balliy, zilviyya, tandir paxlavası, nazi, shakarbura, qoğal, badambura, and others. Ganja's rishta paxlavası stands out due to its uniqueness. Ganja paxlava differs from other regions in the way it is cut, its surface color, and the transparency of the walnuts inside.



4. *Ganja baklava*

One of the most famous confectioners in Ganja was Museyib, a resident of the Toyuqçular (Tuğçular) neighborhood. The color of the paxlava he baked was particularly admired in the region. His descendants continue his craft today, skillfully making paxlava, rishta, and zilviyya. Especially his grandson, Bayramov Zakir Gafar, is one of the most famous rishta bakers.

From ethnographic field materials the Greens used in Ganja cuisine are divided into three parts. Some of them coriander, dill, leek, onion, sorrel, shomu, parsley are put on the table as a cold salad and added to hot dishes. The second group of edible wild greens is oilseed, mountain ash, mountain mint, cinjilim, asparagus, alayaz, parperang - gutab grass, jig-dzhuga, labor umachi, chamomile, parpetoyun, gazayagi, unnuca, yolotu, etc. it is used to cook an independent dish (dish). This group of greens was either pressed and cooked with oil and onions, or gutab (afar) was prepared from them. Third part vegetables (red and white radish, tarragon, green onions, sozu, leek, basil, etc. the) was served next to the dish. In the spring-summer season, mushroom chuckles and eggplant fries were cooked from vegetables and served on the table.



5.” Qöy Qutab”

Kuku, goy Qutab (Kata) are cooked from Greens, various kinds of pumpkin dishes – “hookah Qutab, pumpkin cooling, pumpkin frying, etc. it was being prepared.” Various kinds of spices called “adva” - black pepper, jaundice, saffron, cinnamon, anise, anise, poppy, coriander seeds, cardamom, walnut kernels, cloves, dried mint, etc. are included in the confectionery and confectionery products that occupy a strong place in the banquet tables of Ganja people he was attending. Adva brought taste to the confectionery. In particular, the face of bread baked in a sphere is covered with poppy seeds, sesame seeds,

etc. it was added that the color and taste were pleasant. [33, p. 155]. All this is one of the highest merits of the culinary culture of the Azerbaijani people, as well as its organic connection with the ancient and rich oriental cuisine. It is no coincidence that in the past some of these spices were imported from Eastern countries through the caravan trade. Ethnographer Arif Mustafayev writes that an important aspect of ethnographic importance is that spicy dishes were more organically connected with the culture of the city, especially with the cuisine of its elite part. In addition to cultivated plants, wild plants, fruits and berries occupied an important place in the traditional diet of the townspeople. There are barberry and pear forests in Ganja-Gazakh region.

### ***Products made from grapes***

In the previous chapter, we reported that viticulture has been the most developed Economic Area in Ganja since ancient times. The population uses grapes as widely as in the past, but now in the kitchen instead of an appetizer. One of the products made from grapes is Ganja raisins. Ganja raisins, which occupy an important place in the traditional trade of the townspeople, were sold in Yerevan, Tbilisi and in the markets of other countries. When preparing these raisins, very thin straw is poured into the ground, and grape clusters are laid on the straw and kept under it for 15-20 days. Then the dried grapes are easily separated from the bunch and thus the raisins are prepared. It was possible to transfer the plucked grape clusters to the hacali tree and keep them in the building, which was always in a state of fresh air, until April-May. Under and above the clusters kept at Normal temperature, Sycamore, Oak rubs were poured, which served to preserve dryness in the grapes. The rules of drying fruit under the sun, in the tandoor and in the sphere were widely used by the population. According to this rule, “from apples and pears, from apricots to apricots, from plums to albukhara, from mulberries and figs to prunes (to piskanda), from cranberries to Akha, from peaches to apples, from walnuts (to sausage)” [27, p. 13] in the field of preparation, empirical knowledge and habits of the townspeople were formed. During archaeological excavations in ancient Ganja, a quadrangular prism-shaped slab was discovered at a depth of 130-150 CM. The height of the stone is up to 50-



cm. A round trough with a diameter of 61 cm was drilled approximately in the middle of the top of the stone, with a smooth and wide upper side relative to its seat. There is a gene relative to the trough, and a special jug was placed at the bottom to collect juice. The height of the jug is 59 cm, the diameter of the middle is 45, and the seat is 16 cm. On that Stone, grass and leaves were crushed and juice was extracted [97, p. 40]. During conversations with the local population, it turned out that not only grass and leaves, but also grapes and other fruits were juiced with this stone. It is also known that wine is used in certain celebrations of aristocratic gatherings in the city. It was Nizami Ganjavi, a great thinker who lived in the medieval city of Ganja, who repeatedly talked about wine in his evergreen poems and gave him a high assessment:

Saqi, ver mənə o qırmızı sudan,  
Ki, ondan qocalar gəncləşir hər an,  
Ver ondan parlasın gənclik ulduzu,  
Bu sarı gülləri edim qırmızı .  
Saqi, give me that red water,  
hat from him old men grow younger every moment,  
give him shine star of youth,  
let me make these yellow roses red .

In the city, in ancient and medieval times, not only wine was made from grapes, but also boza (turshashirin), vinegar, goraba, abgora, doshab, richal, etc. drinks were also prepared. To get Boza, they crushed the grapes and extracted the juice. They poured the obtained juice into large tiyans and boiled it. This boiling process, as a rule, was continued until about half of the juice was thick. The juice in Tiyan was poured into large earthenware jugs. The jugs were filled to half or 2/3 so that the technological process taking place in them proceeded normally. After a certain period, the reaction ended, and the pitchers ' mouths were tightly closed. When the boiling process of the yellow-reddish sourdough was not good, it tasted bitter and perishable. Since this type of drink was not prohibited from a religious point of view, it was widely used at weddings and other

celebrations. Academician T. Bunyadov writes that " perhaps sourashir, which began to be made from the same period as wine, became more widespread in the Middle Ages in connection with a religious meeting. Wines made in the XIII-XIV centuries and the quality of the sourdough itself were famous" [130, P. 38]. The famous Venetian traveler Marco Polo, who lived in the middle of the XIII century, wrote that" when the grape juice is boiled on the stove, evaporation goes and a wine with a sweet taste is made " [119, P. 51]. Vinegar, which is widely used in folk medicine and household, is now prepared by the local population according to the same rules. Crushed with a bunch of ripe grapes, they are pressed into large cubes and stored in a cool place for about a month or two. The mouth of the jug is tightly closed with a cloth and a stone is placed on it. In order for the juice to ferment, you can put bread, a piece of iron, coal, etc. into the jug. it is thrown away, which prevents the liquid from turning into wine. The juice inside the jug is mixed with the tree in a timely manner. When the reaction in the jug stops, the vinegar is filtered. After the vinegar is filtered, it remains under the day for a couple of days. The mouth of a container with vinegar is usually plastered with dough so that no air can pass through. Vinegar, which has a sour taste, is mainly poured into pastries. Residents of ganja city say that Gora juice obtained by crushing unripe grape berries is used as a spice in dishes with sour taste and today it has not lost its importance. This grape juice, which in literary language is called abgora, the townspeople usually process more in pastries and fatty dishes.

And to get doshab, they crush ripe grapes and extract their juice, adding a small amount of mulberry tree ash or yellow earth with a special composition to the obtained juice. The substances involved change the composition of the juice and reduce its acidity. The juice obtained is filtered. When the juicy liquid is boiled to about half and mixed, it turns into doshab. The obtained solid doshab is Brown in color and has a sweet taste. The jannjans thicken the grape doshab and sometimes add water to it and drink it in the winter months [121, P. 81-84]. Archaeologist F.Osmanov writes about gardening in Gabala IX-XIV century AD "".. dope and basin-shaped clay pots were found from farm wells with grape seeds. The inside of the dishes is dark red. The volume of these containers is small"



[63, P. 99]. The archaeologist notes that these containers do not contain wine, but doshab. In the course of ethnographic observations, it was found that in such containers, called "Eighty" and made of clay, they still store wine. The drink stored in such containers retains both its darkness and coolness. According to informants, drinks stored in the Eighties have a special spicy (reminiscent of sumakh) taste. Thus, all the buildings show once again that the herbal cuisine culture of the Ganja people was distinguished by the highest qualities and benefited from the organic connection with the ancient and rich Oriental cuisine.

