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**KARABAKH AGRICULTURE CREATED
BY THE PEOPLE'S WRITER ALI VALIYEV**

Abstract. The article is dedicated to an important issue – Karabakh agriculture, which is included in the work of the people's writer Ali Valiyev. Here, attention is paid to all the processes and points from preparing the soil for planting to sowing, watering, peeling or harvesting of various plants.

Based on the ethnographic materials collected by A.Valiyev's work, it consists in uncovering information about the rich experience and empirical knowledge of the people of Karabakh in the field of agriculture, the various products they grow, farm tools, and also the widespread beliefs, and introducing the scientific community to them. Materials of historical-ethnographic literature, numerous artistic works of A.Valiyev, as well as the method of comparative analysis were used in the writing of the research work.

The research suggests that the people of Karabakh have a rich agricultural culture and that they have gained enough experience in this field. The comparative analysis of the materials in our hands shows that the rules, customs, and customs that A.Valiyev collected from the population of Karabakh and included in his work, in general, most of the agricultural work performed were the same as in other regions of Azerbaijan. At the same time, the abundance of ethnographic materials in his artistic work characterizes A.Valiyev as an ethnographer who knows enough about the Karabakh region.

Keywords: Azerbaijan, population of Karabakh, agriculture, ethnography, creativity of A.Valiyev

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**Халық жазушысы Әли Валиев еңбектеріндегі
қарабақ ауыл шаруашылығының этнографиясы**

Аңдатпа: Мақала маңызды мәселеге – халық жазушысы Әли Валиевтің еңбегіне енген Қарабақ ауыл шаруашылығына арналған. Мұнда топырақты егіске дайындаудан бастап өртүрлі өсімдіктерді егу, суару, қабығын алу немесе жинауға дейінгі барлық процестер мен мәселелерге назар аударылады.

А.Валиевтің еңбегінде жинақталған этнографиялық материалдар негізінде Қарабақ халқының егіншілік саласындағы бай тәжірибесі мен эмпирикалық білімі, олар өсіретін түрлі өнімдері, шаруашылық құралдары, сондай-ақ кең таралған наным-сенімдері туралы мәліметтерді талдау мен оларды ғылыми қауымдастықпен таныстыру мақаланың негізгі мақсаты боып табылады.

Зерттеу жұмысын жазуда тарихи-этнографиялық әдебиет материалдары, А.Валиевтің көптеген көркем еңбектері, сонымен қатар салыстырмалы талдау әдісі пайдаланылды. Зерттеу нәтижелері Қарабақ тұрғындарының егіншілік мәдениетінің бай екендігін және бұл салада жеткілікті тәжірибе жинақтағанын көрсетеді. Қорыта келгенде қолымыздағы материалдарға салыстырмалы талдау жасау А.Валиевтің Қарабақ халқынан жинап алып, өз еңбегіне енгізген ережелері, әдет-ғұрыптары, әдет-ғұрыптары, жалпы атқарылған ауылшаруашылық жұмыстарының басым бөлігі Әзірбайжанның басқа өңірлердегідей болғанын көрсетеді. Сонымен бірге оның көркем шығармашылығындағы этнографиялық материалдардың молдығы А.Валиевті Қарабақ өлкесін жеткілікті білетін этнограф ретінде сипаттайды.

Түйін сөздер: Әзірбайжан, Қарабақ халқы, ауыл шаруашылығы, этнография, А.Валиев шығармашылығы

Сілтеме үшін: Аманова Б.Халық жазушысы Әли Валиев еңбектеріндегі Қарабақ ауыл шаруашылығының этнографиясы // Қазақ тарихы электронды ғылыми журналы. 2024. Т. 183. No32. 23-29-бб. (ағылшын тілінде). DOI: <https://doi.org/10.62183/2024-3-3-23>

Introduction

The people of Azerbaijan have been engaged in various economic fields since ancient times, and thanks to the rich empirical knowledge, habits and experiences they have gained from time to time, they have learned the «language» of the land, increased its productivity and, in return, have further expanded their fields of occupation. Agriculture has been one of the areas that occupy an important place in the people's lifestyle and economic life.

