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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**MATERIAL CULTURE OF MINGACHEVIR AND AROUND
REGIONS OF NORTHERN AZERBAIJAN IN THE EARLY
XIX-XX CENTURIES
(ethnographic research)**

Specialty: 5502.01 - Ethnography and ethnology

Field of science: History

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The dissertation work was carried out in the “Historical ethnography” department of the Institute of Archeology and Ethnography of ANAS.

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

Relevance and development degree of the topic. Mingachevir and its surrounding regions have always been selected with the local specificity of family and economic life formed by the richness of its material and spiritual culture, empirical knowledge, practical habits and experiences and have owned an oriental material cultural heritage, located at the junction of three regions – Ganjabasar, Karabakh and Shaki-Zagatala region. There was an active influence of socio-political, natural-geographical, ethno-cultural, technical and economic factors on material cultural heritage formed here for years. Comprehensive restoration of historical development by collecting the material resources created by the population of the micro-region and involving them in ethnographic research is a necessity arising from the modern reality and made the topic relevant.

A person who is the creator of material culture often depends on material production itself in order to ensure his own life¹. Material culture, formed not only as an indicator of human labor, but also as a product of human intelligence, necessitates its production for the guarantee of human life, depending on the demand for it. The study of areas of material culture, which are closely related to material production, has also always been relevant in this sense.

It is known that in connection with the construction of Mingachevir hydroelectric power plant in the 40-50s of XX century strong archaeological research works were carried out here, numerous samples of material culture confirmed the ancient history of settlement of this area. Later, the archaeological research works carried out in Yevlakh, Khaldan, Goranboy areas have proved once again the rich cultural heritage. The heritage of material culture in the micro-region has historically been rich, and its involvement in historical and ethnographic research would be an addition to the

¹Vəliyev F.İ. XIX-XX əsrin əvvəllərində Azərbaycanın maddi mədəniyyəti (tarixi-etnoqrafik tədqiqat) / F.İ.Vəliyev. – Bakı: Şərq-Qərb, - 2010. – s. 7.

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study of the problem of material culture of Azerbaijani ethnography. This explains one of the reasons why we approach the subject as a research work.

Although the material culture of the Azerbaijani people has been studied in many regions, and even though generalized works dedicated to this topic have been published, the material culture of Mingachevir and the surrounding regions, which was identified by us for the first time as a unique micro-region within the historical-ethnographic regions of Azerbaijan, has remained unstudied until now² Mingachevir and the surrounding regions, which are not included in any of the historical and ethnographic regions of Azerbaijan, are rich in terms of material culture. The point is that neither A.G. Trofimova, who was originally from Russia in the middle of the 20th century, nor the ethnographer-scientists E.A. Karimov and A.A. Abbasov, when they classified the historical-ethnographic regions of Azerbaijan at the end of the 20th century - the beginning of the 21st century, had a concrete idea about the studied territory. they didn't say. Thus, E.A.Karimov and A.A.Abbasov attributed Yevlakh region to the Karabakh region, Goranboy region to the North-western subregion of the Western region, and did not include Mingachevir and Khaldan regions to any historical-ethnographic region^{3,4}. The absence of classification in the issue of historical-ethnographic zoning of the micro-region that we have studied has also encouraged us to turn to the topic.

Materials obtained during archaeological excavations, exhibits stored in our museums, archival documents, written sources and household items that have reached our present time play an important role in studying the problem of material culture in ethnographic

² Трофимова, А.Г. Вопросы об этнографических зонах Азербайджанской ССР // - Москва: Краткие сообщения Института Этнографии АН СССР, - 1959. вып. XXXII, - с. 37-44

³ Kərimov, E.Ə. Azərbaycanın tarixi-etnoqrafik bölgələri. // - Bakı: "Tarix və onun problemləri", - 1998, № 3, -1999, № 2. – s. 166-175

⁴ Abbasov, A. Tarixi-etnoqrafik bölgələr / A.Abbasov, E.Kərimov. Bakı: - Azərbaycan Milli Ensiklopediyası, "Azərbaycan" Xüsusi cildi, - 2007. - s. 107-112.

science. The ethnographic study of the micro-region began in the late 19th century. However, in the study of the material and cultural history of the region up to this time, the notes in the works of various travelers and authors are also very interesting.

Ethnographic information about the region is valuable in the first volume of the book “Travelers about Azerbaijan”. In particular, referring to the notes of the 15th century English traveler A. Jenkinson about the city of Arash, historian V. İsayev notes that Shirvan was the main and richest trading city of Arash. Most of all, raw silk is produced around it, and Turks, Syrians and other foreigners come here to trade. A. Jenkinson notes that in the 16th century, the city of Arash was one of the powerful and important trade centers of the Safavid state, such as Tabriz, Ardabil, Shamakhi, Ganja⁵. We find the same idea in the multi-volume “History of Azerbaijan”⁶.

Beginning in the 15th century, various Russian owners of different professions - merchants, diplomats, travelers, scientists and military personnel - visited Azerbaijan and collected various ethnographic materials about the political and economic situation in the country, as well as about the local population. Starting from the following periods, the study of Azerbaijani ethnography in Russian science became more widespread.

Seventeenth-century Turkish geographer-traveler Evliya Chalabi gave information about Arash and Mingachevir in his “Seyahatnâme”. According to him, *“Arash is located in the Ajam region, in the territory of Shirvan province. This beautiful city is located in a place with clean air, gardens and flowers, similar to the city of Bursa at the foot of Rena Shah Mountain. There are about 10,000 covered earthen houses and 40 juma mosques There are 800*

⁵ İsayev V. Yevlax sənədlərdə və yaddaşlarda. / V. İsayev. – Bakı: Azərneşr, -2001, - 456 s.; Путешественники об Азербайджане. т.1. под ред. Э.М.Шахмалиева. Баку: - Изд-во АН.Азерб. ССР, -1961, с. 98-138.

⁶ Azərbaycan tarixi. Yeddi cildə. III cild. Bakı: - Elm, - 2007. - 546 s.

shops, a caravanserai, and 16 baths"⁷.

One of the sources that provides detailed information about the administrative division of settlements in Mingachevir and surrounding areas in the XVIII century is the "Detailed Book of Ganja-Karabakh province" dated 1727. Here you can find detailed information about the administrative division of the territory and the names, patronymics and marital status etc. of those who are tax liable for the settlements under their jurisdiction⁸.