### *Dishes made from livestock products*

#### *Dairy products*

The rich fauna of the region has conditioned the preference for meat and dairy products in the diet of the population. Cattle ranching, game animals, game birds, inexhaustible fish riches of the sea, rivers and lakes have created abundant food reserves to meet the needs of the population in meat dishes since ancient times. Milk and bleach products, which occupy the main place on the Daily Meal table, were processed both as a kind of leavening in free form and put on the table next to other dishes. In addition, it has become a necessary ingredient in several dairy dishes. As a natural food product, pet milk has differed from each other in quantity and quality. A few typological types of hot dishes cooked from milk are milk ash, milk umac, milk noodles, rice porridge, Groats porridge, condemned (horra), etc. and now it is being prepared by the townspeople. In the western region of Azerbaijan, it became fashionable to prepare yogurt from sifting, as well as dry and store it in this way for a long time, sometimes 1-2 years. One of the most efficient methods of long - term storage of dairy products, dry - "knead", is still found in the height of Dada Gorgud. In the western region of Azerbaijan, especially among the people of Shikhli, yogurt sifting is now also called "yoğud" [58, p. 177]. Without straining, they made dry and kept it for a long time, suitable for cooking khangel. For this purpose, it was crushed by hand rubbing it in water and added to khangel, which was applied to the tray after turning it into porridge. In the western region of Azerbaijan, dry khangel was one of the most popular pastries [92, P. 14]. To extract oil from yogurt, a river (Henry) was used.

The pottery River is found in the eastern regions of Azerbaijan – Shirvan, Sheki, Guba and Lankaran, and the tree River in the western regions – Ganja, Gazakh, Gadabay, Kalbajar, etc. it was common in places. Labor songs sung while churning in the region were also characteristic in terms of their characteristic feature. Many of these songs glorified the nature of the region:

Çalxalan ki, yağ olsun,  
Çalxalayan sağ olsun,  
Kür suyu qədər ayran  
Kəpəz boyda yağ olsun.

Shake so that there is oil,  
Let the shaker be right,  
Buttermilk until Kura water  
Let the butter be the size of the bran.

In Ganja, sour cream is called "Chiya", and yogurt cream is called the face of yogurt whipped from fatty milk. Yogurt cream was harvested in the region of the Lesser Caucasus Mountains, and most often in Ganja. The people of Ganja did not collect milk. The cream of yogurt or yogurt, whipped from the skimmed milk, was collected and poured into the river. The mouth of the river was closed with a raft, and two women were shaking with a swing. The mouth of the hole was often opened for the exit of gases formed in the river. In the kharkhar village of Gadabay, they put an ax and a gichitikan under it to prevent an eye on the river, so that the ax would cut the evil eye, and the gichitikan was for diving. In addition to the famous Ganja cheese (motal) in the XIX-XX centuries, the city also produced varieties of cheese based on Swiss and Dutch samples [65, P. 55, 62].



6. "Dovga"

### ***Meat products***

From time to time, preference was given to mutton (davar) and male meat in Ganja cuisine. Although from a physiological point of view, beef, especially bovine meat, has high benefits for the body in terms of efficiency, it is inferior to mutton. In this regard, since buffalo meat is difficult to digest, it was very rarely cut and eaten. In terms of easy digestibility and usefulness for the body, it has recently been noticed that preference is given to goat meat, especially dill. According to the method of cooking, meat dishes were cooked and prepared in three rules: whole carcass, chopping (stitching) and minced meat. The whole carcass was baked in the oven with spinning. Now the most widespread method in the city is chopping (stitching) meat. The preference for mutton throughout history in the food supply of the townspeople is also evidenced by ethnographic steppe observations. The abundance of several useful substances in mutton compared to the meat of other animals creates the basis for its easier digestion. The older generation says that eating mutton is a harbinger of healthy and longevity. One of the unique local dishes of the Ganja people is "Shah meatballs". The technology of preparation of this dish is as follows: large meatballs with albukhara acid in them are boiled in water, and then in a separate pot they cook it in combination with peppers, tomatoes, onions. The peas of the dish are pre-soaked and added to the dish. Then they pour dried mint and coriander over it. The uniqueness of this dish is that they do not add tails to the meatballs. After boiling for twenty minutes on low heat, the dish is ready. During the surveys, it was revealed that camel meat was also

used in the food of the Ganja people. As we know, camel meat has traditionally been a special place in the food of the population of Absheron. Camel meat was considered the most delicious dish of the former Elat cuisine in the Karabakh region. Gutab of camel meat and kebab of camel meat became the crown of traditional meat dishes, becoming a specific type of food. As a sign of respect and respect for the most dear guest, cutting a camel was considered a head height. "Camel statue, horse Murad, Buffalo coral, sheep sacrifice, goat devil" - the proverb again reflects the attitude towards the camel, great reverence and folk love for it. By the way, the term "statue" was used among the people in the sense of a protective prayer from prying eyes and mistakes. It is for this reason that in the past, camel hair was often burned instead of prayer, that is, it was burned together with extend and its ashes were placed under the head [60, p. 75]. Camel meat was also rich in chemical composition from beef. Another positive aspect of camel meat was that even when the camel was old, its meat became tender. Whole meat dishes were prepared from camel meat. However, gutab, meatballs and Lula kebabs of camel were valued higher in the life of our people [84, P. 39]. Camel meat is considered equal in quality to mutton, and higher than it in a few characteristics [4, p. 278].

When the meat of the animal was chopped, seven of its pieces, including the gnawing at the end of the thoracic vertebra, the gnawing at the end of the forearms, the vertebra called "Dog will not eat" in the cut off part of the neck, both atria of the heart and spleen, were cut off and thrown away. However, patients suffering from anemia and weakened health were served as a dietary dish, frying the spleen in oil or cooking it on embers [58, p. 179]. During the conversation with those who worked as chefs for many years, it became clear that the following meat dishes would be prepared from the relevant parts of mutton in the kitchen of the townspeople: kebab, mainly steak kebab from ribs, liver, white and liver, heart, testicle (white meat) and belly, barrel (tattoo) kebab, minced meat and tail on the grill on embers, The roast, typical for the region, was prepared from the tender meat of the thighs and ribs in a pan, the roast – from the fatty pieces of Soul meat in a pan, and sometimes on the fire. It was cooked in dopu from pieces of breast and

ribs of piti – carcass, as well as Macha and arm meat, which were traditional dishes. The people of Ganja hit piti with potatoes and even eggs. Even though now it seems strange to us, this is more correct from the point of view of food science. It is fashionable to serve greens, crushed onions, sumakh and pepper next to piti, as well as city rules. The gardeners' neighborhood of Ganja is still famous for its pitis today [19, p. 318].



7.Piti

Meatballs – bozbash-a specific type of dish called “meatballs”, from the soft, especially the upper parts of the thigh of the soul meat, were fried in a pan, and from the soft, fatty pieces of the thigh meat.” Crumbly " meatballs were usually cooked for guests, on special occasions. To cook meatballs, mutton is beaten on a stump or smoked in a meat grinder, a small amount of onion, egg, salt, pepper is applied, small meatballs are prepared, boiled in water and fried in oil. Cover with pre-prepared onion and add lemon or lumu salt. It becomes soft and Meek. The special feature of ganja is that its onion is prepared like the onion of pilaf khurush. It should be noted that in Ganja it was traditionally beaten with minced meat on a mulberry tree stump and turned into minced meat. Because when the meat was beaten, small parts of the mulberry tree gave the meat a special taste.

The soup was cooked mainly from brisket and Macha meat, gutab – fat, soft part of the thigh, or belly, camel meat, khangal, pilaf garasi (khurush, ashgara) – small pieces of ribs and soul meat, khandashi – soft parts of the thigh, dushbar – arm meat and tender parts of the carcass, dolma – soft and fatty parts of the carcass, minced meat was wrapped in leaves or cabbage, or stuffed It is a special feature of Ganja that is used in the

composition of cabbage filling with Marz, narsharab and vinegar-sugar, dam-dam juice (sour-sweet grape juice). During the study, it was found that in Ganja there was a dish called “Bagir - Bey”, which was served with kelapir cooked from lamb or mutton instead of lamb, as well as pilaf with dill and legumes. The liver of the lamb was cut into small pieces, cooked together with the tail in water or embers, weighed in a meat grinder, or beaten on a stump. Then the brain of the sheep (after the head of the sheep is fully cooked) was added, which is now not used in the kitchen. Spread on shallow plates, cut in the form of baklava. Bagirbey is considered a traditional dish of Ganja. [74, P. 409].

