

## SECTION 12. Geology. Anthropology. Archaeology.

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**ABOUT ETHNODEMOGRAPHIC DESCRIPTION OF LARGE FAMILY AND PATRONYMICS IN GANJA OF THE XX CENTURY**

*Abstract: Have been researched the main typical characteristics of national family life traditions of Ganja on the basis of ethno-anthropological arguments in this scientific work. In article some basic local family traditions also were investigated from this scientific point of view.*

*Key words: family life, Ganja, national traditions, Ganjabasar region.*

In the beginning of the 20<sup>th</sup> century, there were two principal forms of a rural family in Azerbaijan: a large patriarchal one that inherited from the 19<sup>th</sup> century and assumed a joint living of parents and married sons, and a small one consisting of parents and children. As far as the study's topic covers family life in a period after the beginning of the 20<sup>th</sup> century, we will mention the large family only. That is because the mass collectivization and the transition of families-owned lands and domestic animals under the kolkhoz property in the first half of 1930s led to disappearance of this form of family.

As is known, a family existed in different forms at different historical stages. Researchers classified these forms of a family and noted that they had continued to exist in the Caucasus, including Azerbaijan in the 19<sup>th</sup> century. M. Kosven wrote the following: "Large families existed historically. Attributable to all nations, families corresponded to periods of development of the entire society" [1].

Certainly, large families existed historically and had had deep roots and definite frames in Azerbaijan prior to the first quarter of the 20<sup>th</sup> century; more exactly, they comprised a large family, inside which several smaller families who had concluded marriage contract, and their children, parents and so on lived.

So, the existence of monogamy in large families, under the father's full domination, did not mean yet establishment of an economically independent monogamous family in the conditions of those times. Development of production force had not yet reached a level, under which a separate small family consisting of a husband and a wife could manage the family economy independently. At a time when labor productivity was insufficient to meet demands of members of the community in full, the only economic unit could be a patriarchal family consisting of representatives of 4 to 5 generations only on the father's side, and their wives and children...All members of families were subordinate to the father only. In researchers' opinion, large families give continuation to human life, e.g. such families usually consist of three or, for rare exception, four generations under the condition that the number of descendants increases within the entire family [2].

Ganja city is the motherland of the great poets and philosophers as Mahsati Ganjavi, Nizami Ganjavi and others. Ganjabasar region is an area of Ganja city and around territory. This part of Azerbaijan is one of the main regions. The economic life of modern families in Azerbaijan is diversified and has rich historical roots. Farming, cattle-breeding, hunting, fishing, vegetable-growing, silkworm-breeding and bee-keeping and handicrafts have been playing the principal role in the economic life of nation over centuries, while fertile lands, favorable natural conditions and various natural riches created broad opportunities for the development of the said branches of agriculture. It is known that the economic life of families is closely linked to the production of material values. Rural population makes a particular contribution to this. In Azerbaijan, with the area of 86,600 square kilometers, there are 60 towns, 125 suburban settlements, 61 regions and around 4, 300 villages. Large families continued to exist in Azerbaijan, also in Ganjabasar region, which situated in the western part of country till 1930s. The composition of large families included 3-4-generation families with the joint living of several brothers on the basis of agnate kindred relations. All members of families of such sort lived together and worked for a single economy. Head of the family was the family's man, "ata" (the father), after whose death the leading role in the family went over to his elder son. Other men of a family were subordinated by him. He also settled matters related to the properties of his family. Particular position and role in such family belonged to "beyuk ana", "agbirchek" (the elder mother). She controlled performance of homework [1, p. 67]. The article's objective is to eliminate this gap, analyze changes in family life of rural population in Ganjabasar region since then, directions of development, important features of rites and peculiarities, and study modern family life-related processes in rural locations on the basis of materials obtained in rural parts of this region. For this purpose, there were settled the following tasks: On the basis of statistical and field ethnographic materials, there were specified, more accurately than before, principal and regional peculiarities of modern family life of the population of rural parts of Ganjabasar region. There were identified typical peculiarities of family life of modern population of Ganjabasar. There were studied the type, structure, numerical composition and inter-family relations of a modern rural family. Ethnographically, there were studied functions of a family and the system of kindred relations. There were studied changes and local peculiarities of spiritual life of families. There were studied traditional and new peculiarities of a marriage, a wedding, the upbringing of children in family, and funeral rites. There were identified customs similar to that of other nations, including new customs, rites and habits in modern family life. Certainly, large families existed historically and had had deep roots and definite frames in Ganjabasar, also in a whole Azerbaijan prior to the first quarter of the 20<sup>th</sup> century; more exactly, they comprised a large family, inside which several smaller families who had concluded marriage contract, and their children, parents and so on lived. So, the existence of monogamy in large families, under the father's full domination, did not mean yet establishment of an economically independent monogamous family in the conditions of those times.

