

**SECTION 12. Geology. Anthropology. Archaeology.**

**Hasanov Elnur Latif oğlu**

PhD postgraduate,  
scholar of Ganja Branch of Azerbaijan National Academy of Sciences,  
Ganja, Azerbaijan

**INNOVATIVE RESEARCH OF THE MAIN FEATURES OF SOME  
CRAFT AND OTHER LOCAL TRADITIONS OF GANJA**

*In this scientific work for the first time have been researched the basic typical characteristics of craftsmanship traditions of Ganja on the basis of innovative technologies and methods. Some main local national traditions also were investigated from the ethnographic-archaeological point of view in this article.*

*Key words: Ganja, craftsmanship branches, national traditions, innovative methods and technologies, Azerbaijan*

It was reduced Ganja as an ancient, historical and archeological sources was founded 4000 years ago by Goshgar Afrasiyab prominent Turkish military leader is situated at the foot of the valley of Ganja River joined with Zivlan and Alaxanchala rivers. Along the river to the south direction of the city it turned into a high development city in this area. The epicenter 400BC is in the current 25 KL from the city of Ganja. After the terrible earthquake which the city at all was destroyed, in spite of the changing of the location the castle is still called Qalaby by the inhabitants. The local building materials built in this area, the magnificent the city walls, the ruins of the castle situated in the forest and the port equipments came up to our nowadays. The wars between Persian king Khey Khosrov and Afrasiyab took place around Ganja castle. The prominent geography Strabon lived in 1 BC wrote about natural geographical feature the following: “ the soil planted one time can give twice or trice harvest, to plow the soil all plains will be full of the rivers and waters. it is well irrigated and in the result of this the meadow will be full of grass. Besides that the air is also fresh. Comparing Ganja with the culture in Egypt and and Babylon dating to the 5 century Strabon noticed that it’s the best. Since its foundation and changing its location five times Ganja became one of the most favourable cities and that’s why foreign in vaders always wanted to occupy it. To the ancient Turkish tribes name taken from the name of the cityGanja. At different stages of the history of the capital city of Ganja status while maintaining the traditions of the ancient statehood and independence was of great importance. The city is in the province of the Caliphate of the seventh century, the X century and Shaddadis capital of Arran, in the eleventh century Seljuk, was the twelfth and thirteenth centuries

residence in Atabaylar state. Nizami and orientalist Bertelsin outstanding scientific-researches in 1139 Ganja was destroyed in the terrible earthquake of 300 thousand people. This fact has made the city's power and greatness again. For comparison, it should be noted that most major European city, Paris XIII century 100 thousand, 40-50 thousand people lived in London. Zare, Morgan, Virxov, Belk, Resler, Ivanovski, Rozendorf, Schulz, Skinder, Paritsenmayer, Hummel Brothers, and long-term archaeological excavations carried out by archaeologists Ishak Jafarzadeh known as the city has confirmed at least 4000 years history [1].

Sheikh Nizami, in his opinion, and it becomes clear that the names by the works, libraries, and the millennium Ganja based on a rich scientific and cultural environment existed. Should not forget that the great Nizami Gancavi, Abul-Ula Ganjavi (XI, Mehseti Ganjavi, after Siti, Omar boy, after Abu Bakr, Abu Hafs Ganjavi, as Mirza Shafi could not provide grounds famous people. Their ancient traditions for the formation of with the historical, socio-economic and cultural environment was needed. Existence of such an environment in the city of Ganja and 4 thousand years of history has been identified. Because of any of the city became a center for science and culture from ancient traditions and a long-term cultural development is required. Sheikh Nizami of Ganja, the cultural level of the 5th century BC, the city of his native culture, which has appreciated by comparing Babilistanla "My Babilim," he praised. Ganja developed in the late Bronze Age, "Blacksmith", "copper", "Pottery", "winemaking". Plural winemakings in the fields of art, such as the existence of a high degree of concentration, the rise of professionalism in these occupations, and in accordance with the masters at the same time increasing specialization of Ganja city's rich ethnic culture.