One of the types of food rich in greens is Ganja dovga. In Ganja, dovga is called "Tattoo". Depending on taste, rice, sour cream, cream and fresh milk were added to the dovga, which was cooked by adding chopped greens to the fat buffalo yogurt. It is characteristic that in Nakhichevan dovga was cooked by adding greens to the stuffing of turkey meat, and in Guba-by adding yogurt and ayrana cabbage. The form “dugba” is found in the “Munisname” of Abu Bakr Ganjavi, author of XII century named after dovga [5, p. 179]. It is attributed to the type of food of plant origin. Specific for the region are sheep's offal kebab, bozartma, kalafur, etc. it was cooked. In the region, they cooked false dolma without meat, adding mainly rice and Greens, tails. Such Dolma was prepared for people with a sick stomach [92, P. 15].

In contrast to the rural population, meat dishes were more abundant on the daily dining table of the townspeople. One of the main reasons for this was the existence of slaughterhouses and slaughterhouses in the cities. Residents of the city had the opportunity to buy meat every day or every other day in small quantities, which would be enough for one meal of the family. Storage of beef by "dolma" (stuffing) method is more widespread in the western and north-western regions of Azerbaijan. Here, the supply of meat by the methods of jerking, dolma (intestinal Dolma) and scratching was distinguished by its uniqueness [84, P. 41].



8. leaf stuffing

The soft parts of the carcass were chopped “minced meat” on the stump with minced meat, stuffed into the cleaned animal intestines, and “dolma” was prepared from it. "Roasting" has also been a profitable way of storing meat for a long time. The meat of a sheep was roasted and stored in jugs under the ground or snow. By the same method, it was possible to store oil-onions. Meat supply by roasting method was more widespread in Ganja-Gazakh and Nakhchivan regions. The advantage of this method was that since the fat animal meat was fully roasted and cooked in its own fat, it did not change the whole. On the other hand, in addition to serving the roast, which remains well in its own oil, directly as a side dish, they could also use it in the preparation of other meat dishes. It is characteristic that in the city where the roasting method is widespread, the “jerk” method, especially the “stuffing” method, was not used [58, p. 180].



9 eggplant stuffing(dolma)



It should be noted that the main diet of the population in Ganjabasar was wheat bread, rice, lamb meat, dairy products and local oils. Bozartma, one of the favorite dishes, was fried with onion, salt, pepper added to finely chopped lamb meat, and cooked with hot water and tail fat added. This dish was eaten with onions. Also, the simple food” lame – Capricorn ” was widely spread during the period mentioned in Ganjabasar. This dish was prepared by pouring cow or Buffalo oil into acidic milk (yogurt),and eaten by dipping bread with garlic - yogurt. The meat dishes prepared in ganja cuisine were juicy and dry and had a double character. Various types of soups-piti, bozbash, meatballs, Khash, Pate-Pacha, kalapyr, lotdama, bozlama, dushbara, etc. it was included.



*10” dushbara”*

These dishes were eaten with deep plates or bowls, served individually, mainly with a spoon. As a rule, durum dishes were scooped directly from the pot into plates with a ladle. The rule of serving a liquid dish with little water on the table in a common dish was fashionable in the city cuisine. The tradition of serving the “first” (duru) and second (dry) dishes for the table at the same time was characteristic. Depending on the social status of the population, in addition to bread and seasonal salads, there was a case of eating either duru or dry food on daily meals. While conducting the research, it was found that the ratio of one or another part of food products in the food ration was not only due to natural conditions and economic occupation, but also largely related to the social and property



status of the population. Traditional dishes were distinguished by the variety of food composition, high calorie content, local and unique taste. The nature of the Lesser Caucasus cultivated all kinds of foods with high nutritional qualities necessary for the normal life of the ganja people. But not all social groups of the population, depending on their status, could equally feed on these full, traditional dishes every day. Fasfut dishes are currently of great importance in the life of young people. Although it is not possible for everyone to put fruits and vegetables on the dinner table, it is currently expanding. It is bread - wheat bread that is considered the main type of food, which occupies the main place on the table of the population, and as everywhere else. The presence of cheese or Shor next to bread on the daily morning meal table depends on desire and desire. For the sake of vows, various dishes are cooked, sacrifices are made, animals, halva-bread, sugar-tea, money vows are also given to the Pir, where they believe in their power, especially to the Ganja Imamzade. A rich variety of delicious dishes, characteristic of high food culture, belong to the table of the elite zumras of the population, and are also widely used in ceremonies.

### ***Seasonal, ceremonial and festive meals***

National holidays play a key role in shaping and strengthening the cultural identity of the people, serve as an important tool for patriotic education and respect for their historical heritage. These holidays not only allow generations to connect with the past, but also contribute to the formation of common values that shape the collective consciousness and thinking of society. Their value and role in the social life of the people are multidimensional and extensive. National holidays are a vivid reflection of the history and traditions of the people. They allow not only to remember significant historical events, but also to pass on national art, music, literature and culinary knowledge from generation to generation. Thus, holidays contribute to the preservation of the uniqueness and diversity of cultural heritage. Through general celebrations and ceremonies associated with national holidays, people know that they belong to a certain cultural group. This strengthens the feeling of unity and solidarity among citizens, contributes to the formation of a sustainable

national identity. National holidays also provide an opportunity to demonstrate national dignity and mutual respect between different cultures and peoples. The celebration of national holidays helps to instill patriotism and pride in their country and achievements. This is especially important for younger generations, as holidays help them better understand history and society's values. During such events, young people learn to respect their roots and try to contribute to the development of their country. National holidays bring together people of different ages, social status and professions, contribute to the strengthening of social ties and unity. Common traditions and festive rituals help to overcome social barriers and strengthen social harmony and mutual understanding. National holidays also play an important role in the development of Tourism and the local economy. They attract tourists who want to get acquainted with the culture and traditions of the country, which contributes to the growth of the income of the country's economy. Azerbaijani folk holidays play an important role in the life of the local population, reflecting long history and cultural traditions. These holidays, whose roots go back to the distant past, have become an integral part of national identity and continue to unite people, preserving the ancestral heritage. Ancient, eternal inhabitants of the land of Azerbaijan - our great ancestors considered the alternation of day and night, Sun and Moon, thunder, lightning, rain, snow, fog all at once, sometimes hot, sometimes cold, frosty and other changes and occurrences in nature in the period of primary primitive thinking as a miracle. They have taken various measures to oppose these events, which they consider to be miracles, to adapt them to their own desires, and even to subordinate them. In accordance with the harmony of the work done during these events, the sounds - songs gradually began to stabilize, become a rite, a ceremony, and finally a holiday. For this reason, rituals, ceremonies and holidays, which arose directly in connection with work, Labor, the economic life of the people in general and are part of the spiritual culture, and at the same time have been polished since the ancient times of history, should be considered not as ordinary everyday acts, but rather as facts of a certain socio-cultural content, expressing The holiday and the ceremonies, rituals of this holiday, as well as the songs sung here,

entertainment of various contents, performances reflect the social status of the people, traditions, types of occupation and their attitude to them. In other words, "the festive ceremonies of each nation, built into a certain system, are a monument of genuine folk creativity, a whole work of art, differing in uniqueness, uniqueness and national color." In the multi-faceted ceremonies of this monument, the way of life, life, dreams and thoughts of the people, their faith, in a word, their view of the world are reflected. At one time, the former holidays of the population were divided into three groups, which were mainly religious, seasonal and harvest holidays. Although religious holidays have lost their significance after the era of the Soviets, during the years of independence, sacrifice, fasting, the day of the birth of the Prophet Muhammad – Mawlid-are solemnly celebrated. The named holidays, which lived in the minds of the older generation in Soviet times, today play a special role in the life of young people, being of great social importance. The Azerbaijani people managed to preserve their national traditions and holidays during all the hard trials of the past centuries. Every Muslim celebrated the holidays of sacrifice and fasting, the arrival of which he met with great joy, in his home, in his family, albeit secretly, with a sense of inner peace, which was born from the proper fulfillment of his sacred duty.

