

UDC 39

DOI <https://doi.org/10.32782/2663-5984/2023/1.34>

**Asadova A.V.**

Institute of Archeology, Ethnography and Anthropology,  
Azerbaijan National Academy of Sciences

## **FOLKLORE AND ETHNOGRAPHIC INFORMATION ABOUT GLASS IN AZERBAIJAN**

*Both ethnographic and archeological issues are touched upon in this issue. There are ethnographic observations, beliefs and customs in Azerbaijan from ancient times to the present day. This ethnographic knowledge, beliefs and customs have lived in the memory of the people to this day. The study of national customs and traditions, ethnographic regions has always been relevant, because national customs and traditions are valued as an indicator of social and cultural development at all stages of history. Although time has passed, as society has developed, customs and traditions have improved, folk art and ethnographic knowledge have been passed down from generation to generation. The culture, art and ethnographic views of the Azerbaijani people reflect all the social, political, artistic and aesthetic features of human history since ancient times. Because national customs and traditions, ethnographic information is the national wealth of our people.*

*This topic is about folklore and ethnographic observations related to glass in Azerbaijan. From the day of its discovery, glass has a special place in household items and has a special place not only in everyday life, but also in the spiritual life of the people. First of all, the transparency of the glass attracted people. It is the transparency of the glass that has given rise to many aphorisms and ethnographic information about it. The history of glass dates back to the 4th millennium BC. Archaeological research proves that the first glass was created by the Phoenicians. The oldest glass production is found in Egypt. However, glass production has gone through many stages before modern times. Archaeological excavations have revealed that the homeland of the glass was Egypt, between the two rivers, as well as the Caucasus. Glass samples found during archeological excavations in Azerbaijan give grounds to say so. The ancient glass found in our country belongs to the 1st millennium BC. Along with the archeological glass found in Shusha, ethnographic information and folk traditions confirm its mass production. Because when studying ancient glass, we study the table culture of the population in Azerbaijan in ancient and medieval times, the use of elegant dishes. The patterns and ornaments on the dishes confirm many beliefs and religious beliefs of the people. Archaeological excavations in the ancient cities of Barda, Shamakhi, Gabala, Shamkir, Beylagan, Mingachevir and other cities of Azerbaijan have uncovered a large number of glassware and ornaments, as well as decorative window glass made in an artistic style. Through the study of these glasses, we see the development of glass art, the decoration of which is not only as an ornament, but also associated with beliefs and customs. We also study the clothing culture (glass ornaments) in Azerbaijan in the ancient and medieval times on the topic we studied. At the same time, by studying glass ornaments, we learn about the religious worldviews of the people of that period. The art samples we study are the work of our artists from among the people. Glass crafts, embroidery, lattice windows, making boards (stored in small glass containers), exquisite decoration of ornaments, which are among our local examples of art, are widespread. All these works of art reflect the people's desires and dreams about life and beauty. At the same time, the glass art we study, along with the local features inherent in Azerbaijani culture, we observe a general connection between the art of the Middle East. As we study the ethnographic information about glass, we follow different beliefs, examples of folklore, religious beliefs. Because during the Middle Ages, Azerbaijan was attacked by nomadic tribes, Arabs and Mongols of the Byzantine and Sassanid empires. These events did not go unnoticed in Azerbaijan and its culture. Not only ethnographic and legendary ideas about glass, but also examples of facts can be found in his classic works in Azerbaijan. It is found in the places of Nizami Ganjavi, Mohammad*

*Fuzuli, Ashig Alasgar, Khagani Shirvani and other poets. In short, from the time of the discovery of glass, it has entered every household, life and spiritual life of the people, and examples of national facts about glass, beliefs and legends have emerged and have survived to this day.*

**Key words:** glass, folk, faith, grave, custom, folklore.

**Introduction.** Azerbaijan covers a large area in the east of the South Caucasus. Our homeland, located in a natural-geographical and strategic area, was favorable for the development of material culture here. Taking advantage of these riches, the people created profound works of art and examples of ethnographic folklore. Folk ethnography is an integral part of the ethnography of the Caucasus, in the broadest sense, the peoples of the Middle East. Archaeological materials and oral folk literature provide extensive information about the life, national folklore, religious beliefs and legends of Azerbaijan in local monuments. Ethnographic observations, epics, legends and beliefs of the Azerbaijani people are a source that enriches not only the Caucasus, but also the world ethnoculturology in general. The people of Azerbaijan have been able to preserve their centuries-old traditions and ethnographic values and have survived to the present day.