Studies have shown that one of the most important innovations of the Neolithic-Neolithic period was characterized by the emergence of agriculture. The current innovation was organically connected with the development of productive forces. Local tribes living a sedentary lifestyle were mainly engaged in harvesting and agriculture [Bunyadov, Guliyev, Javadov, 2007:67].

In the ethnographic science of Azerbaijan, researches were conducted on various fields of agriculture. Over the past years, the historical development of agriculture has been consistently followed, farming systems, farming methods, traditions related to this field have been involved in research. In these studies, in order to fully describe and analyze the agricultural culture of Azerbaijan, along with historical, ethnographic, archaeological materials, examples of fiction, as well as the treasure of oral folk creativity were also used. Because the people's economic life, material and spiritual culture, family-marriage relations have been comprehensively described in the works of our poets, writers and thinkers. In this regard, Ali Valiyev, one of the prominent representatives of the 20th century Azerbaijani literature, the people's writer, attracts attention.

Each person can be considered the best informant in the study of ethnographic issues of his time. If we take into account that the person is an intelligent and informed representative of his time, the value of the ethnographic materials, sambal, increases even more. From this point of view, A.Valiyev's personality and creativity are commendable. Its literary and artistic treasury is more memorable for the wealth of ethnographic materials. Throughout his multifaceted creativity, the writer touched on many issues of ethnography, including economic fields, the development of grain cultivation, harvesting, harvest and storage rules, etc. in the first half of the 20th century in Karabakh, one of the charming corners of Azerbaijan. described the issues broadly and comprehensively.

Since A.Valiyev spent his childhood and youth in different villages of Karabakh, he acts as a living witness of what he saw and experienced in his works. It is for this reason that the reader sees the author of the work sometimes as a plower, sometimes as a sower, sometimes as a waterman, and sometimes as a reaper. Participant in the entire process, from plowing the soil and sowing the seeds to harvesting, the laboring writer becomes an informant who provides ample ethnographic material for any researcher.

In his novel "The Road to Turacli", The writer describes the life of Karabakh farmers as follows: "After rattling the sickle several times, the farmer wrapped it in a sickle made of black felt. Some did not have a bull, many did not have seed, and some did not have a mate. Therefore, the people gathered the oxen and couples together and planted the land in turn. Yonja people called it "avaja" [Valiyev, 1971:5].

It should be noted that "avaja" is an association formed by villagers to plow their land in turn, and such forms of association are expressed in Azerbaijani ethnography with various terms such as "partnership", "hoy", "badal", "mödgəm" in the sense of mutual assistance has been used. The second group of people helping each other is the mutual, but gratuitous help they give each other directly with their labor, labor tools, draft animals and other livestock in household and household work. This kind of assistance also belongs to the institution of mutual assistance [Rajabli, 2008:6].

A.Valiyev sufficiently described the mutual aid labor unions that existed in his time.

Material and method

According to the information we collected from the people of Karabakh, the main condition for crop growth in the cultivated area is good plowing of the soil. It is impossible to get an abundant harvest from quality soil that is not plowed or combed. As the ethnographic scientists say, our farmers who chose the soil from the soil and the soil from the soil, for this very reason, differed from each other in terms of their structure, as well as the characteristics of cultivating the soil. – created several plow tools and used them locally for centuries [Javadov, 1990:17-18]. According to the structure and function, the plow tools included in each group were divided into different types. This was due to the natural-geographical conditions of Azerbaijan, the variety of soil cover, and finally, the fact that plowing tools have

local characteristics in zones [Javadov, 1979:21]. The description of this in A.Valiyev's story "The Past Days" is admirable: "...in our village, they used to sow the land sometimes with coulter, often with pairs (in Karabakh they called khish). Five necks of oxen were attached to a cow, four or three necks of oxen to a couple. One neck means two bulls. Five necks, that is, ten oxen. The one who holds the mace of the kota or the couple is called maggal, and the one who drives the oxen to plow the land is called hodagchi. The last of the five necks was called ambıl, the fourth was called sazık, the third was garagayış, the second was alaltı, and the first was called gabag. A long tree is called a yoke, and a thin tree hanging from the holes of the yoke is called a sami. They put one end of the yoke around the neck of each ox and tie it with a rope. According to the current rule, a hodakh would control both neck (pair) harness animals" [Valiyev, 1981:372].

