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e-mail: qazaqtarihy.journal@gmail.com
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Asad Tanirverdi oglu Aliyev

Institute of History and Ethnology named after A.A. Bakikhanov of Azerbaijan National Academy of Sciences, PhD, associate professor, leading researcher, Azerbaijan, Baku
e-mail: Esed.aliyev.2020@mail.ru

**ABOUT THE SAME AND DIFFERENT CUSTOMS
AND BELIEFS IN THE LIFE OF GEORGIAN AZERBAIJANIS
AND SOME TURKIC-SPEAKING PEOPLES LIVING
IN THE CAUCASUS**

Abstract. Introduction. The study is devoted to the same and different customs and beliefs in the life of Georgian Azerbaijanis and some Turkic-speaking peoples living in the Caucasus.

It is to investigate the closeness and similarity in traditions of Georgian Azerbaijanis and Turkic-speaking peoples living in the Caucasus, the sameness and difference in family life, as well as their relationship to beliefs.

Materials of ethnographic literature were used in writing the article. At the same time, the method of comparative analysis, which is given special attention in the science of ethnography-ethnology, was used.

The main focus of the article is on the similarities and differences in the family life of Georgian Azerbaijanis, Dagestan Turks and Kumyks, Nogai Turks, Karachay-Balkars, and Ajar Turks, their unity of faith, as well as similar treatment methods in the field of folk medicine. The comparative analysis of the materials shows that, despite the small differences, there were quite similar and identical aspects in the life of Georgian Azerbaijanis and other Turkic-speaking peoples of the Caucasus, and they are still going on. This shows that the same and related Turkic tribes are at the root of those peoples.

Key words: Azerbaijanis of Georgia, Turks and Kumyks of Dagestan, Karachay-Balkarians, Nogai Turks, Ajar Turks.

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Асад Танирверди оглы Әлиев

Әзербайжан Ұлттық ғылым академиясы А.А. Бақыханов атындағы Тарих және этнология институты. PhD, доцент, жетекші ғылыми қызметкер, Әзербайжан, Баку
e-mail: Esed.aliyev.2020@mail.ru

Грузин әзірбайжандары мен кавказда тұратын кейбір түркітілдес халықтардың өміріндегі бірдей және әртүрлі әдет-ғұрыптар мен нанымдар туралы

Аңдатпа: Зерттеу грузин әзірбайжандары мен Кавказда тұратын кейбір түркі тілдес халықтардың өміріндегі бірдей және әртүрлі әдет-ғұрыптар мен нанымдарға арналған. Грузин әзірбайжандары мен Кавказда тұратын түркі тілдес халықтардың дәстүрлеріндегі жақындық пен ұқсастықты, отбасылық өмірдегі ұқсастық пен айырмашылықты, сондай-ақ олардың наным-сенімдерімен байланыстары зерттеледі. Мақаланы жазуда этнографиялық материалдар пайдаланылды. Бұл ретте этнография-этнология ғылымында ерекше мән берілетін салыстырмалы талдау әдісі қолданылды. Мақаланың басты назарында грузин әзірбайжандары, дағыстан түріктері мен құмықтардың, ноғай түріктерінің, қарашай-балқарлардың, ажар түріктерінің отбасылық өміріндегі ұқсастықтар мен айырмашылықтар, олардың сенім бірлігі, сондай-ақ халық медицинасындағы ұқсас емдеу әдістері қарастырылады. Материалдарды салыстырмалы талдау көрсеткендей, аздаған айырмашылықтарға қарамастан, грузин әзірбайжандары мен Кавказдың басқа да түркі тілдес халықтарының өмірінде біршама ұқсас және бірдей аспектілер болған және олар әлі де жалғасуда. Бұл аталған халықтардың түп тамырының бірлігі мен туысқан түркі тайпалары екенін көрсетеді.

