

REPUBLIC OF AZERBAIJAN

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ABSTRACT

Of the dissertation for the degree of Doctor of Philosophy

**DOMESTIC CULTURE OF ETHNIC
GROUPS IN AZERBAIJAN
(BASED ON MATERIALS OF NATIONAL
MUSEUM OF HISTORY OF AZERBAIJAN)**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

Relevance and degree of study of the topic: One of the important problems facing the science of Azerbaijani ethnography is the study of the domestic culture of various peoples and ethnic minorities living in the territory of Azerbaijan from a historical-ethnographic point of view. *“Traditional household culture reflects the material and spiritual values created by our people over centuries, developed through experience, and passed down through generations. Rooted in imagination, cognitive ability, and practical skills, it includes tools used in agriculture, cattle breeding, gardening, and viticulture, as well as crafts, household items made of stone, clay, wood, metal, and iron, traditional clothing, and embroidered or woven interior”*¹.

Azerbaijan is a multi-ethnic, multi-confessional country with a rich cultural heritage and ancient history. Its favorable geography and climate have attracted diverse peoples over time. Since ancient times, the dominant Turkic ethnos has upheld traditions of respecting the languages and religions of other communities, a principle that continues today. Today, ethnic minorities in Azerbaijan receive consistent attention and care, with the state actively creating conditions for the development of their material and spiritual culture. Protecting the rights of minority peoples has become a key priority of state policy in the Republic of Azerbaijan, where democratic values prevail. This commitment plays a vital role in maintaining political and social stability across the country. *In his speech at the Forum of Azerbaijani youth held in the Palace of the Republic on February 2, 1996, Great Leader Heydar Aliyev confidently said: "Azerbaijan is the homeland of all nationalities living in Azerbaijan. When we say citizens of Azerbaijan, people of Azerbaijan, we understand the unity of all nationalities living in Azerbaijan. I can say with a great sense of pride that relations between nations in Azerbaijan are relations of friendly friendship, mutual respect, and we will develop these relations, keep them alive, and preserve them. Therefore, it is our duty to preserve the*

¹ Həsənova G. Azərbaycan xalqının ənənəvi məişət mədəniyyəti (Milli Azərbaycan Tarixi Muzeyinin materialları əsasında) / G.Həsənova. - Bakı: -Mütərcim. -2024. s.6

*characteristics of Azerbaijan - the characteristics of a multi-ethnic country*²". All these factors make the fact that ethnic minorities are a part of Azerbaijan and the comprehensive study of their everyday life relevant.

In order to understand it, the term "national minority" is also used in political and legal terms. In international law and in the documents of the United Nations, "national minority" and "ethnic minority" (ethnic group) are often used synonymously. It means that an ethnic group is a specific group of individuals named by other groups mainly based on similarities or equality in language, ancestry, history, society, culture, nationality, or social behavior. The concept of "ethnic group" is often used to distinguish nationality, ethnic nationality, and one group of people from others on a national basis³. When referring to national minorities, it primarily denotes groups living in a particular country, state, or republic who remain in the minority compared to the majority nationality of that country, state, or republic⁴. So, if Azerbaijanis living in Russia, Ukraine, Belarus, Georgia, and Kazakhstan are considered national minorities in those countries, then Russians, Ukrainians, Belarusians, and Georgians living in the Republic of Azerbaijan are also considered national minorities⁵. In the work, terms such as national minorities and ethnic groups were used.

Due to long-standing socio-political and socio-economic developments, ethnic groups and minorities in Azerbaijan have preserved their unity and equality. Shared ways of life, religious freedom, and a common history of resisting foreign invasions have fostered close ties among them. Traditions of mutual understanding and peaceful coexistence among ethnic groups and national minorities of different religions and languages have long been upheld in Azerbaijan. Despite their diversity, a shared identity as part of the

² Əliyev H. Müstəqilliyimiz əbədidir: [46 cilddə] / H.Ə.Əliyev. - Bakı: Azər nəşr, - c. 3. – 1997. – s.321

³ Niftiyev N. Azərbaycanca birgə yaşayış və multikulturalizm / N.Niftiyev. - Bakı: - 2015, -s18

⁴ Niftiyev N. Göstərilən əsəri, s. 28

⁵ Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov -Bakı: Elm, -2000, - s.9

Azerbaijani state and people unites them. Throughout history, many states have risen and fallen on Azerbaijani territory. During the existence of these states, ethnic groups and minorities were never oppressed; they preserved their culture and passed it on to future generations. Thus, Tats, Talyshes, Lezgins, Mountain Jews, Kurds, Udis (udi people), Avars, Sakhurs, Rutuls, Germans, Russians, Ukrainians, and other peoples lived and the main parts of them still live in the territory of Azerbaijan. The mentioned ethnic groups and minorities settled mainly in Guba (tat, mountain jews, lezgi), Khizi (tat), Gusar (lezgi), Khachmaz (sakhur, lezgi and avar), Sheki, Oghuz, Zagatala, Balaken, Gabala, Ismayilli (tat), Shamakhi (tat), Lankaran (talysh), Astara (talysh), Lerik (talysh), Masalli, Baku and Sumgait cities of Azerbaijan. Research has confirmed that some ethnic groups are the ancient inhabitants of Azerbaijan, while some migrated later. Our research reaffirms that the ethnic groups and minorities living in Azerbaijan have not been erased through assimilation. On the contrary, they continue to preserve their spiritual values, language, and ethnic identity, underscoring the need to re-examine their history and culture. A deep study of their customs and domestic traditions highlights the ongoing relevance of this subject.

According to the latest data, 91.6 percent of the population of the Republic are Azerbaijanis and 8.4 percent are representatives of other nationalities. The ethnic structure of the population of Azerbaijan is basically as follows - Azerbaijanis 9436.1, lezgins 167.6, Talysh 87.6, Russians 71, Ukrainians 13.9, Avars 48.6, tats 27.7, sakhurs 13.4, Georgians 8.4, ingiloyes 1.8, Kurds 4.1, Jews 5.1, udins 3.5, khinaliks 3.5, budukhs 1.1, gryzs 2.1 thousand people⁶.