One of the holidays that has become an integral part of our socio-spiritual life is Eid al-Adha. This holiday, during which the sacrificial animal is slaughtered, is called in Arabic "Eyd el-Azha" or "Eyd al-Kabir". In the Qur'an, the word "eyd "was used only once and has the meaning of" repeated Joy", " Holiday". This meaning is also attributed to the day of Eid al-Adha, which is "blessed" "joy to the hearts of believers." The ancient Turks made sacrifices to protect places from malicious spirits, to gain intimacy with divine beings. The biggest victim was the horse. The custom of sacrificing a horse is widespread in several nations around the world. Male animals were considered superior to other animals as sacrifices, while female animals were not sacrificed. In the epic "Kitabi-Dada Gorgud " the sacrifice of a stallion from a horse, a Ram from a sheep, a camel, a bull is shown. In Islam, Eid al-Adha is associated with the name of the Prophet Ibrahim. It is

known from the Koran that he wants to sacrifice his son Ishmael to prove his loyalty to God; currently, God sends two rams through Gabriel, ordering Abraham to cut them off instead of his son. That is why this sacrifice is also called "Ismail sacrifice", "Ismail holiday". The progressive service of the Islamic religion to this historical rite is that it has elevated it to the rank of a nationwide Muslim holiday. However, the main resource when making sacrifices is not to shed blood or eat meat. The main goal is that, thanks to the Hajj worship during the sacrifice, the Muslim will overcome Satan and his own self, killing them and getting rid of the torment of hell. The slaughter of the sacrifice means the observance of the worship of salvation to Allah, which remained from the Prophet Ibrahim. This holy holiday is also celebrated in Ganja as a national holiday. On the day of Eid al-Adha, every Muslim who has the opportunity should make a sacrifice. According to tradition, the sacrifice can consist of sheep, goats, calves and camels. If it is a camel, it should be five - year, if it is a calf, it should be two-year, and if it is a sheep, it should be one-year or closer to this age. Seven families can unite and sacrifice a camel or calf. Most sacrificial sheep are slaughtered in ganja. From ethnographic materials it is clear that the animal to be sacrificed is distinguished from others by its external signs, a holiday mood is created, it is hung from its throat as an amulet, decorative element with a tassel of colored thread or thread, it keeps a hook of wool in the middle of the back of a ram or sheep during shearing (it is interesting that no one, even thieves, would touch such an animal, would not steal it. According to the belief, otherwise they will suffer the wrath of God. According to custom, in the name of the betrothed girls, a sacrificial sheep goes from the boy's house with henna (Hana) placed on the forehead and legs, a red cloth tied around the neck, a bell Hung, and a share of joy is sent away. On this holiday, as on other holidays, gifts and decorated concha's are sent from the boy's house to the girl's House. Huseyngulu Sarabski also emphasizes: "a week or two before the month of sacrifice, they would buy sheep and release them into the yard. On the day of the holiday, they would take the fattened sheep out into the yard, put antimony in their eyes, water them and give them a piece of sugar in their mouths. After reading the sacrificial prayer, they would slaughter

the sheep." According to sacrificial customs, the animal to be slaughtered must be healthy, cheerful and have limbs in the oven. An animal that is blind, crippled, sick, has a fault on it (castrated, with a broken horn, a cut tail, not a female, but a thin one) cannot be sacrificed. Since the meat of the Black Sheep is more appreciated among the People, special attention is also often paid to the fact that the male to be slaughtered for sacrifice is black and weighed (white spots on the legs and head). During the slaughter of the victim, certain rules are followed. When slaughtering an animal, blood should not remain on its body, it should drain and be cleaned. A container is held under the Spilled Blood, which is then buried in the ground, or the place where the blood was drained is washed and cleaned.

Funeral and mourning ceremonies and traditions have their historical roots and are widely mentioned in Azerbaijani oral folk literature, especially in epics. In Azerbaijani epics, the idea is insinuated that one day, created by the Supreme God, died and folded into the ground. The best example of this philosophical thought is expressed in "Kitabi-Dada Gorgud:

“Those whose blood I call gentlemen husbands.

Who says the world is mine?

It took time, the Earth hid, to whom did the mortal world remain?”

Coming, gone

World...the last tip is the mortal world...”

One of the factors proving the fact that Ganja is a city of economic origin is the neighborhood of gardeners here. In the city, in particular, gardeners and other holidays held in the “neighborhoods ” were widespread among the classes, mainly engaged in gardening, horticulture and cattle breeding. Nevertheless, all the people of the city took part in the celebration of these holidays. The ceremonies performed on the holidays relate to the distant past and prove the connection of people with land and cattle” [64, p 8]. On the other hand, among the urban-type settlements in the Kurakbasar area, the Urbanburnu and Chobanabdalli settlements in the Samukh region and the I Kurekchay (Hazahmadli)

Castle in the Goranboy region occupy a special place. The difference is that the Shaharburnu are monuments of antiquity and the early Middle Ages, and the Kurekchay fortress and Chobanabdalli settlement are monuments of the early Middle Ages. Buildings of economic importance, water supply facilities, construction of new types of kurabands are found in the area [22, p.13]. It is also clear from this that the role of the rural environment in the formation and formation of the city is undeniable. In this regard, it is now possible to see a rich assortment of agricultural products in seasonal, ceremonial and festive dishes. From the information provided by the informants, it became clear that the dishes of the wedding and small wedding (circumcision) ceremonies, which were performed with greater festivities and enthusiasm, were distinguished by their variety. Obviously, wedding customs, which have an ancient history, played an important role in the family life of our people. Since the future new family was founded during the wedding and new followers of the generation were born in such families, this ceremony was greatly appreciated, and the wedding was held solemnly. The matchmaking, which was considered the first stage of the wedding, was mainly celebrated with sweets. As soon as the girl's "yes" is received, it turns out sweets: nogul, nabat, cookie, skullcap sugar, sweet bread, fasali, milk pilaf, fruits, etc. [78, P. 191].

Boy messengers drank sweet tea and blessed. In the messenger, tea of two colors was given. So, sweet tea was poured to the brim of the glass, and then slightly colored tea was added on a spoon from above. The meaning of this river is a symbol of kinship, mixing of two generations [37, p. 182]. Along with all this, high - quality meat-and-oil dishes and pilaf were served on the table during the wedding or engagement ceremonies. And wedding celebrations are usually served with various meat dishes (kebabs, dolma, meatballs-bozbash, bozartma, cooling, stewing, etc.) and was sent off with pilaf. At such celebrations, men were engaged in cooking dishes (except pilaf) and serving them to the table. Kebab, which was a ceremonial dish, was prepared from the meat of the lamb's ribs, breast and neck. It is no coincidence that A. Dumas "considered kebab to be the most delicious dish, and he was anointed to include it among the famous dishes of France" [2,

p. 94]. Usually ceremonial dishes were cooked by chefs close to the family. The cook chops the meat, makes sure that individual dishes (kebabs, dolma, bozartma, additive, wedding yogurt, etc.) are served.) he would choose the meat for cooking and prepare the dish.



11. Kabab

It was a tradition for the girl to carry thin chonchas when the bride moved from her father's House. A unique feature of ganja naziyi is the presence of gulab, saffron, coriander seeds and cooking with butter. 2-4 days after the wedding, people who came from the girl's House would gather at the “bride's vision”, bringing with them pilaf, various fatty buns, fruits, firni, sweets. At this ceremony, it was imperative to bring firni, decorated with cinnamon on top. Traditionally, the firni is decorated as a cut of baklava - in the form of a rhombus. One of the dishes that historically occupied a special place in Ganja cuisine was rakhtar-beyish (rakhtarbehisht). What distinguishes it from firni is that when preparing firni, crushed rice flour is poured into milk, rice is poured into the water in rakhtar-beyish, slightly coarsely ground, spices are added (Gulab, salt, sarikök, saffron, finely chopped walnut kernels, sugar powder, oil to taste) and decorated with large walnut kernels. Saffron makes the dish more aromatic, so its use is considered preferable. It was usually used in summer because it tastes better when cool.

At small wedding parties, which were held more solemnly in the western regions of Azerbaijan, a special pilaf called “Kir and Ashi” was cooked. Arsala or Gari (a large, bony piece of meat cooked from the thigh of a sheep) was placed on the head of the pilaf brought to kirva's table [77, P. 67-68]. From the data of the older generation, it is clear that

in the past, family and household celebrations were also celebrated by our people (the birth of a child, teething, a party, etc.) with delicious and delicious food. Although the parties with the birth of the first child (especially a boy) in the family were accompanied by meat dishes, they cooked guymaq for Zahi women [5, p. 194]. Novruz holiday is full of various customs and traditions reflecting the cultural wealth and historical heritage of Azerbaijan. On these days, bonfires are traditionally lit, which symbolize purification and renewal, and shakarbura, badambura, baklava and Gogal are shared with various sweets. In addition, chonchas are decorated, malt is germinated (wheat sprouts symbolizing the arrival of spring and fertility), as well as boiled eggs are colored. On March 21, 2010, when the UN General Assembly declared this date the International Day of Novruz, Novruz was recognized internationally, emphasizing its importance as a symbol of cultural diversity and friendship between peoples. Moreover, in 2009, UNESCO included Novruz in the Representative List of the Intangible Cultural Heritage of humanity, thereby recognizing its unique value and importance for cultural development at the international level.