The micro-region in question has been studied more archeologically. Thus, Mingachevir as an archeological object has attracted the attention of archeology lovers since the second half of the 19th century. The existence of archeological monuments in Mingachevir was first reported in December 1873 at the II Archaeological Congress in St. Petersburg by the chairman of the Caucasian Archaeological Committee A.P.Berje. His inaccurate information and conclusions were based on superficial information about the Mingachevir monuments by amateur archaeologist F.J.Bayer. In this explanation, he said that there were piles of buildings and kitchen remains on the right bank of the Kura. From 1934 to 1939, E.A.Pakhomov conducted a short-term excavation in Mingachevir every year and as a result opened many pit graves. He also discovered two settlements in Mingachevir. EA Pakhomov partially studied the pit graves in Yevlakh and Khaldan districts along with the settlements⁹. However, it should be noted that this work does not give grounds to say that the area has been studied archeologically.

In connection with the construction of Mingachevir hydroelectric power plant in the 40-50s of XX century, strong

⁷Челеби Э. Книга путешествия: [в 10 томах] / Э.Челеби. – Москва: Наука, - 1983. – с. 157.

⁸ Гəncə-Qarabağ əyalətinin müfəssəl dəftəri. / Bakı: -Şuşa nəşriyyatı, - 2000. - 576 s.

⁹ Qazıyev S.M. Mingəçevirdə arxeoloji yadigarlar. / S.Qazıyev. – AMM., I c., Bakı: - Azərbaycan SSR Elmlər Akademiyası nəşri, -1949, -s.71-86; Qazıyev S.M. Mingəçevir Arxeoloji həfriyyatı. / S.Qazıyev. - Bakı: Azərbaycan SSR Elmlər Akademiyası nəşri, - 1960. - 182 s.

archaeological research works were carried out here, the results of the researches were published¹⁰, sufficient opinions related to the ancient history of this area were made on the basis of numerous and multi-faceted material culture samples.

In writing separate sections of our research, we must emphasize the scientific importance of the “Collection of materials on the study of the economic life of the state peasants of the Transcaucasian country”, consisting of 7 volumes in the 80s of the XIX century. The research-level works of N.A.Abelov¹¹ and A.N.Araskhaniyan¹², published in the 7th volume of the collection, provided enough factual materials for our topic.

In the 6th issue of the “Collection of materials for the description of localities and tribes of the Caucasus” (CMDLTC-SMOMPK), Hasanbey Bagirov's article “Some characteristics of the population of Yelizavetpol province, Goranboy-Ahmadli village” is important in the study of material culture of the region's population¹³. The author, who worked as a teacher in that village, gave sufficient information about social and religious affiliation of the rural population, family traditions, especially warm-up, employment of the population, as

¹⁰ Vahidov R. Mingəçevir III-VIII əsrlərdə (arxeoloji qazıntı materialları əsasında). / R.Vahidov. - Bakı: Azərb.SSR EA Nəşriyyatı, - 1961. -160 s.; Асланов Г. К изучению раннесредневековых памятников Мингечаура / Г.Асланов.- КСИИМК. вып. 60, М: - 1955.- с.63-72; Асланов Г.М., Вахидов Р.М., Ионе Г.И. Древний Мингечаур. / Г. Асланов, Р.Вахидов,Г. Ионе. - Баку: Изд-во АН. Азерб. ССР., - 1959. - 188 с.

¹¹ Абелов Н.А. Экономический быт государственных крестьян Елисаветпольского уезда Елисаветпольской губернии / Н.А.Абелов. - Материалы для изучения экономического быта государственных крестьян Закавказского края. (bundan sonra: МИЭБГКЗК). т. VII.– Тифлис: Типография А.А.Михельсона, - 1887. - с. 1-140

¹² Арасханианц А.Н. Экономический быт государственных крестьян Арешского уезда Елисаветпольской губернии, / Арасханианц А. – МИЭБГКЗК, т. VII. –Тифлис: Типография А.А.Михельсона, Головинский просп. № 12-й, - 1887. - с. 141-216.

¹³. Багиров Г.Б. Некоторые характерные черты жителей селения Геранбой-Ахмедлы Елисаветпольского уезда Елисаветпольской губернии / Г. Багиров. - СММПК, вып. 6, отд. II.- Тифлис: 1888.- с. 177-185

well as areas of material culture such as food, people's clothing and family and household rules related to material culture in his article.

In the summer of 1948 and 1949, on behalf of the Museum of History of Azerbaijan of the Academy of Sciences of the Azerbaijan SSR, Z.A.Kilchevskaya made an ethnographic visit to Ojek, Mansurlu, Chomakhchi and Yellanguch villages of Khaldan and Samukh districts, conducted ethnographic research in these areas, which will be in danger of flooding in the future due to the construction of the Mingachevir hydro junction. In the article written as a result of the ethnographic visit, the author gives detailed information about the village of Ojak and talks about the generations in the village, the planning structure of the village, peasant yards, types of houses, economic activities of the population. The author notes that traditional women's clothing is fully preserved in the village¹⁴. The ethnographic materials reflected in the article are very valuable for the study of women's clothing in the region.

Ethnographer M.I.Atakishiyeva's article "Home appliances in the surrounding villages of Mingachevir city"¹⁵ is very valuable from the point of view of studying existing home appliances, especially copper utensils in the region. Another article of great importance for the study of the history of the material culture of the micro-region is the article by archaeologist G.I.Ione "Utensils in the form of shoes made of clay in Mingachevir"¹⁶. *From the article it follows that the use of slippers, mast and long-necked shoes in Azerbaijan has an ancient history. Clay shoes-plates found during archaeological excavations in Mingachevir and dating back to XI-VIII centuries BC*

¹⁴ Кильчевская З.А. Азербайджанский женский костюм XIX века из селения Оджек Халданского района / З.Кильчевская. - Материальная культура Азербайджана. вып. 2. - Баку: 1951. - с.184-200

¹⁵ Atakişiyeva M.İ. Mingəçevir şəhərinin ətraf kəndlərində ev avadanlığı. / M.Atakişiyeva M. - Azərbaycanın maddi mədəniyyəti. II cild, - Bakı: -Azər nəşr,- 1951.- səh. 166-183; Атакишиева М.И. Народная утварь в селениях и окрестностях г. Мингечаура и Самухского района Азерб.ССР / М. Атакишиева. - Вопросы этнографии Кавказа. - М., Наука., -1952 с. 201-215

¹⁶ Ионе Г.И. Глиняные сосуды-сопжки из Мингечаура / Г.Ионе. - МКА., т. III,- Баку: - Изд-во АН. Азерб. ССР, 1953.- с. 36-60.