Ethnic groups living in the territory of Azerbaijan fought together with our people in the whirlwind of many socio-political and economic-cultural problems of different times. The South Caucasus, especially Azerbaijan, located at the center of important political changes that took place in the world both in the ancient and Middle Ages, and in the 19th-20th centuries and in the modern era was not left out of these events and became an active participant in

⁶ Azərbaycanın demoqrafik göstəriciləri (Azərbaycan Respublikası Dövlət Statistika Komitəsinin statistik məcmuəsi), // - Bakı: 9№-li kiçik müəssisə, - 2021 s. 59

all the socio-political and economic-cultural processes taking place. Azerbaijan is one of the few countries in the world where ethnic minorities can freely practice their religious beliefs in an environment of national and religious tolerance. Across various regions of the country, churches, mosques, and synagogues operate without restriction, allowing communities to freely observe their religious rituals, holidays, and traditions. When Azerbaijan's museums were created, no special selection was allowed, important materials related to ethnic minorities were collected in the NMHA collection. These materials play a vital role in highlighting the domestic culture of ethnic minorities and bringing their heritage into scientific discourse, which underscores the relevance of the topic.

While preserving their ethnic identities, the peoples of Azerbaijan have adopted and shared progressive elements of each other's lifestyles, traditions, and cultures. Members of these ethnic groups and minorities have consistently identified themselves as Azerbaijanis. At the same time, each group in Azerbaijan has preserved unique cultural elements, evident in domestic life, crafts, and ceremonies. While maintaining their distinct identities, these communities have also mutually adopted and developed progressive aspects of each other's traditions and customs.

One of the main factors contributing to the relevance of the topic is the study of the domestic culture of ethnic groups in the context of national and spiritual values, based on the materials of the NMHA. The other main factor actualizing the study is the global changes in the ethnic landscape of the world and the country in recent years; the growing development of multicultural values; the increasing interest of both local and foreign people in the history and culture of ethnic groups and scantities; the strengthening of ethno-cultural ties; and the development and strengthening of ethno-cultural issues.

In modern times, studying the history and domestic culture of the peoples in our country has often faced challenges. This process has occasionally slowed due to a lack of sufficient materials to explore the history and ethnography of various nations. Over time, elements of domestic culture fade as modern influences take hold. From this perspective, restoring materials from the past—and, to some extent, recreating traditional culture—plays a key role in

ethnography, helping to preserve important features in the minds of future generations.

The study of the domestic culture of ethnic groups and minorities in Azerbaijan also holds political significance. By recognizing and respecting the national and moral identity of these communities, Azerbaijan helps eliminate the threat of their cultural extinction. In this context, consistent efforts are made to study their history and culture, supported by state attention and care. Throughout ancient, medieval, and modern periods, equal opportunities have been provided, ensuring favorable conditions for the development of all peoples living in the country.

According to the Constitution and laws adopted after the independence of Azerbaijan at the end of the XX century, ethnic groups in Azerbaijani lands have all rights and privileges. In this direction a number of orders were signed and various decrees were issued in the Republic of Azerbaijan, which continued its parallel development along with the global changes that took place in the world at the beginning of the 19th century. The steps taken in this direction were reflected in the activities of museums operating in the territory of the Republic. As it is known, museums play a vital role in collecting, restoring, preserving, and passing on samples of material culture to future generations. Thanks to their efforts, many examples of our people's material culture have been preserved to this day. On the initiative of the national leader H. Aliyev, a Republican meeting of museum staff was held in the Cabinet of Ministers in 1993. In 1994, based on the materials of this meeting, a decision "On the state of museum work in the Republic and its improvement" was adopted. From this point of view, with the law "*On culture*" in February 1998 and "*On museums*" in March 2000, signed by the national leader H. Aliyev the state care for the protection of museums and museum funds where national wealth is kept is notable⁷. Today, President of Azerbaijan Ilham Aliyev is taking significant steps in this area by

⁷ Mədəniyyət haqqında Azərbaycan Respublikasının Qanunu, "Azərbaycan" qəzeti, 18 aprel 1998-ci il, № 86; Muzeylər haqqında Azərbaycan Respublikasının Qanunu, Bakı şəhəri, 24 mart 2000-ci il [Elektron resurs]<https://e-qanun.az/framework/735>

implementing major projects and continuing the policies rooted in the historical traditions of the Azerbaijani people. Through various decrees aimed at preserving the cultures of ethnic minorities, he works to continuously improve their social and economic well-being. Presidential decrees and orders have ensured the protection and development of the cultural, linguistic, and religious freedoms of national minorities and ethnic groups. These measures support the practice of national and religious traditions, the free development of both professional and amateur creativity, folk art, and the preservation of historical and cultural monuments belonging to all nationalities. These values are also reflected in museums, where material and cultural artifacts of ethnic groups and minorities in Azerbaijan are carefully preserved. It shows once again that museums, as in state policy, pay special attention to the collection and promotion of material culture without any national discrimination.

The presented work is also the first initiative to involve the main areas of the household culture of the ethnic minorities living in the ethno-geographic space called Azerbaijan in comprehensive historical-ethnographic research based on the materials of the National Museum of History of Azerbaijan.

In recent years, global and national socio-economic and socio-political developments have created favorable conditions for studying the history and culture of ethnic groups and minorities. Growing modern interest in these communities has led to research being conducted across various fields and directions. Looking back, Russian researchers were among the first to contribute to the scientific study of ethnic groups and national minorities in the region. The political transformations that reshaped the South Caucasus and Azerbaijan in the 19th century sparked increased interest in this ethnically diverse area. Seeking to strengthen control over its territories, the Russian Empire initiated various efforts to study the region's ethnic composition, as well as the history and culture of its peoples. *Therefore, the beginning of the systematic collection of ethnographic materials of the ethnic structure of the Azerbaijani people, mainly*

dates back to the XIX century⁸. Meanwhile, firstly B. Legkobytov⁹ (lezgis, tats, talyshes), I. Berezin¹⁰ (Persians) in the 50s of the 19th centuries, P.F. Riss¹¹, D. Kistenyev¹² (talyshes), K. Kurdov¹³ (tats) at the beginning of the 19th century had studied national minorities living in their regions. Later, in the 20s and 30s of the 20th centuries, the study of a number of minorities and ethnic groups of Azerbaijan was started again. *Therefore, first of all, it is necessary to mention the activities of the “Society for the Study and Education of Azerbaijan” (after “Society”), which was established in 1923*¹⁴. One of the departments of the society was called history and ethnography. The department was active in ethnographic research in Azerbaijan. It mainly conducted its work in two directions. The first direction focused on studying the history and ethnography of Azerbaijanis, the country's main ethnic group, while the second direction concentrated on research concerning ethnic groups historically settled in Azerbaijan. For this purpose, Tat, Kurdish, Talysh and other commissions were created. As a result, the society had done great work in studying the history and ethnography of the peoples in Azerbaijan. Of course, certain research works were carried out in later periods as well. In the study of Azerbaijani Kurds, the researches of A. Alekparov¹⁵, A.