The head of a large family settled all relations within the family. The economic function of a large family was based upon instruments of labor and production of goods that it privately owned. The main regulator of a large family was its head: man-father [1-3]. Large families, with all features mentioned above, are subdivided into the following several kinds: a branchy patriarchal family, a branchy fraternal family, and one-sided integrated family of relatives. From historical point, patriarchal families are most ancient of them all. There were a lot of survivals in the way of life of a patriarchal family in Azerbaijan at the end of the 19<sup>th</sup> century, in the beginning of the 20<sup>th</sup> century and even in early years of the Soviet power. In families of such kind, orphan children were brought up under care of uncle-the brother of the father or the mother. Properties inside the family were distributed in accordance with the Islamic law. The share of boys was bigger than that of girls. The family head gave the widow

woman 1/8 of the dowry that she had brought in accordance with the terms of marriage contract. In the ethnography, establishment of the form of a large patriarchal family is related to the formation of private property and transition, as a result of decision by the father's kin, to a primitive rural commune. This means that a tribe with the blood relationship was substituted by a patriarchal family. It goes without saying that such a family was an economic cell; its members jointly produced goods and used everything together [2-6]. The introduction of taxes not in accordance with a number of family members but in accordance with the supply of "smoke" as well as the existence of natural economy in Azerbaijan's villages prevented families from breakdown. It is to conclude from field materials that large families continued to exist in different regions throughout Azerbaijan in the beginning of the 20<sup>th</sup> century. Development of production force had not yet reached a level, under which a separate small family consisting of a husband and a wife could manage the family economy independently. At a time when labor productivity was insufficient to meet demands of members of the community in full, the only economic unit could be a patriarchal family consisting of representatives of 4 to 5 generations only on the father's side, and their wives and children. All members of families were subordinate to the father only [3, pp. 199-200]. In researchers' opinion, large families give continuation to human life, e.g. such families usually consist of three or, for rare exception, four generations under the condition that the number of descendants increases within the entire family. The head of a large family settled all relations within the family [2; 3, pp. 13-14]. The economic function of a large family was based upon instruments of labor and production of goods that it privately owned. The main regulator of a large family was its head: man-father. Large families, with all features mentioned above, are subdivided into the following several kinds: a branchy patriarchal family, a branchy fraternal family, and one-sided integrated family of relatives. From historical point, patriarchal families are most ancient of them all. There were a lot of survivals in the way of life of a patriarchal family in Azerbaijan at the end of the 19<sup>th</sup> century, in the beginning of the 20<sup>th</sup> century and even in early years of the Soviet power. In families of such kind, orphan children were brought up under care of uncle-the brother of the father or the mother. Properties inside the family were distributed in accordance with the Islamic law. The share of boys was bigger than that of girls. The family head gave the widow woman 1/8 of the dowry that she had brought in accordance with the terms of marriage contract [6, pp. 45-67; 7, pp. 132]. In the ethnography, establishment of the form of a large patriarchal family is related to the formation of private property and transition, as a result of decision by the father's kin, to a primitive rural commune. This means that a tribe with the blood relationship was substituted by a patriarchal family. It goes without saying that such a family was an economic cell; its members jointly produced goods and used everything together [1, p. 88].

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