Түйін сөздер: Грузияның әзірбайжандары, Дағыстанның түріктері мен құмықтары, қарашай-балқарлар, ноғай түріктері, ажар түріктері

Сілтеме үшін: Әлиев А. Грузин әзірбайжандары мен кавказда тұратын кейбір түркітілдес халықтардың өміріндегі бірдей және әртүрлі әдет-ғұрыптар мен нанымдар туралы // Қазақ тарихы электронды ғылыми журналы. 2024. Т. 183. No32. 30-34-бб. (ағылшын тілінде.). DOI: <https://doi.org/10.62183/2024-3-3-30>

Introduction

There are such rules, traditions, and ceremonies among Georgian Azerbaijanis-Turks, who have their own rich traditions, that are found among the peoples living in near and far areas. Researching such issues from ethnographic – ethnological, as well as other aspects, ensures that our people's similar, identical and different aspects with other peoples are revealed, and makes it possible to clarify its place, weight and significance in the world culture.

The various customs among Georgian Azerbaijanis-Turks are manifested not only in the Georgians with whom they live together, but also in some peoples of Turkic origin living in the Caucasus. This factor is clearly felt in relation to family life, as well as in one or other issues.

According to the words of old people and ethnographic literature, if the first respectable person in large families was the father, then the second person who was served, respected, and whose advice was listened to was considered the old woman-white birch of the house. Other girls, daughters-in-law and middle-aged women in the family were subordinate to him. He was informed about every work done. Nothing was passed outside the house without his permission. He also controlled the family's food stock [Aliyev, 2012:12]. This rule, which coincided with the beginning of the 19th and 20th centuries, was typical for the Azerbaijanis (tribes) of Dagestan [Hadzhieva, 1990:156].

Ethnographic materials show that both endogamous and exogamous marriage rules existed among Georgian Azerbaijanis-Turks. According to the researchers, if exogamy is universal and characteristic of all peoples of the world, the rule of endogamy marriage cannot be applied to every nation. Endogamous marriage is most common in Azerbaijan, the Caucasus and Central Asia [Hadzhieva, 1985:206-207], as well as among Georgian Azerbaijanis [Aliyev, 2012:27].

In the regions we studied (Borchali, Garayazi, Bashkechid, Bolus, Garachop and other areas where Azerbaijanis live in Georgia), among the marriages concluded with relatives was the cross-cousin marriage between the uncle's son and the aunt's daughter. Within a certain period of time, the tendency to marry has increased. According to the researcher-scientist Haji Gadir Gadirzade, "increasing the role of the mother-in-law in intra-family relations, especially in mother-in-law-daughter-in-law relations, weakening the issue of blood kinship in intra-tribal relations has led to the preference for marriages between milk relatives" [Gadirzade, 2003:23].

According to the information we received and our own observations, in most families the child warmed to the uncle quickly. Considering his uncle as his back and support, he established a warmer relationship with him and tried to resemble him in every action. The popular proverb "a son is attracted to an uncle, a girl is attracted to an aunt" was probably said on this occasion [Aliyev, 2012:30].

Since his uncle was considered more intimate, he would swear on his life. In our opinion, one of the reasons for the emergence of cross-cousin marriage was the uncle's high position. Such marriages existed among the peoples of Dagestan until the middle of the 20th century [Hadzhieva, 1985:147].

Material and method

Historical-ethnographic literature materials, the results of surveys conducted among the population, and the comparative analysis method were used in the study of the issue. And it became clear that one of the marriage customs widely used in the past family life of Georgian Azerbaijanis was "beşikertme". The custom of "beşikertme" is "beşikêsmê", "deyikli", "gebokketme", "gundag betrothed", "sozkesdi" and so on. was expressed in terms such as The custom in question had the character of a covenant made between brothers, relatives, neighbors and friends for future children. So, in order to further strengthen the ties of kinship and friendship, two people who are relatives – neighbors or in a close relationship – agreed in advance during the pregnancy of their wives that if any of us have a son or daughter, they will be each other's, and after reaching puberty, they will get married. . In this regard, they marked the head of the cradle with a sharp knife as a symbol of the marriage of two babies. The concept of "beşikertma" or "beşikertma" was born from here.