Scientific and archaeological researches have proved that Ganja had been the cradle of science and culture not only of Azerbaijan, but also of the whole East. Most of the natural and geographical conditions, plenty water of rivers, fertile land, rich ore deposit, fuel, wood materials used for construction and craftsmanship, colored plants for getting color and natural caves allowed the first people to live in this area in the Late Stone Age [2]. Ganja, that has changed its location at least 4 times since its establishment, is located in a favorable position from the strategic point of view. That why it always has been the center of attention of foreigners. Ganja city, that located on an altitude of 400-450 meters above sea level, is situated 375-kms to the west from the capital city Baku, on Ganja-Kazakh plain, that located in the Kura-Araz lowland, at the foot of the Lesser Caucasus on the north-east. One of the areas of initially appeared human civilization was an integral part of Azerbaijan, the historical land of Ganja city. Scientific and archaeological researches have proved that Ganja had been the cradle of science and culture not only of Azerbaijan, but also of the whole East [3].

Most of the natural and geographical conditions, plenty water of rivers, fertile land, rich ore deposit, fuel, wood materials used for construction and craftsmanship, colored plants for getting color and natural caves allowed the first people to live in this area in the Late Stone Age. The craftsmanship of carpet-making is one of the important cultural achievements of the Eastern people in Azerbaijan production of carpets appeared in the I millennium BC. But carpet –making in the first period of Middle Ages has turned to the independent sphere of craft. In Ganja, that has minimum 4000 years history, production of carpets differed with quickly development. In this ancient city, that is native land of great Azerbaijani poet and thinker Sheikh Nizami Ganjavi, were weaved very uncial, inimitable kinds of carpet. In Ganja, that has rich traditions, were prepared carpets with various characteristics. For this reason one of Azerbaijani carpet groups are Ganja carpets or (Ganja–Khazakh carpets). Pay attention that in Ganja namely local kinds of carpets –palaz (carpets without of pile) are weaved. These carpets that are producing by local inhabitants are differing with specific handicraft features. The size of Ganja’s carpets begins from 3 square meters to 10 square meters. Majority of local wool products, richness of natural colors and existence professional carpet–making women made for quick development carpet making craftsmanship in Ganja and in its surround territories [2-4].

During passage point of Zoroastrian, moslim, and christian civilization, also location on the Silk Way from West to East, from North to South, suitable natural-geographical conditions, rich soil, mild climate, plentiful rivers, also talented and gifted people of Ganja played exceptional role for developing in Azerbaijan science and culture history. Ganja is located on the ancient caravan routes, so merchants, travelers, scientists and cultural workers from different countries of the world visited Ganja, and first of all, their visiting helped our nation to integrate their spiritual values to all mankind civilizations. Also in XI century, during the Arab Caliphate flowering, the great thinker Gatran Tabrizi’s population in Ganja shows, that Ganja has become a major center of culture and science in the Muslim East. From the sources it becomes clear; in that period in Ganja there were personal and public libraries, medresses as modern universities, observatories and medical centers. Muslim culture has spread to the neighboring Christian states from here. That why, many scientists, poets, architects, artists from different countries of East settled in Ganja. Also, Sheikh Nizami, appreciating Ganja's cultural level more highly, praised his native city "My Babylon". In the middle of the XII century there were schools, medresses, private and public libraries, "The houses of wisdom" and "Health centers" in Ganja. In historical sources there was information that, in Ganja there was a large library "Dar al-kutub" that had been led by a famous scientist Abulfaz al-Nakhchivany. From Sheikh Nizami's reading and the names of the works, it becomes clear, that there were rich libraries in Ganja. The high value of selcugs, that replacing arabs, to the science and culture, was the reason of formation of a

new school of poetry, that was founded by Sheikh Nizami in Ganja. Sheikh Nizami's knowledge on all the spheres of all the sciences, known at that time, show, that he has studied in madras, that belonged to the rich library, where worked well-known scientists of Ganja. The great Azerbaijani poet Sheikh Nizami had good knowledge about philosophical thoughts of such coryphaeus as Farabi, Kharezmi, Ibn Becci, Abu Ali Ibn Sina, Ibn Rusd. It shows that the language of science of that period - the Arabic language and philosophy were highly taught in Ganja. Nizami's works analysis shows, that he was familiar with the ancient Greek and Indian philosophy also. The using Al-Ustad's work "Munisname" in scientific society made deeper the level of ancient development of the Azerbaijan's literature. A short introduction of "Munisname" book is equal to the whole literary book. Abu- Bakr ibn Khosrov al-Ustad was known as knowledgeable and experienced scholar, writer and poet had knowledge on the world and shariat sciences. That why he was awarded the nickname "Ustad" (Master).