12. *Novruz holiday*

As in all regions of Azerbaijan in Ganja, Novruz holiday was held with special occasion. On the day of the holiday, the people gathered in large squares and market squares and held various kinds of ceremonies prepared in advance, poets and ashugs told their poems dedicated to Novruz holiday, musicians played cute folk tunes that delighted



the hearts, and young people would swim like birds in national folk costumes to the sounds of these tunes. Swings were hung from Khan plane trees and majestic oaks, children and young people would swing so that they would not stay in Chilla. "Violets, damə düləşə", "Chilingaç", "Ashig-Ashiq", "Besh dash", "Mara-Mara", "Anzali", "Qayışdıydu", "Topaldıkach", "Papagaldıkach", "Baharband" and others. It was from the favorite games of children. Referring to historical and literary sources, we can say that in the Novruz holiday, zorkhanas would look more pompous in games and entertainment; they were decorated with malt, festive khonchas, and all sides were illuminated with torches. In zorkhanas, athletes walked around the square under the ringing of the Black Trumpet, which instilled strength, strength, wariness, invincibility, and the loud sound of drums, and called the young people to wrestling (girding). The valiant people of El-oba also showed their courage, the wrestlers held the girdle, tried their strength, and the stonemasons demonstrated their skill. Those who broke up would jump into the quarry, gallop horses, arrange horses, shoot arrows and compete. Within ten-twelve days, starting from the day of Novruz holiday, friends, acquaintances and relatives go to each other's houses to celebrate, congratulate each other, and send gifts prepared for Novruz holiday to each other's homes.



13 "Səməni." Nowruz table

Those who come give their eyes on this cherished holiday, congratulate each other and turn to the applause of the hands: - Happy Holidays, how many such holidays can you reach! May your life-day be spring fragrant! May good and bright mornings be opened for you! During the Novruz holiday, care and attention are paid to the poor, orphans and the sick, for this purpose the "Novruz khoncha" is prepared and shared among these people. This Novruz gift-to cheer up the disadvantaged with a share of joy, to captivate their fragile hearts, to win blessings-has become a tradition and a moral norm for our people. The name of this deed is called reward. Those who were previously resentful will send one another a share of celebration and make peace, and throw out resentment from their hearts, and the grievances will be put to an end. In a word, it is considered wrong to enter this year with resentment. If the resentments are not reconciled in Novruz, then, according to popular belief, this resentment will last seven years. Each of the sweets arranged in khonchas on Novruz holiday has a meaning. Shakarbura is a crescent-shaped cookie filled with finely chopped nuts, a mixture of sugar and cardamom. The form of sweetness symbolizes the moon, reflecting the beginning of the new lunar year and life cycle. Baklava, soaked in honey or syrup, whose layers symbolize the layers of the Earth, and nuts and sweet filler are the abundance and richness of nature that comes with spring. Badambura is a round cookie filled with ground almonds, sugar and vanilla. The rounded shape of the badambura symbolizes the sun and warmth necessary to awaken nature.



14.«şəkərbura»/shakarbura



15. "Badambura"

The main dish on the festive table is festive pilaf, which is a symbol of hospitality and generosity. Traditional festive tables require the presence of products starting with the letter " S " and create a magical connection with the universe and nature: sumac milk, vinegar, malt, sabzi and others, malt occupies a central place in the Novruz holiday and is a symbol of revival, fertility and prosperity. This element is accompanied by a traditional song that emphasizes hope for a prosperous year. The festive atmosphere is complemented by a mirror symbolizing purity and truth, candles reflecting fire as a source of life and heat, and painted eggs, symbols of fertility and new life. Thus, Novruz holiday was celebrated more widely and solemnly among the holidays, which were traditionally seasonal. Spending the new year in joy and joy always caused a general enthusiasm. Therefore, serious preparations were made for it long before Novruz. Using the hot passage of air, the noodles were cut and dried, fat, eggs, fruits, sweets were supplied, and malt was put. A few Tuesdays before Novruz day were also celebrated with a special festive table. Novruz holiday not only marked the beginning of spring and a new economic year, but also became a holiday of universal, National, national joy and celebration.

## Drinks

As in all regions of Azerbaijan, various drinks have been used in the dining tables of Ganja since ancient times. These drinks were used to quench thirst, increase the digestion process and whet the appetite. Delicious, fragrant and delicious drinks, which are considered decoration of the table, are used according to their purpose to traditional hot and cold drinks (water, tea, milk, etc.), soft drinks (buttermilk, jump-Auger, curry, etc.) appetizer, healing-dietary drinks (abgora, vinegar, narsharab, etc.) it was divided into syrup-juice drinks made from flowers, leaves and fruits of various plants. In addition, in the pre-soaking period, alcoholic beverages (wine, mey) were also brought to the dining tables of the population. In epic "Kitabi-Dada Gorgud", "Koroglu", "Nizami" Khamsa", works of medieval authors, information about the use of wine by the population (especially on the tables of aristocratic nobles) can be found. Later, wine was forbidden in the Muslim world, so its use was due. The oldest, permanent, traditional type of drink used by the townspeople has become water. Depending on the natural and geographical conditions, the population used Spring, River, Kahriz and well waters. The demand for water, the fact that water has been considered a factor of life and sacred since ancient times, conditioned the location of settlements near water sources. Spring, Kahriz and well waters were naturally filtered and used by river water. The water Stone is made of ceremonial and Sandy stones by cutting them in a conical shape, and depending on its size, it occupied up to 15-20, or even 30 liters of water. Water from the river and spring can be found in pottery and copper vessels (güüm, sahang, jug, Kuza, etc.), they brought it to the table clean and fresh. The simplest type of cold drink in the city is spring and mineral waters. Water plays a special role in regulating the physiological function of the body. The necessary role of water in a person's life sanctified him, water was worshiped, sworn, beliefs about it arose. When laying the foundation, our ancestors chose areas near the water and looked at it as a symbol of purity. The people of Ganja benefit from alcoholic drinks only on the days of weddings, guests, family holidays. When preparing Mulberry vodka, the product supplied for molasses is often used. The Mulberry gets molasses from

its juice, and the rest of the cecum is collected in a large container, closed its mouth and fermented. They apply Mulberry vodka by boiling the fermented mass in a special way [39, P. 37]. From the ethnographic materials in the epics, it is also clear that “the dishes were distinguished by daily and ceremonial dishes, as well as constant and seasonal; ...alcoholic beverages such as wine were also used, and even the prohibitions imposed by the Sharia did not prevent this type of drink from being fashionable among the aristocratic strata of the population” [72, P. 71]. One of the common types of drink among the townspeople was tea.



*16. Tea*

Tea can be used both with black tea obtained from the leaves of the tea plant, and with various plants and herbs (thyme, gantepar, yellowflower, meadow, rose hips, raspberry root, quince chilli, oath root, cumin, etc.) was being prepared. Tea was a favorite drink of the entire population class. Many useful aspects of tea have led to the emergence of such a saying among the population. “One glass is the rule, the second is a benefit to the soul, three is bad, four is enough, it turned out to be five, hit Fifteen! What is the river, what is the number”. Tea, as a rule, was drunk with sugar, various sweets, jams and lemon. Tea is sometimes made from honey, molasses (doshab), dried fruit, chayote, yellow-flower, cloves, thyme, linden, rose hips, etc. they drink with. Making jam, gulab and gulgand from rose petals is widespread among Ganja people. Tea was usually prepared in a teapot and samovar, and pears were served on the table in those who wished.