In his works of literature, he mentioned what is needed for farming, that those who have their own oxen and a belt spend more time on plowing the farmland, and also mentioned the current rule among farmers: "These were the things that were suitable for farming: oxen, belt, and gavah. If everyone had one bull joining the pair, they had two bulls. This meant that his land had to be plowed for two days for one ox. For a strap that reached four necks, two avajas fell.

There was such a rule in the cattle ranches: whoever we worked with had to be given breakfast and lunch, four bundles of alfalfa for the eight oxen joining the couple had to be brought to the corner, and the animals had to eat it" [Valiyev, 1976:435].

A.Valiyev, who saw all the above-mentioned difficulties related to planting and plowing the land with his own eyes, also touched on the changes in the economic life of the Karabakh villagers after the revolution in his works: "New rumblings were heard in the corners of Karabakh, which had been longing for land for many years. The villagers, who had never seen a ride except for four-legged ones, used to come across a fast-moving mini, the sound of which children rejoiced. It was a tractor that paid more than an hour for the work done by four oxen, a jackal, and two men in one day, and perhaps boasted with its roar. A tractor that plowed into the deep layers of the soil and turned the bottom over, plowed the pomegranate and was subject to the joy of the peasants, was rare at the time. It gradually increased" [Valiyev, 1977:300].

Land is a place for people to lean on, a source of people's livelihood. Life is fertilized from soil. It is

no coincidence that our forefathers have trusted the land for centuries, worked hard for it and took care of it. In order to reap a rich harvest from the land, our ancestors plowed it, combed it, plowed it, and watered it from time to time. The writer's phrase "Nothing can whiten the face like soil" [Valiyev, 1981:165] used by the writer in "The Past Days" was not said by chance.

A.Valiyev described the agricultural field in the story "A pair sweats" as follows: "When the year comes, the fields of wheat rise in the Yazı plain, in which no horseman can be seen. In these places, both wet and dry soils are fertile and lush. He who sows grows, and he who sows reaps. [Valiyev, 1968:37]. Referring to field ethnographic studies, it can be said that damya farming existed historically in other regions of Azerbaijan as well as in Karabakh.

Discussion

It is clear from the ethnographic materials that irrigation of agricultural fields is of great importance. Irrigation sources mainly consisted of rivers, streams and springs, lakes and ponds. At times, farmers suffered from water shortages or floods. The writer mentions in his works that when the crops planted and cultivated by the farmers are plentiful, it is a wedding-festival for them. When the summer is fertile, the villagers rejoice, saying, "I hope this year we will have so much grain that if we throw a ball, it will stop the river" and take a deep breath [Valiyev, 1971:162]. Sometimes, when it rains a lot, the crops will be damaged, the labor of the farmer will be wasted, and the harvest will be lost. The writer emphasizes that the people used their faith in the forces of nature and called the musalla to stop the rain. Ethnographer G.Javadov noted that in the thinking of ancient Azerbaijanis, the Sun is a kind of living being, if people need it, according to their thinking, it is necessary to summon it and use its power. In accordance with this, when there were heavy rains and hailstorms, people would say "Sunrise, sunrise, ride a horse, come out" and resort to magical measures [Javadov, 1990:109]. Calling the sun was also known by names such as "godu-godu", "dodu-dodu", "godu-godu" in different regions of Azerbaijan.

A.Valiyev described the "godu-godu" ceremony in his novel "The Road to Turacli" as follows: "When the rain did not stop... a group of village youth gathered together one night and first tied forty knots. Then they carried the god. One of the young men kept the long coat ready in his hand, and the

others took turns calling out the name of the bald man they remembered. Each time the name of a bald person was mentioned, a knot was tied, so forty bald people were named and forty knots were completed. The layer was buried in the ground. Young people decorated the godu and went door to door. They put a lid on the big wooden bucket and dressed the tree. At each door, the bearers recited the following words and received a share:

Qodu-qodunu gördünmü?
Qodaya salam verdinmi?
Qodu gedəndən bəri
Heç gün üzü gördünmü?