⁸ Yoloğlu G. Mövsüm mərasimləri / G.Yoloğlu. – Bakı : Xəzər Universiteti, - 2009, s.11-12

⁹ Легкобытов В. Талышское ханство. - Обозрение, ч III, Спб, 1836. ст.175-244.

¹⁰Березин И. Путешествие по Востоку (Путешествие по Дагестану и Закавказью) / И. Березин. - Казань: Унив. тип., -1850. 235 с.

¹¹Рисс П.Ф. О талшинцах, их образе жизни и языке // Записки Кавказского отдела Русского Географического Общества. Кн. 3. -Тифлис: -1855, -с. 234-245

¹²Кистенев Д.А. Экономических быт государственных крестьян Ленкоранского уезда Бакинской губернии // Материалы для изучения экономического быта государственных крестьян Закавказского края т 7, Тифлис: 1887. с. 535-764

¹³Курдов К.М. Таты Дагестана // Русский антропологический журнал, 1907, № 3—4, с. 56-67.

¹⁴Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov. -Bakı: Elm, -2000, -s.36.

¹⁵ Алекперов А. К вопросу об изучении культуры курдов. Лачинский и Келбаджарские районы. Труды Азербайджанского филиала Академии наук СССР, -Баку: 1936. т. XXV,- с. 33-61.

Bukshpan¹⁶, G. F. Chursin¹⁷, and T. F. Aristova¹⁸ should be specially mentioned. About griz and budugs V.Z. Piriyeв's¹⁹ work was important from the point of view of the historiography of the study of these peoples. It should be noted that the ranks of our local scientists began to expand in the study of ethnic groups and minority peoples in the 70s and 90s of the 20th centuries. At the same time, the works of G. Javadov²⁰ on talyshes, N. Ibrahimov²¹ on Germans and researches of G. Geybullayev²² on ethnic groups are important in the learning of the history of ethnic groups.

After the restoration state independence (1991), as in many other fields, there have been certain advances in the study of ethnic minorities. Researcher G. Javadov in his work "Scanty ethnoses and national minorities of Azerbaijan"²³ and later R. Huseynov in his articles about Jews and including Mountain Jews touched on these issues in a certain sense²⁴. G. Javadov's monograph "Talyshlar" is commendable as a valuable step towards the study of the history and culture of these ethnic groups²⁵. Books, "History and Culture of the Mountain Jews of the Caucasus"²⁶ and "Mountain Jews - Customs and Daily life in the Caucasus" edited by Lia Mikdash-Shamailova in

¹⁶Букшпан А. Азербайджанские курды / Букшпан А. –Баку: -1932. -94 с.

¹⁷ Чурсин Г.Ф. Талыши (этнографические заметки) Известия кавказского историко-археологического общества. -Тифлис: -1926. том 4. -ст.15-45

¹⁸ Аристова Т. Курду Закавказья (историко-этнографический очерк)/ Т. Аристова - Москва: Наука, -1966. -216 с.

¹⁹ Piriyeв V. Buduq və buduqlular / V.Piriyeв. -Bakı: Sabah, -1994. 138 s.

²⁰ Cavadov, Q. Talışlar / Q. Cavadov. – Bakı: Elm, - 2004. – 616 s.

²¹ İbrahimov N. Azərbaycan tarixinin alman səhifələri / N. İbrahimov. -Bakı: - 1997. -336 s.

²² Qeybullayev Q. Ə. Azərbaycanlıların etnik tarixinə dair / Q.Ə. Qeybullayev - Bakı: Elm, -1994 s

²³ Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov -Bakı: Elm, -2000. -440 s.

²⁴ Гусейнов Р. Иудаизм на Кавказе. Кавказ и глобализация. В.3 Т.2. -2008. - ст.194-204.

²⁵ Cavadov Q. Talışlar / Cavadov Q. -Bakı: Elm, -2004. -616 s.

²⁶ Микдаш-Шамаилова Л.А. История и культура горских евреев Кавказа / Л.А. Микдаш-Шамаилова Институт Стратегических Исследований Кавказа. - Иерусалим-Куба, -2009, -223 ст. Mountain Jews. Customs and Daily life in the Cuacasus. The İsrail Museum. -Jerusalim: -2002.-160 p

Russian and English, respectively are of great importance. The first book contains various information about the history, religious beliefs and traditions of the Mountain Jews living not only in the territory of Azerbaijan, but also in the Caucasus as a whole. Second book also contains materials about the issues of domestic culture, including various types of art. Both mentioned works are significance in terms of studying the history, socio-political and social situation, material, household and spiritual culture of the mountain Jews. The newest literature on Mountain Jews, "History and Culture of Mountain Jews" was published in Moscow in 2018²⁷. Various books have been written about the tat people living in Azerbaijan. Some of them are about linguistics of tat people. Various information on "tat" ethnic group and the explanations of term "tat", their occupation fields are given in the book written by M. Aliyev "Azerbaijani tats"²⁸. "Material culture of Ingiloyts"²⁹ by A. Mustafayev and "Udins"³⁰ by G. Javadov and R. Huseynov are also of great importance in this regard. There are studies by G. Javadov³¹, N. Ibrahimov³², E. Karimov³³ and S. Zeynalova³⁴ about the Germans. G. Javadov³⁵, H. Verdiyeva³⁶ conducted certain researches about the Russians resettled in Azerbaijan. G. Javadov³⁷

²⁷ История и культура горских евреев / Состав. Назарова Е.М. -Москва: -2018. -800 ст.

²⁸ Əliyev M. Azərbaycan tatları / M. Əliyev. -Bakı: -2006. -260 s.

²⁹ Mustafayev A. İngiloyların maddi mədəniyyəti (tarixi etnoqrafik-tədqiqat). - Bakı: -2005. -224 s

³⁰ Cavadov Q., Hüseynov R. Udilər / Q. Cavadov. -Bakı: Elm, -1999. -256 s.

³¹ Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov. -Bakı: Elm, -2000. -440 s.

³² İbrahimov N. Azərbaycan tarixinin alman səhifələri / N. İbrahimov. -Bakı: -1997. 336 s

³³ Керимов Э. Русские Азербайджана // İRS, -2010, №3 (45), -ст.10-14.