In the urban environment, where the population was populous, there were special teahouses, where men were engaged in tea sets. Soft drinks (buttermilk, jump, curry, etc.) are used as food for the local population. the) occupied its own niche. As the name implies, soft drinks were more preferred during the warm seasons of the year. Since it was not possible to store buttermilk for a long time, they drank it fresh. They made the jump (which he rubbed) from fresh yogurt and yogurt strainer by adding water. Sometimes they add fragrant Greens to the inside of the jump, store them in earthenware jugs, and use them during household work. Appetizers and diet-healing drinks were served both as an addition to fatty and meat dishes, and were used as a drink. Appetizers such as abgora, narsharab, vinegar were often found on the tables. Great practical skills were gained in the field of making flower vodka ,(Gulab vodka) from the Middle Ages in Azerbaijan for the purpose of appetizer and diet-treatment. These drinks (vodkas) were also used to treat various diseases by participating in water. Rose vodkas, as a rule, had a non-alcoholic composition. At the turn of the XIX-XX centuries, syrups, water, juices made from fruits and flowers of various plants made up a large part of their drinks. These drinks were rich in sugar, protein substances, vitamins and other substances useful for the human body. They were free of alcohol, distinguished by refreshing, refreshing, pleasure and appetizing properties, and helped the metabolism in the body, just as they were good for digesting food eaten. Such drinks are made from gulkend, gulab, quince juice, apple juice, pear juice, pomegranate juice, various syrups (basil syrup, mint syrup, honey syrup, lemon syrup, etc.) consisted of. Usually, they prepared such syrups with the addition of various spices, slightly fragrant and delicious. At the same time, syrups made from basil seeds, mint, pomegranate, saffron, sumac, cumin and lemon are invaluable blessings of Ganja table. [33, p. 156]

## **Hospitality**

The custom of hospitality is one of the most noble values of human culture. The activity, culture, national character and self-consciousness of the people at the same time reflect other national values. Historically, we have kept our way of life alive in hospitality and tried to continue it. At the heart of hospitality are such high human qualities as friendship, sincerity, compassion, kindness, holding hands and helping those in need. Such qualities are reflected in the rules of execution and behavior of certain customs and traditions. And this is a mirror of the spiritual and moral qualities of the owner of the House. The custom of hospitality of each nation is distinguished by its own characteristics, as well as by the peculiarities of execution. However, there is no doubt that great attention is paid to the guest in all nations. Hospitality is a precious asset of the people. In addition to reflecting the way of life of the people, it is an important factor that spiritually enriches people. Azerbaijan is a country with beautiful nature and rich wealth. The favorable natural-geographical position of the country's territory, fertile lands, surface and underground resources have created all the conditions for our great ancestors to live and leave a rich heritage here. It is on this basis that our people created and developed their material and spiritual culture. This richness is also observed in its table culture. There is no doubt that the historical roots of the custom of hospitality are ancient. In Azerbaijan, showing boundless respect and respect for the guest was one of the important conditions. Alexander Dumas writes about this: "if you knock on any door in Azerbaijan, as well as in the entire Caucasus, and say that I am a foreigner, I have nowhere to spend the night, the owner of the House will give you his largest room at that hour. And he himself will settle in a small room with his family. Moreover, he will take care of you during your stay at his house, say, for a week, two weeks, a month, and will not let you go blind." The guest was considered a saint, special reverence for him was strictly observed. There is a tradition in the city that if a passer-by, a stranger, declares that he is such a guest, the owner of the House must take care of him fervently. Often, not only the owner of the house, but also his relatives consider it their duty to invite a guest to his house. All family members were



always ready to meet a guest who could come suddenly. As a sign of respect, the host accompanied the guest who left with his gaze until his eyes disappeared. For the guest who came to the house, either a separate structure or a room of the house was kept ready. The necessary supplies were even seen for the horse to rest. Guests were provided with food and drink, a room and a bed. The living room allocated for them is more beautiful, pretty and neatly decorated by the owner of the House. Sugar powder, nogul, shirni, nabat sweets and various types of Jam are important for the guest table of the townspeople. The host himself would personally supervise the table, instructing it to be brought. The most delicious dishes were prepared for the guest. Dishes such as kebabs, meatballs, pilaf, all kinds of sweets were the decoration of the tables. It has also become customary to take yogurt and cold dovga played in separate bowls to such guest tables. In the city, mainly in the winter months, the guests will be offered, and the face-whitening food will be delicious. Cooking khangal is an indicator of respect and attention to the guest. The definition of Ganjali Samandar man's famous dry khangali has reached our time. The party usually ended with a tea set. The guest house should attract attention with its appearance, charm and setting. Its decoration is also considered one of the important conditions. This is a sign that reflects both the taste of the host and respect for the guest. The decoration of the house or the room reserved for the guest is aimed at ensuring its comfort and complete freedom. Each family preferred that the rooms were mainly decorated with carpets. One of the main conditions adopted in the custom of hospitality was the gift of gifts to the guest. This was a common occurrence adopted in hospitality. The guest tried to donate a certain thing to the host, and the host, in turn, tried to see off the guest with various gifts. This custom has survived to this day and is still alive. In the pearls of oral folk art, reflecting the important aspects of the real life of the Azerbaijani people, in our historical chronicle's epics, fairy tales, legends, examples of ashug creativity, Proverbs, bayatılar, the guest and his attitude are given extensive information. In the epic "Kitabi Dada Gorgud" it is said that "if the black houses that do not come to the guest are destroyed, they will die." This means that if a guest does not visit a house, it means that it is not a house and it



is important that it remains destroyed. This testifies to how great respect the guest has in every home. In the same epic, the best woman is the pillar of the house, which is appreciated in the following way: "Ozan is the support of the house, so that if a guest comes to the house from the outside, if the husband is not at home, he will be fed, drank, cried, cherished, sent." The custom of hospitality implemented in Azerbaijan can serve as an example for many nations. This custom demonstrates the tastes, life experience and morality of the people in every era and, of course, in every society, comes to the fore as a vivid example of their rich moral qualities, is formed as a manifestation of sensitive relations between people. In addition to the qualities that are distinguished by their diversity, peculiar traits in people's lives also infect their worldview, way of thinking, including hospitality. In the custom of hospitality, which is the spiritual wealth of the Azerbaijani people, our rich traditions, the way of life of the people find their embodiment and reflect the characteristic features of the period of its existence. Azerbaijani hospitality of humanistic nature has not lost its importance and influence even today. Azerbaijani Hospitality, which occupies an important place in the history of the spiritual culture of our people, has survived and preserved since the turmoil of centuries to our time. This custom, which is our national pride, has brought us honor all over the world. Hospitality once again clearly confirms that the Azerbaijani people are selfless and suffering. Exceptional attention and inexhaustible care, devotion and faith in the guest reflect a healthy spiritual and moral education.

## Chapter IV. Transformations in the Specific Characteristics of Traditional Urban Cuisine

The nutrition system of the urban population has been shaped over time by various cultural and economic factors, depending on social status, occupational activities, the season, and other influences. In scientific literature, the nutrition system is sometimes characterized as a meal pattern. However, the nutrition system also includes diet meals prepared from a medical standpoint, and principles of eating that differ from the usual practices due to health concerns. According to general practice, meals were typically consumed three times a day—breakfast, lunch, and dinner. However, it should be noted that the division of meals into three categories is somewhat conventional. Seasonal changes, climate, occupational activities, and especially the observance of religious holidays (such as the fasting month of Ramadan) could lead to changes in meal patterns. These variations remain relevant today. During Ramadan, lunch is replaced by iftar (the meal to break the fast) and suhoor (the pre-dawn meal). Despite the variety on the table, each meal traditionally included a wide array of fatty and meat dishes, honey, cream, sweets, and nuts. Social disparities were also reflected in both daily and holiday meals.

In Baku, Absheron, and Mughan, breakfast is referred to as "qəlyanaltı," while in the western regions, it is called "naştoyluq." Traditionally, the people of Ganja considered breakfast—referred to as "nəştab"—as the "key to lunch." In all families, it was common to conclude breakfast with dairy products. However, it was also considered acceptable to serve honey, eggs, and warm dishes during the colder seasons. The exact timing of breakfast depended on the work schedule and occupation of the population.

Lunch, depending on social status, could be composed of warm dishes or dairy, herbs, and vegetables. In the warm months, yogurt and dishes made from it, such as "atlama," "ovdux," "körəməz," and others, held a prominent place in the diet. The time for lunch was historically determined by the position of the sun, and in some areas, by the call to prayer. In villages with mosques, lunch timing was often tied to the call to prayer.

Lunch dishes traditionally included high-calorie meals such as pilaf, "bozbash," "piti," "kufta," "ləvəngi pilaf," fish dishes, and others. Today, one can observe both social differences and transformations in lunch practices. Meals are often consumed on the go, including fast food options like hamburgers, various types of doner (wrapped in lavash, in bread, with meat or chicken), ayran, "dovga," meat and herb "qutab," mashed potatoes, and more. Modern habits can be seen in traditional dishes, such as adding sour pomegranate to camel "qutab," grilling "dolma" on coals, or mixing cold yogurt into "dovga."

Unlike breakfast and lunch, dinner begins once all family members have gathered at home. Dinner is typically eaten earlier in the evening to allow young children to go to bed early. However, due to a belief that "at twilight, the dead supposedly begin to eat; eating at the same time as the dead could bring bad luck," children were often fed dinner long after darkness had fallen. In winter, dinner often consisted of warm dishes like "əvəlikli umac," milk porridge, "qaşıqxəngəli," noodle soup ("tutmac"), "qındı," barley porridge, and more. Bread was always plentiful at every meal.