Çatma, çatma çatmaya,
Çatma yerə batmaya.
Qodaya az pay verənin
Sicimi dönsün qatmaya.

Çatma , çatma çatmaya,
Çatma yerə batmaya
Qodaya az pay verənin
Muradına çatmaya!

After going around the whole village, those carrying the godu made a general party and enjoyed themselves with the share they collected» [Valiyev, 1971:39, 238]. Since our land is a heap, our hands were always in the sky and our eyes were in the clouds, the proverb «It didn't rain, the reeds didn't run out» seemed to have been told in our places [Valiyev, 1976:147]. «When it doesn't rain, the villagers gather in the kobo. Mulla stands in front and prays three rakats. If the people have what they have, they sacrifice oxen, heifers, and sheep. The young people took a water container in each hand... A seven-eight-year-old child was walking in front. In his hand was a little water in a copper vessel, and in the water was a spoon-tailed fish. The group entered the fields and orchards, walked around the gardens, stood in the haystacks and loudly beat the dishes and sang:

Çömçəquyruq nə istər?
Allahdan yağış istər.
Əli xamırlı qalib,
Bircə qaşiq su istər.

Çömçəquyruq bağı qan,
Susuzdan olub şan-şan,
Balıq sussuz yaşamaz,
Allah su əsirgəməz”
[Valiyev, 1971:240].

From the works of the writer, it is known that the population went to the fortress even when it was not raining. For example: «There were nineteen years before the meeting of the nineteenth century and the twentieth century. There was a severe drought in Karabakh. Ishikli, Gargabazari, Gochahmadli, Dadali, Mollavali, Arish villages also went to the siege and suffered the blood of several Karamals, but still it did not rain. Men were sad, wives mourned and cried. The sown ones dried up and burned in the sheaths, the sedges and mows became discolored, the grass turned into dust and was blown into the sky» [Valiyev, 1976:227].

Since time immemorial, our people have observed many events in everyday life, tested them, measured a hundred ways, and as a result created their own beliefs about these events. One of these beliefs is the belief in the «Murad bird» to protect crops from pests. A. In his novel «Traces Left in Karabakh», Valiyev talks about how locusts attacked the agricultural fields and how the villagers found a way out of this trouble by benefiting from their beliefs. «The grasshopper that came from Iran spread to the plains of Yazi and mowed the farash wheat fields faster than a sharp scythe.

Old people who have seen the world asked to call «Murad bird».

One of the villagers went to the top of the hill and said loudly:

Murad, Murad
Zəmilər öz malın olsun.
Afət çəyirtkə
Zəmini yesə
Qalmaz bir tikə
Murad , Murad
Bərkə düşmüşük, əlini uzat.

When the sun rose to the place of chesht, a flock of birds from Aliyanli forests and a flock of birds from the Gafan side flew over the enemy on the Yazi plains. Murad birds used to peck out the eyes of grasshoppers with their beaks and throw them aside with their nails.

- Murad's bird sometimes gets poisoned after breaking a grasshopper with its beak. If there is a lake, he immediately enters the lake and swims, cleans himself and returns to the air» [Valiyev, 1977:229]. The ethnography of Azerbaijan emphasizes that the locust attack on crops and other reasons had a bad effect on productivity in grain farming. Although all these factors slowed down the development of grain farming in Azerbaijan in

the Middle Ages, they could not cause its decline. Empirical knowledge of the people, more skillful and skillful use of existing simple labor tools in this field, as well as the introduction of artificial irrigation led to an increase in productivity in grain farming, and its cultivated area expanded over the centuries [Bunyadov, Guliyev, Javadov, 2007:70].

