

**GULIYEVA NARGIZ MELIK GYZY**

**FAMILY AND FAMILY LIFE  
IN MODERN AZERBAIJANI VILLAGE**

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Scientific editor-in-chief: **MUSAYEVA TAMILLA HASHİM**  
*Ph.D.of history*

Reviewer: **E.A.KERİMOV**  
*candidate of history sciences*

**İ.M.GULİYEVA**  
*candidate of history sciences*

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*This work explored the state of modern rural family, and the remains of the big family and patronymy, small family, social-professional composition of the family, family structure, the concept of loneliness, system of relationship, family relations, child growth of the family, upbringing of the children, economic-domestic and other functions, marriage, wedding ceremonies, traditions concerning birth and child, family traditions, divorces and reasons, funeral ceremony, parallels in the family-marriage relations of azerbaijanians and other Turkish speaking peoples, and social-cultural life of the family.*

*The work was reworked on, sophisticated, and republished in the enriched form with archive, external-ethnographical, theoretical materials.*

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## INTRODUCTION

Study of family and family life is one of the most important subjects of the ethnography of Azerbaijan. Family, as a historical category and a cell (6, 8) of the community, at the same time means the community itself, in the direct sense of this word. Family developed in different forms in conformity with different public-economic formations.

The monograph is devoted to study of modern family life in Azerbaijani villages in 1920-1990s. It must be noted that this topic, generally speaking, was not a subject of a special study until lately. The actuality and the scientific significance of this topic is that this work provides the opportunity to study the direct influence of processes, which had happened in the Azerbaijani village since the beginning of the 20<sup>th</sup> century, upon family life and specific features of rural families. The monograph also describes the influence of complex processes of economic development in our republic under the Soviets upon rural families.

The monograph describes changes in the economic and public and cultural life of families, which occurred under the impact of socioeconomic processes, which took place in Azerbaijan in the Soviet era. It has to be kept in mind that the monograph does not cover processes, which develop in families on the basis of a market-oriented economy, which was born in the Azerbaijan Republic after the USSR broke down.

The fact should be noted that family, as a cell of the community, gives birth to, forms and improves human nature, and forms attitude to behavior, cultural and moral values (153, 3). Friedrich Engels notes that production and reproduction of life is finally the determinative factor in the history... As a human produces himself this means continuation of a family...The existing social rules of human life, in a certain epoch and in a certain country, are related to the degree of development of both kinds of production: labor, on the one hand, and family, on the other hand (165, 30).

Sociologically, a family is a union of people based on marriage, kindred links, the bringing up of children, and a mutual vital interest (329, 91). Philosophers regard a family and relations established within it as sources forming human views of nature and community, and outlooks (421, 14). Lawyers regard a family as a source of formation of law and the state (223, 74).

Provision 3 of Paragraph 16 of the UN Universal Declaration on Human Rights of December 10, 1946 reads the following: "Family, which is the principal and natural basis of the community, defends the community and the state".

Family is a complex social notion and, therefore, is a subject of study of different public sciences. Each of these sciences, on the force of its own specifics, studies different directions of family development and family's functions. For example, laws study family-marriage relations as a legal subject; the sociology studies a family as a social institute, and deals with the functions of a family established in the community on the basis of marriage; the demography studies a family as the basis of natural increase of population; the economics studies directions of establishment of a family and sometimes regards family-marriage relations as the economic basis of a family; the philosophy studies general vital problems of a human in a family; and the ethnography studies family life of different nations and peculiarities of spiritual life (226).

To a certain extent, these views should be considered the truth. Here, there is reflected the diversity and complexity of family relations and family's interrelations with the society. All public achievements, in terms of spiritual progress, and development and formation of human personality, are reflected in a family. Along with change of the character of the society, the role of family, as a primary, stable cell of the society, has changed as well (154, 3). So, the bases of

qualities typical for the mentality of the Azerbaijanis and their being enriched with general international value are formed exactly in a family.

The necessity of study of family life at every historical stage is explained by that a family, as a social phenomenon, also has its natural, biological basis. The natural basis of a family is the natural aspiration for a person of opposite sex and the desire to give birth to children. Exactly reproduction of descendants is the primary function of a family in society. In the view of F. Kocharli, having summarized qualities typical for a family, the definition of a family should be as follows: family is a historically changing form of joint living of people (a husband, a wife, and children), which is determined by a type of production relations and realizes duties such as continuation of family, the upbringing of children, and getting involved in economic activities (217, 29).

Ethnographer M. Kosven believes that family commune, as one of the forms of a family, was formed at different stages of development of all nations (225, 70).

In the Azerbaijani ethnography, issues of a modern rural family and its local peculiarities have not yet been studied at a proper scientific level as a topic of a special study. Exactly from this point, the monograph seems to be an important contribution to this field.

The work is written on the basis of ethnographic materials obtained in rural regions across Azerbaijan.

As stated above, no issues of modern family life, as a subject of a special scientific study, were touched upon in 1920-1990. The monograph's objective is to eliminate this gap, analyze changes in family life of rural population in Azerbaijan 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 areas in Azerbaijan.

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 regions of Azerbaijan
- There were identified typical peculiarities of family life of modern population of Azerbaijan;
- 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.

The ethnographic study of the aforesaid issues has given the full understanding about modern family life in the historical period after 1920s.

The monograph is devoted to study of Azerbaijan's rural population in 1920-1990s. The Azerbaijan Republic, which had been part of the USSR at this period, had been subjected to all changes that happened in the Soviet society at the time. Industrialization, collectivization, mass repressions, the World War, "subjectivism and voluntarism", "developed socialism", stagnation, market-oriented economy, perestroika, democracy, the period of publicity and, finally, processes of breakdown of the USSR left a direct imprint on a family in Azerbaijan.

As is known, pluralism of opinions known as inter-party struggle lasted from 1920s to the middle of 1930s; and the New Economic Policy continued from 1921 to 1929. Starting right from the end of 1920s and in the beginning of 1930s, as a result of socioeconomic and political changes, there was established a bureaucratic administrative-command system. The socialistic reorganization of a village started at the time. Under the slogan of “social collectivization”, there was put forward the slogan “he who does not join kolkhoz is an enemy of the Soviet power”. In areas of mass collectivization, kulak’s farms started being liquidated after there was issued a special decree of measures on liquidation of kulak’s farms. So, the annihilation of rich rural inhabitants and rural inhabitants with medium incomes, as kulaks, which lasted from 1920 to the beginning of 1930 on the basis of collectivization, led to that 93% of the number of rural economies united into kolkhozes by 1937. At the same time, in 1920-1930s, along with the traditional culture established over centuries, there were formed “new Soviet rites, holidays and habits”, and repressions were tightened (218).

As more than 600,000 Azerbaijanis went to the frontline to fight at the Great Patriotic War and more than a half of this number died, such left a deep trace in the lives of thousands of families who lost their heads.

The administrative-command system of agriculture management continued to exist in the second half of 1940s. Reasons of the state but not capabilities of a village (191,278) were taken into account in the planning of transition of agricultural produces to the state.

The establishment of gigantic kolkhozes through the merger of small kolkhozes into big ones in the early 1950s did not play an important role in agriculture development.

In 1950, kolkhoz workers were forced to decrease production at their respective sections because of the threat of increase of taxes.

This situation was caused by an extreme participation of the administrative-command system in agriculture management, the restriction of onsite initiatives; an extreme centralization of planning, and the breach of the principal of material interest in the outcome of work of kolkhozes and kolkhoz workers. Purchase prices for agricultural produces were low at the time (191,282).

Those years marked the rise of chauvinistic attitude to the Azerbaijanis’ aspiration for national revival; 100,000 Azerbaijanis were expelled from Armenia to Azerbaijan.

Appropriate situation for democracy development was established in September 1953. Attention to agriculture increased.

The period of 1953-1964 entered the history of the country as an epoch of “subjectivism and voluntarism”.

The stoppage of payment for kolkhozes’ work in kind since the middle of 1960s caused great hardships in the field of population’s being supplied with foods.

The number of settlements, especially those in economically weak regions decreased considerably by the middle of 1960s. Suffering most of all from such an unconcerned attitude were mountainous regions where hundreds of villages became empty and ruined. Similar situation was observed in the Absheron peninsula.

The process of formation of “modern Soviet life”, “new civic rites” and realization of such rites restarted in the beginning of 1960s after it had taken its start yet at the end of 1930s (218).

The first half of 1960-1980s was one of difficult, contradictory periods in the country’s history. At the time, on the one hand, there were reached definite successes as a result of selfless labor and efforts and millions of Soviet people and, on the other hand, the number of negative phenomena and unsolved problems in the country’s economic and public life increased. At this period, there was established a common people’s-economic complex, as one of the main achievements of the then economic development.

In 1964-1982, there were eliminated demographic freedoms, which had been inherited, to various extents, from previous times. Those years entered the country's history as "an epoch of stagnation". The inflow of workforce to the Republic, which had been observed earlier, started changing into people's outflow from the Republic at the end of 1960s.

In the first half of 1960-1980s, the economy of Azerbaijan got into a difficult situation as a result of extreme application of centralized governance methods and distortions in the economic, political and social fields.

In 1970s, as a result of the tightening of administrative management, the strengthening of state and planning discipline, and the toughening of requirements on personnel and responsibility for actions, there were achieved important results in the economy of the Republic.

In 1970s, there was paid attention to development of agriculture, primarily, cotton growing, vegetable growing and tobacco growing and, at the end of 1970s, vine growing.

In November 1982-February 1984, serious attention was paid to the strengthening of labor discipline in the country.

The economic achievements in the Republic in 1970s and in the first half of 1980s positively influenced over the living standards of the population.

In the first half of 1970-1980s, Azerbaijan's share in total output of agricultural produces increased; nevertheless, this contributed positively to the supply of the Republic's population with foods.

Economic and political reforms began since March 1985. The presidential form of rule was introduced in the country. The President's actions entered the country's history as "an epoch of perestroika, democracy and publicity".

In the conditions of an administrative-command, bureaucratic-totalitarian state, the country was governed not by laws and constitution but by personal will of the head of state; and that's why calls for "democratization" or "publicity" only confused the situation.

Generally speaking, the pre-crisis position of the society in 1970s and the first half of 1980s, the proscription of Azerbaijanis from the territory of Armenia at the end of 1980s, and the fight against the Armenian aggressors for the integrity of Azerbaijani lands that started at the time very negatively affected the life of rural families.

The monograph ends by the beginning of 1990. Events that began since 1990 – the breakdown of the USSR, and the struggle for restoration of state independence of the Azerbaijan Republic and for liberation of the Azerbaijani lands occupied by the Armenians influenced upon structure, social position, family rites and cultural life of families.

The monograph was written on the basis of a historical-materialistic outlook, which envisions formation and acquisition of new forms of family and marriage in connection with change of production relations at different historical stages and, generally speaking, the monograph observes ethnographic requirement of writing the topic in conformity with the principle of historicity.

Generally speaking, we can say that, following the cancellation of private property in 1920s, the full affirmation of monogamy of an Azeri family and it-related formation of principally new principles of family and marriage relations has been bringing to development of new relations.

As is known, study of issues of modern family life occupies an important position in the ethnography of Azerbaijan. As a matter of fact, this issue did not remain unnoticed before the monograph appeared. The Azerbaijani ethnography accumulated a certain experience in this direction (275; 338; 368; 314; 380; 315; 128; 129; 130; 131; 336; 227; 394; 4; 24; 34; 44; 40; 41; 94; 51; 50; 143; 149; 161; 169; 172; 169; 173; 187; 402; 391).

We do not make a detailed analysis of certain articles for that reason that they are devoted to wedding rites, national holidays and other customs and habits. However, an Azeri family and its different problems were studied, from historical-ethnographic point, on the example of separate zones. From this point, the works of R. Babayeva, A. Sadykhov and others deserve approval. Their works, articles and dissertations devoted to different fields of family life are of particular significance.

However, these works did not aim at study of a rural family and rural family life. For this reason, it seemed necessary to write a special work on this topic.

Chapter 4 of Candidate dissertation “Social culture and life of kolkhoz peasants” written by G. A. Guliyev in 1953 upon the materials obtained in the Guba region tells about the position of a woman, a head of the family, the upbringing of children in a family, wedding and funeral rites, and birth (134). Candidate dissertation “Modern rural family and family life of Azerbaijanis” by G. A. Geybullayev (based upon materials from the Guba region) is devoted to study of family life in the Guba region (101) only.

Candidate dissertation “Family life of Azerbaijanis in the past and at present” (1953) by M. I. Atakishiyeva (based upon materials from the Khaldan region) describes the past and modern family relations in Khaldan (45). The dissertation contains quite a little of information about modern family life because it is devoted to a comparative study of family life and, on top of that, the work is based only upon field ethnographic materials.