In the scientific and cultural center of the East, in Ganja's literary environment were raised Abu Hafs, Abul Ganji, Abul Ula Ganjavi, Mahsati Ganjavi, Qivami Mutarrizi, Raziya Ganjavi, Mirza Shafi Vazeh, who gave priceless pearls to the treasures of world culture. Especially in that period, presence of such kind of chess-player, composer, thinker women as Mahsati Ganjavi and Raziye, who owned world science and philosophy again shows, that city from cultural point of view, stays on high level [3-5].

In middle ages in spheres of gentle and applied art, Ganja of inhabitants of territory, in agriculture life bone was widely applied. Bone products, raw materials, that found during investigations in and around Ganja prove that time bone processing separated from other spheres of craftsmanship. Osteology analysis prove, that most of samples are prepared from the bone of bull, cow, deer among big horde animals and sheep, goat, boar among little horde animals. Only deering investigations in Mingechaur there were found a lot of samples of combs, agriculture instruments and art and other bone things. Such kind of bone samples also were found in monument complexes territory of Injachay and Kerpicli in Goranboy region during excavation. Art samples and dice for playing nard, found in territory Shatal, also attracts our attention. These samples of art make more ancient history of city culture of Azerbaijan and in whole play nard. There were found knife handles, rare geometrical decorations, samples of pipe and other instruments here. During excavations there was found bone products that used as raw materials and cutting with pipe. In XI- XIII centuries this sphere of art was developing mostly. This thought is proved with a lot of bone and horn, found in zone of excavation. This period from bone there were prepared buttons, knives and etc. Found during archeological excavations and used in wooden treatment and knife, showed that at the beginning of XI – XIII in and around Ganja this sphere of craftsmanship in exist.

In this ancient city printed cotton and calico fabrics have been widely produced. In traditional cloth productions the main place took the urban mines. In the early 30s of the XIX century in Ganja there were more than 164 people - weaving. The majority of these artists were weaving. In Ganja, which was the most important center of cloth production were produced different kinds of cotton cloth. Only in the 30s of the XIX century in Ganja were presently working 30 cloth bench. During one year this machine were producing 2000 of white cloth, 200 top of red cloth (shile) and nearly 400 benchchalamaya (thin cloth) spoke. In general, in Ganja from textile there were made cotton cloth with simple painting, various kinds' decorations. In most cases, in the XIX-XX centuries after coarse calico colored in white colors of, it colored to different colors [2-4; 6-9].

From the point of view silkworm breeding development and it's preparing technology there were two main forms of production: so-called raw silk weaving and felt weaving. In this important technological process it has such kind of production stages as cocoon opening, silk initial processing, preparing of raw silk, weaving technology, painting and decoration. In the ancient Ganja during the stage of the Middle Ages the great progress of silkworm was represented by raw silk weaving. For this reason, on the basis of local traditions production of delicate silk textiles from raw silk .There were made such kind of important samples of art as atlas and kelaqai (silk kerchief).We must pay attention to the moment, that differ from the other silk fabrics, kelaqai was prepared by specialists. But distinctly of production of raw silk that was city silkworm breeding and was man activity, felt production was woman work. Historically the traditional art of saddle-making in Ganja developed in direction of cargo and passenger saddle making. The art of saddle-making within the local saddle-types and their components were determined on a specialization. The production of cargo or pack –saddle a rule was engaged by pack-saddle maker. For this reason, in most cases, the profession was called trade of pack-saddle maker.

Afterwards military, economic and transportation significance of hoarse was decrease, the demand for goods of saddle-making also was decrease. The reason of primitive saddle-making decreasing was wide sale of cheaper factory products.

Samples of glass decorations, of BC, we met in the patterns of Ganjachay, Mingechevir, Xachbulaq and others. In these areas, the first centuries BC were found in samples of the glass plate. The majority of containers and the analysis based on graphical elements of the Roman scholars came to the opinion that the samples of the same scale as the Roman Empire through trade. There are more than 2000 beads in complex materials. Colored beads have prepared of different types products. Mostly distinguish beads that prepared from blue green and grey paste. A group of beads made of bone and antimony [3; 7-9].