*form typological similarity with shoes of the same name used by the people in XIX century*¹⁷.

Information about the region is given in the book of M.H.Valili (Baharli), which is important from the scientific point of view of history, economy and ethnography, published in 1993 in the Azerbaijani language¹⁸. The book shows that the Yevlakh railway station played an important role in Azerbaijan's domestic trade.

In his book “Mingachevir” written in 1969, A.S.Mammadov gave detailed information about the history, geography and ethnography of the region¹⁹. The study of material and culture of Mingachevir and surrounding regions has been continued in recent years. V.I.Isayev gave detailed information in his book “Yevlakh in documents and memories” about the above-mentioned mounds in Yevlakh, pit graves, shrines in this area, the city of Arash, the toponymy of about 50 villages and towns in the region, about Yevlakh beys, the political, economic and cultural development of Yevlakh from its inception to the end of the twentieth century based on archival documents, historical sources and the memory of the older generation. In addition to folk traditions, hospitality, family-household relations, celebrations, it is possible to get information on elements of material culture, such as people's settlements and houses, traditional folk clothes, food and drinks, means of public transport²⁰.

The book “Mingachevir: how the hydro junction and the city were created” written by P.A.Gurbanov in connection with the establishment of Mingachevir is also very rich in terms of factual materials. The book provides detailed information about the toponym

¹⁷ Vəliyev F.İ. XIX-XX əsrin əvvəllərində Azərbaycanın maddi mədəniyyəti (geyimlər, bəzəklər) / F.Vəliyev. - Bakı: Elm,- 2006. - s. 82

¹⁸ Vəlili (Baharlı) M.H. Azərbaycan coğrafi-təbii etnoqrafik və iqtisadi mülahizat. Akademik Ziya Bünyadovun redaktəsi ilə. / M.Vəlili (Baharlı).- Bakı: - Azərbaycan Dövlət nəşriyyatı. 1993.- 208 s.

¹⁹ Məmmədov Ə.S. Mingəçevir. / Ə.Məmmədov. – Bakı:- Azərbaycan Dövlət nəşriyyatı, 1969. - 202 s.

²⁰İsayev V. Yevlax sənədlərdə və yaddaşlarda. / V.İsayev. – Bakı: Azərənşr, -2001, - 456 s.

of Mingachevir and the construction of HPP²¹.

Nasib Bayram oğlu's "Life in Mingechevir", Fidayil Abdullayev's "City of Light", "Shikhmammadov's History of Mingechevir Village" provide detailed information about Mingechevir's material culture, but they can be considered valuable for the study of the topic ²².

Thus, our research on the ethnographic study of the material culture of the population of the region we study shows that although more or less work has been done in this area, it is not enough. Therefore, by involving the material cultural heritage of the region's population in extensive historical and ethnographic research, we have tried to bring the material culture complex formed here and distinguished by local specifics into the scientific and ethnographic circle.

Object and subject of the research. The main object of research is the material cultural heritage created by the population of the micro-region (Mingachevir, Naftalan-Khaldan, Yevlakh and Goranboy). Its subject is the study of material culture (folk settlements and houses, clothing and decorations, food and beverages, public transport).

Purpose and tasks of the research. The purpose of the research is to study the material cultural heritage of the population of Mingachevir and surrounding areas in the early XIX-XX centuries. For this, the following tasks must be performed:

- To reveal the role of socio-economic, ethno-cultural and natural-geographical factors influencing the formation of elements of material culture in the micro-region;
- To determine the historical evolution and ethnographic features of artifacts related to the types and forms of settlements, peasant yards, types of dwellings and construction techniques;

²¹ Qurbanov P.Ə. Mingəçevir: hidroqovşaq və şəhər necə yarandı. / P. Qurbanov. - Bakı: Səda, 1995.- 220 s.

²² Qədirova A. Mingəçevir və ətraf bölgələrin maddi mədəniyyətinin etnoqrafik cəhətdən öyrənilməsi tarixindən. // - Bakı: Sivilizasiya. Elmi-nəzəri jurnal (Bakı Avrasiya Universiteti, - 2014. № 3, - s. 125-131.

- To reveal empirical knowledge, habits and artistic creativity gained by the population of the region in the field of folk costumes and decorations, to show their similarities and differences with other ethnographic regions;

- To determine the ethnographic shades of food culture of the population of the region, to determine the technology for the preparation of drinks;

-To give full scientific-ethnographic classification and interpretation of the existing means of public transport in the region, to show the roads and their role in the life of the population;

- To prove that the material and cultural heritage of the population of the micro-region is an integral part of the all-Azerbaijani material and cultural heritage.

Research methods. The principles of historicism and comparative analysis, description, analysis, direct observation, summarizing and objective reflection of the problem, conversation with informers, survey were widely used in ethnographic science. At the time of writing the research work, comparisons were made with material culture of Ganjabasar, Karabakh and Shaki-Zagatala regions, and similar and different features were identified. During the analysis of facts, books and sources in Azerbaijani and Russian languages were used on the subject, opinions of different authors were expressed and author's own opinions were given. While studying the material culture of the micro-region, the principle of historical development was taken into account, and the spheres of material culture formed in harmony with the historical-cultural, socio-economic, ethno-political development of Azerbaijan were studied from the historical point of view.

The main provisions for defense

The material culture of micro-region was formed both by the active influence of socio-political, natural-geographical, cultural-technical and economic factors through its internal capabilities, using the direction of economic employment of the population, empirical

knowledge and experience, as well as by creating ethno-cultural contacts with neighbouring regions, mutual enrichment and joint-common values.

Although a number of local features are reflected in the formation of the material culture of this place, as a whole, typologically and terminologically, it is characterized as an integral part of the all-Azerbaijani material culture complex.

The commonality in the field of material culture of the micro-region was based on the historical cultural and economic ties and mutual contacts between the Turkic world and the peoples of the Caucasus.

Over time, population groups of the same ethnic origin have moved to the territory from Borchali, Gazakh, Ganjabasar, Karabakh and Shaki, and cultural elements belonging to them have added diversity to the local shades of material culture and conditioned its specific local localization.