Candidate dissertation “Family and family life of Azerbaijanis” (1968) by A. K. Ahmedov (based upon materials from the Dmanissi region of the Georgian Soviet Socialistic Republic) studies remainders of family commune, structure of family commune, property relations, family management, labor distribution, inter-family relations inside a commune, the issue of patronymic of Azerbaijanis who resided in Georgia at the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century, and customs of marriage and wedding, property, economic and inter-family relations and family holidays in modern Soviet families (37).

Candidate dissertation “Modern family of Azerbaijanis” (1983) by G. I. Kadyrzadeh (based upon materials from rural areas in the Nakhchivan Autonomous Republic) tells about economic life and structure of family, and marriage customs of modern rural families (41).

Candidate dissertation “Modern rural family and family life of Azerbaijanis” written by G. A. Geybullayev on the basis of materials from the Guba region studies the family life in the Guba region in the period from the end of the 19<sup>th</sup> century to the beginning of the 20<sup>th</sup> century (101). Book “Family and marriage in Azerbaijan” examines structure of a family, large families, small families, inter-family relations, marriage, wedding customs, the birth and the upbringing of children at the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century, issues related to establishment of the Soviet power in Azerbaijan, and startup of changes in family life (109).

Chapter “Family life in the past” of work “Some issues of family life in Azerbaijan (the past and the modern periods) by G. A. Guliyev (1986) examines rites and customs, which existed in Azerbaijan in the 19<sup>th</sup> century and were related to forms of family, marriage, inter-family relations, wedding, and the upbringing of children in a family (131). And Chapter “Modern rural family” briefly tells about the appearance of changes in families, position of a woman in a family, and different types of a family under the Soviet rule.

Monograph “Modern rural family of Azerbaijanis” (based upon ethnographic materials from the western part of Azerbaijan) that we publicized in 1992 examines socioeconomic features, structure and family life, family-marriage rites and cultural life of rural families. The book also tells about ethnographic nature and patronymic’s survivals in the studied area (227).

Dissertation “Socialistic reorganization of economy, life and culture of rural residents of Azerbaijan” by I. Gadjiyev is written on the basis of materials from the Gazakh region. The

dissertation's final chapter tells too little about large and small families, wedding rites, position of a woman in a family, and enlightenment and culture development (402).

Candidate dissertation "Modern life of kolkhoz peasantry in the northwestern Azerbaijan" by R. Tairov partially examines changes of the life of the region's rural inhabitants over the years of the Soviet rule (376).

Dissertation "Family customs of the Lezghins (the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century) written by M. Abbasova upon materials from Azerbaijan's northeastern zone examines family life. The dissertation tells about marriage, family and after-wedding customs of local Lezghins (1).

One of the chapters of book "Ethnography of Azerbaijan" by G. Gavilov is devoted to family and family life. This chapter gives a brief information about large families, inter-family relations, marriage rules in small families, wedding rites, and birth and funeral rites, which took place in Azerbaijan in the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century (394; 198-222)

Book "The Absheron residents" by T. Salimov touches upon some issues of historical-ethnographic nature, employment of the population, marriage and wedding rites, and the spiritual life of Absheron residents (368).

Monograph "The Udins" by G. Javadov and R. Huseynov is written on the basis of field ethnographic materials and literature references; only one of the chapters is devoted to issues of family life of the Udins (406).

Chapter 2 of candidate dissertation "The Tats of Azerbaijan (family life and spiritual culture) by N. Guliyeva is devoted to family and family life while the dissertation's Chapter 3 is devoted to spiritual life of the Tats. The dissertation examines marriage and wedding customs and spiritual life of Tat families. The author notices influence of the family life of Azerbaijanis upon that of the Tat (acculturation) and independent appearance, e.g. on the basis of convergence, of common features of life as a result of long coexistence (135).

Dissertation "Ethnical customs in the family life of Azerbaijanis (based upon materials from the Sheki-Zagatala zone; the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century) by M. Pashayeva examines forms of life of the families of Udins, Ingiloyts and Avars who inhabited the Sheki-Zagatala zone in the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century; and their marriage customs, cultural life that included the rites of Novruz, Ukur, and Gorgot, the celebration of Qurban, Oruj and Mevlid, a wedding rite, and the birth and the upbringing of a child in a family (310).

Work "Modern rural family and family life in Azerbaijan" that we publicized in 1997 on the basis of materials covering the entire territory of Azerbaijan reflects issues of composition, form, structure, functions, kindred relations, marriage, family rites and cultural life of a rural family (132).

The monograph specially examined, for the first time ever, rural family life in Azerbaijan on the basis of comprehensively studied materials from rural regions. For the first time in the Azerbaijani ethnography, this work gave the full description of a family. Functions, composition, form, structure, public and cultural life, divorce matters, and customs of upbringing of children of a rural family were examined in the monograph for the first time ever on the basis of general Azerbaijani materials.

The work is based upon field ethnographic materials reflecting the family life relations of the population of Azerbaijan in 1983-1996, the materials of the all-Union Censuses of 1926, 1939, 1956, 1970, 1979 and 1989, ethnographic, literature and statistical materials, the materials of the State Republican Archive, Archive of the Institute of History of the National Academy of Sciences of Azerbaijan, the Library of the St-Petersburg Branch of the Institute of Ethnology of the Russian Academy of Sciences, the Statistics Committee of the Azerbaijan Republic, registry offices as well as materials and observations collected by the author at public courts, cultural



centers, statistics offices, and various archives, and the author's family life-related publications. Materials obtained from Republican newspapers also were used in the monograph. These materials, with the help of figures, clearly illustrated quantitative and qualitative changes that occurred in the village's economic, political and cultural life in 1920-1990s.

## **Chapter 1 Composition, form and structure of family**

### **1.1. Survivals of large family and patronymics**

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" (225; 70).

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 (394, 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 (341, 36).

The head of a large family settled all relations within the family (260, 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 (341, 105).

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 (341, 144).

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 (389, 232).

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 (129, 88).

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.

Large families in village Sirab of the Babek region of the Nakhchivan Autonomous Republic were called "a house" or "a house of Khanates". Here, there were also the house of worker Kenkan Gazanfar-aga, the house of Englishman-aga, the house of Agababa-Khan, and the house of Ibragim-Khan. These families lived in solidarity. Their land sections were located at the village's outskirts. They were specialized in farming. Sometimes, when the living standards of the families became worse, they resettled to villages with big, fruitful land portions, and subsequently got specialized in farming and cattle breeding as well as small trade.

Men – members of families in Baku villages – worked primarily at fields, mines and plants or at kolkhozes and sovkhozes.

However, this distinction was no barrier to preservation of large families in the Baku villages. The large family of Dadashbala Mamedov and his brothers lived in village Novkhany in 1930s. They were involved primarily in sheep breeding. Dadashbala, Seyfal and Safa were cattle breeders, Baba was a fisherman, Sada was a driver, and Fada was an accountant. They lived together. They were married and kept their own families. The brothers went to the frontline in 1941. After this, the family could not keep its integrity any longer.

Large families had their distinctive features. They had a common graveyard. The large family was based upon blood relationship, which was considered a duty – no matter whether anyone wanted or not – they had to help each other.

Large families had a complex kindred composition. An elder son had to head a large family in the event of death of the family's head.

As is known, core occupations of members of large families in Azerbaijan at different stages of historical development were cattle breeding, farming, silkworm breeding and fishing because agriculture prevailed over industry. So, the majority of the population were mostly agricultural workers.

According to the 1916 information, the number of population specialized in agriculture was 2,000,000 or 76.5% of total number of the population. Keeping the first position in agriculture was farming; it was followed by cattle-breeding, gardening, silkworm breeding and so on (79, 78). Farming instruments consisted basically of primitive ones such like wooden plough, black plough, a harrow, a spade, a sickle, a scythe, a thresher, a pitchfork and so on. The agricultural activity was the main reason that kept large families in rural locations together.

There were peculiar customs and rites inside large families. They were manifested in the conduct of different economic works, distribution of labor inside a family, inter-family relations, etc.

It is known that replacement of large families by small ones is a historical process, which proceeded slowly over different historical stages; large patronymic clans gradually emerged in Azerbaijani villages on the basis of large families.

The establishment, as a result of division of small families, of patronymic groups with kindred relations keeping a certain economic and ideological unity is regarded by researchers as a process that proceeded throughout the South Caucasus in conformity with the law. Studies by M. Kosven and H. R. Kharadze are of particular importance from the angle of study of patronymic

issues in the South Caucasus. M. O. Kosven introduced the scientific notion of “patronymic”, described the public system of the Caucasus nations, and examined the family life and family-marriage relations of the Caucasus nations (225, 221).

The main typical peculiarity of patronymic groups (e.g. kindred groups that emerged as a result of breakdown of large, in terms of origin, patriarchal families into small ones) was mutual aid.

For such groups, M. Kosven introduced term “patronymic”, for the first time ever in the ethnography. He wrote the following: “Patronymic is a combination of family groups, which has emerged as a result of an increase or division of a single patriarchal family; such family groups keep, to various extents, the real patronymic economic, public and ideological unity, e.g. they emerge as a result of division of families into clans from the elders’ side” (225, 87).

In the beginning of the 20<sup>th</sup> century, small families in Azerbaijan, which constituted the majority, needed mutual aid and links to the commune. As noted above, families in many poor farms and farms with medium incomes united together to conduct field and cattle breeding works. To help another member of the commune, and to share happiness (a wedding, birth of a child and so on) and grief (a death, natural calamities, disabilities and so on) with him was considered the compulsory duty of every rural family. Exactly in such cases, there was manifested a close link of an Azeri family to the commune, e.g. the family kept close integrity with kindred groups.

Patronymic names are indicative of people’s belonging to a respective clan or family. This was particularly important for the living in a big farm. In such case, it was unnecessary to be a son or grandson of people with names that carried the clan’s surname. Simply, this concerned residents of houses who were busy in a common farm. Patronymic names meant the clans that had taken their origin from the same root. In rare cases, in Azerbaijan’s farms where a woman headed a family, there were established conditions for the existence, along with patronymic (in cases when children had to get surnames), of matronymic; such caused a respective influence upon the aforesaid relations in matronymic families. Patronymic families kept their integrity on the basis of mutual aid.

In the opinion of A. Ahmedov, who examined the family life of Azerbaijanis residing in the territory of the Bashkechid region of the Republic of Georgia, patronymic groups in Azerbaijan are called as “The ones who separated from a common house”, “Children of the same father”, “Those who took origin from the same root”, “People of the same tribe”, “Those who took origin from the same ditch” and so on. (41, 92).

Of course, expressions mentioned above currently remain wide spread among Azerbaijanis who reside the territory of Azerbaijan.

Villages located in different zones throughout Azerbaijan prove that patronymic clans group residents of a whole village and, generally speaking, constitute an integrated village.

However, these patronymic groups in different regions keep different names, such like “Tiralər”, “Nesillar”, “Nesil Ojagi” and so on.

In the eastern Azerbaijan, patronymic is called by terms as follows: “Tayfa”, “Yevlad”, “Ushagi”, “Nesil”, “Terama”, “Agraba”, as well as “Kurak” (used in village Ahmedli in the Absheron area), “Tebekh” (used in Shemakha), “Kek” (used by nations of the Shahdag group), “Tum” (used by the Tats), and “Tokhum” (used by the Lezghins) (315, 15).

Patronymic names largely had suffixes “ly”, “li”, “lu”; sometimes, they had common suffixes “lar”, “lyar” (for example, Ahmedli Agrabasi, Ragimli Nesli, Zeynalli Tebekhi, Zarbalilar and others) (295, 15).

The fact is that clans settled in villages of different regions and carried different patronymic names. These patronymic names describe an occupation, a name, a nickname, and the name of a locality and so on. Currently, the only remaining survival of patronymic throughout Azerbaijan

is public unity (kin, “Tirya”, mutual aid-at funerals, at wedding parties, under construction of a house, etc.).

It should be noted that general structures of all villages in Azerbaijan are similar. More exactly, villages consist of separate patronymic clans. Every clan has the common name and is the reason of existence of several patronymic clans in villages.

Throughout Azerbaijan, patronymic members who remain devoted to the traditions of the elder generation, provide mutual aid in cases of gladness or grief. This customs continues to remain significant inside the nation (404, 58).

One of the customs formed in the life of our nation on the basis of patronymic is “garshylygly yardim” (mutual aid). Either men or women participate in the provision of mutual aid. This customs was performed basically in case of construction of a house, collection of harvest, haymaking, wedding or funeral. People called it “hoi (hav) etmyak”.