A part of the hanging beads were prepared from cockleshells "Nassagibbosula" and "Suraeva Moneta". According to experts' thoughts, such

kind of cockleshell that widely spread in the Indian and Pacific Ocean, also the Eastern Mediterranean region were put to Azerbaijan with economic relations. In III-V centuries, the local craftsmen themselves also became to produce better-designed containers. Among the local clay and glass utensils that found in and around Ganja there were big similarity in the form and also in the decoration. All the glass dishes found in and around Ganja are similar with the local clays on decoration of that period. Glass dishes were containing of Iron, cobalt, magnesium and other elements, that were specific elements for Ganja and its surroundings. The development history of this sphere of craftsmanship can be determined only through archaeological research. In general, information about the development of this sphere of was found in 1959-1960 years, glass products in and around Ganja was obtained only at the end of the twentieth century. Results of archaeological excavations in the territory of Azerbaijan and research show that in the preparation of glass utensils were two technical methods: casting method and the method of blowing. The first of these methods is more ancient, but in the Early Middle Ages and Middle Ages were used both of them. Produced glass alloys were transparent colored. By the addition of dusts of various metals in glass alloys people got colored glasses. We can see also to get her with different tinted green glasses also parts of blue, black and pink colored glass dish in sections of IX-X century in Shatal and Ganja. In IX-X centuries appeared dishes that had handle and spout. Among decorations of that period yellow, white and red beads of round and plain form are met mostly. At the beginning of X-XIII centuries development of production of glass in and around Ganja characterized by improvement from the technology point of view. Archaeological researches show, that outside of the cities in the VIII-IX centuries, also big settlements were established. This is often due to density in cities. The art of Textile materials, that concern to weaving craft, consists of spindle heads and needles. The remnants of dying from the Shamkir, Ganja, Shatal and Khunan proves development of dying here. Plant remains have been widely used in dying.

First of all, there have been discovered, that initial ceramic production in Ganja and its surrounding regions are belong to the VIII-VII millennium BC. From the history point of view, these ancient clay vessels, belonging to the Neolithic stage, are differing from the pottery samples of the neighboring ethnic in number characteristics. These differences are seen in preparing technology, also in the area of external surface decoration. From the construction point of view, samples of pottery, that concern to Antique period, also to the period of Hellenism in Ganja, differed in various forms as pictorial vases, ceramic figures and connected dishes. Pottery dishes, that concern to the first stages of Middle Ages of Ganja, are differing from the ceramic samples of Antique period in two features: on shape and for preparing techniques.

During centuries in Ganja and its regions ceramic has following kinds:

1. Building ceramic materials.

2. Unglazed ceramic products.

3. Glazed ceramic products.

Along with the works and notes of medieval authors and travelers, a lot of material samples, found in the territory of ancient Ganja, also found in Mingachevir and concern to Middle Ages trough, ladle, wooden threshing board, shows that in Ganja wood treatment and sculptor art have a rich tradition. Wood treatment products historically have been represented in various fields of social and cultural life in Ganja. Abundance of local raw materials created favorable conditions for development of metal treatment from ancient times. In general, in the third millennium BC there was high culture of the Bronze Age in our country and in the first millennium transition period from Bronze Age to Iron Age began. In that period in Azerbaijan there were appeared several branches of metallurgy treatment. Jewelries, daggers, arms, copper products and other samples of art have been treated so refined, that in nowadays they are protected as very valuable exhibits in famous museums in such cities, as Paris, London, Brussels, Istanbul, Tehran and other cities.

Works of art, made from metal, for their content and their form are divided into two major groups: products of art and household goods. Household equipment, works of art, agriculture instruments have been executed into two main technical methods-casting and forging.

On the basis of innovative methods investigation of local craft and national cultural traditions of Ganja is necessary. Because:

1. Scientific and archaeological researches have proved that Ganja was cradle of science and culture not only of Azerbaijan, but also of the whole East.
2. Historically, Ganja city has been managed by government agencies, along with the elders. Folklore materials, collected from Ganja and historical information are confirming sayings.
3. Ganja kitchen with its national characteristics is differs from other regions of Azerbaijan. The cooked dishes, prepared sweets, sherbet (sweet drink) are differing for their tasty and manufacturing technology. Ganja has a positive impact on national food composition in the human body, is the health service.
4. In Ganja relationship ties are very strong. It is the tradition of Ganja people to often visit relatives, and to share their sadness and happiness.
5. In whole Ganja's traditions are leading to spiritual pureness, they are collection of the universe laws to perfection, way of nation.