³⁴ Зейналова С. Немецкие колонии Азербайджане (1819-1941) / С. Зейналова - Баку: -2002,-222 ст

³⁵ Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov. -Bakı: Elm, -2000. -440 s

³⁶ Вердиева Х. Немцы Северном Азербайджана / Х. Вердиева –Баку: Элм, -2009. – с.111

³⁷ Cavadov Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/ Q. Cavadov. -Bakı: Elm, -2000. -440 s.

and M. Pashayeva and A. Qurbanov³⁸ studied ethnic minorities in general, and their works are very valuable for our research. Ethnographers of Azerbaijan A. Mustafayev³⁹, F. Valiyev⁴⁰, S.Maharramova⁴¹, Sh.Bünyadova⁴², H.Quliyev⁴³, A.İzmaylova⁴⁴,

³⁸Paşayeva M., Qurbanov A. Biz azərbaycanlıyıq (qısa etnoqrafik очерklər) /M.Paşayeva., A. Qurbanov. -Bakı: Costco Company MMC, -2018, -232 s.

³⁹ Mustafayev A. Azərbaycanca sənətkarlıq (tarixi etnoqrafik-tədqiqat) /Musafayev A. -Bakı: -1993. -595s.; Mustafayev A. İngiloyların maddi mədəniyyəti (tarixi etnoqrafik-tədqiqat). -Bakı: -2005. -224 s.; Mustafayev A. Şirvanın maddi mədəniyyəti / A.Mustafayev. -Bakı: -1977. -157s.

⁴⁰ Vəliyev F., Abdulova G. / Qarabağ geyimləri. Kataloq. – Bakı: Azərbaycan Respublikası yanında Elmin İnkişaf Fondu, 2016. -352 s.; Vəliyev F. XIX-XX əsrlərdə Azərbaycanın maddi mədəniyyəti (tarixi-etnoqrafik tədqiqat) / F. Vəliyev. -Bakı: Şərq-Qərb, -2010. -s; Vəliyev F. XIX-XX əsrin əvvəllərində Azərbaycanın ənənəvi qadın baş və ayaq geyimləri // -Bakı: Azərbaycan arxeologiyası və etnoqrafiyası. №2 -2005, -s.96-103. ; Vəliyev F. Azərbaycanın ənənəvi qadın bəzəkləri tarixindən // -Bakı: Milli Azərbaycan Tarixi Muzeyi - 2006. -s.309-327. ; Vəliyev F. Geyimlər // Azərbaycan etnoqrafiyası. c.2, -Bakı: Şərq-Qərb,-2007.-s.83-93. ;Vəliyev F. Qadın geyimləri // Azərbaycan etnoqrafiyası c.2, -Bakı: Şərq-Qərb-2007. -s.93-118. ;Vəliyev F. Uşaq geyimləri // Azərbaycan etnoqrafiyası c.2, -Bakı: Şərq-Qərb, -2007. -s.137-143. ; Vəliyev F. Kişi geyimləri // Azərbaycan etnoqrafiyası c.2, -Bakı: Şərq-Qərb, -2007 s.118-137. ;Vəliyev F. Bəzəklər // Azərbaycan etnoqrafiyası c.2, -Bakı: Şərq-Qərb -2007 -s.143-159.

⁴¹ Məhərrəmov S. XIX-XX əsrin əvvəllərində Kiçik Qafqazın cənub şərq bölgəsinin maddi mədəniyyəti və təsərrüfatı / S. Məhərrəmov -Bakı: -2007. -s.208; XIX-XX əsrin əvvəllərində Qarabağ və Şərqi Zəngəzurdə sənətkarlıq və ticarət / S. Məhərrəmov, -Bakı: Afpoliqraf, -2023, -256 s.

⁴² Bünyadova Ş. Azərbaycanın təsərrüfatı və maddi mədəniyyəti / Bünyadova Ş. -Bakı: Elm. -2007. -360 s. ;Bünyadova Ş. Orta əsr Azərbaycan ailəsi / Bünyadova Ş. -Bakı: -2012. Elm. -384 s. ; Bünyadova Ş. Azərbaycan tarixi etnoqrafiyasının (XII-XVI əsrlər) öyrənilməsində Azərbaycan tarixi muzeyinin rolu // -Bakı: Milli Azərbaycan Tarixi Muzeyi. -2006. -s. 291-300.

⁴³Quliyev H. Tağızadə N. Metal və xalq sənətkarlığı / H.A. Quliyev □Bakı: Azərnəşr, -1968, -106 s. Quliyev H. XIX əsrdə və XX əsrin əvvəllərində Lahıc qəsəbəsində mis qablar istehsalı // Azərb. EA Xəbərləri, İctimai elmlər seriyası, №1, 196 s. s.17-30.

⁴⁴ Измайлова А.Женская народная одежда Закатальской зоны в конце XIX начале XX века. Известия АН Азерб. ССР (серия ист. философ. и права) - 1974. №4 с.83-92; Измайлова А. Женские ювелирные украшения Азербайджана /-Bakı: Azərbaycan Tarixi Muzeyi,-2001. st.146-152; Измайлова А. Традиционные Азербайджанские обувь и джорабы /-Bakı: Azərbaycan Tarix Muzeyi, -2002. -st.270-277.

G.Abdulova⁴⁵, H.Zahidova⁴⁶, Sh.Nuruzade⁴⁷ and other scientists have also studied the issues of ethnography on various topics. Regarding the study of traditions and beliefs of ethnic groups and minorities, as well as traditions of multiculturalism, Prof. M. Pashayeva has conducted numerous studies. In this regard, her “Customs and Beliefs of Azerbaijanis”⁴⁸, “Historical roots of Azerbaijani multiculturalism”⁴⁹, “Ancient Azerbaijan land Khinalig”⁵⁰, “Ethnic traditions in family life of Azerbaijanis”⁵¹ are valuable works.

After gaining state independence, Azerbaijan aligned itself with global changes and, guided by multicultural values, hosted numerous international and national scientific conferences. These events

⁴⁵ Abdulova (Axundova), G. S. Ənənəvi qadın geyim bəzəkləri // -Bakı: Milli Azərbaycan Tarixi Muzeyi, -2007. - s.185-198.; Abdulova (Axundova), G. S. Atalar sözləri və xalq məsəlləri etnoqrafik duyum-yozum kontekstində / G.S. Abdulova. -Bakı: -2012. -220 s.; Abdulova, G. S. Azərbaycanın süfrə mədəniyyətində mis qabların yeri (Milli Azərbaycan Tarixi Muzeyinin materialları əsasında) // -Bakı: Azərbaycan MEA-nın Xəbərləri. Tarix, fəlsəfə, hüquq seriyası. Elm. -2014. №1, -s.141-150.; Abdulova, G.S. Milli kişi geyim kompleksində dəri papaqlar // -Bakı: Azərbaycan MEA-nın xəbərləri, İctimai elmlər seriyası, - 2018.№3. -s.93-108; Abdulova G. S. Qarabağın ağacışləmə sənətinə dair // -Bakı: Milli Azərbaycan Tarixi Muzeyi, Elm. - 2007. - s.418-427. ; Abdulova G. S. Azərbaycan tikmələri // -Bakı: Azərbaycan xalçaları, -2014. Cild 4. -№11. s.96-103.; Abdulova G. Azərbaycan milli kişi geyimləri / Abdulova G. – Bakı: Ecoprint, – 2020. – 320 s.; Abdulova G. Azərbaycan qadın geyim bəzəkləri. Kitab-albom / G. Abdulova – Bakı: Mütərcim, 2016 – 100 s.