In either previous periods or period that we study at the moment, relatives-neighbors, apart from the provision of mutual aid under the conduct of a wedding party, helped one another to buy a bride’s dowry. With this customs of Azerbaijanis in mind, G. Chursin wrote the following: “Every relative of a bride of the Caucasus Tatars granted her the necessary accessories such like a pan, a jug, a basin, a trunk and so on. At the same time, relatives of a fiancé provided money aid to his parents to cover wedding-related costs” (399, 29).

Form of mutual aid “ziyanlyg” (damage, loss) was spread most of all in farming villages prior to 1930s. Every resident of a village owned cows, buffaloes, sheep and so on. The loss of sheep and cattle for different reasons, especially in the event of natural calamity caused a great material damage. In such cases, families that comprised a common clan group shared the damage and helped the family that had got into trouble. If a cow had its leg injured or was injured by a wolf, the cow was slaughtered, and its meat was given to families of the same clan in equal portions. Even if this meat was of no use, the relatives paid for the loss. Death of a cow is called “ziyanlyg”, and aid to the person who got into trouble is called “garshylygly kemyak” (409).

It should be noted that this customs lost its importance after kolkhozes were established. One of widespread customs of families of patronymic clans was that families, who had kindred relations, helped each other under conduct of agricultural works such as sowing, haymaking, threshing and so on. It must be noted that women – residents of mountainous regions – hayed and cut grass equally with men.

In the Soviet era, patronymic families continued to observe the customs they had used to in the past. They, for example, aided one another in cases when cattle owners were short of forage and grass. The following customs existed in rural regions. Kinsmen aided disabled old people and orphans, and brought their houses and farms to order. According to the rule that existed in villages, aid of rich people to poor people is called “alijanablyg” (generosity). Under this customs, teachers, physicians and other specialists who arrived in a village to work there in the early years of the Soviet power, were met with respect. From time to time, they received a free-of-charge ration of meat, eggs, yogurt, fruit and vegetables.

One of the forms of mutual aid widely spread in the past was “damazlyg”. In describing this rite, G. Chursin wrote the following: “Such rite as known among the Tatars of the South Caucasus. This is the rite that envisions provision of aid to those who need domestic animals. The rite is called “damazlyg” or “tamazlukh”. Any rural resident who owned no domestic animals, for various reasons, invited his neighbors to attend a dining party at his place in order to get an animal from them as a gift. Those who came to the dining party gave, at their own discretion, the house’s owner, a sheep or a cow (no horse or bull was gifted) as a gift” (399, 29). The gifted heifer, sheep, she-goat or cow were called “damazlyg”.

This rite has been preserved in villages in Azerbaijan up to now. Currently, brides are gifted “damazlyg” in the form of a heifer or a small ox under the name of “ata mali” (the father’s property).

Patronymic families either in the past or in the period we study keep customs under the name of “alyshma” (sharing). In a pre-holiday time, families of patronymic groups share an ox or a ram. Mutton or ham, not weighed, is shared among the participants of this rite in equal portions at eye’s look. There are special rules of this rite. The animal’s owner is given the animal’s head, legs and stomach and, upon his desire, the animal’s owner can received an additional share as well.

The animal, before it was slaughtered, was valued at an approximate price that was afterwards shared among all those who partook in the rite. The price was paid by the shareholders. Sometimes, they shared wheat as well. The wheat’s share had the weight that was a triple increase against the meat’s share. Ethnographer G. Gavilov, in his book “Flurry in March”, writes that the majority of forms of the institute of mutual aid related to the economic life and everyday life of our nation were examined in our ethnographic references by G. Garagashly, G. Javadov, V. Chiragzadeh, G. Rajabov and M. Guliyev (395, 107). He reports rites called “alyshma”, “ziyanlyg”, “damazlyg”, “evrez”, “jey”, and “imejilik”, and notices that rite under the name of “shariklik”, e.g. women’s participation in a joint work – “imejilik” (395, 110) – is met in the Lenkoran-Astara region up to nowadays.

Famous ethnographer G. Garagashly informs that the traditional forms of “hoi”, “imejilik”, “jeya”, “medkyam”, “avaja”, “umiya”, “dedel”, “hemgelya” and others (207, 254-255) took deep roots in the economic life of Azerbaijanis. G. Rajabov and V. Chiragzadeh give information about “ziyanlyg” and “damazlyg”; M. Guliyev reports the rite of public aid in carpet-weaving in the Guba-Khachmaz zone, and G. Javadov tells about public aid rites such like “ortaglyg”, “evrez”, “pyaryakyar”, “imejilik”, “amanat”, “toy payi”, “beh goidu” and so on. Rite “alyshma” currently remains, we can say, throughout Azerbaijan (404).

Generally speaking, rites examined above were attributable to either patronymic families or small families.

We can say that they elsewhere in Azerbaijan visit sacred places. Such sacred places are, for example, “Imamzadeh” and “Yeddi Gardash”, which are located in village Aliguluushagi in the Gubadly region and visited by local residents, and “Gara Dash”, which is located in the yard of Ahmed-kishi. “Yeddi Gardash” consisted of 7 plane trees, with a river flowing under them. An icon-lamp burned at the outskirts of “Gara Dash”.

Ruminant tree, “dagdagan”, fig tree, and plane tree are considered scared places throughout Azerbaijan. Ruminant tree is a place to where people go on pilgrimage in village Safikurd (“Saggyz Ojagy” of Kerbelai Amir) and near to village Gargujag (tree “Tyak Saggyz”) where people take an oath and make donations. Beads are made of tree “dagdagan”. Beads, after having been warmed up and painted, are put onto the necks of children and sometimes onto the horns of animals. People used to say, “Dagdagan saves from the evil eye”.

Generally speaking, the existence of patronymic as a symbolically historical continuation of a large family or patriarchal families substantiates and explains the existence of patronymic unions of modern rural families such like “Tiryalar”, “Nesillar”, “Nesil Ojagy”, “Taifalar”, “Famillar”, “Obalar”, “Shenliklar” and other. The aforementioned brief description of large patriarchal families and them-related patronymic groups proves that patronymic customs and rites, which existed in Azerbaijani villages in past centuries, continue to exist at present.

G. Geybullayev notes that liquidation of large families or, as the ethnography used to say, family communes is related to the historical disintegration of exactly this economic basis-public land property. A typical peculiarity of a large family, which remained in Azerbaijan in the 19<sup>th</sup> century as a survival, was that it owned a joint farm/property. After the large family broke down

into the small ones, the economic unity continued to exist, under certain conditions, in the established small families; however, this unity no longer was a large family because of the sharing of harvest. This is a patronymic peculiarity (129, 98).

A lot of large families lived in village Alpan in the Guba region prior to 1930s. People used to say, "Four to five brothers live under the same roof". For example, Molla Islam, Gadjiyev Bakhys, Gadjiyev Amhamza, Gadjiyev Jabbar, Gadjiyev Ibadullah, and Gadjiyev Gadji lived together in 1930s. The wife of Islam, Imna with three daughters and two sons, the wife of Bakhys, Nijabyat with four daughters, the wife of Ibadullah, Agakhanim with two daughters and two sons, and the wife Gyzygul and two sons lived together.

The family was specialized primarily in farming and cattle breeding. Economic division inside the family was considered necessary.

Generally speaking, the survival of the large family in Azerbaijan continued to exist in the 19<sup>th</sup> century and till 1930s. The large family's breakdown was caused by a number of inevitable factors. First of all, development of the capitalistic way of production in Azerbaijan eliminated the survivals of the feudal-patriarchal economy. After the public way of production emerged, concentration of lands within the boundaries of kolkhoz farms also created prerequisites for liquidation of large families.

## 1.2 The small family

Large families in Azerbaijan started breaking down in 1930s; and that's how this universal form of a family, which had given birth to private ownership in the country, was getting eliminated. Under the influence of the kolkhoz system, large families started dividing into small ones. As a result, this market the beginning of widespread appearance of monogamous marriage-based small families, with the rule that assumed a joint living of a husband, a wife and children, or one of the close relatives on the father's or mother's side with one of the married sons. The monogamous family consisted, on average, of not more than 5 to 6 persons, a kind of family union (165, 199).

Friedrich Engels said monogamy was a primary form of family based upon not environment but economic conditions. In other words, a monogamous family represented a spontaneous primary common property (165, 68).

The whole essence of the process of establishment of the form of a small family is not clear.

In the view of N. Kislyakov, it is possible to set up a chronological map on the basis of general signs of a patriarchal family. In particular, patriarchal families initially developed from the 1<sup>st</sup> millennium BC to the 1<sup>st</sup> century AD and later on, in the middle of the 1<sup>st</sup> millenium AD, in towns and developed regions, there emerged a patriarchal family's new form: small families; in the nomads' life, this form emerged in the 10<sup>th</sup>-12<sup>th</sup> centuries AD. It can be noted that disintegration of large patriarchal families in economically backward regions continued till the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century, e.g. practically till the 1917 Revolution (220, 16).

In the author's opinion, the newly formed families initially were not full-fledged, and sometimes this process developed in the reverse direction. More exactly, married sons of a family started living jointly with the parents. In doing so, they looked fairly at modern stage of family development in transition. This process ensured development of small families in two forms, which are as follows: a large integrated family and a new small one. So, newlyweds, after having separated from their parents, continued to live separately.

G. Geybullayev writes that there were two distinctions between the large family and the small family: the first distinction is that their numbers were different, and the second one is that, unlike

the large family where incomes were owned by the whole family, incomes in the small family were owned only by its head-man (129, 88).

In the opinion of family researcher A. Ponomarev, inter-family social relations are characterized by social-class and social-professional relations of family members and level of their education, demographic composition of a family, kindred and marriage relations, number of children, character and specifics of kindred relations (direct and indirect kindred relations, adoption of sons and daughters and so on), ethnical side, e.g. nationality and manifestation of interconnection between a husband and a wife, and relations between parents and children, etc (312, 141).

Several – one, two, three or four – generations can live in a family. If three or more generations live in a family (for example, a grandfather, a grandmother, a father, a mother, children, and grandchildren) live in a family, such family should be considered a complex one. If one generation (a husband and a wife) or two generations (a father, a mother and children or a mother and her children or a father and his children) live in a family, such family should be considered a nuclear one.

This is to conclude that the form of a small family existed in Azerbaijan yet prior to the 19<sup>th</sup> century. However, this form of family started taking dominating positions only in 1930s.

The study shows that the nuclear type of family prevails in modern rural families. It also includes a family based upon a monogamous marriage contract. It comprises families where members are underage children (boys and girls) who have not married yet and one of the parents of a man or a woman. The majority of non-separated families, which can seldom be met in different regions, are families where parents lived together with a married son. The father's economic property is inherited by one of his sons for the reasons of conduct of land agricultural works. Families where two or more sons and their parents lived together can be met very seldom (342, 38). Apparently, such families can not be considered a form of a large patriarchal family.

In the beginning of 1960s, famous British sociologist W. Good, who was conducting sociological opinion polls in many countries, suggested, in his book titled "Global Revolution in a Family", calling modern family a nuclear one. In the researcher's view, the composition of nuclear family consists of parents, descendants and other family members (420, 28-29). A family becomes a nuclear one if one of the children continues to live together with the parents after he/she marries. Two nuclear families, which live together and are linked by the joint economic property, should be considered a complex but not a large patriarchal family.

The incomplete family emerges most often in cases of a divorce or a death. If the husband and the wife live not together but at different places, such family also should be considered incomplete. There is also one more kind of incomplete family: single mothers who live together with one or two unmarried children (177, 12).

In order to identify total number of members of families residing in Azerbaijan, numerical composition of members of families, total number of members of families as well as change of average number of rural families in Azerbaijan, and to substantiate our view, let's refer to the following facts: in 1920, the number of population of Azerbaijan was 1,952.0 million and, in 1925, there were 347,411 families in Azerbaijan (244, 96).

According to the 1926 Census, the number of population of Azerbaijan was 2,314,571. Of them, 1,212,861 were men and 1,101,710 were women. Of men, 197,343 were unmarried, 486,262 were married, 17,792 were widowers, 2,101 were divorced, and 6,369 were persons with unknown marital status. Of women, 66,228 were unmarried, 478,362 were married, 131,206 were widows, 4,988 were divorced, and 4,496 were persons with unknown marital status (92, 114, 130, 131).

Of 481,172 men – rural residents – 122,657 were unmarried, 339,294 were married, 13,231 were widowers, 1,099 were divorced, and 4,891 were persons with unknown marital status. Of

475,520 women – rural residents – 35,979 were unmarried, 344,121 were unmarried, 90,524 were widows, 1,628 were divorced, and 3,268 were persons with unknown marital status (92, 118).

It should be noted that in 1926, the number of employed and unemployed men was 655,097 and 54,770, respectively, and the number of employed and unemployed women was 159,837 and 525,448, respectively.

