

*Materials of Conferences***RESEARCH OF INNOVATIVE TEACHING METHODS OF BASIC NATIONAL CULTURAL TRADITIONS OF GANJA CITY**

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Today teaching of local craft and national cultural traditions of Ganja on the basis of innovative methods is necessary. Because:

1. In whole Ganja's traditions are leading to spiritual pureness, they are collection of the universe laws to perfection, way of nation.

2. Scientific and archaeological researches have proved that Ganja was cradle of science and culture not only of Azerbaijan, but also of the whole East.

3. Historically, Ganja city has been managed by government agencies, along with the elders. Folklore materials, collected from Ganja and historical information are confirming sayings.

4. 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.

5. 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.

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 [1]. 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 [2]. 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. 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 samoles, that concern to X century. They are consisting of stone figure, mills and colomn 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 [6–8].

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 [8].

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