**1. History of glass.** Glass is an artificial material that has a great role in human life since its invention. Information about the first production date of glass is various. There is even a legend about glass. This legend is found in the work of Pliny. According to this legend, it was found in Canbelbil among the low hills of Mount Carmelus in Syria [6, p. 21]. According to the legend, a flame was burnt and an alloy of sand was observed there and a glass alloy in liquid form was found.

According to archeological data, the glass was appeared in the 4th millennium BC. The history of glass development dates back to the third millennium BC in Mesopotamia and Egypt. The first glassware was glass beads [3, p. 12]. A blue glass stick (2300 BC) found in the Tele Almor archeological excavation in southern Mesopotamia, a glass ingot found in Edur (2100 BC) and a glass bead found in a tomb in the village of Ur are said to have been produced in Mesopotamia [10, p. 26]. If the first items produced were ornaments, in the first millennium BC, glass tableware began to be produced. Since that time, glass has entered the spiritual and domestic life of the people. As early as the first century BCE, glassmaking flourished in Alexandria and Sidon and became a pleasure. Glass trade developed between Rome, Palestine and Egypt [3, p. 26] even in the first century BC. In Rome, the table of the rich was decorated with glassware, and all shades of glass

were found [10, p. 770]. By studying glass samples found in many parts of the world, we can observe the tastes, lifestyles, beliefs, ethnographic traditions, and artistic abilities of the people who lived at that time.

**2. Ethnographic information carried by archeological glasses.** A lot of ancient, early medieval and medieval glassware were discovered as a result of archeological excavations in the ancient cities of Azerbaijan. The most common glass dates back to the beginning of the 3rd century AD. Ancient glass found in the territory of Azerbaijan allows us to say that not only glassware was used, but also (in the I–III centuries AD) local glass was produced in the cities of Caucasian Albania. Glass melting spheres found in Gabala, Torpaggala, Karabakh and Amaras confirm this once again. The most common glass items were found in the graves. One of such vessels was found in 1959 in Torpaggala settlement of Gakh region [13, p. 43]. The discovery of glass vessels in the graves was associated with the people's belief in the afterlife (burial with objects). Perfume and glass ornaments were placed in glass jars next to the corpse. The perfume jar was called a grave gift. Most glass vessels were found in wooden boxes, catacombs, pit graves. The most abundant glass specimens were the Catacombs. The Catacombs of the 4th–8th centuries are richer in glassware. Many bottles and other household items were placed in the cells of the Catacombs for the person buried. Such graves were found in the ancient cities of Azerbaijan, Shamakhi, Mingachevir, Ismayilli. Numerous perfume bottles (small volumes) found in the graves found in the first capital of the Caucasus Albania, Gabala, are of local production and belong to the I–VIII centuries [14, p. 151–152]. Speaking about the history of glass production in Azerbaijan, the first researcher V.M. Leviotov said that in the first centuries AD there was a local glass production in Azerbaijan.

In the III–VII centuries, one of the most interesting types of art developed the art of artistic glass. Samples of artistic glass, which are an example of artistic mastery of the population, were found in Mingachevir, Shamakhi, Ismayilli, Ganja, Barda, Gabala, Upper Karabakh [13, p. 186]. Glassware found in these ancient cities also provides information about the trade relations of the population. Thus, the same glass jar found in Azerbaijan was found in Pandikape in 1900 and in Kers in 1903 and 1913 [16, p. 44]. The patterns