Of employed men, 134,625 were workers of whom 10,630 had no jobs at the time. Of women, 9,409 were workers; 104,821 women who had specialty of worker were unemployed. Of men, 48,364 worked as office workers for different organizations while 7,304 men who had the specialty of office worker were unemployed.

Of women – office workers – 104,821 were employed and 46,193 were unemployed (92, 22). There were 423,933 employed men who were involved in economic activity, worked and helped their families but lived separately. Of them, 87,818 were unmarried, 221,762 were married, 9,487 were widowers, 981 were divorced, and 3,885 were persons with unknown marital status.

Of the number of women of a similar type, 112,817 were unemployed, 8,864 were unmarried, 83,178 were married, 19,195 were widows, 571 were divorced, and 1,009 were persons with unknown marital status.

There were 33,285 unemployed men who lived separately, had their farms and helped their families. Of them 21,437 were unmarried, 8,801 were married, 2,571 were widowers, 51 were divorced, and 425 were persons with unknown marital status.

Of 352,444 as unemployed women, 27,376 were single, 257,246 were married, 64,537 were widows, 1,129 were divorced, and 2,156 were persons with unknown marital status (92, 123-124).

Distribution of village residents of such type was as follows. Of 374,296 as employed men, 78,967 were single, 282,520 were married, 8,459 were widowers, 827 were divorced, and 3,523 were persons with unknown marital status. Of 26,384 as unemployed men, 16,255 were single, 7,504 were married, 2,227 were widowers, 40 were divorced, and 358 were persons with unknown marital status.

There were 100,822 women who worked in rural localities. Of them, 8,194 were single, 76,021 were married, 15,540 were widows, 296 were divorced, and 771 were persons with unknown marital status. Of 302,014 as unemployed women, 22,916 were single, 219,645 were married, 56,556 were widows, 961 were divorced, and 1,936 were persons with unknown marital status (92,124).

In 1939, out of 662,051 families, there were 11,132 families consisting of 2 persons, 131,089 families consisting of 3 persons, 13,575 families consisting of 4 persons, 110,494 families consisting of 5 persons, 81,551 families consisting of 6 persons, 49,755 families consisting of 7 persons, 25,957 families consisting of 8 persons, 11,048 families consisting of 9 persons, and 945 families consisting of 10 or more persons (115,19).

In 1959, out of 770,936 families, there were 141,253 families consisting of 2 persons, 150,062 families consisting of 3 persons, 142,956 families consisting of 4 persons, 119,003 families consisting of 5 persons, 93,352 families consisting of 6 persons, 97,231 families consisting of 7 persons, 33,601 families consisting of 8 persons, 17,033 families consisting of 9 persons, and 15,043 families consisting of 10 or more persons (203,149).

In 1970, out of 956,649 families, there were 142,845 families consisting of 2 persons, 144,036 families consisting of 3 persons, 153,176 families consisting of 4 persons, 137,049 families consisting of 5 persons, 128,015 families consisting of 6 persons, 97,231 families consisting of 7



persons, 72,671 families consisting of 8 persons, 44,488 families consisting of 9 persons, and 371,164 families consisting of 10 or more persons (204,224).

Noteworthy is that in 1970, out of 4,996,720 people, 4,845,126 lived together with families, 151,145 lived separately from families, and 120,253 lived alone. Of them, 2,469,020 lived in urban places, including 2,347,793 in families, 121,227 separately, and 80,577 alone.

Of 2,559,530 people who lived in rural places, 2,497,333 lived in families, and 62,197 lived separately (204,11).

In 1979, in Azerbaijan, out of 6,026,515 people as total population, 5,881,985 lived in families, including 5,579,041 together with the family, 302,944 lived separately, and 144,580 lived alone including 49,086 men and 95,494 women.

In rural places, there were 2,856,553 people, including 2,812,121 in families including 2,746,053 together with the family, and 66,058 were separate. However, the latter used common budget.

In 1979, the number of families was 1,102,712, including 165,270 families consisting of 2 persons, 161,194 families consisting of 3 persons, 191,110 families consisting of 4 persons, 168,083 families consisting of 5 persons, 141,387 families consisting of 6 persons, and 275,668 families consisting of 7 or more persons. The number of family members averaged 5.1. The number of families consisting of Azerbaijanis only was 775,319, the number of mixed families with an Azerbaijani as the head was 364,151, and the number of other mixed families was 75,861. The number of rural families consisting of Azerbaijanis only was 470,951, and the number of mixed families with an Azerbaijani as the head was 411,168 (205,11).

In 1979, 72.6% of total number of families in Azerbaijan were nuclear families. It should be noted that unlike the complex family, the nuclear family consisted of two generations: parents and children. Depending on the number of children, nuclear families are subdivided into the following types:

- With many children (5 or more)
- With average number of children (3 to 4)
- With small number of children (1 to 2)

Age coefficient of those born in Azerbaijan, e.g. 15-year-old to 49-year-old was 163.3% in 1958-1959, 134.6% in 1969-1970, 99.8% in 1980-1981, and 98.9% in 1981-1982. Birth rate was 104 children per 1,000 women (151, 15-16).

In 1982, the number of population of the Republic totaled around 6,390,000. Important distinctions in the compositions of rural and urban population appeared at the time. The number of population of urban places reached to 54% of total while that of rural placed decreased sharply (to 46% of total); and there emerged root distinctions in the birth and death coefficient. The natural increase coefficient was 14.7 in 1940, 21.6 in 1950, 14.6 in 1959, 22.5 in 1970, 18.1 in 1979, and 18.6 in 1982 (177, 8; 151; 13-434).

In Azerbaijan, general birth coefficient was 5.01 in 1958-1959, 4.63 in 1969-1970, and 6.48% in 1978-1979 (205; 204; 280).

In 1985, the number of family members in Azerbaijan averaged 4.99 per 1,000 people, including 123 families consisting of 2 persons, 139 families of 3 persons, 200 families of 4 persons, 203 families of 5 persons, 124 families of 6 persons, and 211 families of 7 or more persons (292, 165).

As to the types of families, in Azerbaijan, in 1970-1985, full families (families having the marriage contract) and nuclear families (a husband, a wife and children, or a family without children) were 61.4% of total number, complex families, e.g. the joint living on the basis of a marriage contract with one of the parents or other relatives were 16.2% of total, not complex

families were 6.2% of total and, at last, incomplete separated families (a nuclear or a simple family) and other families, including a grandmother with grandchildren; together with the aunt, or two sisters living together were 16.2% of total.

Families, in which relatives live together, are met largely in rural places. In Azerbaijan's villages, "separated", "broken" families are equivalent to 10.5% of total number of families (292, 171-174).

In 1989, in Azerbaijan, of 7,021,178 as total number of population, 664,554 lived in families, 235,173 lived outside families, and 138,023 lived separately. Of them, 3,423,793 men lived in families, 201,851 men lived outside families, and 53,484 lived alone. Of 3,537,385 women, 3,478,302 lived in families, 33,322 women lived outside families, and 84,539 lived alone.

It is known that in Azerbaijan, in 1989, 3,805,885 and 3,215,293 of total number of population lived in urban places and in rural places, respectively (205, 37). Of this number of rural population, 3,103,571 people lived in families, 74,826 people lived outside families, and 36,896 people lived alone.

It should be noted that categories of people who live along in urban places and in rural places are different. In rural farms, lone people usually are old people or unmarried people who are going to marry. However, part of them in rural places lived under the patronage of the family.

So, of 1,381,409 as total number of families that lived in Azerbaijan in 1989, 596,980 were rural families. The number of members of families averaged 4.8, including 5.2 and 4.5 in villages and cities, respectively. (300; p.37-38)

Of 824,361 nuclear families that lived in Azerbaijan in 1989, 377,621 were rural families. In 1989, 1,051,274 people were members of families of the Azerbaijani nationality. The number of mixed families was 109,042. Other families were one-nation, non-Azeri families. The number of members of families in Azerbaijani families only was 5 (320; p.40)

Small monogamous families with or without children were typical for Azerbaijan in 1980s. In Azerbaijan's villages, such families were equivalent to 65.1% of total number. Small families also include incomplete ones, e.g. where one of the parents has died, or separated families. The number of such families was 12.7% and 9.2% in urban places and in rural places, respectively, of total. Families that included one of the parents of a man, families with other relatives (unmarried sisters or brothers; a widow sister with children; old, unmarried aunts and so on) in villages were equivalent to 16% of total. Such families acquire the nature of a complex family. For example, families with children receive a husband or a wife's parent, who has become widow/widower and needs aid. In some cases, a sister-widow with children starts living at her elder brother's home, as she believes that he must take care of her (342, 427).

The large (undivided) family is a one that unites two or more marriage contracts. The number of such families in villages is 4% of total number (396; 266-267). Usually, large families are subdivided into two groups, one of which assumes fraternal relations (the joint living of two or several brothers as a single family), and the other one assume s paternal relations (the joint living of parents with a married son or daughter). The married brothers continue to live together until each of them establishes a separate family. In rural places in Azerbaijan, there is traditional "minority" customs, under which parents live together with the younger son. Sometimes, owing to certain circumstances, such like the young son's departure for another country or central part of the country, this principle is getting broken and, as a result, another son lives in his father's house. This son should take care of his parents.

In 1989, the number of children under 18 in families in Azerbaijan was 2,640,643. Of these families, 203,204 had 2 members, 200,131 had 3 members, 293,573 had 4 members, 252,318 had 5 members, 181,906 had 6 members, 102,405 had 7 members, 63,208 had 8 members, and

33,989 had 9 members. Noteworthy is that 583,025 people lived as part of 50,675 families consisting of more than 10 members (206, 23-26)

In 1989, of rural families, 70,887 lived in 2-member families, 72,356 in 3-member families, 103,881 in 4-member families, 110,060 in 5-member families, 92,488 in 6-member families, 61,340 in 7-member families, 37,906 in 8-member families, 21,333 in 9-member families, and 26,729 in 10- or more member families. Families having 5 or more members prevail in villages (206, 1; t.40, sh. 1).

Structurally, these families are subdivided into many types. The first type comprises monogamous families with or without children (824,361 families). The number of nuclear families of such type with children under 18 is 626,325. The number of 1 child, 2 children, 3 children, 4 children, and 5 and more children is 136,234, 198,034, 152,860, 82,655, and 56,542, respectively. The number of members of such families averages 4.4%. The number of second type families is 112,491 (with 2 members), 128,964 (3), 216,517 (4), 173,238 (5), 103,804 (6), 47,572 (7), 23,633 (8), 9,999 (9), and 8,143 (10 or more).

The number of complex families of second type, e.g. monogamous families with or without children, and with one of the parents of a husband or a wife is 79,744. Of them, 66,574 are families with children under 18. The number of families is 155,178 (with 1 child), 20,105 (with 2), 15,562 (3), 8,680 (4), and 7,049 (5 or more). The number of members of such families averages 5.5 (206; 3, p 40; 3).

The number of families of third type, which are based on a monogamous marriage contract, with or without children, and with or without one of the parents of a husband or a wife and other relatives is 126,484. Of this number, 97,074 families have children under 18 whose number totals 239,052. Of these families, 27,766 have 1 child, 30,493 have 2 children, 20,016 have 3 children, 10,151 have 4 children, and 8,648 have 5 or more children. The number of members of families of such type averages 5.9.

The number of families of fourth type, which are based on two or more marriage contracts, with or without children, with or without one of the parents of a house or wife, and with or without other relatives is 137,018. Of this number, 121,647 families have children under 18 whose number totals 355,416. Of these families, 25,595 have 1 child, 34,869 have 2 children, 25,729 have 3 children, 15,778 have 4 children, and 19,676 have 5 or more children. The number of members of families of such type averages (8).

The number families of fifth type, e.g. incomplete families that consist of a mother and her children, is 125,634. Of this number, 67,131 families have children under 18 whose number totals 129,810. Of these families, 31,644 have 1 child, 19,007 have 2 children, 9,703 have 3 children, 1,855 have 4 children, and 2,589 have 5 or more children. The number of members of families of such type averages 3. (206.7, p.40; 5).

The number families of sixth type, e.g. incomplete families that consist of a father and his children, is 17,667. Of this number, 8,954 families have children under 18. Of these families, 4,401 have 1 child, 2,291 have 2 children, 1,300 have 3 children, 569 have 4 children, and 593 have 5 or more children. The number of members of families of such type averages 3.1

The number families of seventh type, e.g. incomplete families that consist of a mother and her children and parents of a father or a mother is 17,010. Of this number, 24,988 families have children under 18. Of these families, 7,531 have 1 child, 4,402 have 2 children, 1,416 have 3 children, 634 have 4 children, and 337 have 5 or more children. The number of members of families of such type averages 3.8. (206.8, p.40; 4).