Social stratification was clearly manifested in the material culture of the population of the region.

Scientific novelty of the research.

Located at the junction of three major historical and ethnographic regions (Ganjabasar, Karabakh and Sheki-Zagatala), Mingachevir and the surrounding region, formed as a micro-region and excluded from the classification in terms of historical and ethnographic zoning, were identified by us for the first time.

The material culture of the population of the micro-region was thoroughly studied and for the first time in the ethnography of Azerbaijan it was comprehensively studied, clarifying many issues with the facts put forward on the basis of sources.

During the research of the dissertation work the materials and sources in the Azerbaijani and Russian languages were studied and compared;

In the research work, the local specifics of the region were studied with the involvement of ethnographic field materials, new materials were brought to the ethnographic circulation.

For the first time, the classification, description and study of micro-region's settlements and houses, national clothes and decorations, food and drinks, means of public transport were carried out, and the place and role of this region in the heritage of material culture of Azerbaijan was determined.

Theoretical and practical significance of the research. The methodological approaches presented in the dissertation, as well as the comparative analysis and scientific results obtained can be used to study the historical ethnography of Azerbaijan, to follow the dynamic development of material culture. The materials of the dissertation work can be used in the study of the history of the material culture of Azerbaijan and other Turkic peoples, teaching specialized courses in higher education institutions. The conclusions of the work can also help in the preservation of traditional material and cultural heritage in the globalizing world, in the promotion of national, spiritual and material values.

Approbation and application. The provisions covering the main content of the dissertation are reflected in the articles published by the author in the Federations of Ukraine and Russia, in the materials of international and national scientific conferences, conferences and scientific sessions held at ANAS.

The name of the organization where the dissertation work carried out. The dissertation work was carried out in the “Historical ethnography” department of the Institute of Archeology and Ethnography of ANAS.

The total volume of the dissertation. The total volume of the dissertation, including introduction, 4 chapters, 21 paragraphs, conclusion, accepted abbreviations, consists of 243535 signs (excluding the list of references, appendices, list of abbreviations). Introduction: sign number – 15967, chapter I: sign number - 55107, Chapter II: sign number -63395, Chapter III: sign number - 62665, Chapter IV: sign number - 44200, conclusion: sign number - 3330.

II. THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance of the topic, the purpose and objectives of the dissertation, the object of research, the level of study of the problem, research methods, approbation of the work, its practical significance are interpreted and its structure is given.

Chapter I of the dissertation is called “*Settlements and houses*” and consists of 5 paragraphs.

The paragraph “*Types and forms of settlements*” of Chapter I, in the early 19th and early 20th centuries, natural and geographical conditions, the existing socio-economic and political structure, the development of productive forces, the characteristics of socio-economic development, the norms of family life and the decisive role of economic activity, two groups of settlements, permanent and temporary, depending on the way of life are noted in the emergence of different types of settlements. The main unit of permanent settlements were villages, and townships and urban settlements later appeared. During this period, the region was dominated by landfills, ie villages that were not identical in terms of blood relationship. Thus, in the village of Arash, Yevlakh region, the main tribes of the village were Zamanlar, as well as Molla Musalar, Karimogullular, Hamidlilar, Adigozallar, Abdurrahmanlilar, Hasanlar, Nazarlilar, Murshudlular under the name of yuzbashi Zaman. Among the villages of the region, there were almost no monogenic villages.

In accordance with the agricultural and agricultural-cultural economic-cultural types of settlement in the micro-region, river-roadside, plain-lowland settlement types were identified, characteristic features of settlement types and distribution area were revealed. The plain-lowland type of settlement also formed the largest unit of grouping of the area according to the relief structure, where only Azerbaijanis settled.

The study determined that the mountainous, foothill (semi-foothill) villages of the micro-region fall to the Goranboy region, and the names of these villages located in the Murovdagh range are

indicated. Due to the gradual change of the plan structure of the villages of the region in connection with the course of socio-economic development in the mentioned period, rural settlements are conventionally classified by us as irregular (scattered), in heaps, and compact rural forms. The paragraph emphasizes their ethnographic features, distribution area, especially the important role of patronymic relations (tendency for community members to be cohabiting united by blood relationship), natural-geographical conditions and relief structure of the land, as well as economic factors (economic activity, lifestyle etc.) in the formation of in heaps villages. The study revealed settlements and urban-type settlements in the micro-region such as Mingachevir, Yevlakh, Naftalan, 2 cities (Goranboy and Dalimammadli) and 4 urban-type settlements (Ashagi Agjakend, Yukhari Agjakend, Gazanbulag, Gizilhajili) in Goranboy area, 4 settlements (Aran, Duzdag, Iranvanli and Meyvali) in Yevlakh. A part of the settlements of the micro-region was formed by temporary settlements called villages, buildings, shenniks and winter camps. The nomadic cattle population of the region played a key role in the construction of temporary settlements. Borsunlu, Hamanli (together with Mingachevir community), Hajali, Goranli, Dalimammadli, Gazanbulag, Yegerchi-Kazakhlar, Gizilhajili, Girmizi Kazakhlar, Karachay Safikurdu, Kurekchay Safikurdu, Shadili villages of the micro-region had traditions of resettlement to pastures²³.

The second paragraph of Chapter I is called “*Yards*”. Due to the fact that most of the villages in the area belong to the plain-low settlement type, the peasant yards here are wide, rectangular, the buildings are freely located, consisting of several sections, and in mountainous and foothill villages the unfavorable topographic structure of the area is narrow and shapeless.

²³Абелов Н.А. Экономический быт государственных крестьян Елисаветпольского уезда Елисаветпольской губернии / Н.Абелов. - Материалы для изучения экономического быта государственных крестьян Закавказского края. (bundan sonra: МИЭБГКЗК). т. VII.– Тифлис: Типография А.А.Михельсона, - 1887. - с. 1-140

In the plain villages, the yards were divided into two sections according to their household characteristics - construction household and agricultural. The construction household department usually housed houses and ancillary buildings. This field, called “field”, “door”, “threshold”, “neighborhood”, was separated from the economic section by an intermediate gate, addamac (chakh-chakh). The paragraph also provides detailed information about the fences and the entrance to the yard, which are built around the East to ensure the closedness of the yard and complete the overall look.