⁴⁶Zahidova H. Azərbaycan etnoqrafiyası Cəfər Cabbarlı yaradıcılığında / H.Zahidova – Bakı: Elm,- 2011. -304 s.

⁴⁷ Nuruzadə Ş. XX əsrin 20-30-cu illərdə Azərbaycanda etnokonfessial şərait və onun xüsusiyyətləri tarix el.n.dər.a.üçün təqdim olunmuş diss. -Bakı: 2016, -182s. ;Nuruzadə, Ş. Azərbaycanlıların məişətində xalça və xalça məmulatlarının yeri // - Naxçıvan: Azərbaycan Milli Elmlər Akademiyası Naxçıvan Bölməsinin Xəbərləri, - 2017. №3, - s.161-168.

⁴⁸ Paşayeva M. Azərbaycanlıların adət və inancları (XIX – XX əsrlər) / M.Paşayeva. -Bakı: 2019, - 296 s.

⁴⁹ Paşayeva M. Azərbaycan multikulturalizm tarixi kökləri / M. Paşayeva. - Bakı: 2021. -256 s.

⁵⁰ Paşayeva M. Azərbaycanın qədim diyarı Xinalıq / M. Paşayeva, Azərbaycan Dövlət Nəşriyyatı, -Bakı: 2006, 60 s.

⁵¹ Paşayeva M. Azərbaycanlıların ailə məişətində etnik ənənələr (XIX-XX əsrin əvvəlləri Şəki-Zaqatala bölgəsinin materialları üzrə). -Bakı: Azərbaycan Dövlət nəşriyyatı, -2008. -308 s.

featured important research presentations on the history, culture, and domestic life of ethnic groups and minority peoples. Therefore, in writing the research paper, the materials in the NNHA and abovementioned literatures were used.

Object and subject of research: The object of the research is the study of the household culture of some of the ethnic minorities living in Azerbaijan (Tats, Mountain Jews, Talish, Kurds, Lezgi, Germans, Russians and Armenians). The subject of the research is the materials preserved in the funds of the NMHA (Archaeology, Ethnography, Special, Documentary sources, Photo-Negative, Funds of the Patriotic War) and exhibited in the exposition of the museum - clothing samples, textile (mats, carpets, etc.) products, crafts products (copper, pottery, iron, etc.), household items and equipment and various photographs.

Goals and objectives of the study. The main goal of the research work is to involve the household culture of the ethnic minorities who lived in the territory of Azerbaijan (Tats, Mountain Jews, Talish, Kurds, Lezgi, Germans, Russians and Armenians) formed over centuries on the basis of visual materials preserved in the funds and collections of the NMHA in a complex historical-ethnographic study. In order to achieve this goal, the following tasks have been set:

- Based on the existing literature and sources, to investigate the existing concepts about the history and ethnography of ethnic minorities living in the territory of Azerbaijan;

- Taking into account the steps taken towards the protection of ethno-cultural values at the level of state policy in our modern era, to monitor the results of the attention and care provided by the state to ethnic minorities in the context of the level of national and religious tolerance and globalization boom in our country;

- To reveal the historical roots of multicultural values and tolerance existing in Azerbaijan;

- To investigate the socio-cultural and economic-political activities of ethnic minorities in the modern era;

- To assess the role of museums in studying the history and ethnography of ethnic minorities living in Azerbaijan;

- To examine the samples of clothing belonging to ethnic minorities preserved in the funds of the NMHA, to carry out their comparative analysis;
- To determine the role of decorative patterns in the household of ethnic minorities and to give their classification;
- To identify the products of the arts and economic fields (pottery, coppersmithing, carpet making, mat making, etc.) in the household of ethnic minorities, to give their classification and to determine their role in the household;
- To prove that it is an inseparable component of the household culture of the Azerbaijani people by revealing the distinctive features of the household culture of ethnic minorities.

Research methods. Various research methods of ethnography were used while writing the research paper. The domestic cultures of local Azerbaijani Turks were compared with ethnic groups and national minorities using a scientific approach, descriptive, historical-comparative analysis and systematic historical generalization methods from the historical point of view to the material culture samples collected in the funds and exhibits of the NMHA. Based on these methods, different areas of household culture of ethnic groups and minority peoples living in Azerbaijan, clothing culture, jewelry, other crafts, family life, and other issues have been investigated.

The main provinces of research: According to the goals and objectives of the research, the following basic provisions were made for defense:

- The current situation of ethnic minorities in Azerbaijan reflects a high level of state support for national and religious tolerance, as well as for the preservation of their history and cultural tradition.
- All ethnic minorities living in the ethno-cultural and ethno-geographical space called Azerbaijan have full rights, live together with Azerbaijanis and consider this place as their native land.
- The household culture of ethnic minorities is an inseparable component of the household culture of All Azerbaijan, despite some regional variations.
- Visual materials preserved in the funds of the NMHA are a great material base for studying the history and culture of ethnic minorities.

- The museum's collection of clothing and ornaments belonging to ethnic minorities is important in studying their national characteristics, the direction of economic activity, ethical, aesthetic-artistic taste, ethnicity, economic-cultural status.

- Pottery, coppersmithing, mat weaving, carpet weaving, and products of viticulture and winemaking by ethnic minorities are preserved in museums. These crafts not only meet local needs but also contribute to economic well-being by being sold as marketable goods.

- In the context of globalization, preserving national identities is a priority. Involving museum materials in research helps document the historical evolution of different peoples and ensures that knowledge and visual heritage are passed on to future generations.