on the pots can be used to determine the geography of the pots. It should be noted that many of the dishes found in Azerbaijan are locally produced, as well as imported. Because the glassware produced in the North Black Sea coastal city states is distinguished by its pattern and style. Circles and the shape of a Christmas tree are found on these dishes. Scholars value Christianity and the Christmas tree in the beliefs of the people as eternal life. According to G. Eysen, the writing combined with the cut lines in the patterns is explained as the forces of good and evil. According to G. Eysen, this sign in Christianity is a sign of the religion in Assyria before him (believe in the forces of nature) [12, p. 53]. Such patterns are even found on pottery found in Syria and Palestine. A wooden box was found in the grave during archeological excavations in the Azerbaijani city of Mingachevir. In Azerbaijan, most glassware and utensils were found in wooden boxes, jugs, catacombs, and single tombs. The most common containers were small volumes of perfume and medicine. N.P. Sorokin stated that glass jars do not have the ability to absorb special liquids placed in graves they can be stored for a long time. The Christian Church (Caucasian Albania) also kept special rare liquids in these containers before the era (5th century – 105 AD) (most likely to store the water of life). At the same time, small glass containers were made in Azerbaijan for the presence of rare medicinal plants and storage of plates made of them. This accelerated the development of the production of this type of container. As early as BC, the Greek scientist and physician Hippocrates stated that special products should be stored in glass containers (A.I. Rustamov, 1961.10), because the most commonly used pottery in ancient and medieval times could not store special liquids for a long time. From ancient times, the people of Azerbaijan have been engaged in pharmacy, because medicinal plants grew everywhere in Karabakh, Mugan, Shirvan and Kazakhstan. It was widely used in folk medicine. These plants were dried or ore prepared for use and stored in glass containers in all seasons, because the liquid did not flow, spill or leak in the glass containers. It is clear with testing the small glass jars that the perfume bottles placed on the tribes confirm the people's belief in the life of hereafter. It turns out that in ancient and medieval times there were pharmacies in Azerbaijan at the same time. Briefly, glassware has a special place in the life, morals and medicine of the people. Glass products found in the ancient cities of Barda, Shamakhi, Shamkir, Gabala, Ganja, Beylagan, Mingachevir, Amaras, Aghdam and Shabran are proofs to say this. In addition to

storing special liquids, these containers were also used for their export, because in Azerbaijan, along with dyes were also prepared (from plants). These substances were stored in these delicate, transparent glass containers. The dishes produced for export were made by local craftsmen in a very elegant and delicate way. Among the glass containers used daily, coarse containers were found. Different shades of glass were found in Azerbaijan in the early middle ages, because it is during this period that we follow the high table culture of the local population with the tableware produced. If in ancient Rome, the riches used elegant glass (even glassware was considered more valuable than silverware). In the early middle ages, Caucasian Albania was used by all segments of the population. At the same time, there were all the raw materials for the production of glass and for color shades. Speaking about the history of glass production, there was noted that the first glassware was decorative. Glass beads began to spread in Azerbaijan in the middle of the first millennium BC. Both beads and small perfume containers are found in graves. Beads were hung from the neck and arms of the skeleton. Such beads were found in Sheki, Orangala (Beylagan), Mingachevir, Barda. Small perfume containers, catacombs, boxes, stone boxes, and single boxes were found in the graves. Placing these vessels of perfume next to the dead was considered a grave gift. This was due to religious beliefs and burial customs.

Because before the spread of Islam (VII century AD) it was customary to bury the dead in the grave with objects [18, p. 136]. Among the glass vessels found in graves in Azerbaijan, glass glasses also dominated. These goblets are found in coffins in Ismayilli, Agdash, Mingachevir and Barda. They mainly belong to the I-III centuries. At the same time, this type of drink indicates that ancient viticulture was developed in Azerbaijan, and at the same time fruits were grown for making juice and wine. These glasses were intended for drinking. People who believed that the dead would live in the hereafter (other world) they put glasses near dead person. Speaking of glassware, we must emphasize the glass ornaments. Because glass ornaments were very important items, both as ornaments and beliefs of the people. One of these items was glass beads. The oldest glass beads were discovered by Flinders Petri near Fiv. These beads are kept in the Berlin Museum and were made in 3500 BC [7, p. 203]. In Azerbaijan, locally produced glass beads began at the beginning of the first millennium BC [13, p. 21]. The production of glass ornaments expanded from the 1st century AD. Even during archeological excavations,