In the 3rd paragraph of Chapter I named “*Types of residential houses and construction techniques*”, the types of building materials and labour tools used in house construction are examined, the first classification of existing types of houses in the region is given. It is emphasized that houses and their different types were organically linked to the level of development of productive forces, natural-geographical conditions, social relations, family forms, economic life and social structure of society. The micro-regional houses formed under the active influence of these factors are called “drilled house”, “seal house” (“grass house”), “earthen house”, “house with a porch”, “bunch-reed house”, “filling house”, “tiled house”. “house with glass verandah”, “shirvani house” and so on. Due to the lack of timber, there were few wooden houses in the region. The population of the region engaged in migratory cattle-breeding lived in temporary residential houses such as nomad tent, shack or hut in the conditions of the plateau. The paragraph covers the construction techniques of each of these types of houses, the building materials used, the people's experience in construction, the layout of the houses, as well as the ethnographic features of the art traditions of the people's builders and architects, clear ideas about the types of houses used by the population are created. The permanent types of houses of the population were built in the plan as rectangular (drilled, sealed, reed house, house with a porch, shirvani, tiled house) as square plan (filling). Among the people they were called single-storey, row and

kallabash (kallayi, tanabi). Temporary residential houses were built in a circular plan.

In the section of Chapter I entitled “*Folk customs related to house building*”, ethnographic features are studied by presenting customs related to construction processes such as folk customs typical for all of Azerbaijan - choosing a comfortable, convenient place for the construction of a house, supply and transportation of construction materials, laying the foundation, laying the cornerstone on the foundation, stamping, wall masonry, lifting the beam and the house closing the attic, etc. as a good example of the richness of folk empirical construction experience, Characteristics of manual assistance in construction (subbotnik, hoy) are shown.

The section of the first chapter entitled “*Economic buildings*” reflects the ethnographic study of farm buildings used by the population of the region. Here, depending on the economic activity of the population, farm buildings are concentrated in three groups - buildings related to life, buildings related to livestock and production buildings, the paragraph gives in detail their purpose, names and construction procedure. Some of the economic buildings of the population are also production buildings - mills, tanneries, pottery, blacksmith shops, etc. constituted.

Chapter II of the dissertation work is called “*Clothes and ornaments*” and is divided into 4 paragraphs. Her first paragraph is devoted to “*Women's clothes*”. Since the micro-region is located at the junction of Karabakh, Ganjabasar, and partly Sheki-Zagatala regions, the main elements of women's clothing were Ganjabasar's zivini, Sheki-Zagatala's labbadi, Karabakh's scaly chapka, and the back of the square. There are women's clothes, which are part of a new material culture complex with a unique local specificity - a small head scarf called a chitma or girvanka sarig, women's shoes and a belt called "yar-yardan incidi", under clothes called "yarimja" and so on. were also used by the population. Traditional women's clothing attracted attention with its fabric material, colourful shades, complexity of styling and sewing style, variety of types and shapes.

The national women's clothing of the population was available in two variants, “bottom wear” and “top wear”. Women's underwear consisted of an undershirt (in various regions she was also called a “soul dress”, a “life shirt” and a “flesh shirt”) and an under drawers. In the micro-region, the elements of women's outerwear consisted of an top shirt, top drawers, chapkan or nimtana, back clothing, lavada, zibin or under clothing called dejurka, kurdu, pinafore, apron. In the clothes set of wealthy families, you could also come across the type of clothing such as kulaja, bahari, charkazi, etc. The paragraph provides a broad ethnographic description of these garments and their main features.

Here, women's hats were divided into two groups: wearing (putting on) and tying (covering). The first group includes skullcap, nightcap and turban (dinga), and the second group includes a small scarf called a chitma, giygaj (headscarf), kalagayi, shawls, veils, rubands, shawls, etc. made of wool, fences and cotton.

The paragraph also classifies women's footwear, gives their characteristics, emphasizes that they are selected from each other according to their style, material, style of construction, pattern and taste of transportation (wear). In the micro-region, socks, badges, women's shoes, shoes, long-sleeved boots, chust, mast, naleyin, slippers worn in daily, and from the beginning of the XX century, galosh, chivyak, etc. women's shoes have been available.

The second paragraph of Chapter II is entitled “*Men's Clothes*”. It is noted that the population of the micro-region in the XIX-early XX centuries is similar to men's clothing of the population of other regions of Azerbaijan and the peoples of the Caucasus with the exception of some local features. They consisted of the bottom (body) and top shirt, breeches, pants, back, stacking (zibincha, cardigan, jilitga, cotton), Caucasian coat, fur, felt cloak, as well as head and feet dresses of various shapes and names. Men's clothing was grouped as bottom wear and tops. Top wear, in turn, was made in two variants, worn on the shoulder and tied at the waist. Clothing materials mainly consisted of wool, cotton, linen and silk fabrics, felt

and leather, and were prepared by craftsmen engaged in the preparation of clothing and obtained by procurement from Ganja, Sheki, Barda, Agdam, Arash, Agdash and later Shusha markets. The paragraph describes men's clothing, makes a typological classification, shows the method of styling, sewing technology, examines the different features of seasonal clothing according to religious and social affiliation from a historical and ethnographic point of view. The headgear, complementing the traditional men's clothing, was made of leather, fabric, felt and wool, and was distinguished by its variety. Especially since men's headgear was a symbol of national dignity, zeal and honor, there was a great demand for it. In the paragraph detailed information is given about leather hats from men's headgear (shepherd's hat, motal hat, etc. They were also known as "plump hat" and "burden hat"), daqqa (taqqa) hat purchased from Nukha (Sheki) crash, skullcap and shabkulah worn by intellectuals and clergy, a bukhara hat worn by the rich, a light, round hat with a "Karabakh style" worn by young people and children, as well as a headscarf. Among the shepherds, there was also a hood that was worn over a hat.

The men's footwear of the micro-region consisted of socks, badges, boots, shoes, intoxicants, chust, long-necked and half-necked boots, patava and heels. Socks were long-necked and short-necked, woven from wool, cotton and semi-silk threads, and decorated with geometric and floral patterns. Since these patterns were similar to carpet ornaments, they were called "gaba socks". Long-necked socks were usually worn with chariq. The types of uzunburun, qushgozu, karabakh, shirvani, kalmani, jutburun, and kushburnu chariq were known here. Men's shoes were made without ornaments and were obtained from the nearby markets of Ganja, Sheki, Agdam and Agdash. The villagers preferred chust (light and heelless footwear) over shoes. Considered mainly urban footwear, the mast was worn by the wealthy in the region and by merchants, clergy, and intellectuals with close ties to the city.