The work's scientific novelty: The main scientific novelty of the dissertation work is that the materials belonging to some ethnic groups (Tats, Mountain Jews, Talish, Kurds, Lezgi, Germans, Russians and Armenians) preserved in the NMHA were involved in comprehensive research for the first time. It is true that a number of ethnographic studies were conducted on ethnic groups and minority peoples living in Azerbaijan, both in the 19th - 20th centuries and in recent years. However, the materials related to the domestic culture of ethnic groups and minority peoples in the collection of the NMHA have not been studied widely until now. Therefore, based on the historical, geographical, and ethnographic literature, including the research written on the basis of the comprehensive analysis of the field-ethnographic materials collected during the ethnographic visits to the regions inhabited by ethnic groups and materials exhibited in the exposition of the NMHA it was done firstly:

- In the context of national and religious tolerance, multicultural traditions, the household culture of ethnic minorities living in Azerbaijan was compared with Azerbaijanis and other ethnic minorities, parallels, similarities and differences were revealed;

- The museum's collection of dress and jewelry belonging to ethnic minorities was examined and their ethnic-national characteristics, functions, ethnic identity as indicators of national identity were confirmed.

- Development of art culture among ethnic minorities has been confirmed on the basis of handicrafts materials (copper, and clay

vessels, etc.), household items, textiles (mats, carpets, etc.) and photographs and documents of various styles reflecting these examples;

- Despite some local features of the household culture of ethnic minorities, it was determined that it is an inseparable part of the household culture of the Azerbaijani people.

Theoretical and practical significance of research. Studying the history, ethnography, and domestic culture of ethnic minorities historically settled in Azerbaijan—and supporting them within the framework of national-religious tolerance and multicultural values—is one of the ideological foundations of state policy in the Republic of Azerbaijan. From the results of the dissertation, which we determined to be relevant, in the study of the general problems of national minorities, in writing generalized works about them, in the preparation of catalogs, album and postcard sets on separate areas of ethnic culture, in the promotion of the everyday life and culture of ethnic minorities, in the teaching of elective subjects at the bachelor's and master's level of higher education, in the establishment of permanent expositions in museums that will reflect the lifestyle and culture of ethnic minorities, in the preparation of clothing sets for dance groups of ethnic minorities, etc. it can be considered appropriate to use it for theoretical, scientific and practical purposes in the fields.

Approbation and application: The main results of the study were published in periodicals recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan, including materials from international (Georgia, USA and Turkiye) and national scientific conferences, a total of 6 scientific articles and 8 conference abstracts.

The organization where dissertation work fulfilled. The dissertation work was carried out in the “Ethnography scientific fund” department of the National Museum of History of Azerbaijan (now: Ministry of Culture)

The structure and scope of the dissertation. The total volume of the thesis (excluding the list of bibliograpy) – 282936 characters. Introduction consists of 24874, Chapter I - 89779, Chapter II – 69611, Chapter III -90430, and “Conclusion” -8242 characters.

II. THE MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” part of the dissertation, information is provided about the relevance and degree of elaboration of the topic, the object, goals and objectives of the research, methods, scientific innovation, theoretical and practical significance, approval and application of the research, the organization where the dissertation work is performed, and the structure and scope of the work are indicated.

The first chapter of the dissertation is titled “**Ethnic minority in Azerbaijan**”. The first paragraph of the chapter, entitled “**Azerbaijan is a country where multicultural values are protected,**” notes that territorial unity, similar socio-economic, historical and geographical conditions have led to the emergence of both common and different aspects in the everyday culture, customs and traditions of Azerbaijanis and ethnic minorities. Undoubtedly, the active trade-economic and ethno-cultural relations between the peoples have also played an important role here. Throughout history, national relations between ethnic minorities living in the territory of Azerbaijan have continued continuously, lawfully, and peacefully, and there have been no conditions for conflict and tension on an ethnic basis. The ethno-cultural values existing in Azerbaijan, the features of multiculturalism, the steps taken to improve the socio-economic status of ethnic minorities, and the protection and study of their material and cultural samples have been one of the main directions of the state policy of the Republic of Azerbaijan. As a result of long-term socio-political and socio-economic processes, ethnic minorities living in Azerbaijan have managed to preserve their unity and equality. This paragraph highlights that the state policy aimed at protecting the national, cultural, religious, and linguistic values of these ethnic minorities is supported by concrete facts. Azerbaijan is renowned globally as a multicultural and tolerant society. This can be clearly seen in the example of the Mountain Jews living in Azerbaijan. *Thus, “currently, the Mountain Jews in Azerbaijan do not encounter any obstacles in maintaining their national customs and traditions, religious beliefs.... Most of the Mountain Jews have studied both in many educational institutions of*

*Azerbaijan and in educational institutions of various countries of the world - the USA, Germany, Russia, Turkey, Georgia, etc*⁵².

In the second paragraph, titled **“Historical ethnography of ethnic minorities in Azerbaijan”**, the history of the ethnic groups in Azerbaijan was reviewed, and information about their modern situations, the societies created by them and their social and political activities were reflected. Along with the Azerbaijani Turks, tats, talysh, lezgins, kurds, Mountain Jews, ingiloyes, avars, sakhurs, rutuls, ingiloyes, khinaligites, buduks, gryzs, Russians, Ukrainians, Germans and representatives of other peoples lived and many still live in the lands of Azerbaijan. They belong to four large language families - Turkic, North Caucasian, Indo-European and Kartvel language family in 30 numbers and live compactly in different parts of the country⁵³. The paragraph provides detailed information about the history, distribution area, settlement history and regions, languages, religions, ethno-cultural values, in short, historical ethnography of the ethnic minorities involved in the study. Coexistence and shared labor have historically brought these peoples closer together, fostering the development of common cultural traits. *“The ethnic groups living in Azerbaijan and their culture have served to enrich Azerbaijani culture by adding diversity to it”*⁵⁴.

Chapter II of the dissertation is titled **“Dress culture of ethnic minorities: similar and different features”**. In the first paragraph of the chapter entitled **“Dress collection of ethnic minorities in the museum”**, some examples of clothing belonging to Tat, Mountain Jews, Kurds, Lezgi, Talysh, and Avars, mainly dating back to the 19th-20th centuries, preserved at the NMHA, their characteristics, similarities and differences are revealed, as well as some embroidery examples belonging to the Russian population are studied. The clothing culture of

⁵² Əhmədova S.Ə. Azərbaycanın etnik mənzərəsindən – dağ yəhudiləri // - Sumqayıt: Sumqayıt Dövlət Universiteti “Elmi Xəbərlər”, Sosial və humanitar elmlər bölməsi, - 2021. c. 17, № 1, - s. 47.