in addition to local production, it is found in imported ornaments, all shades of local ornaments are found: green, black, transparent, purple, red, gray, brown, blue, etc. because in Azerbaijan, along with all the ingredients for the production of all shades of glass, there were masters who could do it, because it took skill to get all the different colors of glass. The oldest glass bracelet in Azerbaijan was found in an earthen grave in Shamakhi. This glass ornament belongs to the III–IV centuries (local production) [4, p. 120]. All colors of bracelets are found in Azerbaijan. The most of bracelets were black. Black glass bracelets were the most commonly found during archeological excavations in Barda and Beylagan [2, p. 138]. This was due, on the one hand, to the aesthetic worldview of the people, and, on the other hand, to the ethnographic thinking of the black people and their subconscious feelings. At the same time, black was considered a symbol of wealth in ancient times. V.V.Kozotkin said that black bracelets were the most common jewelry among the population in Azerbaijan (Caucasian Albania). Even small bracelets were found. These belonged to children. Ancient beads found in Azerbaijan were not just for decoration. Only (goz muncug) eye image on beads are an example of this, because eye beads were used for both decoration and protection from evil forces. These eye beads (amulets) are still used today. Most of these beads were worn on children's hands to protect them from the evil eye. Among the peoples of Central Asia, the eye bead was called "Kuzmulchak" as a Turkish decorative element [15, p. 156]. Two amulets found in the city of Shabran in Azerbaijan attract more attention. One of them is brown and the other is light blue. On top of these beads are glasses that look like the same human eye and whose lashes are clearly visible. The glasses are given on a black and white background. Even the production of glasses on such beads is found in gold beads. Such beads were found in the Catacombs tomb in Mingachevir. The beads were made in the shape of a kuza and were made in blue and black, and white, red, yellow and green eyes were made on them. This custom remains in Azerbaijan to this day. From the grave, people wear amulets around their necks and arms to protect their loved ones. If he broke the beads, the evil eye would return, and instead the glass beads would break. It was made of glass to break the beads. Throughout history, as in many cultures, in the ethno-traditions and religious beliefs of the Azerbaijani people, the figure of the eye is considered a powerful talisman that destroys the forces of evil. It is the fact that these beads are made more of blue colors and it means that the blue color attracts the evil

eye. Such an amulet was found in 2014 in a jar tomb at the Shortapa archeological monuments in Barda. Rings, glass perfume bottles and beads were found in the grave discovered by archeologist A.Mammadov. In the work of beads, the element of eye beads attracts attention. Eye beads were found next to the skeleton in the sky in connection with beliefs. These types of glass pendants and beads are mostly of the eastern Mediterranean (Phenician) type. It was a religious custom to bury the dead together in a glass hanging tomb. One of the beads has tattoo patterns on both sides, which reflect shamanic rituals and mean endless [11, p. 420]. At the same time, a bottle of perfume was found in the grave. It was placed next to the deceased as a grave gift. The custom of burying with these items was valued by the fact that the person would live forever. Because in the ancient and early Middle Ages in Caucasian Albania there were many deities besides Christianity, fire-worship and Islam. For this reason, people had different beliefs and customs. At that time, along with the main local Turkish people (Azerbaijanis), there were other minorities in Caucasian Albania who spoke 26 languages. This tolerant multicultural environment remains in Azerbaijan in the 21st century. Azerbaijan is a country where everyone lives comfortably, regardless of religion, language or traditions.

Similar glass beads found in Azerbaijan were also found on the medieval Yumuklu hill (Yumuklu hill, Turkey). These beads belong to the Byzantine period. Glass beads were found near the child's skeleton in the grave found around the church during archeological excavations in these areas. These beads consist of black and a red bead [8, p. 145].

Among the glass items found in the archeological monuments of Azerbaijan are glass rings. Some rings have a cross on them. This was most likely due to the spread of Christianity in Azerbaijan. Apparently, an examination of ancient glassware reveals that glassware has a special place not only as a thing used by the people, but also in the spiritual life of the people. Domestic production predominates among the glassware found. Glassware with local patterns and ornaments were made by local craftsmen specializing in high technology.

It is said that the name of the ancient city of Azerbaijan, Shusha, is derived from the word "Shushe". There are different opinions about the etymology of the name of Shusha. Shusha, built in 1752 by Karabakh khan Panah khan, Roma historian T.Korneli has information about the existence of the city of Sosu belonging to the religious Turkish tribe in the Caucasus. According to some sources, the word



“Shusha” belongs to the Scythians [9, p. 11]. There are many etymologies about the emerald crown of Karabakh Shusha. According to folk legend, the air of these places was as pure and healing as crystal so it was called “Shusha” (Shushe).