Different facts are good example of that, the urban culture has been on a wide area of Ganjabasar more than 4000 years. In nowadays, when people speak about its historical, geographical location and position they mean the area of Ganjabasar. This area in various stages of the history was named as Ganja-Karabakh beylerbeylik, Elizavetpol province, also Ganjabasar with the center in Ganja. Nowadays, the historical territory of Ganja is also named Ganja-Kazakh

economic region or Western region. This area includes Agstafa, Dashkasan, Gadabay, Goranboy, Goygol, Kazakh, Samukh, Tovuz administrative regions, cities Ganja and Naftalan. Ganjabasar is one of the richest areas from archaeological point of view. As a result of archaeological investigations here were found samples of material culture that concerned to the stages of different history period. Today most of them are kept in various museums of the world. The flint tools, that found in Gillikdag workshop and camp around Ganja, ladle, that were found by a prominent Azerbaijani archaeologist Isaac Jafarzade, give the reason to say, that people, who lived in this area in VII - VI millennium BC were the founders of the Late Stone Age culture. Archaeological investigations prove that in this period the main population of this region had sedentary lifestyle and were engaged with farming. In V millennium BC in Ganja region all known to us domestic animals were domesticated. This fact is approved with osteology remainders that were found during archaeological excavations. The anonymous author of the article "Russian city" gave the schedule indicating the date of cities of the South Caucasus, also of Azerbaijan. And here he matched, that Ganja was founded in II century BC - IV century AD. The famous Arabian historian and geographical scientist Ibn al-Athir valued Ganja as the hero-city and said: "Tatars (Mongols) after robbing and ruining Beylagan and its around moved to Ganja. But when tatars knew, that its population is big, they have shown bravery in the war with Georgians and the strength of this city, they couldn't go there». Protecting the status of capital city Ganja, in the various stages of the history, had an important role in the preservation of the ancient statehood traditions of Azerbaijan. At the end of the VII century Ganja was the provincial city of Arabs, in the X century the capital of Arran, in the XI century Seljuk's, in the XII-XIII centuries was the residences of Atabek's empire. During this period Ganja had renaissance time of its development, science, culture, trade, crafts reached the highest peak. As a result of scientific researches by the well-known arabist and scientist on Nizami's work Bertels have been proved, that during the terrible earthquake in Ganja in 1139, 3 thousand people died. This fact is reflecting the city's power and greatness again. For comparison, it is also appropriate to note that, in the middle of the XIII century, in the great European city in Paris, lived nearly 100 thousand and in London nearly 40-50 thousand people [3; 4]. Historically, Ganja city has been managed by government agencies, along with the elders. Folklore materials, collected from Ganja and historical information are confirming sayings. Until the middle of the twentieth century, the city was ruled by elders, elders played a role of bridge between the people and official government agencies. The most important of customs and traditions is forgiveness. During transaction people give each other forgiveness. If the patient going to die also people give him forgiveness and receive from him forgiveness. So they say: "without forgiveness will not be blessed." Neighborly relations are kept and preserved strictly in Ganja. People don't buy a house, before they interesting in neighbor's character.

They say: "Don't buy house, buy neighbor"; «the nearest neighbor to distant relation." In Ganja relationship ties are very strong. It is the tradition of Ganja people to often visit relatives, and to share their sadness and happiness. "If also relative will eat each other's meat, they won't dispose each other's bone," - they said. In Ganja people mostly pay attention to real-generation, family. If someone wants to marriage his son or daughter, he interests with generation and family of the opposite side. Sometimes, when families can't pliable with each other, they say: "Our bone connected with their bone." When they speak about bone, they mean father's line, about milk they mean mother's line. In this way Ganja people were able to kept and preserved pureness of generation. Ganja people are very strong in friendship. Also they can die for friend. Friend will pay all the needs of friend, will be his back-support. The equality in friendship is very important: «Show me your friend, and I will say you who you are. Ganja is famous for its hospitality. Most traditions of meeting guest are followed today. For guest in Ganja, as a rule, separated a special room - sitting room. This room is decorated with expensive carpets, put delicate dishes, silk bedding for the guest. For breakfast of guest put cream with honey. For dinner and supper are prepared delicious foods. Among them a plov seasoning with meat and lamb meat kebab are take a special place. Ganja people put all kinds of table-blessing for guest. In addition they tell to guest kind words, and take to interesting places, worth visiting and pilgrimages. They never ask, when the guest will return. This act shall be considered as disrespect. «The guest is God's guest ", - say Ganja people and meet the guest with honor, various gifts and send with respect. One of the more preserved customs and traditions of Ganja, that has deep historical roots, is the tradition of the wedding. Wedding, that full of rites and ceremonies is a whole holiday of elin. In this case, the close people, relatives are more active. The wedding took place in stages girl for so long everyone is happy. In the past there were various games, competitions and races in Ganja weddings. Now, some of these wedding are traditions are forgotten. Ganja didn't have girl's wedding. Instead of it, there was "Parchakesdi"("piece cutting") ceremony. "Parchakesdi" was replaced girl's wedding. And now the tradition of cutting the girl's wedding piece is also preserved. Such traditions as "khinayakhdi", "uchashi", "evgordu" are live on nowadays. As all the parts of the world, mournful funeral ceremonies in Ganja hold very sadly. Relatives of dead man put on black clothes, don't go to parties for a while, and don't listen to music. The first day of man's dead, third day, seventh day, 40th day and "adna" days (Thursdays) funeral ceremony is continue. Ganja's funeral ceremonies can't be without rose water. Good smell of rose water eliminates man's pain. When people live funeral ceremony, they give condolences to the owner of mourning. Also, it is necessary to teach the local national holiday's traditions in Ganja. Khidir Nabi and Novruz holiday in Ganja are celebrated ceremonial. In holiday of Khidir Nabi people roast wheat, and set Khidir's table. Then the flour of roasted wheat people put to secret room. Khidir Nabi comes at night, and put