Paragraph 3 of Chapter II deals with “*Children's clothes*”. It is noted here that in the early nineteenth and twentieth centuries, children's clothing consisted entirely of the repetition of the national uniforms of adults (men and women) in the same shape, but in smaller sizes. However, there were differences in children's clothing from childhood to a certain age (6-7 years). In the micro-region, the newborn was kept in swaddling clothes. Newborns were dressed in “newborn shirts” and “newborn hats”. When the child reached the age of 6-7, they wore pants with “braces”, “close”, and a pants called “finka”. There was not such a different element that drew attention to other children's clothing. As for the clothes of girls, “*these dresses were characterized by color fastness, aesthetic beauty, special cut, fine sewing technology, a large number of hanging and embroidery ornaments*”²⁴ and repeated the clothes of adults in small sizes.

The last paragraph of Chapter II is called “*Ornaments*”. There was an ancient history of using decorative products in the region. Numerous decorative samples made of bronze, gold, antimony, iron, mineral, paste, bone and shell were obtained from Mingachevir archeological excavations and dated to the II-I millennia BC. Although the ornaments that complement the men's clothing of the micro-region (buckles, belts, daggers and its scabbard, watches and watch cases, cartridges, watch chains, rings for various purposes, etc.) are small, the ornaments of women's clothing are diverse and use different production technologies. prepared and brought a special beauty to the women's clothing set. At the beginning of the XIX-XX centuries, the jewelry of the women of the region was obtained from the markets of Ganja, Sheki, Aghdam, Arash, Shusha either by purchase or by order (made) to famous artists. Their jewelry is divided into groups of head, ear, neck, chest, back, arm and finger ornaments according to the way they are worn. However, women's

²⁴Vəliyev F.İ. Azərbaycanın uşaq geyimləri və bəzəkləri, onlarla bağlı bəzi adətlər, inamlar, mərasimlər (XIX-XX yüzilliyin əvvəli). / F.İ.Vəliyev.-Tarix və onun problemləri, № 3. -Bakı:”ADİLOĞLU” MMC, -2005, s.213-218.

ornaments were not limited to these, and the necks, collars, mouths, skirts, and sometimes even the shoulders of women's outerwear were decorated in various ways, and hanging ornaments were tied. The so-called “yar-yardan incidi” women's belt, which is typical for the region, is considered to be the most valuable belt worn around a woman's waist, especially on a wedding day. These ornaments are examined in detail in the paragraph.

Chapter III of the dissertation is called “*Dishes and drinks*”. Paragraph 1 of the chapter, entitled “*Dishes*”, provides general information about food, unlike other areas of material culture, it is emphasized that food and drinks are more conservative, fully preserved historical traditions, creative work of the people, imagination and working opportunities are clearly manifested in this area, and the classification of dishes of the population of the micro-region is carried out. In the micro-region, high-calorie dishes are grouped into two components: 1. Vegetable dishes 2. Dishes of meat and dairy origin.

Paragraph 2 of Chapter III is devoted to “*Vegetable dishes*”. This section gives a brief description of the economic life of the micro-region, draws attention to the current state of agriculture and livestock from the leading farms. It was found out that more tandir bread, yukha, lavash, fatir, yannama, oma, khamrali, milk bread, walnut bread and cakes types of bread which occupy the main place in the daily meal of vegetable dishes were cooked here, bread was mainly made from wheat and barley flour, and small, girda bread called “jad” was cooked by adding corn flour to wheat or millet flour. The means of baking were saj and tandirs. However, kombi was also cooked by pouring gor (hot embers) on the hearth. One of the typical sweets for the region we studied was “oma”. In the dissertation work, the technology of preparation of oman was explained in detail, it was noted that it has a special place in holiday and ceremonial tables. In addition to Oma, greasy bread (gatdama, holiday bread (shorchoryei), fasali, etc. were also used to decorate the tables on holidays.

Among the vegetable dishes, a special place was given to various pastries and rice dishes. Among the vegetable dishes, there is a type of sweets called “oma”, which is typical for the region, “yapma khangal”, “shoraggali khangal”, “basma or eshme khangal”, “jiradal”, “garaltili ash” (to be baked), “gartdama ash” (made with snakehead fish), “choban ash” and so on. were involved in the study for the first time on a local basis and was assessed as a contribution of the region's population to the list of Azerbaijani dishes. The fruits and vegetables of the micro-region are also extensively studied in this paragraph. "Bean pickle" or "bean shoput" made from dried beans is also considered to be a local dish of the region.

Paragraph 3 of Chapter III deals with “*Dishes of meat and dairy origin*”. Meat, which contains a lot of useful proteins, fats, minerals, vitamins and amino acids for the human body, was the basis of the food diet because it was high in calories. The local people used mutton, goat, beef, poultry and fish as much as possible. The study revealed that the population cuts meat into pieces and cooks it, and that there are many varieties of these meat dishes.

In the early 19th and 20th centuries, the population used mutton, beef, chicken, turkey, goose meat and eggs. In addition to domestic birds, the meat of wild ducks, wild hen, wild geese, partridges, quails, pheasants and other hunt birds also had a special place in the diet. Some of the meat dishes of the micro-region population also consisted of fish dishes. Fishing was especially common in Mingachevir and Yevlakh. A variety of fish dishes were prepared by hunting uzunburun, sturgeon, whitefish, snakehead, etc. from the Kura River. Dairy products were similar to dairy dishes in other regions. Yogurt is served on daily table as a meal, dograma is made from it, and the excess was spent on fat production. Among the local population, the first one or two days of milk from a newborn animal was called “oral milk”. They prepared various dishes such as kas, koppaja, bulama, makhara etc. from this milk. Among the stocks of food supplies, milk and dairy products (cheese, butter, motal, gurud, etc.) played an important role.

Chapter III, paragraph 4, is entitled "*Food time and food etiquette rules*". According to the accepted general rule, the meal was eaten 3 times a day (breakfast, lunch and dinner). But this was conditional. Because of the changing seasons, climate, and household chores, especially during the fasting period, there were serious changes in the food game. During the fasting days, the eating regime of the day was replaced by iftar, yastilig and obashdanlig (imsak). This section of the chapter examines the table of cooking games, and the existing etiquette rules.