Dagestan Turks and Nogai Turks also called the custom we are talking about "beşikertma" [Гаджиева, 1990:167; Kalafat, 2006:285].

Ethnographic materials show that among Georgian Azerbaijanis-Turks, in the families of boys of marriageable age, after a girl was chosen and approved, the issue of the embassy came up. At that time, the boy's father would arrange a "relative-relative" party in which the descendants, the elders and the elders of the tribe participated in one of the evenings of the fall days. He opened the issue in this meeting and studied their opinions. From the morning of the night of general agreement, they used a

eloquent woman – a mediator – to gather information about the chosen girl, to know her character, work skills, cleanliness and the opinion of her parents. Among the people, such a mediator was called a “middle man” or “assistant”.

The research shows that this custom existing among the population we studied in connection with the embassy was also typical for other Turkic peoples of the Caucasus, as Dagestan ethnographer S.Sh. Hajiyeva wrote [Гаджиева, 1990:167].

As in Azerbaijan, among the population we studied, after the girl’s “yes” was received, a wedding ceremony was held. In this ceremony, various expensive gifts were brought to the girl, as well as a certain amount of money. About 5-6 months after the marriage or engagement, and sometimes more, the wedding ceremony was held for the “successful” people. The whole village community would participate in the very lavish wedding. We learn from the ethnographic literature that this custom and tradition among the Azerbaijanis of Georgia is also widespread among the Kumyks of Dagestan [Mamedov, 2013:48].

Ethnographic materials show that a scarf, a shawl and a scarf were worn for a girl at a betrothal or engagement ceremony. From the morning of the engagement, when the girl left the house, she had to tie a scarf or a scarf on her head. This was considered a sign that she already belonged to someone else, that she was engaged. The current custom is also spread among the Nogai Turks [Kalafat, 2006:283].

Among the population we studied, special attention was paid to the food of the bride during her pregnancy. They tried to feed him with high-calorie foods and fruits and vegetables. Because the healthy development of the baby in the womb depended on the quality of food products, along with the clean air and water received by the bride-to-be. He himself would take the initiative to prepare whatever food the heart of the pregnant bride wanted. It is said that if a pregnant bride did not eat as much as she wanted, then she would become pregnant and her breasts would swell. This would cause a spot (mark) on the body of the baby in the womb. It is written that this belief among the studied population is also spread among Azerbaijani-Turks (tribes) of Dagestan [Гаджиева, 1990:179].

Discussion

In the population, children were taught from a very young age to go to the table earlier than adults to cut bread, talk, shake hands, mumble, chew nails, etc. Actions like «not only touching yourself,

but burning everyone» [Rustamov, 2012:198] are indecency. Also, they would make the child understand that it is not allowed to walk around and run around outside holding bread in one’s hand and eating. Otherwise, the blessing and sustenance of the house will run away. This approach and belief among the studied population was also valid for the Azerbaijani-Turks (tribes) of Dagestan [Гаджиева, 1990:162].

Special attention was paid to the labor education of children so that they could develop comprehensively, prepare for future life and face difficulties. In order to acquire the habit of working in the regions we have studied, boys aged 12-14 are taken to hunt with adults, placed on ferries, familiarized with the methods of hunting animals [Aliyev, 1995:80], as in Azerbaijan [Guliyev, 1986:33] collect wild plants, do housekeeping. they helped their mothers in their work and, being ashamed of their younger siblings, tied them with woolen shawls and carried them around. As for 13-14-year-old girls, they would be considered adults and would cook, wash clothes, sew, and weave carpets. Among the Kumyks of Dagestan, importance has been attached to the acquisition of this type of work habits by young children [Gadzhieva, 1961:264].

We also find similarities and similarities in customs and rules in the lives of Azerbaijani-Turks of Georgia and some peoples living in the Caucasus in matters related to burial and mourning ceremony. Among the population we studied, the mourning ceremony was performed in one of the large rooms. The relatives and relatives of the deceased were located on one side of the room, and the villagers who came to mourn saw them and approached them, saying that they shared their sorrows. The mourning women sat next to them and recited poems and poems tuned to sad notes. This similarity or identity is also found in Dagestan dialects [Hadzhieva, 1990:183].