The number families of eighth type, e.g. incomplete families that consist of a father, his children and parents of the father/the mother is 2,998. The number of children under 18 in such families totals 23,060. Of these families, 1,405 have 1 child, 555 have 2 children, 193 have 3 children, 95

have 4 children, and 58 have 5 or more children. The number of members of families of such type averages 3.7.

The number of other families is 50,493. The number of children under 18 in such families totals 27,929. Of these families, 13,482 have 1 child, 7,697 have 2 children, 3,861 have 3 children, 1,721 have 4 children, and 1,168 have 5 or more children. The number of members of families of such type averages 4.4 (206.9, p.40;6).

As noted above, the number of rural families in Azerbaijan in 1989 was 596,980. Of them, 377,621 form first type of families, including 295,400 families with children under 18. Of these families, 56,885 have 1 child, 74,691 have 2 children, 73,858 have 3 children, 48,834 have 4 children, and 41,132 have 5 or more children. The number of members of families of such type averages 4.8 (206; 19).

Second type comprises 37,713 rural families. Of this number, 32,574 families have children under 18. Of these families, 5,486 have 1 child, 7,532 have 2 children, 8,127 have 3 children, 5,993 have 4 children, and 5,436 have 5 or more children. The number of members of families of such type averages 6 (206; 19).

Third type comprises 50,846 rural families. Of this number, 38,868 families have children under 18. Of these families, 9,757 have 1 child, 10,347 have 2 children, 8,555 have 3 children, 5,214 have 4 children, and 4,995 have 5 or more children. The number of members of families of such type averages 6,2.

Fourth type comprises 65,335 rural families. Of this number, 57,944 families have children under 18. Of these families, 12,053 have 1 child, 15,471 have 2 children, 13,072 have 3 children, 8,091 have 4 children, and 9,257 have 5 or more children. The number of members of families of such type averages 7.9 (206; 21-22).

Fifth type comprises 41,550 rural families. Of this number, 22,639 families have children under 18. Of these families, 8,696 have 1 child, 5,998 have 2 children, 4,011 have 3 children, 2,301 have 4 children, and 1,633 have 5 or more children. The number of members of families of such type averages 3.4.

Sixth type comprises 5,886 rural families. Of this number, 3,276 families have children under 18. Of these families, 1,324 have 1 child, 839 have 2 children, 560 have 3 children, 313 have 4 children, and 240 have 5 or more children. The number of members of families of such type averages 3.4 (206; 23).

Seventh type comprises 3,747 rural families. Of this number, 3,149 families have children under 18. Of these families, 1,240 have 1 child, 800 have 2 children, 547 have 3 children, 334 have 4 children, and 228 have 5 or more children. The number of members of families of such type averages 4.4 (206; 24).

Eighth type comprises 732 rural families. Of this number, 579 families have children under 18. Of these families, 265 have 1 child, 150 have 2 children, 71 have 3 children, 54 have 4 children, and 39 have 5 or more children. The number of members of families of such type averages 4.3 (206; 25-26).

The number of other families is 13,550. Of this number, 8,617 families have children under 18. Of these families, 3,900 have 1 child, 1,969 have 2 children, 1,381 have 3 children, 765 have 4 children, and 602 have 5 or more children. The number of members of families of such type averages 3.8 (206; 25-26).

Noteworthy is that 354,343 rural families are of the same social group. Of total number of rural families, 233,057 are families of workers, 31,453 are families of office workers, 428,237 are families of kolkhoz workers, and 1,260 other families. Rural families comprising members of different social groups have the number of 242,637, including 92,761 as families of workers and

office workers, 87,254 as families of workers and kolkhoz workers, 29,972 as families of office workers and kolkhoz workers, and 32,650 as other families.

The number of members of rural families averages 5.2. The figure is equivalent to 4.9 in families with similar social groups, 5.0 in families of workers, 4.5 in families of office workers, 4.8 in families of kolkhoz workers, and 2.8 in other families. As to families with different social groups, the figure averages 5.6, including 5.3 in families of workers and office workers, 5.6 in families of workers and kolkhoz workers, 5.3 in families of office workers and kolkhoz workers and 6.2 in other families (206; 44).

Of 1,381,409 as the number of families in Azerbaijan in 1989, 1,295,401 families were employed. Of this number, the number of families with 1 employed member was 397,742, with two employed members-575,674, with 3 employed members-172,648, with four employed members-87,891, and with 5 employed members-61,446.

Members of 86,008 families (including 65,226 as families of pensioners) were unemployed

In rural places, members of 561,525 out of 596,980 families were employed. Of this number, the number of families with 1 employed member was 144,489, with two employed members-260,806, with 3 employed members-77,959, with four employed members-44,080, and with 5 employed members-34,189.

Members of 35,455 families (including 30,737 as families of pensioners) were unemployed (206; 30-48).

On the basis of field ethnographic materials about rural families located within a concrete region in Azerbaijan, and with the use of concrete examples, it is possible to tell about the numerical composition of families and about nuclear, incomplete, complex and other forms of families.

For example, Yusif Alekperov, a resident of village Sugovushan of the Sabirabad region, is a trader. His wife Shukufa is a housewife. His children Musa, Sevda, and Fazil are schoolchildren.

Mamedov Qurban, a resident of village Sugovushan, is a pensioner. His wife Fada is a housewife. He has children: Fizuli (a worker), Nizami (an engineer), Alekper (a physician), Faina (a teacher), Nuru, Isa and Goshkar (military servicemen), Fatma (a housewife), and Firangiz (a kolkhoz worker).

Teyyub, the husband of Meleknisa Melikova, a resident of Baku's suburb Mashtaga, has died. She has four daughters. She is busy in economic works at her farm. Her daughters are schoolchildren.

Khazif, the husband of Afat Ibragimova, has died. Afat is a teacher of physics. Her daughter Minnaya married after having graduated from the women's college. Her sons Rauf and Ramil are schoolchildren. She lives together with her children and takes care of them.

Museib Melikov, a Mashtaga resident, is an engineer; his wife Narynzh is a nurse. They have underage children Parvin and Narmin. Sitara, the mother of Museib, is a pensioner. She lives at her son's house.

Hajibala Agayev and his wife Sabira Mirzoyeva (residents of settlement Novkhany) are teachers. They have no children. They have been married for 50 years. All local residents, either old or young people respect them. Huseynov Amiullah and his wife Elmiar, residents of settlement Bilgah, have sons Bahadur, Baba, Ilgar and Ibragim. Bahadur is married with Irada; they have one daughter. Members of the family live together.

Suniya Bayramova lives together with her ill daughter Khalida, son Yarali, daughter-in-law Naila, and grandsons Vasif and Khafiz.

Malahat Yusifova, a resident of settlement Bilgah, has lost her husband Shakir. Malahat brings up her children Samira and Ganifa alone.

Sugra Kerimova, a resident of settlement Bilgah, is 90-year old; her son Ramiz Babayev is a sailor and her daughter-in-law is a housewife; their daughter Saadat is a schoolchild. Alimamed, another son of Sugra, is a field worker. His wife Sugra is a housewife, his son Aydin is a driver, and his daughter Aygul is a schoolchild. They all live together.

Mamedtagi Babayev is a car mechanic. His wife Marziya is a housewife. Their sons Fuad and Rashad serve in the army. Their daughter Saida lives in town Guba with her family. Ziyad is a schoolboy. Khanim Zeynalova, the mother of Mamedtagi lives together with them.

Vagab Vagabov, a resident of Bilgah, is a sailor; his wife Firuza is a housewife. They have three children: Aydin with his wife Valida and children Azer, Ilham, Elkhan and Natig; second son Alesker with his wife Zulfiya; and third son Abdulazim with his wife Nazaket – they all live together.

Ali Mirzoyev, a resident of village Sadynly of the Lachin region, and his wife Guli brought up three daughters and three sons. All sons – Khagani, Nizami and Yusif – have the higher education. Nizami is a teacher. Khagani works for a prosecutor's office. Elyanay and Rena are housewives. All children of the couple are married. They live in Baku. The younger son Yusif is a known artist. Ali and Guli live together with grandchildren – Elyanay's daughter Gultakin and Gulyanay's son Hasan and take care of them.

Roza, the wife of Jafarov Gafar, a resident of village Aliguluushagi of the Guba region, has died. Five children of the family have received education and now work in different fields. Kamila is a teacher of chemistry and biology. She teaches in a village. Intigam is a geologist, Aliaga is a candidate of sciences, and Ramiz is a philologist (all three live in Baku). Firuz is a librarian in Sumgait. Aliaga, the younger son, has brought his father to Baku. Gafar kishi, his son and grandsons live together.

Muhktar Babayev and his wife Tavatin, residents of village Garajanli of the Kelbajar region, have 11 children. They are 6 sons: Seyfali, Farhad, Mursal, Abuzar, Surhay and Elmar, and 5 daughters: Garanfil, Ahlinaz, Kubra, Fitat, and Zargalam. They all are specialized in various fields of agriculture.

### **1.3 Social-professional composition of family**

A family corresponded to the social system in the years of Soviet rule. Apart from families of kolkhoz workers, village residents also consisted of a large number of families of workers and office workers. In terms of professional composition, families also had a complex structure. Village residents were specialists of different professions: teachers, physicians, engineers, economists, agronomists, livestock technicians, mechanics, drivers, tractor and combine drivers, as well as film mechanics, laboratory workers and so on.

Y. Vasilyeva subdivides part of population non-employed in people's economy management into the following groups:

1. Those employed in personal plot
2. Persons at able-bodied age employed in housekeeping
3. Those able-bodied persons who have stopped working because of having retired on pension
4. People (children and adolescents) who are able-bodied and will join the number of employed persons
5. Those who have temporarily ceased to work in connection with birth of a child or change of working position or change of place of residence.

In modern practice, study of a social structure is indicative of several forms of approach to definition of object under study. In first case, there is studied only able-bodied population; the

second case assumes study of adult population, and third case assumes study of the entire population. The non-working stratum of the population is specified either together with the working social-class group or in accordance with their current status (students, pensioners or housewives) or in accordance with both principles above (75; 16-17).

The number of population of every of around 2,700 villages in Azerbaijan is less than 500; and the number of population of 500 of these villages is less than 100. At the same time, 670 villages are situated in mountainous regions (337; 194).

That residents of all the villages comprise social groups, which are distinctive in terms of professional and technical training, cultural level and other signs, finally results in the distinctive characters and content of labor. For this reason, rural population can be subdivided into the following social groups: 1) Rural intelligentsia and office workers; 2) Mechanics; 3) Cattle breeders; 4) Low-skilled workers; 5) Those working at agricultural fields (309; 26).

In 1980-1990s, workers, office workers and kolkhoz workers were the basis of the Republic's able-bodied population (Table 1):

Table 1

Average annual number of  
workers, office workers and kolkhoz workers in Azerbaijan  
(in 1,000)

Years	Workers, office workers, and kolkhoz workers, total	Workers and office workers	Of them, workers (including lower personnel and guards)	Kolkhoz workers involved in public economy
1980	2,085	1,802	1,234	283
1985	2,357	2,058	1,409	289
1986	2,420	2,102	1,434	318
1987	2,441	2,127	1,449	314
1988	2,419	2,115	1,433	304
1989	2,412	2,104	1,414	308
1990	2,482	2,157	1,449	325(17.51)

It is to conclude from the Table that kolkhoz workers prevail in the social composition of population in 1959 and that workers prevail in the social composition of population in 1989.

Table 2  
Social composition of population (in percents)

	1959	1970	1979	1989
Total population (including non-working members of families)	100	100	100	100
Including workers and office workers	57,5	75,3	83,2	86,8
Of them, workers	36,9	52,5	59,6	61,9
Kolkhoz workers	42,4	24,5	16,7	12,7 (17,52)

In 1979, the number of people working in national economy, except for personal plots, was 2,634.9 million as compared to 2,952.5 million in 1989 (281; 274).

In the Republic, the number of pensioners in 1979 and 1989 was 686,000 and 987,000 respectively; the number of those working at personal plots in 1979 and 1989 was 270,003 and 321,400, respectively; the number of those specialized in other fields in 1979 and 1989 was 5,300 and 12,300, respectively (205; 11; 206,5).

It is known that in 1979, 2,856,533 of total number of population lived in rural places. Of them, 1,169,488 were employed. Of the latter, 767,481 worked for entities and at plants, 399,270 worked for kolkhozes, 2,372 worked for private economies, 363 worked for private personal economies, and 8,221 worked at personal plots (205, 65).

In 1989, of 3,215,292 as total number of rural population, 1,321,386 were able bodied people, of whom 871,595 worked for different entities and at plants, 435,210 worked for kolkhozes, 8,582 worked for cooperatives, 586 worked for private personal economies, 5,413 were specialized in individual labor activity, and 75,132 worked at personal plots. In 1990, the number of pensioners increased against 1980; there were many who received pension on age (Table 3) (206; 5).