"Through centuries of tradition, our table culture has preserved its unique qualities and has enriched them, becoming a valuable example for other nations. Until the first half of the 19th and 20th centuries, meals were typically served on mats, carpets, or rugs spread out on the floor, and people would sit cross-legged around the table. Each family member had their own designated spot at the table based on their position and age. The 'head of the household' would sit near the hearth, often on cushions or pillows. Others would sit on low cushions around the table, taking their places according to their status within the family. Misconduct during meals, such as leaning on one's elbow, making unnecessary movements, or speaking out of turn, was considered improper. Reaching for food only began after the head of the household said 'Bismillah' and broke the bread. This reflects the respect and authority of the father figure in Azerbaijani families. Bread was placed on the table whole, and it was preferred to be broken by hand. When guests were present,

women and children would not sit at the table." These traditional practices have been preserved in urban environments to this day.

In the preparation of traditional meals, each urban family had its own unique dietary characteristics, methods, and even entirely different, locally-specific dishes. There were also variations in the way the same dish was prepared. Conversations with the urban population revealed that traditional dishes are often mixed with modern practices, such as using multiple ingredients to quickly prepare meat and chicken or combining store-bought dumplings with traditional products like onions, vinegar, or yogurt. Although modern trends are evident in these practices, the traditional characteristics of these dishes still contribute to increasing people's appetite.

Traditional foods and beverages, although a conservative aspect of material culture, have undergone some progressive trends, changes, and improvements due to historical progress and social-economic advancement. While horse meat, "qımız" (fermented mare's milk), and pork were once consumed in Azerbaijan, these products gradually disappeared from the Azerbaijani cuisine, particularly under the influence of Islamic dietary laws. Among some Turkic peoples, such as the Nogais, Kumyks, Crimean Tatars, Kalmyks, and Kazakhs, the consumption of horse meat persists. Kazakhs still serve their national dish, "besbarmak," made from horse meat, to honored guests. The ethnic affinity of Azerbaijanis with these peoples, particularly the role of the Kipchaks in their formation, further confirms this historical fact. However, it is difficult to determine exactly when and under what circumstances the rejection of horse meat occurred in Azerbaijani cuisine. It seems that the cultural influence of the local population on the Kipchak tribes that settled in Azerbaijan played a significant role in this change. As a result of this influence, as the traditions of these ethnic groups adhering to the same religious beliefs converged, some archaic elements of their cultural life gradually disappeared. Among the Turkic peoples living in Central Asia, Kazakhstan, and the Volga region, where such mutual influence was not as strong, horse meat and "qımız" still play an important role in their modern cuisine. However, this cannot be said for the urban population.

Hospitality is also of particular importance to the people of Ganja, as it is to all Azerbaijanis. Guest tables are usually prepared with special care. Cushions are placed on chairs, and the table is covered with a cloth or a decorative spread. After the meal, a bowl of rose water is often provided for washing hands. Eating little or nothing at a guest table is considered disrespectful to the host.

There are also certain rules for serving food. Plov dishes are served on large trays. As a rule, plov and "xəngəl" are served on trays, while soups and warm dishes are served in bowls (copper, clay, or crystal). The tradition of serving kebabs on skewers also continues today. The head of the household and guests are served separately in individual dishes. The tradition of eating with hands or with wooden or silver spoons has persisted for centuries. When there are no guests in the house, the meal is first placed in front of the head of the household. It is considered important to finish one's meal completely.

According to the information provided by urban residents, the composition of meals changes depending on the season. In the fall, when meat is abundant, more meat dishes are consumed. The reason for the abundance of meat in the fall is due to the inclusion of fish products in the diet. The urban population prefers to consume fish products mainly during months with the letter "r" (September, October, etc.). Although social and economic development and the new lifestyle have brought about some changes in the uniqueness of the nutrition system in recent decades, people are compelled to preserve the traditionalism and conservatism of table culture to maintain their taste preferences. The general and specific characteristics of urban cuisine can mainly be observed in public establishments such as cafes, restaurants, and banquet halls. Depending on social status, it is becoming a characteristic feature for some urban residents not to receive guests at home or to eat out rather than at home. Such practices can also be observed in other cities.

In general, food and drinks allow us to study the direction of economic activity of the people, the level of development of culinary culture, the real state of economic life of people, the features of interaction and ethnic cultural contact with other Eastern peoples in this area of material culture [5, p. 164]. The fact that Turkic-speaking tribes played a

decisive role in the formation of the ethnic core of the city's population also had no less influence on its culinary culture. For this reason, the traditional dishes of the population have several common typological and name similarities with the food and drinks of other Turkic - speaking peoples-tatar, Kazakh, Uzbek, Kyrgyz, Turkmen, Uyghur, Ottoman Turks. This closeness was due to the historical ties of these peoples, first, because they, albeit intermittently, were part of the same state institutions and adhered to the same religious beliefs (idolatry, fire worship, islam). Ganja cuisine has gradually been enriched as a result of thousands of years of mutual cultural and historical contacts and contacts with neighboring and kindred peoples. From a Regional point of view, bozbash, dolma, shish kebab, pilaf, roast, khangal, halva, soup, Basma, etc. are the delicious dishes of ganja cuisine. also, having undergone a slight sound change, it has become a favorite dish of Georgian cuisine with the same name. Tarragon, basil, onions, syrup, molasses, etc., which occupy an honorable place on our table. it was also produced under the same name to Georgian tablecloths. In the last two centuries, Ganja cuisine has undergone a transformation in terms of traditionalism, adding borscht, sup, cutlets, potatoes, cabbage, tomatoes, vermicelli, pasta, sausages, sausages, etc. it was enriched with dishes belonging to Russian and European peoples. In the beginning, the tea brewed from Uchbulag water was used for sariçıçaq, çökə, etc. if they were mules, now from these traditional features, but the custom of throwing thyme, cloves, Roses has remained. As you can see, Ganja cuisine has been created and improved in the past historical past of Azerbaijanis, because of their practical efforts in the field of food culture. This cultural wealth had its own characteristics and developed mainly based on local traditions.

## **Chapter V. The role of families in preserving urban traditions.**

The traditional urban family until the beginning of the twentieth century was characterized by patriarchal principles, where the head of the family had a determining authority and power. These foundations were formed over the centuries and were closely connected with the cultural, social and religious traditions of the Azerbaijani people. In the Azerbaijani tradition, the head of the family is not only a vital fulcrum for all family members, but also a sovereign manager of family property. His decisions and instructions were undoubted in matters of Family Finance Management, child rearing and determining Family Policy. The head of the family was also responsible for the provision and protection of the family, the preservation of honor and authority in society. In his family, inheritance rights were regulated in accordance with Sharia — Islamic law. This meant that in the absence of a Will, the property was divided between the heirs, considering certain proportions. The widow of the deceased head of the family, according to Sharia law, owned an eighth of the inherited property, which emphasized her status and provided financial support. As a rule, the city's family traditionally acted not only as a unit of society, but also as an important social institution that passed on knowledge, traditions and norms of behavior from generation to generation. The family served as the basis for the formation of personality, and played a key role in maintaining social stability and order. Since the beginning of the twentieth century, the families of the city of Ganja and its traditional foundations, like the entire Azerbaijani society, began to undergo significant changes under the influence of modernization, urbanization and Western values. These processes also affected family relationships, promoting more democratic and equal forms of interaction within the family. Thus, urban families, like the traditional Azerbaijani family, belong to a complex and multifaceted structure in which historical, cultural and religious aspects are intertwined. Despite the changes taking place in modern society, respect for traditions and older generations remains an unchanged value in urban culture. In general, the traditional family in Azerbaijan was distinguished by deeply rooted

patriarchal principles, which manifested themselves in all aspects of family and social life until the beginning of the twentieth century. Understanding and studying these traditions allows us to better assess the radical changes in the Azerbaijani family in the following decades. The traditional family structures of the city are closely related to the historical, cultural and social conditions of the country. The one that is widespread among traditional types of families is the large family. This type of family occupies a special place in Azerbaijani society and has deep roots. Large families usually consist of several generations. In these types of families, grandparents, their children and grandchildren live together. Relatives are also sometimes included in the family structure, living in the same house or nearby. In large families, all family members participate in economic activities. Such works as agricultural work, cattle breeding, gardening are carried out together. Cooperation and mutual assistance between family members is at a high level. In large families, traditional values and customs are preserved and passed down from generation to generation. Older members of the family pass on national values, traditions and life experiences to the younger generation. Considering the local nature of ganja, we can note that the traditions and professions belonging to the generation have always been established and passed on. For example, baking, confectionery, etc. In large families, the head of the family is usually the oldest man. He leads the economic and social life of the family. Responsibilities are divided between family members, and everyone has their own responsibilities. In large families, there is a strong support system between family members. This system is especially pronounced during illness, financial difficulties and other problems. The upbringing and education of children is provided by all members of the large family. The tradition of hospitality in large families is strong. Large gatherings are held for family members and guests. There is a tradition of close ties and mutual assistance between relatives. In the city, large families play an important role in preserving national culture and traditions. Holidays, ceremonies and other cultural events are celebrated together. Within the family, National Music, Dance and other cultural heritage are preserved and developed. Despite the fact that in recent decades, along with