⁵³ Əhmədova S.Ə. Milli Azərbaycan Tarixi Muzeyində qorunan kiçik etnik qruplara məxsus materiallar // “Azərbaycan Respublikasında Turizm-rekreasiya zonalarının yaradılması perspektivləri” mövzusunda Respublika elmi-praktik konfransının Materialları, - Bakı: 22 dekabr, - 2018, - s. 146.

⁵⁴ Paşayeva M. Azərbaycan etnoqrafik xəzinələr muzeyidir / -Bakı: Tarix və onun problemləri, -2003, № 3. -s.232-233.

the peoples living in Azerbaijan, including the Azerbaijani population, has gone through a long process of historical development, and all ethnic minorities living in its territory participated in this process jointly, reconciling their social, economic and cultural characteristics with the general Azerbaijani dress culture and managed to create a common complex. The research revealed that the women's clothing of the Mountain Jews and Guba Tats is identical to that of the North Caucasian Turks. They migrated to Azerbaijan for the last time in the 19th century and preserved the same style of clothing. The same expressions are used in the names of the clothes. The Molokans and Germans who were resettled to Azerbaijan in the 19th century, also preserved their garments. In contrast, the Armenians who were resettled to Azerbaijan in the 19th century almost adopted Azerbaijani clothing. In fact, they widely used the clothing of the Karabakh, Baku-Shirvan and North Caucasian Turks, depending on the area they settled. Over time, new types of embroidery entered the daily life of the population. *Thus, towards the end of XIX-beginning of XX centuries, under the influence of the Russian population, the type of embroidery "cross" ("sayma", "crest") began to spread among traditional embroidery and gradually eliminated traditional types of embroidery*⁵⁵. This shows that thanks to ethnocultural ties with Russia and Europe, new traditions have spread to our lives, traditional embroidery has begun to give way to new types of embroidery. In the paragraph, individual examples of dress of ethnic groups kept in the Museum were studied, and their similarities and differences were revealed through the analysis of field-ethnographic and literary materials.

In the second paragraph called **“Adornments”**, examples used by ethnic minorities, their features, similarities and differences are reflected. *It is known that through ornaments it is possible to "study the ethnic composition, class (social) and age affiliation, material and spiritual culture, aesthetic and artistic taste, and productive life of the people*⁵⁶. Although ethnic minorities mainly prefer Azerbaijani

⁵⁵ Abdulova-Axundova G. Qarabağın sənət irsi (tarixi-etnoqrafik tədqiqat). /G.Abdulova, -Bakı, -Təhsil. -2022. s.175

⁵⁶ Vəliyev, F. XIX-XX əsrin əvvəllərində Azərbaycanın maddi mədəniyyəti (tarixi-etnoqrafik tədqiqat) / F. Vəliyev. - Bakı: Şərq-Qərb, - 2010. s. 143.

ornaments, the bead necklace called “siye sheve” with a multi-pointed star image, “sabet” and “qirxhduyme” earrings, the neck-chest ornament called “mumasan” (“gazayagi”), the “tavat kemer”, the “dasına” bracelet, the “hasiri bəlzik” bracelet, etc. are widely used among ethnic minorities. These show that coexistence and mutual ethnic-cultural exchange led to the emergence of similar types of ornaments among the mentioned ethnic minorities, however, in some regions the same ornament was known by different names, and each ethnic minority tried to preserve its own local characteristics.

Chapter III of the dissertation is titled **“The place of ethnic minorities in the economic life and crafts of Azerbaijan”**. In the first paragraph of this chapter, entitled **“Materials related to the economic activities of ethnic minorities”**, material examples related to the economic life of Germans, Russians, and partly Talysh people were involved in the study based on museum materials. Although viticulture and winemaking have been developing in Azerbaijan since ancient times, the role of the German population in the development of this field at the beginning of the 19th-20th centuries is undeniable. The Forer and Hummel brothers of German origin were especially selected in this study. *Wineries built by the Germans produced 60 percent of the wine products in the country until the end of the 19th century*⁵⁷. The innovative knowledge, agricultural tools of the Germans gave to our people, have been studied in detail in this paragraph and their scientific value has been revealed.

Agriculture, especially grain and rice cultivation, played a major role in the economic life of the Talysh. In fact, the Southern region is considered the cradle of rice farming not only for Azerbaijan, but also for the South Caucasus in general. This feature has had a great impact on their lifestyle, and rice foods have dominated their food culture. The photographs show the apron worn by Talysh women going to harvest rice, a sample of which is preserved in the EF (Inv. № 1137).

Russians also have their own share in the economic life of Azerbaijan. With their arrival, new wheat varieties (“girka” and

⁵⁷ Əhmədova S.Ə. Azərbaycanca yaşayan almanların təsərrüfat məişəti // - Gəncə: Gəncə Dövlət Universitetinin Eimi Xəbərləri, Fundamental, humanitar və təbiət elmləri seriyası, - 2019. № 1, - s. 233.

“arnautka”) were planted in our country, the “Wood” brand harvesting tool appeared, the “merino” sheep breed was bred, the local population became acquainted with the “Molokan cart”, “Molokan mill” and “Molokan horse”, tomatoes, cabbage, eggplant, potatoes and other plants entered the household, and plants such as, hemp, sunflower were cultivated. All this is extensively analyzed in the paragraph.

The second paragraph of the chapter is called “**Materials on the art fields of ethnic minorities**”. In the paragraph consisting of four sections such as “**Pottery**” “**Coppersmithing** “, “**Matting**” and “**Carpet weaving**”, various fields of art – pottery making, coppersmithing, matting and carpet weaving, in which ethnic groups and small peoples are active participants, were studied, material culture samples related to the mentioned art samples protected in NMHA were involved in the study. These art fields, in addition to meet the domestic needs of the population, also served their material well-being by being smoothly introduced into the sales markets as commodity products.

Pottery was an important art field throughout Azerbaijan, and was widely spread among tat, lezgi, Mountain Jews and Talysh. Historically, the production of traditional pottery remains in a number of art centers of Azerbaijan, where ethnic minorities also live: *Yenikend (tat) and Ispik (tat) in Guba, Erkivan (Talish) in Masalli, Separadi (Talish) in Lankaran, Künsnet (lezgi) villages in Gabala, a number of villages of Karabakh, including Sheki and Ganja*⁵⁸.