Table 3  
Number of pensioners (in 1,000)

	1980	1985	1986	1987	1988	1989	1990
Total number of pensioners	764	890	924	954	987	982	1127
On age	448	543	568	593	622	622	745
On invalidity	125	138	142	146	149	145	145
On the loss of head of family	151	161	164	161	160	155	166

The development of enlightenment and education created conditions for an increase of the number of teachers in villages of the Republic. The number of teachers in the villages increased by approximately 2.3 times from the 1960-1961 educational year to the 1983-1984 educational year. In the 1983-1984 educational year, there was operational the great, 69,000 army of teachers (287; 274; 151;171).



As a result of the Soviet system, teachers – the advanced division of rural intelligentsia – constitute the main cultural strength of village. Physicians and medical workers with the secondary special education also constitute a certain group of intelligentsia. For example, the number of all-profile physicians in villages in 1980 and 1989 totaled 20,700 and 27,800, respectively (289; 17).

As the number of intelligentsia increased, its share in the composition of agricultural workers increased as well.

As compared to 1965 when there was 1 specialist per 40.2 agricultural workers (kolkhoz and sovkhos workers), the figure reached to 14.8 in 1983 (287; 127).

The social composition of agricultural intelligentsia is complex, heterogeneous. Agricultural workers can be subdivided into the following main groups:

1. Administrative and managing composition of kolkhozes and sovkhoszes (chairmen of kolkhozes, directors of sovkhoszes, their deputies, brigadiers, heads of departments and farms;
2. Agricultural specialists (senior specialists, agronomists, livestock technicians, veterinary surgeons, engineers and technical workers and economists)
3. Workers who are not specialists

The latter group unites mental workers with narrow specialization. Their labor requires knowledge available at higher schools or technical secondary schools. This group consists of accountants, bookkeepers, cashiers, secretaries, laboratory assistants, girls-typists and others (392; 127-128).

A certain part of social-class composition of the population, despite of remaining in the intermediary position, is divided into different categories, for known reasons.

Social status definition, in terms of definite preferences, should be made upon people's being involved in public production works. The social position of students and the practical work length should be determined by the profile of work the students do (344; 341).

In 1989, heads of 703,185 families had a similar occupation; of this number, 447,815 were workers, 143,817 were office clerks, 111,553 were kolkhoz workers, and 399,340 joined various social groups. The number of members of families of different social composition is different. Though the number of members of families averages 5.1, the figure is equivalent to 5.0 and 5.4 in families of workers and families of office clerks, respectively. This figure is comparatively larger in families of kolkhoz workers. The study identifies that families created by those having the same occupation or representatives of different social groups in 1970-1980 in Azerbaijan live in villages. Let's refer to some facts based upon the field ethnographic materials that we gathered in different regions in Azerbaijan. For example, Elkhan Mirzoyev, a livestock technician and his wife Ayna, a teacher, are residents of village Hajgarvend of the Terter region. They have 5 children. Of them, Ruhanya and Rumiya are teachers, and Rugiya, Zilhumar and Uzeir are schoolchildren.

Mukhtar Jalilov, a resident of village Hasangaya of the Barda region, is an economist. His wife Maleyka is a librarian. Six children of Mukhtar (Rugiya, Nargiz, Elnur, Elnura, Seimur, and Ulviya), his brother Shovkat, and Musafir and his wife Shafagat, sisters Gulshad, Susanbar, Reyhan, Dilshad, Zamina and father Musa and mother Tamara live together.

Residents of village Seli of the Agdam region are Akif Tagiyev, an engineer, his wife Jamilya, a housewife, his mother Zarhara, a pensioner, and his children Arzu, a student, Vafa and Beyrak.

Vagif Safarov and his wife Shukufa Abbasova, residents of village Khangarvand of the Geranboy region, are teachers. Sakina, the mother of Vagif, is a pensioner. His children are Fovgiya, a student, and Tunzalya, Kamalya and Elkhan (all are schoolchildren).

Hajibala Niftaliyev, a resident of village Agdash of the Jalilabad region, is a teacher. His wife Tamara is a housewife. Their son Mubariz is an engineer, son Afghan is a trader, son Razin is a policeman, and daughters Khuraman, Hadiya and Natavan are kolkhoz workers. Mubariz is married, his wife is Rasmiya and his children are Vahid, Samira, and Ramin.

Maleyka Agayeva, a resident of village Dilakharly of the Fizuli region, was a kolkhoz worker, and currently has retired on pension. Her son Museib is an engineer and her daughter-in-law Alagez is a physician. Her granddaughter Saiba is a teacher, and her grandchildren Miraga, Sahila, and Mirhalig are schoolchildren.

Rustam Babayev, a resident of village Talystan of the Ismailly region, was a kolkhoz worker, and now has retired on pension. His wife Gulgaz is a housewife, his son Vagif and daughter-in-law Nizgilan are teachers. His grandson Zaur is a welder, another grandson Gudrat is a metalworker, and his granddaughters Vusalya and Vasilya are schoolgirls.

Ramiz Rizvanov, a resident of settlement Mardakan in the Absheron, works for a depot. His wife Shakhla Aslanova is a kindergarten teacher. His children Saida, Rashad, Mahpari and Farid are schoolchildren.

Molla Aga Agayev and Gursum Agayeva live together with their son Molla Azizaga and daughter-in-law Nazli and grandchildren Shalala and Shahin.

Meshadi Sada Mamedov, a resident of settlement Novkhany, is a farmer. His wife is Zarnishan, and his children are Asim, Aligardash, Arif, Salimkhanim and Minakhanim. His son Asim with wife Nurjahan and children Husein and Sahib live separately from him. Salimkhanim and Minakhanim are also married.

Yagub Huseynov, a resident of settlement Muganjik (Dervishlar) of the Sharur district of the Nakhchivan Autonomous Republic, is a teacher. His wife Zemfira is a nurse. Zemfira's mother Zohra Mamedov lives together with them. They have 4 children: Aida, a librarian, Aygun, a teacher, Nasimi, a technologist, and Aybaniz, a schoolgirl.

Garib Guliyev, a resident of village Beyuk Marjanly of the Jebrazil region, is a worker. His wife Reyhan Gahramanova is a trade. Garib's mother Tezegul lives together with her son's family. The family has 6 children: Shafiga, a student, Imran, Kamran, Shakhla, Afsana and Jalal-all schoolchildren.

Nurmamed Musayev, a resident of village Gunashli of the Balaken region, is a kolkhoz mechanics. His wife Aysha Abdullah gyzy is a housewife. They have children: son Mamed, a teacher, daughters Valida and Khalima (both nurses), Khalida, a kindergarten teacher, and Fatma, a shop seller. All daughters are married and live in the same village. Mamed lives together with his parents. The family has a personal plot of 0.25 hectares. Here, they grow nuts and vegetables, and plant trees. The family keeps a cow. They are also specialized in silkworm breeding. After having kept the silkworm for 40 days, they further pass it to the state.

Shabalan Abbasov, a resident of village Boladi, is a brigadier. His wife Tugra is a housewife. Their children Raisa, a kolkhoz worker, and Gulush, a physician, live in Baku. Sons Khanbala and Chinghis are teachers, and son Elchin is a worker.

Families of different structure and numerical composition live in village Khishkadarya of the Masalli region. For example, the husband of Khatyn Mirzoyeva was killed at war in 1941. Khatyn brought up her only son Balabek alone. Now he works as a driver. He is married and has 8 children. The mother's word is the law in the family.

In the same village, the family of Kerim Kerimov and Kubra gyzy Tagiyeva is considered a family of long-livers. Kerim is 101, Kubra is 104. They have 6 sons and 1 daughter. Sons Ogul, Ilyas, Rahim, Surat, Nusrat, Mardan and daughter Gulbaji are married.

Ismikhan Ismiyev a resident of village Gara Zanjir of the Jalilabad region and his wife Shamsura Ismiyeva have 4 children. Fahranda, Zahir, Isa and Javid are schoolchildren. Ismikhan, the head of the family, is an accountant.

Ayaz Aliyev, a resident of village Turkoba of the Masalli region, is a mullah, and his wife Safiya is a kolkhoz worker. They have 9 children. Of them, Mehman is a teacher, Elman is a physician, Telman is a carpenter, Agabaji is a tailor. They live in the village. Nazim is a history teacher. He lives in Baku. Ibragim studies at an institute in Saratov. Nuraddin is involved in trade there. Mamed teaches at a spiritual school in Baku.

Bairam Ibragimov, a resident of village Sirab of the Babek region, was a teacher. His wife Khanim Guliyeva was a kolkhoz worker. Now they both are on pension. They have 10 children. Etibar is an engineer, Agababa is a candidate of physical sciences, Bahtever is a bookkeeper, Nazakat, Naila and Naiba are workers, Azad, Zumrud and Chapay are merchants, and Evkulu is a nurse.

Abbasov Idris and Abbasova Saray, residents of village Ashagi Farajan of the Lachin region, have children Avaz, Vidadi, Elza, Alekber, Elmira, Shahin and Sahafat. Avaz and Shahin are polygraphic workers, Elmira is a librarian. Saray's husband Idris and Saray's son Vidadi have died. Currently, Saray lives together with her daughter-in-law and grandchildren.

Ilyas Mirzaliyev, a resident of village Gachrash of the Guba region, works for a car repair shop. His wife Mahbuba is a physician. The family has two children: Yunis, an economist, and Ruhiya, a student. Yunis is married. His wife Saadat is a housewife. They have two children, Yusif and Kanan. They live together.

Kolkhoz worker and family head Euyb Musayev and his wife Sveta Musayeva, residents of village Gum of the Gabala region, have 6 children. Their son Mahir is married. He has 1 child. The rest children – Aybaniz, Etibar, Ruhiya, Ruhangiz, and Jahan – remain single. Habiba, the mother of the family head, lives together with them. As it seems, the family has had many generations.

Vahid Safarov, a resident of village Talystan of the Ismaili region, is a driver, and his wife Hagigat is a housewife. Their son Mayil is a student.

Namig Babayev, a resident of village Parchahalag of the Salyan region, is an engineer. His wife Javahir is a nurse. They have children: Khagani, a student, and Nagaran and Israfil (both are schoolchildren).

Alimirza Zarbaliyev, a resident of village Khalimkhanli of the Sabirabad region, is an engineer; his wife Rahilya is a teacher. They have 3 children: Ofelya and Naila are students, and Zaur is a schoolboy. Alimirza's mother Dunya lives together with them.

Gulbadam Ahmedova, a resident of the Salyan region, is a pensioner and a physician on profession. Her children Vahid and Mehman are physicians, Vagif, Malahat and Afat are engineers, and Irada is a tailor. Evidently, members of the family have different professions.

Abulfat Ahmedov, a resident of village Tofigi of the Agdash region, is a goods manager, and his wife Kifayat Rzayeva is a teacher. They have children: Gulnara, a student, and Susanna, a schoolgirl.

Mirza Mamedov, a resident of village Sabirkand of the Shamkir region, is a kolkhoz worker, and his wife is a housewife. They have children: Ingilab, a student, and Mehriban, a schoolgirl.

Kolkhoz worker Humbat Mamedov, a resident of village Hirdapay of the Kurdamir region, has 6 children. His wife has died. His son Mahabbat is a driver. His daughter Nazirya is married and has 5 children. His other children – Garibya, Gismat, Nazakat, and Gurbat – are kolkhoz workers as well. They are married and live separately. The father lives together with the younger son.

Janmamed Ibragimov, a resident of the Gobustan region, is an engineer, and his wife Minakhanim is a housewife. They have children: Ibrahim, a student, and Rovshan, Azer, Elshad, and Rauf, schoolchildren. Mohammed Khalilov, the father of Janmamed, and the mother of Minakhanim live together with the family.

Of course, we tried to illustrate social-professional composition of different families on the example of one group of families residing in various regions across Azerbaijan, with the indication of professions of family heads and their children.

For example, Vagif Safarov, Mashadi Sada Mamedov, Kerim Kerimov, Eyub Musayev, Mirza Mamedov, and Humbat Mamedov are the heads of families whose members have the same profession; Elkhan Mirzoyev, Mukhtar Jalilov, Akif Tagiyev, Hajibala Niftaliyev, Museib Agayev, Ramiz Rizvanov, Aga Agayev, Yagub Huseynov, Garib Guliyev, Nurmammad Musayev, Shabalan Abbasov, Balabay Mirzayev, Ismikhan Ismiyev, Ayaz Aliyev, Bairam Ibragimov, Idris Abbasov, Ilyas Mirzoyev, Vahid Safarov, Namig Babayev, Alimirza Zarbaliyev, Gulbadam Ahmedova, Abulfat Ahmedov, and Janmamed Ibragimov are the heads of families whose members have different professions. It should be noted that children, who have been brought up in families where parents have the same or different professions, choose a profession upon their own choice and hence, become specialized in different professions.