In his works, A. Valiyev also talks about how farmers prepare for harvesting grain and barley fields and the rules for putting farm tools into working condition: "My grandfather sharpened the mouth of sickles with oil and stones. Patched leather aprons. He built the torn places of the children's palans and sacks" [Valiyev, 1976:160]. Since our corner was a mill, we plucked the barley by hand, tied it head to foot. Valish, who reaped grain with a scythe and a sickle, often plucked the husked grain and tied it upside down, loaded it on carts and transported it to the threshing floor, now saw that they were grinding the grain [Valiyev, 1977:39]. It should be noted that ethnographer S. Maharramova writes that in addition to the sickle, chisel, and pestle used during harvesting in Karabakh, the tool called "bandamburam" is also used [Maharramova, 2007:109]. It is clear from field-ethnographic data that harvesting is a quick and immediate labor process. Harvesting of grain usually began early in the morning, and the grain was loaded onto horses, oxen, carts, and carried to the threshing floor for threshing. The writer described the barley harvest in which he participated as follows: "When my grandfather came to our village in 1915, barley was just being harvested. Since the spring was rainy, the grain was good. All of us, except my elder sister, were going to harvest. Since our corner was a mill, we plucked the barley by hand, tied it head to foot.

My mother, my two sisters, and my father used to wear clothes, and I would wear them first, and then I would put the bafas between them and tie them. When the sun rose to the place of chesht, grandfather and son were loading two donkeys. I used to take the loaded carts to the village, drop them at the threshing floor, and return. Even though the weather is hot, he works enthusiastically, so to speak, he goes to work, and occasionally I called the old man at the suggestion and demand of my taste" [Valiyev, 1976:139]. From A. Valiyev's creativity, we also get information about the method of measuring grain threshed in a threshing machine: "Until the first years of Soviet rule in Azerbaijan, grain threshed in a threshing machine was not weighed on a scale, but measured with a bowl. Four dinavichs were counted as one bushel, six

bushels as one keviz, and one keviz as two idols" [Valiyev, 1976:108].

The result

In his works, The writer noted that the people of Karabakh are engaged in rice cultivation as well as grain cultivation. At the beginning of the 19th and 20th centuries, the region was one of the areas where rice cultivation was widespread. The villages of the region located on the banks of the Hekari, Tartar and Araz rivers had especially favorable conditions for the development of rice farming [Maharramova, 2007:112]. In his novel "Traces Left in Karabakh", The writer emphasizes that rice is planted on the banks of the Hekari and Barghusad rivers. After seeing with my own eyes rice, which has always gained fame as "rice of rivers" in our country, I completely believed that rice is not inferior to wheat in terms of income and benefits [Valiyev, 1977:453]. Due to its diversity, rice differs from other grain crops. Thus, it has been determined that there are more than fifty types and varieties of rice in Azerbaijan [Bunyadov, Guliyev, Javadov, 2007:116]. Paddy is a labor intensive crop. It is in the water from planting to harvesting. That's why rice farmers say that "rice is sown in water and it grows in water." Rice planting starts in spring. In April-May, seeds are sown in prepared spots [Guliyev, 1985:22]. As in the harvesting of grain, a sickle, a sickle, a sickle, and a sickle were used in the harvesting of rice. During the harvest, the reaper tied an armlet (made of leather, wool or cotton fabric) on his wrist, and on his left hand he wore a grate or a glove [Bunyadov, Guliyev, Javadov, 2007:124]. Threshing of rice and threshing of wheat and barley are not similar to each other. Wheat and barley are threshed with a threshing machine, oxen are yoked to the threshing floor, and they are often turned over with a harrow and then with a plow. As soon as the elder said "it's done", the oxen are untied, the winnowing machine is assembled, the hay turns into a threshing floor, the villagers take the plow and blow it, and the wind separates the grain from the chaff. After threshing the rice, they don't attach it to the harrow, they harrow the animals and thresh them. After barley and wheat are washed and dried, they are ground in a mill and become flour, while rice is water or pounded in a foot mill to become rice [Valiyev, 1977:453].

The foot dingy was not very complicated in its construction and the way it was used...it was made by local craftsmen from oak, walnut and other hard woods. Water dings were spread in all rice-grow-

ing regions of Azerbaijan. Water dings, which are significantly different from foot dinghies due to their structure and production capacity, were also made by local craftsmen. Water dams were built in villages, usually on the banks of rivers near settlements [Bunyadov, Guliyev, Javadov, 2007:126-127]. It is clear from the ethnographic data that water dings existed along with foot dings used for cleaning rice.

The writer notes that the population of the region is also engaged in cotton growing, and he even dedicated a collection of essays called "Crane Train" to cotton growing women. Cotton has gained fame in the world as one of the most valuable, profitable and promising technical crops. They use cotton as both fuel and fodder. No doubt, our people called this plant "white gold" due to its high quality.