To protect children from the evil eye, the Azerbaijanis of Georgia used to cover the collar of their shirts or caps with the chile. This custom is also found in Karachay and Dagestan [Kalafat, 2006:185].

Among the population we studied, for a girl who marries late, they would turn to a mullah or a fortune teller and write a prayer for luck, saying that “their luck and path have been blocked, so there is no messenger, no one to knock on the door.” After that, they believed that the girl would fall into the direction of all her work. The current rule and belief is also spread among the Turks of Adjara [Kalafat, 2006:271]. According to the elders, the childless women in the stud-

ied population would go to the mullah and write or recite a prayer for children. We find the existence of such an example in the Ajar Turks.

Our research shows that certain rules regarding infants, implemented among Georgian Azerbaijanis-Turks, also existed among Ajar Turks. We distinguish this from Yashar Kalafat's work that we have. He writes: "What kind of features Turkish folk beliefs have in the Turkic sphere, it is possible to see them in Ajara Türklüğün as well." "Cutting" of the mother and her cub is common in Ajaristan. If the birth took place in the hospital, the patient is discharged 7 days after the birth. If the birth took place at home, the mother and child are not allowed to leave the house for 40 days. The baby is bathed every day [Kalafat, 2006:272].

From time immemorial, many beliefs have emerged among our people and have survived to this day. Beliefs about horseshoe and ram's horn are an example of what we are talking about. According to the old people, they used to hang horseshoes, red peppers or ram's horns from a visible part of the house to protect family members from the evil eye [Aliyev, 1995:58]. It should be noted that this belief was also widespread among Ajar Turks. The difference between them was not a ram but a goat's horn hanging from the door [Kalafat, 2006:274].

While collecting ethnographic materials from the population of regions inhabited by Georgian Azerbaijanis – Turks, they noted that they do not sleep under walnut and fig trees. Otherwise, that person will be hit by "vungun", his mouth will bend, or he will go crazy. The mentioned belief has taken place in the life of the Ajar Turks. They call the one who sleeps under the walnut tree "He who strikes the sky" (lightning – A.A.) [Kalafat, 2006:275].

Among the people we studied, they used to put pins and needles on the child, and put bread, salt and a knife under his pillow, so that he would not be attacked by demons or other evil spirits. According to belief, bread, salt, and metal objects were the most feared by the demon. This kind of belief is also found among the Karachay-Balkars. Ethnographic literature mentions that they (Karachay-Balkars – A.A.) put a metal object under the baby's head so that evil spirits would not touch the child's cut navel, nails and shaved hair [Ortabaeva, 2001:289]. In the Ajar Turks, broomsticks and matchsticks were hung from the child's cradle, and a red cloth was tied to the mother's clothes. According to their belief, the match was a symbol of fire/wood, and the red color was considered a theoretical killing tool [Kalafat, 2006:273-274].

When the first milk tooth of a child fell out, Georgian Azerbaijanis-Turks would throw it behind the trunk or the trunk and say "mouse, I give you my soft (or milk) tooth, give me the ax tooth" [Aliyev, 2012:97]. The research shows that such an expression is also present in the Karachay-Balkars with a slight difference:

Çıxçan! Çıxçan! – A siçan! A siçan!
Əski dişimi al da – köhnə dişimi al da,
Mənə djanqı ber! – Mənə təzə diş ver
[Ortabaeva, 2001:289].

Among the population we studied, the child's "uncle" was standing, and on the day the child took its first step, his grandparents would sacrifice a pig and distribute it. His uncle would give the child a "heavy" gift. Such a custom was also recorded among the Karachay-Balkars [Botashev, 2001:175].