**3. Examples of folklore related to glass.** Glass is widespread among household items, has played an important role in the life of the population for centuries, and during the feudal era was of special importance in many aspects of the spiritual world.

Along with the richness of archeological glassware of other regions of the Republic of Azerbaijan, we are more interested in the important place of Barda glass, which has a special place among them. There are a lot of drums, proverbs and examples of folklore related to Barda glass among the current population. The anthology of Azerbaijani folklore contains many bayati glorifying the beauty of glass.

A person's physical beauty is compared to the transparency of glass in following bayati:

Əziziyəm, şüşəsən,  
Sən gülsən, bənövşəsən,  
Qorxuram öləm gedəm,  
Əldən-ələ düşsən [5, p. 70].

Here, glass is compared with flowers, violets. It is known that glass has been valued in Azerbaijan since ancient times as a symbol of delicacy and fragility.

Gül açıb bənövşəsi,  
Qırılıb qəlb şüşəsi.  
Yarı nadan gözəlin  
Ağlamaqdır peşəsi. [5, p. 154]

The events of the fate of a beautiful woman who failed in love and cried all day because she met an ignorant man.

In another bayati says:  
In anoter bayati says:  
Yaralandım  
Şüşə tək paralandım,  
Bunca can üzməsəydim,  
Mən belə saralandım? [5, p. 187]

Expressing an opinion about the fate of a person who was injured and broke a glass that could not be attached if broken in this bayati.

In one example of folklore says:  
Yamyaşıldır meşəsi,  
Sular güzgülü şüşəsi,  
Bivəfa yar sevinin  
Ağlamaqdır peşəsi [5, p. 140].

In this bayati, the waters are like a mirror glass in clarity and purity, or it is explained that the day of the unfaithful lover is spent in tears.

**4. Ethnographic information about glass.** One of the rich treasures of ethnography is related to

glass ceremonies. According to tradition, glass is considered a creature that relaxes the heart. Famous legends, myths and tales about this have appeared in the folklore of the people.

One of the ethnographic aspects connected with glass is that glass has long been considered a symbol of purity. The following proverbs are still preserved among the people: “tər-təmiz, şüşə kimi”, “şüşə kimi təmiz, şəffaf”, “büllur kimi”, “suyu büllur kimi şəffaf” (“sweat-clean, like glass”, “pure as glass, transparent”, “like crystal”, “water is crystal clear” and so on.

The tales tells that Div's life is in a bottle and the end of Div's life when someone broke the glass. For example, in one legend says that in order to destroy a giant, it is necessary to break the glass in which his heart is there.

From time immemorial, it has been believed that if the glass is broken at home on the eve of any ceremony, it means that the planned work will be successful. When you break a bottle at home, they say, “It's good,” in other words, it's happiness. There is even a belief that if a glass jar breaks, its number is increased to three.

There is a tradition among the people that when the bride is brought to the groom's house, she first enters the house, at which time a glass plate is put under her feet. The bride hits the plate with her heel until it breaks. Numerous other actions are performed during this process.

It is known that the mirror is mainly made of glass. From a moral point of view, the issues related to glass are the same as those related to mirrors. The mirror is associated with the desires and wishes of happiness among the people. [1, p. 170]. There is still a belief among the people that the mirror should be protected as a symbol of happiness and that mirror is kept permanently in the groom's house.

Usually, they look in the mirror only during the day, and it is not right to look in the mirror at night, because it is unfortunate to look in the mirror at night. One of the interesting issues with glass is that broken glass is associated with human destiny. It is a sin to keep a broken mirror at home. It is believed that it can bring misfortune to the home and family. It should also be noted that the glass that forms the basis of the mirror has a higher reflectivity because it is transparent. In the past, mirrors made of other reflective materials, such as silver and other materials, were valuable. One of the ethnographic traditions of glass among the population of Azerbaijan is associated with beads, especially amulets. The amulet was very popular among the population. As you

know, eye beads are made of transparent glass in a round shape, and other colors – black, blue, white, etc. glasses were created on it with a glass drop. The amulet was worn by almost everyone, regardless of gender or age. But there is no doubt that it is carried out primarily by children and young people. Usually children wear these beads openly, and adults wear them secretly. They wear amulets to protect people from evil forces, to protect them from prying eyes. Amulets also include animals, houses, valuables – in general, property, etc. used to protect.