In the story "Gulshan", A.Valiyev mentioned how Gulshan first cleaned the cotton field of stones and how he took care of the land. He says in the language of Gulsha: "Cotton is irrigated with furrows, cross-cultivated, cultivated at the right time, during thinning, the soil has shifted so much that it has become perfect." The soil was softened to a depth of eighteen centimeters with a sheet weighing a kilogram, and the bottom of the bushes was filled" [Valiyev, 1972:230].

The people of Azerbaijan used their own methods to clean cotton from harmful insects, based on empirical knowledge and beliefs. In his collection of essays called "Crane Train", Nasir explains the simple method of cleaning the pest in the cotton field in the language of a cotton farmer: "We used to hang lanterns in the middle of the field. We filled the bathtub with water and put it under the lantern, when the butterflies touched the hot glass, burned their wings and fell to the ground, they fell into the water" [Rajabli, 2008:45].

Cotton picking began in September-October, before the rains. Cotton was harvested by hand, and from the first half of the 20th century with the help of machinery.

In order to dry the cotton in the air, mobile gins were made from reeds. These scales were placed next to the field [Valiyev, 1972:235].

Historically, cotton, which has been cultivated since ancient times and takes the first place among fibrous plants, has been considered the main raw material for the art of weaving for centuries. The writer noted that the cotton grown in Karabakh was made into millet in the factory of the nobles and gentlemen, and stated that the miller of our factory went to Baku to Haji Zeynalabdin Taghiyev's cloth

factory. , and was sent to Ivanovo-Voznesensky [Valiyev, 1971:442].

From the works of the writer, we learn that the people of the region are also engaged in horticulture. Every inch of Karabakh land was fertile, so all kinds of crops were grown there. A.Valiyev labeled the products of this land as follows:

«The fruits of our village – watermelon, peas, beans, mashi are famous in the whole district. Those who bite the slices of bilarchin, sineyvaz, sarikoynak fruits will lick their lips for a while, and the taste will not leave their palates. Our watermelons are big enough. You cut blood-red. It's like they poured a lot of money into it. Henceforth, the roasted peas sold in Shusha Castle were the product of our land. Those who do not eat our red beans and red mash should be angry with themselves» [Valiyev, 1968:39]. In his works, he tells about the blessings produced by the lands of Karabakh, how our ancestors looked at the land as sustenance and blessing for centuries and benefited from it.

From Ali Valiyev's creativity, we also get information about the abundance of horticultural and vegetable products in Karabakh. Adib writes that the fruits and vegetables grown in the villages of "Baghdad" were so abundant and colorful that he did not end up transporting them to the houses of gentlemen and to the market for sale. Bidana mulberry, linen-shirt walnut, golden Ahmadi apple, pear that drips when you touch it, cranberry, mulberry, grape of more than twenty varieties and each of them are considered delicious, goulash and sweet pomegranate, fragrant quince and yellow fig, etc. The ladies liked it very much, and they used to make doshab, cook irchal, make jam, dry them, or hang them, fill them in the cart when they "go down" and take them with them [Valiyev, 1952:352]. Nasir also noted that horticultural products were made into jam, pickled, and a certain type of food was prepared: "Cabbage, cucumber, red beans, tomatoes, eggplant, scallions, garlic, borage, pepper, and various green pickles were put in jars. Servants sewed big bags to collect dry mulberry and walnut kernels. They prepared cranberry akhtas and pomegranate ghazal. They cooked sheshtirang from cranberry axta, and dyed yarn for socks from pomegranate gazal" [Valiyev, 1952:352].

Conclusion

It is clear from the conducted historical-ethnographic research that A.Valiyev, who is considered one of the well-known representatives of Azerbaijani

literature, is one of the writers distinguished by his sufficient knowledge of the farming culture of our people, especially the people of Karabakh. In addition to showing the specific features of peasant life from the end of the 19th century to the 70s and 80s of the

20th century, the information given about agriculture in his works also revives the image of the writer as a farmer, a skilled connoisseur of the said household, and this field has been one of the occupations of our people since ancient times. shows what he's doing.

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