It becomes evident from the field ethnographic materials we have collected that the unity of economic, social and spiritual benefits played an essential role in modern families with different social compositions at the end of period under our study.

#### **1.4 The structure of family, and the notion of loneliness**

Issues of the structure of families, which lived in Azerbaijan in 1920-1990s, include age, number of family members, generation composition of family members, character of family life and other processes.

There are different opinions, views about the structure of family in the Soviet era.

For example, in the opinion of E. Semenov, one of important factors of the structure of family is the character of life between a husband and a wife, and their unity and relations (340, 26).

The structure of family usually comprises such concrete indicators as composition of a family; total number of members of a family; number of the generation composition and marriages; children; the decree, nature and peculiarity of kindred links (basis, blood relationship, and the adoption of sons and daughters); nationality, different nationalities in mixed families and so on (83; 7-9; 36-37).

A great number of authors, sociologists and ethnographers say principal features of persons, who partake in inter-family relations, should also be regarded as an issue of family structure (181, 489).

As is seen, keeping the main position in family structure are parents, children, grandfathers, grandmothers as well as the numerical, generation composition and inter-family issues.

Those who lived in villages in Azerbaijan in 1926-1939 were the biggest part of total number of population (71.9% to 63.9% of total, respectively). In 1968, this number was equivalent to a half of total number of population and in 1970-1990 fell to 49.9% to 46.2%, respectively (see Table 4) (290, 8). The table is composed on the basis of source mentioned above.

Table 4. Numerical composition of population

Years	Total number of population (in 1,000)	Number of rural population (in 1,000)	Rural population (% of total)

1926	2,313.7	1,664.2	71.9
1939	3,205.2	2,048.4	63.9
1959	3,697.7	1,930.4	52.2
1960	3,815.7	1,980.5	51.9
1961	3,973.3	2,026.6	51.0
1962	4,118.2	2,099.9	51.0
1963	4,218.1	2,129.3	50.5
1964	4,369.0	2,205.1	50.5
1965	4,509.5	2,270.7	50.4
1966	4,639.8	2,339.5	50.4
1967	4,776.5	2,393.6	50.1
1968	4,887.5	2,442.6	50.0
1969	5,009.5	2,505.8	50.0
1970	5,117.1	2,552.5	49.9
1971	5,227.0	2,594.7	49.6
1972	5,338.9	2,632.0	49.3
1973	5,444.0	2,667.0	49.0
1974	5,543.8	2,689.7	48.5
1975	5,644.4	2,723.1	48.2
1976	5,733.7	2,740.4	47.8
1977	5,828.3	2,762.9	47.4
1978	5,924.0	2,795.8	47.2
1979	6,028.3	2,828.0	46.9
1980	6,114.3	2,866.8	46.9
1981	6,226.7	2,905.2	46.8
1982	6,308.8	2,952.9	46.8
1983	6,406.3	2,999.3	46.8
1984	6,513.3	3,053.5	46.9
1985	6,622.4	3,097.9	46.8
1986	6,717.9	3,129.9	46.8
1987	6,822.7	3,171.4	46.5
1988	6,928.0	3,205.4	46.3
1989	7,037.9	3,247.9	46.1
1990	7,131.3	3,291.5	46.2

Continuation of Table 4. Numerical composition of population by age groups

	1959	1970	1979	1989	1990
Total number of population (rural population)	1,930,447	2,566,928	2,856,533	3,211,505	3,258,905
5	384,189	454,283	348,308	426,074	437,497
5-9	252,861	476,726	380,973	363,128	373,964
10-14	155,225	394,077	449,235	338,557	338,198
15-19	155,905	204,809	402,973	345,747	336,948
20-24	199,428	100,625	249,025	332,545	329,621
25-29	173,264	93,153	147,587	315,823	317,870
30-34	127,612	181,177	83,627	226,983	246,405
35-39	71,318	159,977	106,089	139,029	150,653
40-44	52,244	120,971	173,821	76,840	88,141
45-49	62,208	65,648	144,289	105,066	85,393
50-54	53,624	43,469	103,172	164,526	161,340
55-59	60,505	62,481	57,132	136,433	139,124
60-64	52,672	56,516	43,481	89,632	98,970
65-69	38,809	51,095	49,932	45,224	50,711
70 and over	90,408	99,796	115,313	105,898	104,070
No age indicated	175	2,125	1,596	-	-
Under able-bodied age	810,266	1,381,513	1,269,681	1,196,353	1,216,096
Able-bodied age	897,986	936,089	1,341,684	1,704,263	1,717,466
Over able-bodied age	222,020	247,201	243,592	310,889	325,343
Men	920,544	1,236,328	1,371,341	1,553,795	1,579,401
Under 5	196,039	230,330	176,906	219,363	225,364
5-9	129,330	242,745	192,710	186,009	191,988
10-14	81,378	199,922	226,305	172,257	172,151
15-19	76,522	98,232	196,861	172,886	170,253
20-24	92,154	45,178	113,153	155,574	155,973
25-29	85,465	41,836	69,518	148,233	147,789
30-34	64,470	84,978	39,331	109,070	117,911
35-39	30,832	80,955	49,576	66,632	72,543

40-44	21,000	62,438	84,197	36,504	41,479
45-49	28,406	29,526	73,972	49,355	40,757
50-54	22,784	16,925	50,220	78,856	75,667
55-59	20,374	22,687	22,266	66,298	67,532
60-64	20,634	21,650	15,282	42,011	47,374
65-69	16,595	18,808	18,997	17,103	20,319
Over 70	34,487	39,087	41,402	33,644	32,301
Total number of population	74	1,031	645	-	-
Under able-bodied age	416,339	701,388	641,303	611,973	623,258
Able-bodied age	432,415	454,364	653,712	849,064	856,149
Over able-bodied age	71,716	79,545	75,681	92,758	99,994
Women	1,009,903	1,330,600	1,485,212	1,657,710	1,679,504
Under 5	188,150	223,953	171,402	206,711	212,133
5-9	123,531	233,981	188,263	177,119	181,976
10-14	73,847	194,155	222,930	166,300	166,047
15-19	79,383	106,577	206,112	172,861	166,695
20-24	107,274	55,447	135,872	176,971	173,648
25-29	87,799	51,317	78,069	167,590	170,081
30-34	63,142	96,199	44,296	117,913	128,494
35-39	40,486	79,022	56,513	72,397	78,110
40-44	31,244	58,533	89,624	40,336	46,662
45-49	33,802	36,122	70,317	55,711	44,636
50-54	30,840	26,544	52,952	85,670	85,673
55-59	40,131	39,794	34,866	70,135	71,592
60-64	32,038	34,866	28,199	47,621	51,596
65-69	22,214	32,387	30,935	28,121	30,392
70 and over (no concrete age indicated)	55,921	60,709	73,911	72,254	71,769
Of total number of population	101	1,094	951	-	-
Under able-	393,927	680,125	628,378	584,380	592,838

bodied age					
Able-bodied age	465,571	481,725	687,972	855,199	861,317
Over able-bodied age	150,304	167,656	167,911	218,131	225,349

On the basis of statistical materials shown in table above, the following conclusions are possible. In 1926, the number of rural population was 1,664,187 (288. 8, 33).

In 1939, of total population, 1,642,612 were men, 1,562,538 were women, including 1,156,798 people as urban population and 2,048,352 people as rural population. Of them, 753,271 were under 7; 326,800 were 8-11, 243,722 were 12-14; 252,645 were 15-19, 244,119 were 40-49; 163,128 were 50-59, 233,955 were 60 and over, and 1,220 were people whose age was not indicated (115, 19).

In 1959, in Azerbaijan, 37.2%, 54.4% and 8.4% of population were people of under 14, 15 to 49 and over 60, respectively. In 1970, in Azerbaijan, 44.1%, 47.8% and 8.1% of population were people of under 14, 15 to 49 and over 60, respectively. In 1979, in Azerbaijan, 35.5%, 57% and 7.5% of population were people of under 14, 15 to 49 and over 60, respectively. In 1987, in Azerbaijan, 32.5%, 60% and 7.5% of population were people of under 14, 15 to 49 and over 60, respectively. The number of men and women under 14 was 30.9% and 28.8% of total, respectively; the number of men and women aged 15-59 was 63.7% and 60.9% of total, respectively; and the number of men and women over 60 was 5.4% and 10.3% of total, respectively. (203; 19, 8)

As shown in Table 4., a look at the numerical composition of urban population and of rural population in Azerbaijan makes it clear that the proportions of urban population and rural population in 1920-1990 changed. In particular, in 1926, the number of urban population was down 994,630 from that of urban population (-43.8%), in 1939 -891,600 (-27.8), in 1959 -263,100 (-4.1%), in 1960 -145,300 (-3.8%), but in 1970 was up 12,100 (0.2%) and in 1980 was up 380,700 (6.2%). In 1989, the proportion ended in a decrease of the number of rural population and in a corresponding increase of the number of urban population by 548,300 (6.2%) respectively. The number of urban population increased at the expense of either natural increase or of that rural families, together with their families, settled in cities. The socialistic industrialization of the country, the accelerated industrial development, the establishment of new industrial centers, and the satisfaction of industry needs with workforce made a certain part of rural population settle in cities and towns and hence, they became urban residents. Owing to these reasons, there were built new cities and towns in the country, and a lot of former settlements became cities. In 1990, in Azerbaijan, there were 60 cities and towns and 125 urban-type settlements (18, 8).

Examination of two principal kinds of production (industry and agriculture), and of population's territorial settlement (in urban places and in rural places) divides the structure of people's life into urban way of life and rural way of life. The same shows itself in everyday work, e.g. in farms, in servicing labor, in the field of rest and amusement, and in fields related to the upbringing of children.

Urban way of life in cities and rural way of life in villages contain specific conditions, methods and forms as well as human relations outside productive and public and political activities. The urban way of life differs from the rural way of life by a larger degree of mechanization, a higher organization of the field of services, culture and other kinds of information, a more enhanced planning and architecture and other living conditions. The rural way of life differs from the urban one by its direct closeness to the nature, quietness and so on (385, 27-28).



In 1979 and in 1989, the number of members of a rural family averaged 5.8 and 5.2, respectively.

Calculation of number of men per 1,000 women in different age groups has identified that in 1917, there were 855 women per 1,000 men. In 1987, there were 953 men per 1,000 women. However, this proportion varies depending on concrete age groups of the population. For example, in 1987, there were 1,054 men per 1,000 people under 4; 1,043 men (5-9), 1,025 men (10-14); 1,056 (15-19); 1,053 (20-24); 974 (25-29); 904 (30-34); 927 (35-39); 916 (40-44); 897 (45-49); 958 (50-54); 714 (60-64); 498 (65-69); and 424 (70 and over) (286, 17).

Now, let's examine the numerical composition of women. The number of women was 1,101,300 (47.6% of total) in 1926, 1,562,538 (48.8%) in 1939, 1,941,000 (52%) in 1959, and 3,608,000 (51%) in 1989 (290, 8).

Modern rural families overwhelmingly are families with 2 to 3 generations and families where a married brother or unmarried brother and a sister live together.

It is to conclude from Table 5 that in 1989, there were many families in Azerbaijan residing in individual living houses, according to the type of living houses (17, 147).

Table 5

Family groups by types of living houses (in 1989)

Number of families (in 1,000 people)			% of total	
	Total	In villages	Total	In villages
All families	1,381.4	597.0	100	100
Those living in separate apartments	397.6	7.8	28.8	1.3
Those living in common apartments	66.8	9.2	4.8	1.6
Those living in individual houses	713.7	485.5	51.7	81.3
Those living in hostels	25.3	0.6	1.8	0.1
Those living in houses of other types	4.0	2.2	0.3	0.4
Those renting a room from separate citizens	14.3	4.6	1.0	0.8

It is to conclude from Table 6 that rural families having 2- or 3-room living apartments prevailed in 1989 (17, 146-149).

Table 6.

Composition of population by number of living rooms (in 1989)

	Number of families, in 1,000		% of total	
	Total	In rural places	Total	In rural places
Those families living in separate apartments have:	397.6	7.8	100	100
One room	59.5	1.5	15.0	19.1
Two rooms	168.2	3.7	42.3	47.9
Three or more rooms	167.2	2.5	42.2	31.9
Those families living in common apartments have:	66.8	9.3	100	100
One room	15.7	1.7	23.5	18.7
Two rooms	29.8	4.6	44.6	49.4
Three or more rooms	20.4	2.9	30.6	30.6
Those families living in individual houses have:	713.7	485.5	100	100
One room	110.4	76.3	15.5	15.7
Two rooms	346.8	240.9	48.6	49.6
Three or more rooms	251.3	164.9	35.2	34.0

It is to conclude from our study that rural families in Azerbaijan reside in modern-type living houses. The main types of rural living houses include those standing on a hill; 2-storeyed houses with a verandah, and 2- to 6-room living houses with a slated roof. Observations show that these houses whose interior and exterior parts look similarly are divided primarily into two groups: square ones and rectangular ones. Sometimes, they consist of two adjacent rooms, with a kitchen built vertically to the rooms and a glazed verandah and a balcony ahead of the rooms. One of the rooms is designed for guests.