The result

In the past, Georgian Azerbaijanis-Turks, pregnant women who had a girl child and did not have a boy child, carried a "triangular piece of paper – pitik" with a prayer written on it in their pockets. It was believed that a boy will be born. In Karachay-Balkars (Malkars), a pregnant woman who wanted her child to be a boy would carry a worm tooth in her pocket [Kalafat, 2006:408]. As it can be seen, the difference here is only that the Azerbaijani has a "prayer", and the Karachay-Balkar has a "worm's tooth". We think that the fact that pregnant Karachay-Balkar women carried a "wolf's tooth" was due to the fact that they attached serious importance to the wolf cult.

Let's also say that mothers who give birth to a girl one after the other and do not have a boy, name their daughters "Gizjeter", "Gizgayit", "Yeter", "Basti", etc. they would put This rule also found its place in the works of the immortal S. Vurgun:

Anan səni doğanda adına "Bəsti" dedi,
Əllərimi bir fələk oğuldan kəsdi, – dedi.
Beləydi qayda bizdə... Qız doğanda analar
Baxıb qara geyərdi su üstündə sonalar;
Yazıq qadın utanıb, qızardadı ərindən,
Min bir varaq qopardı könlünün dəftərindən;
Deyərdilər: "Qız nədir? Qazancı yox, varı yox,
Özgə şamı yandırır... Bu gün-sabah gedəcək,
Köçəri quş kimidir, oylağı tərək edəcək
[Vurgun, 1961:232].

The attitude towards girls was the same among the population we studied in the Karachay-Balkars.

In them, families with many daughters name their daughters “Boldu” (Became), “Burul” (Turn), “Giztuvma” (Don’t give birth to a girl), etc. [Kalafat, 2006:361].

In the material culture of Georgian Azerbaijanis, food is notable for its conservatism. In the kitchen of the population, dishes of vegetable, meat and milk origin were used [Aliyev, 2019:118], as well as cooked dishes made from melon products. The woman of the house would prepare the food herself. This factor was also manifested in the Nogai Turks living in the Caucasus. It is mentioned in the literary material that: “They (Nogay – A.A.) consumed meat, milk, cheese, oil, rice and various wild and cultivated melon plants. In the summer, they ate watermelon, fruit (melon) and various herbs, especially those supplied from the Crimea. The food was usually prepared by women. The men cut the animal, skinned it, cut it into pieces and then gave it to the women. Women also prepared various dishes from these meats” [Kalafat, 2006:286].

A branch of the spiritual culture of Georgian Azerbaijanis-Turks is folk medicine, or Turkish medicine. By Turkichara, we understand the methods and rules of treatment of various diseases with the help of rich empirical knowledge acquired by the people as a result of thousands of years of life experience [Aliyev, 1995:84].

Ethnographic surveys show that the population we studied treated various diseases with the juice of herbs and flowers, tea, as well as fracture, umbilical hernia and fever with special methods. This factor

also existed among the Nogai Turks. We read in the literary material: “According to famous public health scientists, Nogai Turks used to call public health experts “Sueyek Usta” or “Yarakshi”. They have three treatment methods. These methods are massage, suppositories, and pulling. It is for navel dropping. The material used in this treatment was a mattress and a diaper. In some cases, the patient to be treated was wrapped around the post of a cow that had just been cut. This method was applied to a well-known patient to be treated. This method is a well-known treatment method. The author further writes: “It is interesting that the name of folk medicine in many places is “Kocakları yazırı” or “Cherchi Dermanı” but in the Caucasus, it is called Türkeçare. The homeland of this phrase is the Turkish geography of Azerbaijan” [Kalafat, 2006:288-290]. Apparently, although the treatment is carried out in the same way, there is only a name difference here, and the expression Türkechara is typical for Azerbaijani Turks.

Conclusion

It is clear from the conducted research that Georgian Azerbaijanis-Turks are close to some peoples of the Caucasus (Daghestan Turks, Ajar Turks, Kumyks, Nogai Turks, Karachay-Balkars, etc.), or the similarity, as well as the overlapping of treatment methods in folk medicine, are not accidental. This is due to their branching from the same root, drinking water, genetic connection.

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