on finger to flour of roasted wheat. In house, which Khidir entered, there will be abundance. Ganja people are going to celebrate Novruz holiday within a month. They keep in order house a, different kind of sweets are prepared. Among them Ganja's pakhlava take more attention. Pakhlava, which consists of nine layers, decorates tables. Eggs are colored; "nazik" (sweet bread) are cooked. Bearing a grudge are reconciled, people visit sick, lonely relatives. People skipped over the bonfire, goes to ear fortune telling, look fortunes in the water, visit and take holiday gifts branded girls, sick, elderly people. In whole Ganja's traditions are leading to spiritual pureness, they are collection of the universe laws to perfection, way of nation. Ganja and its surrounded territory are also rich with different stones. Presentation of white and in mountain and Aran Karabakh and also lime, travertin and marble building stones in and around Ganja, pure white, a lot of colored aqats, chalsedons, viel, ametist, obsidian, aqats, crystal and other kind of rare colored stones in the river basins of Shahdaq Kecheldag, and other territories created favorable ground for developing in this ancient country from ancient times stone cutting, stone grind, stone polishing and for building great modern, columned, arched, circled and four- cornered buildings here. Among archaeological equipment there have been found two big boards from stone camel eyes. [11-16]. Base – colomns, capitels, that are symbols of irreplaceable art, part of columns, different man monuments, masonry art symbols, that have Ganja, agriculture and religious meaning, especially grave monuments and phalluses , collections of different colored (red, brown , black ,grey and other rare colored) stamps and symbols of decorations, that were found in Azerbaijan during archeological investigations prove it. These rare discovers in and around Ganja are known from the archaeological investigations in ancient cultural, art and trade centers of Azerbaijan, such as Mingachevir, Barda, Baku, Smamakha, Qabala, Ganja, Shatal, Beylagan, Shabran, Khazakh, Qakh, Quba, Qushchu, Shargah, Torpaggala and other archaeological and architecture complexes. The best samples of monuments, that concern to stone treatment are consists of column props, mill and gridding stones. In whole there were founded in and around Ganja a lot of samples, that concern to X century. They are consisting of stone figure, mills and column props. But stone equipment, found in Ganja, Shamkir and Shatal prepared from mill and candlestick. Mill is usually prepared from volcanic, quartz, limestone and basalt. They used for grinding seed, millet, salt and for other aims [6-9]. We meet mostly mill stones, scales and pumice stone in stone treatment. At the same time there were used hewed stones for decorating buildings. In this period there were prepared decorations from precious stone. In traditional production of cloth manufactory trade historically played an important place. This kind of craft that developed on the basis of local raw materials was tied with cotton-growing economy. Since the time of the early Middle Ages, Ganja as Tabriz, Ordubad have been the main center of Azerbaijan in production of cotton cloth. In this ancient city printed cotton and calico fabrics have been widely produced. In traditional cloth productions the

main place took the urban mines. In the early 30s of the XIX century in Ganja there were more than 164 people - weaving. The majority of these artists were weaving. In Ganja, which was the most important center of cloth production were produced different kinds of cotton cloth. Only in the 30s of the XIX century in Ganja were presently working 30 cloth bench. During one year this machine were producing 2000 of white cloth, 200 top of red cloth (shile) and nearly 400 benchchalamaya (thin cloth) spoke [17].

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