It is also an interesting tradition for children to find and collect broken glass from ancient settlements during the Novruz holiday. They are especially happy when they find a dark, black glass, as if it brings success. They give this broken glass to their bosses, in other words, to young girls who want to find their happiness. Along with a number of traditional Novruz celebrations, on the last Wednesday, these girls take a piece of black glass they found and come to the water's edge early in the morning. They throw a piece of glass into the water and express their intentions. There is a belief that if the water takes the bottle away, then the belief that the intention will come true, in other words, the probability that the dream will come true increases. If the bottle stays in the same place where it was thrown, then you have to wait another year to try your luck again. It should be noted that they usually throw a piece of black glass bracelet

into the water. One of the interesting things is that the broken glass was found in the ancient settlement. One of the interesting facts is that the black glass bracelet was loved not only as an ornament, but also as a thing that brings happiness to a person and protects him from evil forces. In general, it is known that in the East there is a belief that black is a symbol of wealth. Apparently, therefore, in the Middle Ages, in Barda, as well as throughout Azerbaijan, the black bracelet was not only a fashionable item, but also an important part of clothing. It can be said that the discovery of more black bracelet fragments than in Barda is due to this belief. The popularity of the black bracelet has reached such a level that the majority of the city's population already wore a black bracelet. This is confirmed by the discovery of a large number of broken glass bracelets during archeological excavations in Barda.

Thus, the glassware found during archeological excavations in Barda had a positive impact on the formation of the spiritual world of the population, as well as on the life of the population. Apparently, the popular belief in glass is due to the high properties of glassware. Folklore and ethnographic information about the glassware of Barda proves that the ancient city of Barda, which we studied, was the center of glass art. Not only in the city of Barda, but also in other cities of Azerbaijan, glass art was developed.

### Bibliography:

1. Abdullayev B.A. Mirror folk art. Baku Azerbaijan magazine, 148. M1, p. 161. 174. Baku, Azerneshr, 1995.
2. Asadova A.V. Production date of glass bracelets found in Barda. Institute of History of ANAS. M. 79, 2019, pp. 135–143.
3. Aslan M. Anatolian Antique Glasses. Yüksel Erimtan collection. Ankara, 1992.
4. Badalov B. Women's bracelets and their traditions. Baku University News. B., 2008, p. 147.
5. Bayatilar. Compiled by. Valiyev V. red. A. Vafali. Baku. Writer. 1985, p. 199.
6. Baykan D., Baykan C. Eskiçagda cam. Turkish Institute of Antiquities broadcasts. Istanbul, 2012, p. 69.
7. Bezborodov M.A. Glassware in Ancient Russia. Minsk, USSR Academy of Sciences, 1956, 306 p.
8. Gulgun X. Yumuklutepe Medieval souls from the village. Anatolian Ancient Life Studies Symposium 17–20 now 2010. Ankara, 2013, p. 143–150.
9. Huseynov Y. Chronicle of Shusha. Baku, 2015, p. 152.
10. Jackson C.M. Making Colorless Glass in the Roman Period. Archeometry 474 p. 763–780, 2005.
11. Mammadov A.M. Results of archeological excavations and field research conducted in Barda in 2015–2016. Barda region. Institute of Archeology and Ethnography of ANAS. Archeology of Azerbaijan. 2015–2016. Baku, 2017, p. 496.
12. Nuriev A.B. About some ancient vessels found in the territory of Caucasian Albania. MKN. VIII Baku, 1976.
13. Nuriyev A.B. History of glass products and its production in Caucasian Albania. Elm. Baku, 1981, p. 186.
14. Osmanov H.L. Glass products of Gabala. V skin. Baku, 1964, pp. 149–159.
15. Rajabova B. Traditional handicrafts and production history of Azerbaijan (IV–XVII centuries). Baku, 209, p. 305.
16. Roscopes in Keggio. IAA reports for SPb 1908, pp. 41–45.
17. Rustamov A.I. History of development of pharmaceutical business in Azerbaijan. Azerneshr. Baku 1966, p. 9–10.
18. Ugrelidze I.N. Glass of ancient Georgia. Tbilisi, 1961.