urbanization and the spread of modern lifestyles, the large family structure has also undergone some changes, the large family model still exists and continues to exist, since ganja is one of the regions where traditional values are preserved. In general, in the second half of the XIX and early XX centuries, the formation of large families in Azerbaijan was mainly associated with socio-economic conditions and occurred through the fragmentation into relatively small families. During this period, plurality was known to find organization because of a small number of small families, mainly their fathers coming together in the process of their lives. After the death of the head of the family, families of this type were divided into small families and family communities were destroyed. From the Middle Ages to the beginning of the twentieth century, the main form of families was the large family. However, with the emergence of small families during this period, it was more common than large families. There were differences between large families and small families, not only in the number of members, but also in relation to the household situation and social structure. The formation of small families took place in two main ways: firstly, the splitting of a large family and, secondly, the marriage of a son who had reached puberty and forming an independent family. Small families were divided into two types, simple and complex. Simple families consisted of parents and their children, while complex families included parents, grandparents, and grandchildren. During the division of property, the division of property was carried out in small families. New small families, separated from large families, shared tools of Labor and housekeeping, carried out their employment. In the family, a man was considered the head of the family, and family members submitted to his will. But the mother also attaches great importance to the structure of the family and the upbringing of children through her activities. According to traditions, it was assumed that he had three obligations to a male child: to educate him, educate him and marry him. These debts the Sons of the father also carried against their children. The family performed three main functions: household, procreation and upbringing of children. The fulfillment of this function led to the formation of various relationships and traditions between family members. The importance of the financial

situation and the economy in the family was also very great. Even though among the family members everyone had their own field of activity, each of them took part in the household chores in their own proportion. The role of women in the family of the city of Ganja was also important. Women operated both in the household and in the household, besides, they had to properly educate children and instill traditions in them. In addition to mother and father, elders and all adults took an active part in the family upbringing of children. Thus, as a result of family education, their children were able to become members of our society by adopting national traditions and preparing to accept the rules of behavior, moral norms and laws of society. Elders played an important role in the city. This tradition emphasizes respect for the older generation and their wisdom in managing family and Public Affairs. In family relations, strict subordination of the younger to the older ones prevailed, which was especially clearly manifested in the relationship between sons and fathers. In the traditional family hierarchy, women and children took a subordinate position. Women, especially married women, were fully subordinate to the Great Lady of the House, who was most often her mother-in-law. Brides had to adhere to strict etiquette in communicating with men in the family and avoid direct contact with them before the first birth. Childcare was only on mothers. Respect for the mother in the family also occupied an important place in the upbringing of children. Mother was considered the mistress of the House. In all matters of family life, her husband would consult with her. It was impossible to pay for the mother's suffering over her own children, the hardships of pregnancy and childbirth with anything. N. Tusi wrote that the mother fed her children, communicated her good things to her, and discouraged them from doing harmful things. As a result of long-term compassion and kindness, a mother's love for her children increases so much that she puts their lives above her own. The maternal right is referred to as the "right of God". The right of the mother of the Prophet Muhammad (p. the) was rated in the word with the laconic phrase: "Heaven is under the feet of mothers." If paternal and maternal rights are compared, the paternal right is more spiritual and the maternal right is relatively corporal. For this reason, children feel maternal care more

quickly and have a greater predisposition to their mother. The upbringing of children in the family would begin with their feeding, breastfeeding, feeding, playing and talking with them. N.Tusi writes that "after the child is weaned, it is necessary to begin to educate him, to teach him to discipline, before his morality has yet had time to be spoiled." With the advent of Soviet power, significant changes took place in the family structure in Azerbaijan. Patriarchal foundations were critically reviewed, and women received more rights and opportunities to participate in social and business life on an equal basis with men. This contributed to the development of more democratic and equal family relations. Modern Family Relations in the city are built on the principles of mutual respect, love and partnership between a man and a woman. Although respect for the elderly still plays an important role, the desire for equality and joint resolution of important issues prevails in families. Parenting has become more balanced, with equal opportunities and responsibilities for boys and girls.



17. customs

In past centuries, the choice of a bride was often carried out without the participation of young people. The bride was chosen by the groom's parents, and marriages were made mainly by agreement between families. Bride abduction was sometimes practiced, although this was not a common custom. Over time, especially after the revolution and during the Soviet period, significant changes began to be made in the family traditions of Azerbaijan. Marriage began to be seen as a union of two loving people

who were equal in their relationship. Women began to play a more active role in social life, which affected family relationships. Thus, we can make it clear that the people of ganja have historically been attached to their traditions and values. They have strong traditions, whether in maintaining family relationships or in maintaining food culture.

## Conclusion

The material culture of the city of Ganja, being a product of long historical periods, played a significant role in its formation natural and geographical conditions. Here you can also see the influence of socio-economic and cultural factors. The material culture of Ganja was organically developed by the economic activity of its population. During the period under consideration, it becomes clear that the economic occupation of the population laid the foundation for the development of crafts here. As can be seen from ethnographic materials, labor activity has left its own deep imprint on the material culture of the population. The development of socio-economic and cultural relations has expanded the possibilities of circulation of local markets, the formation of a new transport infrastructure in the twentieth century, the expansion of material and technical capabilities, etc. such factors have conditioned the development of monetary relations and the expansion of market relations. Qualitative changes in the field of socio-economic progress, in turn, developed the creative ability of the people and revealed its talent, which led to the emergence of new elements of material culture and the transformation of traditional elements of material culture. The formation of new tastes, the spread of different material culture patterns in a broad context had an impact on the cultural and living style of the urban population. From ethnographic studies it was clear that the material culture of the population has preserved many of the ancient traditions, developing heritage at the expense of its internal capabilities. A few of its archaic forms go back with their roots to the distant past. This laid the foundation for the passage of centuries-old traditional historical material culture samples of urban culture from generation to generation. Local and local crafts, which are an integral part of the material culture of the city, especially its sericulture and Silk-Weaving, have been one of the main areas of occupation of ganja people since ancient times. Silk fabric weaving has found a particularly wide range here. As a continuation of the renaissance of the city, the silk fabrics of Ganja, including mov, darayi, satin, ganovuz, kemkha, etc. it has become the

main export commodity. As an indicator of material culture, the use of copper utensils in domestic life, as a continuation of our material and cultural heritage, shows the perfect level of production of metal utensils. These dishes, decorated with various ornaments, were used not only in the life of the local population. The extensive production of such dishes created the basis for the transportation of some of them to countries far beyond the borders of Ganja. From the study of the elements of the material culture of the city, it was clear that the material and cultural heritage formed here had a significant impact on the Maddy culture of Azerbaijan. Except for a number of local and local features, this material and cultural heritage has been an integral part of the material culture of Azerbaijan in general. The fact that Azerbaijan has common features with other historical-ethnographic regions is explained, first, by the historical-ethnic connection and mutual cultural contact between them. Food and drinks, which are an important part of the material culture of the population of Ganja city, during the mentioned period, unlike other areas of material culture, retained its conservatism more. The formation of the food culture of the urban population is influenced by many factors – natural and geographical conditions, the orientation of economic activity, empirical knowledge and experiences, social stratification, mutual enrichment arising in relations with other Ethnos, etc. it has had a Creative Impact. In the culinary culture of the townspeople, vegetable dishes, dishes made from livestock products have taken an exceptional place. The population has acquired local characteristics in the preparation of many foods and drinks, as well as sweets and confectionery. Ganja piti, sengak bread, kalapiri, dim-dim halva, khangali, sheshamodus, qutbeyin, helin, dovga, pilafs of various names and varieties, cream, shah kufta, various kebabs, kufta crumbs, dolma, roasted meat, gazak, as well as ordinary baklava, rishta baklava, thin sweet bread, fasali, folded, etc. Pastries like these have historically been popular and are among the favorite dishes people bring to dinner parties and guests today. The people of Ganja have acquired practical knowledge in preparing gulab, which is considered as an appetizing drink.

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