*Lahij, which held a leading position in the art of coppersmithing and the production of copper vessels in the 19th century, was considered the main center of coppersmithing not only in Azerbaijan but also in the entire South Caucasus*⁵⁹. Although the art of coppersmithing plays an important role in the lives of many peoples, some of the ethnic minorities living in Azerbaijan have been regularly engaged in this art, and their handicrafts once occupied an

⁵⁸ Azərbaycan etnoqrafiyası [3 cildə] / Baş red. T. Bünyadov. – Bakı: Şərq-Qərb, c.1. – 2007. – s. 348

⁵⁹ Ализаде, А. Лагич (Историко-этнографическое исследование) / А. Ализаде. - Баку: - 2010. – с 95.

important place in the lives of the population. Among the Lezgins, tinsmithing is widespread. In this part, the study of the raw material base of copper vessels, their production, the classification of copper vessels preserved in the Museum, decorative elements, and the area of coppersmithing is sufficient.

Mat weaving has occupied a very important place in the life of the Azerbaijani people, especially the Talysh, and has retained its importance in the daily life of the population both in the 19th-20th centuries and in our modern era. Talysh people did their bests in preserving this art and bringing it to the present day. Various household items (baskets, scales, majmegi, needle and thread containers, chests, barbecue fans, hats, floor and wall mats, etc.) were made from mats, which met both domestic demand and were sold as commodity goods. In this section, a study of mat raw materials (“dala”, “cil”, “liğ”, “pize” or “puze”), the classification of mat samples, and mat weaving looms (“horizontal” - ground loom and “vertical” - hanging loom) shows that mat weaving is a significant contribution of the Talysh to Azerbaijani culture.

Carpet weaving is one of areas of art that reflect the rich spiritual world of nations, are distinguished by their character, intellect, worldview, aesthetics and philosophy of life, and embody amazing features. *For the Turks of Azerbaijan, as well as for the peoples living in the territory of Azerbaijan, carpet weaving was such an art form⁶⁰*. To this day, various researches have been carried out on Azerbaijani carpets by specialists from different fields of science. They described the importance of Azerbaijani carpets so well and even showed that neighboring nations can learn a lot from Azerbaijanis. Thus, in the 90s of the XIX century, Y. Zedgenidze conducted research in Karabakh, traveled through the ancient provinces of Karabakh and collected rich information about the art of carpet weaving⁶¹. Y.Zedgenidze reports that.... *“Very few people are engaged in carpet weaving among Armenians. Armenians had to learn carpet weaving from*

⁶⁰ Bakı, Şirvan, Quba xalçaları (Milli Azərbaycan Tarixi Muzeyinin kolleksiyasından) kataloq / Red. N.Vəlixanlı, tərt. ed. X.Əsədova – Bakı: Ziya, – 2013. – s 5.

⁶¹ Abdulova-Axundova G. Qarabağın sənət irsi (tarixi-etnoqrafik tədqiqat). /G.Abdulova, -Bakı, -Təhsil. -2022. S.46

*Azerbaijanis*⁶²". The art of carpet weaving served as a kind of bridge between peoples and became a common culture. It was the carpet art that brought them closer together, became a common means of communication, played an important role in the development of ethnic and cultural ties between them. Talysh, tat, Kurdish, lezgi and Mountain Jews, in turn, contributed to the development of Azerbaijani carpet art and took an active part in weaving carpets belonging to Guba, Shirvan and Karabakh carpet weaving schools. Mountain Jews were particularly active in the carpet trade and made special contributions to the worldwide promotion of Azerbaijani carpets. *"Exquisitely designed, delicately woven, and elegant Azerbaijani carpets were one of the main sources of income for Mountain Jewish merchants"*⁶³. In this section, the decorative and tasteful harmony of carpets woven in areas inhabited by national minorities, such as "Güllü chichi", "Pirabedil", "Gımıl", "Guba", "Buta", "Serangülü", "Goç buynuzu", "Gızılgül", "Nalbeki gülü" and others, the colorfulness of their color shades, sometimes presented in world museums under other names, their highly decorative essence and technical features, and even the names of carpet weavers and their awards at world exhibitions, have been investigated.

In the **"Conclusion"** section of the dissertation work, generalizations were made and the research was concluded. The material and cultural resources collected in the funds and collections of the National Museum of History of Azerbaijan, which is considered the flagship among the national museums of Azerbaijan, are distinguished by their richness and diversity, providing valuable materials for studying all areas of our daily life and culture from a historical and ethnographic perspective, as well as being a sufficient information and material base for studying the daily life culture of ethnic minorities.

Although the political map of Azerbaijan has undergone many changes since the early Middle Ages, this has not changed its views on multicultural values and tolerance as a polyethnic country.

⁶² Зедгенидзе Я. Производство ковровъ и паласов в городе Шуше Елисаветпольской губернии. СМОМПК, 1891, выпуск 11, стр. 3

⁶³ Əhmədova S.Ə. Azərbaycan xalça sənətinin inkişafında etnik-milli azlıqların rolu // - Bakı: Pedooji Universitetin Xəbərləri, Humanitar, ictimai və pedoqoji-psixoloji elmlər seriyası, - 2021. c. 69, № 1, - s. 63.

Today, the protection of the rights and freedoms of ethnic minorities is regulated by the laws of the Republic of Azerbaijan and the activities of international organizations. In recent years, the establishment of dozens of cultural centers by ethnic minorities living in Azerbaijan, the publication of books, magazines, booklets containing folklore materials, translated literature in the native language of ethnic minorities, etc. are indicators of the state-level attitude of citizens towards ethnic minorities. The exhibits reflecting the everyday culture of ethnic minorities in the NMHA open up opportunities to introduce their history, everyday life and culture to the world in the context of the ideology of modern Azerbaijanism.

The study of the everyday culture of ethnic minorities living in Azerbaijan based on the materials of the NMHA confirms that this area has been the product of a long-term historical development process, their empirical knowledge, experience and professional skills, economic activity, social-class stratification, traditional lifestyle was formed directly under the influence of these factors. The materials preserved in the museum have always played an important role in the individual study of the history, material and spiritual culture, as well as everyday life of each ethnic minority.

Based on the research conducted and the general conclusions reached, it can be firmly stated that the everyday culture of ethnic minorities, despite its many features - the name affiliation of its elements, methods and means of production, local-local aspects, has been characterized as an isperable part of the general Azerbaijani everyday culture.

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

1. Azərbaycanca multikulturalizm // 17. Uluslararası Türk Sanatı, Tarihi Ve Folkloru kongresi / Sanat Etkinlikleri – Bakı: - 5-7 Eylül,- 2023, -s.133-137
2. Azərbaycan xalça sənətinin inkişafında etnik-milli azlıqların rolu // –Bakı: ADPU Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, 2021, c. 69, № 1, s.58-97.

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