**Асадова А.В. ФОЛЬКЛОРНО-ЕТНОГРАФІЧНА ІНФОРМАЦІЯ ПРО СКЛО В АЗЕРБАЙДЖАНІ**

У цьому дослідженні автор торкається як етнографічних, так і археологічних питань. Етнографічні спостереження, вірування та звичаї в Азербайджані існують з найдавніших часів до наших днів. Ці етнографічні знання, вірування та звичаї досі живуть у пам'яті народу. Вивчення національних звичаїв та традицій, етнографічних регіонів завжди було актуальним, адже національні звичаї та традиції цінуються як показник суспільного та культурного розвитку на всіх етапах історії. Хоча час минав, суспільство розвивалося, звичаї та традиції вдосконалювалися, народна творчість та етнографічні знання передавалися з покоління до покоління. Культура, мистецтво та етнографічні погляди азербайджанського народу відображають усі соціальні, політичні, художні та естетичні особливості історії людства з найдавніших часів. Адже національні звичаї та традиції, етнографічна інформація – національне надбання нашого народу. Ця тема присвячена фольклорним та етнографічним спостереженням, пов'язаним зі склом в Азербайджані. З дня відкриття скло посідає особливе місце у предметах побуту і займає особливе місце у побуті, а й у духовному житті народу. Насамперед людей приваблювала прозорість скла. Саме прозорість скла породила безліч афоризмів та етнографічних відомостей про нього. Історія скла сягає 4 тисячоліття до нашої ери. Археологічні дослідження доводять, що перше скло було створено фінікійцями. Найстаріше скляне виробництво знаходиться у Єгипті. Однак виробництво скла пройшло багато етапів до сьогодення. Археологічні розкопки виявили, що батьківщиною скла був Єгипет, міжріччя двох річок, а також Кавказ. Зразки скла, знайдені при археологічних розкопках в Азербайджані, дають підстави так казати. Стародавнє скло, знайдене в нашій країні, відноситься до I тисячоліття до н.е. Поряд із археологічним склом, знайденим у Шуші, етнографічні дані та народні перекази підтверджують його масове виробництво. Тому вивчаючи старовинне скло, ми вивчаємо стовову культуру населення Азербайджану в давнину та середньовіччя, вживання витонченого посуду. Візерунки та орнаменти на посуді підтверджують багато повір'я та релігійні переконання народу. Археологічні розкопки у стародавніх містах Барда, Шамаха, Габала, Шамкір, Бейлаган, Мінгячевір та інших містах Азербайджану виявили велику кількість виробів зі скла та прикрас, а також декоративну шийку, виконану в художньому стилі. Через вивчення цих склянок ми бачимо розвиток скляного мистецтва, прикраса якого як орнамент, а й пов'язані з віруваннями і звичаями. Ми також вивчаємо культуру одягу (скляні прикраси) в Азербайджані у давнину та середньовіччя за вивченою нами темою. У той же час, вивчаючи скляні прикраси, ми дізнаємося про релігійні світогляди того періоду. Зразки мистецтва, що вивчаються нами, – це роботи наших художників з народу. Широко поширені скляні промисли, вишивка, решітчасті вікна, виготовлення дощок (що зберігаються в невеликих скляних ємностях), вишукане оздоблення орнаментом, які відносяться до місцевих зразків мистецтва. Всі ці витвори мистецтва відображають бажання та мрії людей про життя та красу. У той же час у скельному мистецтві, що вивчається нами, поряд з локальними особливостями, властивими азербайджанській культурі, ми спостерігаємо загальний зв'язок між мистецтвом Близького Сходу. Вивчаючи етнографічні відомості про скло, ми керуємось різними повір'ями, зразками фольклору, релігійними віруваннями. Тому що в середні віки на Азербайджан напали кочові племена, араби та монголи Візантійської та Сасанідської імперій. Ці події не залишилися непоміченими в Азербайджані та його культурі. У його класичних роботах в Азербайджані можна знайти не лише етнографічні та легендарні уявлення про скло, а й приклади фактів. Зустрічається у місцях Нізамі Гянджеві, Мухаммада Фізулі, Ашіга Алесгара, Хагані Ширвані та інших поетів. Одним словом, з часу відкриття скла воно увійшло до кожного побуту, побуту та духовного життя народу, а зразки народних фактів про скло, повір'я та легенди виникли і збереглися до наших днів.

**Ключові слова:** скло, народ, віра, могила, звичай, фольклор.