The fifth paragraph of Chapter III, "*Drinks*" is dedicated to the study of traditional drinks that brighten the regional tables. The most widespread traditional cold and hot drinks of the population of the micro-region, as well as softening, therapeutic-dietary and syrup-juice drinks were tea, water, buttermilk, yogurt (skipping), koramaz, dalama and halim. To a lesser extent, fruit syrups and juices were also used in the region as a drink. Among them are gulab, sherbet, qandab, cornel, pomegranate, quince juices, abgora and others. served with fatty and meaty foods.

The last paragraph of Chapter III deals with "*Utensils, kitchen and household appliances*". During the period of our research, it was determined that the household utensils used by the population were made of copper, wood (rod), clay, leather, textile and wicker products, and partly of iron, which were discussed in detail in the dissertation. Among these utensils, copper utensils predominated. The population bought copper vessels mainly from the Lahij people (sahragersds) who came to the villages on loaded horses, as well as from the nearby markets of Ganja and Sheki. Wooden utensils and wicker utensils were commonly used in the manufacture of bakery products, in the processing of dairy products, in the supply of grain products, and so on. The section gives a wide range of them. Pottery made of clay was mostly used in the life of the settled population. They were also obtained from sahragerds and nearby markets (Sheki, Ganja, Agdam, Agdash). Among these dishes are clay (pottery) nehre, godush, jug (berni), cheese dopu, water glass, piti pot, as well

as charity, sahang, household jug, etc. In order to meet the needs of the population in local blacksmiths, blacksmith products - dagga, saj, shish, sajayagi, masha, ersin, mangal, sugarcane, mincer, knife, etc. were also prepared. Bags made of thick and coarse fabrics, jejim, carpet material, khasha, mafrash, heyba, khurjun, salt bag, spoon bag, etc. were also essential household appliances found in the daily lives of the people of the region. The population is provided with utensils made of tanned and untanned leather materials - motal, eyme, dagarjik, tejen, çilgi, tulug nehre, garin, etc. and was able to use it widely.

Chapter IV of the dissertation "*Means of public transport*" consists of 6 paragraphs. Historically, the existence of vehicles on the territory has been revealed in two directions: land and water transport. The land transport means used by the population are divided into three groups: 1. Simple shipping methods 2. Passenger-freight transport 3. Trailer transport.

Paragraph I, entitled "*Simple shipping methods*", emphasizes that the simplest transport, the oldest means of transport, is primarily human. Since ancient times, people have carried their loads on the hands, shoulders, armpits, arms, waist and head. Heyba, neck bag, khurjun, basket, cloth basket, sack, shawl wrapping, burden, guyum, sahang, girdle, buckles, belts, etc., and later barrows and hand-drags were also simple means of loads carrying. The paragraph reflects their description and working characteristics.

In the paragraph "*Passenger-freight transport*" of the chapter, passenger and freight animals are indicated as the main means of transport. The smoothest in freight transport was the horse. Archaeological excavations in 5 of the 20 burial mounds found in Mingachevir have found horse skeletons and ancestral tools, proving that the use of horses is ancient here²⁵. The famous "Karabakh horses" were ridden by the beys of the region. Karabakh horses paired with other breeds are kept for riding and loading. The poor

²⁵ Quliyev F.E. Azərbaycanın kurqan qəbirlərində at dəfni./ Quliyev F.- Bakı, - Elm, - 2008. 300 s.

stratum of the population used donkey. With it, wood, flounder, water, sheaf, grass, etc. loads were carried. The use of mules, zebu, ox and calves as a means of transportation has not been found in the region. Saddles and palanquin sets were used when using trucks and vehicles.

Paragraph 3 of Chapter IV is entitled "*Trailer Transport*". The simplest type of trailer transport was towing by a trailer animal. Along the Kura, the population brought construction materials from the Tugay and Samukh forests by a yoke to the trailer. At the beginning of the 19th and 20th centuries, two- and four-wheeled carts, oxen and donkey carts, as well as Malakan carts – "Odinochka" cart (single cart), "Drojka" single and double-wheeled carts were used as traditional means of transport in the micro-region. In this section of the chapter, a detailed study is carried out on the structure of the carts, working parts, yoke and its types, carriage, wheel types, and the place and role of trailer transport in public life is determined. It is noted that cabs and phaetons are also partially used as vehicles with bows.

The role of the Kura river in the economic life of the micro-region is emphasized in the section of the IV chapter "*Water transport means*". It is established that the population uses traditional water transport means such as stumps, rafts, canoes (boats), ferries. In this part of the chapter, the ethnographic features of the mentioned water transport means are investigated, detailed scientific research is carried out on the structure, types, preparation, processing procedure and purpose of improved water transport means such as canoe (boat) and ferry, agricultural and household importance is revealed.

In the 40-50s of the XIX century Tsarist Russia developed a plan of actions for the development of shipping on the Kura river. In this section, involving written sources, the subjects of development of shipping in the Kura river have been studied in detail. The registered facts confirm the kirjim, sandal, barge, and even steamboats etc. were important in the early 19th century.

In the paragraph “*Roads, bridges, crossings*” of Chapter IV, it is noted that Mingachevir and its surrounding regions have played a crucial role in the creation and development of water and land routes, which since ancient times was considered the lifeblood of the road junction of Azerbaijan, and were a crossroads function on the Great Silk Road. At the beginning of the XIX-XX centuries, traditional means of transport of River shipping – boat, kirjim, sandal, barge and even steam vessels worked in Kura till Mingechevir crossing and Garasaggal village of Samukh. The paragraph examines in detail the directions of roads of international and local importance (caravan-trade, postal, domestic, migration), their importance for the region, the role of the population in domestic, economic and commercial life, bridges and crossings of the territory. The internal roads connecting the micro-region with large cities and accident centres, and the villages with each other were called “black road”, “car road”, “people road”, “informer road”, “market road”, etc. With the launch of the Baku-Tbilisi railway in 1883, Dalimammadli, Yevlakh, Mingachevir, Goran, partly Laki railway stations in the micro-region begin to play a crucial role in the economic-agricultural and trade life of the region.

The section “*Means of communication*” of Chapter IV discusses the traditional methods of communication in the micro-region before the research period. From ancient times, people used drums or baraban, shouts, squeals, bells, lights, bonfires, torches, etc. tools, various flags and hand gestures, as well as trained pigeons in order to deliver the necessary information to the address. In the 30s of the XIX century, a post office began to operate in Yevlakh. Postal reception points have been created at the Stations of Yevlakh, Mingachevir, Goran, Dalimammadli, where the Baku-Tbilisi railway passes. Telegraph and telephone communications, which are more intensive and written (documentary) type of communication, began to spread in microbregag where we studied much later – from the end of XIX century. In 1917, one of the 93 post-telegraph enterprises in Azerbaijan was in Yevlakh and one in Arash. These intensive types of communication addressed mainly to tsarist officials, foreigners, partly to local masters and became inaccessible to the population.

After the Second World War, the population of the micro-region widely uses communication networks such as telephone, post-telegraph, radio, television, and now, along with them, internet and mass media.

Ethnographic-steppe materials collected on the material culture of the population of Mingachevir and surrounding regions bordering Ganjabasar, Karabakh and partly Sheki-Zagatala regions of Azerbaijan, as well as historical-comparative analysis of existing literature indicators conditioned the following *conclusions*:

- In connection with the construction of Mingachevir hydro junction in Mingachevir and surrounding regions, numerous and multi-faceted material culture samples were obtained during strong archaeological research carried out in the 40-50s of the XX century and these confirmed the ancient history of the area. Later, archaeological research works carried out in Yevlakh, Khaldan and Goranboy areas once again proved the antiquity of the settlement history of these places;
- Natural-geographical conditions for the formation of the material culture of the population of the region, which is the result of a long process of historical development, relief-landscape zoning of the territory, the orientation of economic activity of the population, real level of socio-economic development in accordance with the period under study, seriously affected and created its full complex;
- Although a number of local features are reflected in the formation of individual areas of the material culture of the microregion (folk settlements and houses, clothing and ornaments, food and drinks, vehicles and roads), as a whole from the typological and terminological point of view is characterized as an integral part, and sometimes all-Caucasian parallels are also observed. On the basis of this commonality, historically established cultural-economic relations and mutual contacts between the peoples of Azerbaijan and the Caucasus are clearly visible;
- As a result of internal population migration to Mingachevir and surrounding regions throughout history, population groups of the

same ethnic origin have moved from Borchali, Gazakh, Ganjabasar, Karabakh and Sheki regions, most of which were Turkic-speaking. These tribes and their cultural elements, which for a short time merged with the local Turkic-speaking tribes of the region, added a variety of local shades of material culture and conditioned its specific localization;

- The research introduced many new terminologies ("kellebashi" plan house, a small headscarf called "chitma" or "girvanka sarig", women's shoes and belt called "yar-yardan incidi", under clothes called "yarimja", type of sweets called "oma", "yapma khangal", "duzlu khangal", "basma or eshme khangal", "jiradal", "garaltili ash" (to be baked), "qartdama ash"(made with snake fish), "choban ash", "kas" made from mouth milk and s.) into the dictionary of Azerbaijani ethnography, which confirmed the local specifics of the micro-region;
- It was confirmed on the basis of specific fatological materials that social stratification and class differences had a decisive influence on the material culture of the micro-region, and as a result, the ability of the wealthy social stratum to make the material culture colorful in color was revealed.

My suggestion:

1. Putting the traditional national clothes of Azerbaijan and the micro-region we are studying in the future into the representative policy of the Intangible Cultural Heritage of UNESCO, introducing and popularizing such clothing as kelaghayi symbolism in the world would be the greatest contribution to our national-cultural and material values.
2. At present, it is proposed to hold the "National dress day" in our independent Azerbaijan. It would be more appropriate to spend it as "National clothing week, ten-day or month".
3. Taking into account the national dishes prepared by our ancestors, the useful hygienic purity of kitchen utensils made of copper, wood, leather and clay, it would be useful to return many of them to life, to instill respect for future generations in the traditional material culture complex.

The main content of the dissertation is reflected in the following scientific works of the author published:

1. Mingəçevir və ətraf bölgələri əhalisinin yaşayış evləri və ev tikintisi ilə bağlı xalq adətləri (XIX-XX əsrin əvvəlləri) // - Киев: Гілея: науковий вісник: Збірник наукових праць, -2014, вып. 85 (№ 6), - s. 115-118.

2. XIX-XX əsrin əvvəllərindən Şimali Azərbaycanın Mingəçevir və ətraf bölgəsinin maddi mədəniyyəti. “Yeməklər və içkilər” // - Bakı: Arxeologiya və Etnoqrafiya jurnalı, - 2014, - s. 209-216.

3. Mingəçevir və ətraf bölgələrin maddi mədəniyyətinin etnoqrafik cəhətdən öyrənilməsi tarixindən // - Bakı: Avrasiya Universiteti “Sivilizasiya” Elmi-nəzəri jurnalı, - 3/2014, - s. 125-134.

4. Traditional women ornaments of the population of Mingachevir and around (surrounding) regions at the beginning of the century // Proceedings of young scientists, - 2016, №14, - p. 238-242.

5. XIX-XX əsrin əvvəllərində Şimali Azərbaycanın Mingəçevir və ətraf bölgələrinin ənənəvi kişi geyimləri // Bakı: - “Geo Strategiya”, 2017. № 01(37) yanvar-fevral, - s. 69-73.

6. XIX-XX əsrin əvvəllərində Mingəçevir və ətraf bölgələri əhalisinin yaşayış məskənləri // - Bakı: “Geo Strategiya”, - 2018. №04(46), - s. 73-76.

7. Traditional national women`s clothing of Mingachevir and its surrounding areas in the early XIX-XX century // - Москва: Вопросы Истории, -2020. № 2, - p. 158-166.

8. XIX-XX əsrin əvvəllərində Mingəçevir və ətraf bölgələri əhalisinin bəzi qadın geyimləri və bəzəkləri haqqında // - “Doktorantların və gənc tədqiqatçıların XIX Respublika elmi konfransının materialları”. -Bakı: Dövlət İqtisad Universiteti, - 7-8 aprel 2015, - s. 362-365.

9. XIX-XX əsrin əvvəllərində Mingəçevir və ətraf bölgələrin yaşayış məskənlərinin etnoqrafik cəhətdən öyrənilməsi // “Davamlı inkişafın milli modeli və strategiyası” Respublika elmi-praktik

konfransın materialları. - Mingəçevir: - Mingəçevir Dövlət Universiteti, - 27-28.noyabr, 2015, - s. 324-326.

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