The structure of family is impacted by an increase of the number of children, and demographic, social and ethnical relations. Families of different social groups are subdivided into families with no children, with 1 child, with 2 children, with 3 children and with many children. Such unilateral classification is applicable to simple families where calculations are based upon the number of children and marriage. In complex families, they grouped on either generation or

numerical composition; the indicators of family structure are impacted by total number of children and presence of elder generation's representatives in a family.

There are many families with average number of 5 to 6 children, and there are few families having 8 to 10 children; the latter mostly are the families of kolkhoz workers and workers. In families of office clerks, the number of children is comparatively smaller.

The study of family relations identifies that the existence of those having no families and living completely alone gives birth to the loneliness problem in Azerbaijan. The point is about men and women who live outside/inside a family, persons who have been alone and persons who have not married.

Notion "those living alone" means, primarily, those who live alone, have their own living area but live together with relatives.

From social point, personality, as a lone person understands it, is determined by a marital status. Along with that, those who have not married or those who were married over a short period of time and then divorced are in the heart of attention of those who have married and conditionally are described as "conscious" or "forced" loners.

In Azerbaijan, the number of early marriages is relatively large. As shown in Table 7, men usually start living alone after they are over 30. In demographers' opinion, this age marks the end of adolescence and years of education, economic dependence gets replaced by independence, and there occurs a difficult choice: whether it is necessary to create a family.

The number of men who marry at such age decreases. The number of women who marry at the age of 30 to 34 also decreases. Concluding marriages in this age group are unmarried, once married and divorced people. Starting from the age of 35 to 39, the number of divorced men and men who live alone increases.

Generally speaking, the number of those men and women in Azerbaijan who have never married is quite insignificant. In 1989, there were 6,959 such men and 5,594 such women (392).

The number of women who marry at the age of 30 to 34 decreases. This type of women includes those who have never been married, widows and divorced women. Evidently, the loneliness problem, depending on the age, is the basic reason of inconvenience in personal life. Therefore, it is essential for a man and a woman to establish a family; such seems particularly necessary for a woman who has already divorced. The number of men aged 20 to 29 who have married increases. Those who have divorced marry again at the age of 30 to 35. The number of unmarried people is insignificant.

In Azerbaijan, in 1939, the number of those living alone outside a family was 145,368, and the number of those living completely alone was 85,111 (100, 90). The number of those living alone outside a family (per 1,000 people) was 37, including 22 in rural places in 1959, and 30 (22) in 1970. There were 26 of those completely living alone, including 15 in rural places in 1959; the figure was 24 (15), respectively, in 1970 (204, 282).

Following the results of the 1989 Census, there were 2,711 men aged 40 to 44 who had never married. General position of marital status (by sex and age) of population, including rural one is given in Table 7 (318, 259).

The age and the pre-marital status of those who married in 1989 is given in Table 8 (318, 259-263). This Table is composed on the basis of a table indicated in the source.

Table 7.

Marital status of population (by sex and age) in 1989

## MEN, including

Total number of population	Total	Those who have married	Those who have never married	Widowed	Divorced	No marital status indicated
Total number of population over 15	2,241,700	1,401,131	738,799	39,930	20,200	41,640
Including at the age of 15-19	365,213	3,917	355,233	153	74	5,836
20-24	330,419	67,825	246,398	354	563	15,279
25-29	335,599	225,674	98,250	811	2,291	8,573
30-34	271,533	242,174	22,018	1,025	3,069	3,247
35-39	188,995	176,011	7,265	1,015	3,088	1,616
40-44	112,057	105,070	2,711	1,010	2,399	867
45-49	123,350	116,668	1,888	1,751	2,342	701
50-54	169,845	160,019	1,808	4,183	1,668	1,167
55-59	137,175	127,935	1,177	5,238	1,722	1,103
60-64	97,038	87,257	664	6,583	1,151	1,383
65-69	39,643	34,228	529	3,750	383	753
70 or over	70,791	54,338	853	14,057	450	1,093
No age indicated	42	15	5	-	-	22
16-29	964,543	297,051	633,625	1,272	2,907	29,688

Continuation of Table 7.

## WOMEN, including

Total number of population	Total number	Those who have married	Those who have never married	Widowed	Divorced	No marital status indicated
Total population over 15	2,477,469	1,434,264	612,605	318,148	67,834	44,618
Including at the age of 15-19	328,503	23,832	296,427	453	272	7,519

20-24	356,726	172,440	167,905	1,454	2,921	12,006
25-29	370,765	270,340	81,849	3,557	7,578	7,441
30-34	289,326	236,087	33,864	6,004	9,945	3,426
35-39	200,156	167,743	12,661	8,305	9,807	1,642
40-44	120,253	98,973	4,461	8,523	7,300	996
45-49	133,389	106,396	3,320	15,339	7,398	936
50-54	185,944	140,839	3,549	31,287	8,598	167,114
55-59	148,573	99,905	2,941	38,274	5,761	1,692
60-64	119,993	63,430	2,257	47,884	4,356	2,066
65-69	68,626	26,242	1,446	37,622	1,890	1,426
70 or over	155,158	28,013	1,919	119,443	2,008	3,775
No age indicated	55	24	6	3	-	22
16-29	991,426	466,311	482,021	5,384	10,744	26,966 (318)

Continuation of Table 7.

Marital status of rural population (by sex and age) in 1989

MEN, including

Rural population	Total	Those who have married	Those who have never married	Widowed	Divorced	No marital status indicated
Total number of population over 15	977,739	619,344	323,418	14,427	3,086	17,464
Including at the age of 15-19	172,113	1,871	167,767	49	24	2,402
20-24	156,334	37,266	111,476	185	270	7,137
25-29	148,461	108,871	34,883	369	754	3,584
30-34	109,691	101,960	5,698	388	558	1,087
35-39	66,827	64,340	1,370	276	348	493
40-44	36,834	35,773	411	232	181	237
45-49	48,786	47,555	359	463	189	220
50-54	78,684	76,104	419	1,412	268	481
55-59	66,425	63,512	341	1,893	204	475
60-64	42,456	39,521	165	2,106	134	530

65-69	17,347	15,579	196	1,182	58	332
70 or over	33,761	26,983	330	5,872	98	478
No age indicated	20	9	3	-	-	8
16-29	442,638	147,821	280,060	592	1,042	13,123

Continuation of Table 7.

WOMEN, including

Rural population	Total	Those who have married	Those who have never married	Widowed	Divorced	No marital status indicated
Total population over 15	1,108,984	634,608	306,902	136,042	12,070	19,362
Including at the age of 15-19	172,359	13,558	154,960	219	107	3,515
20-24	177,160	86,373	83,248	788	1,142	5,609
25-29	168,066	120,036	40,726	1,742	2,134	3,428
30-34	118,434	96,205	16,354	2,509	2,005	1,361
35-39	72,353	62,642	4,890	3,102	1,210	509
40-44	40,931	35,865	1,254	2,872	685	255
45-49	54,443	46,310	1,141	5,787	931	274
50-54	86,331	69,688	1,390	13,263	1,311	679
55-59	69,370	50,193	1,185	16,273	1,067	652
60-64	48,731	28,288	698	18,276	686	783
65-69	27,888	11,680	476	14,834	328	570
70 or over	72,893	13,753	580	56,374	464	1,722
No age indicated	25	17	-	3	-	5
16-29	483,375	219,809	244,926	2,712	3,376	12,552

Table 8. Age of those who married in 1989

	Total number of those who married	Those who have never married	Widowed	Divorced	No marital status indicated
Men, total number	71,874	65,174	1,777	4,909	14

18-19	829	825	2	2	-
20-24	29,164	28,830	78	233	3
25-29	28,656	27,422	243	984	7
30-34	7,170	5,852	230	1,085	3
35-39	2,151	1,107	189	855	-
40-44	939	311	123	505	-
45-49	634	179	136	319	-
50-54	805	220	200	385	-
55-59	598	145	208	245	-
60 or over	909	245	368	295	1
No age indicated	1	-	-	1	-
Rural population	35,900	35,218	322	348	12
Including those under 18	183	183	-	-	-
18-19	10,178	10,157	13	5	3
20-24	17,509	17,412	41	55	1
25-29	5,806	5,638	60	104	4
30-34	1,435	1,285	69	81	-
35-39	366	288	30	47	1
40-44	102	58	26	18	-
45-49	66	39	16	10	1
50-54	94	57	27	10	-
55-59	67	41	14	11	1
60 or over	91	57	26	7	1
No age indicated	3	3	-	-	(318, 260)
Women, total number	71,874	67,660	1,005	3,183	26
Under 18	422	422	-	-	-
18-19	17,418	17,348	18	45	7
20-24	33,012	32,618	71	322	1
25-29	12,923	12,148	97	668	10
30-34	4,022	3,207	127	687	1
35-39	1,572	974	100	497	1

40-44	677	287	81	309	-
45-49	403	136	71	194	2
50-54	534	188	120	226	-
55-59	346	129	103	113	1
60 or over	541	199	217	122	3
No age indicated	4	4	-	-	(318, 261)
Rural population, men	35,900	34,093	932	869	6
Under 18	12	12	-	-	-
18-19	398	396	2	-	-
20-24	17,062	16,944	44	72	2
25-29	14,219	13,774	167	275	3
30-34	2,706	2,315	163	227	1
35-39	561	335	100	126	-
40-44	186	66	66	54	-
45-49	155	53	71	31	-
50-54	225	74	116	35	-
55-59	151	47	86	18	-
60 or over	225	77	117	31	-
No age indicated	-	-	-	-	-

Marital status of fiancés and brides who married in 1989 is shown in Table 9 (318, 273).

Table 9.

Marital status of those who married in 1989

	Total number of women who married	Those who have never married	Widowed	Divorced	No marital status indicated
Total number of men who married	71,874	65,174	1,777	4,909	14
Including those who have never married	67,660	64,035	984	2,638	3
Widowed	1,005	186	483	336	-



Divorced	3,183	936	310	1,934	3
No marital status indicated	26	17	-	1	8
Total number of rural men who married	35,900	34,093	932	869	6
Including those who have never married	35,218	33,964	586	666	2
Widowed	322	49	247	26	-
Divorced	348	72	99	177	-
No marital status indicated	12	8	-	-	4

(318, 273)

It is to conclude from the Table that the number of those who married and those who did not marry in villages is comparatively larger.

It should be noted that the illegal marriage and the divorced people actually contribute to the number of single persons. The way of life of those living along, e.g. those men and women who have never married or have divorced or were married for a very short period of time is poorly explored.

In 1979, there were 2,933,374 men in Azerbaijan, of whom 1,052,332 were married, 1,824,916 were unmarried, 28,526 were widowed, 16,954 were divorced, and 10,140 had not their marital status indicated. In 1979, there were 3,093,341 women in Azerbaijan, of whom 1,068,716 were married, 1,644,853 were unmarried, 308,853 were widowed, 59,197 were divorced, and 11,522 had not their marital status indicated. Of this, in rural places there were 1,371,341 men, of whom 459,434 were married, 394,011 were unmarried, 10,685 were widowed, 2,380 were divorced, and 4,831 had not their marital status indicated. Of this, in rural places there were 1,485,212 women, of whom 470,951 were married, 864,704 were unmarried, 133,800 were widowed, 97,721 were divorced, and 5,985 had not their marital status indicated. It is enough to say that the number of men and women aged 25 to 29 and 40 to 44 who have married prevails in rural places (31, p.8). Sex and age composition of those who married in Azerbaijan in 1979 is shown clearly in Table 10. For comparison, we can return to our previous thought. For example, in 1989, there were 2,241,700 men over 15, of whom 1,401,131 were married, 738,799 were unmarried, 39,930 were widowed, 20,200 were divorced, and 41,640 had not their marital status indicated. In 1989, there were 2,477,469 women over 15, of whom 1,434,264 were married, 612,605 were unmarried, 318,148 were widowed, 67,834 were divorced, and 44,618 had not their marital status indicated (300, p.37).

In the same year, in rural places, there were 977,739 men over 15, of whom 619,344 were married, 323,418 were unmarried, 144,227 were widowed, 3,086 were divorced, and 17,464 had not their marital status indicated; and there were 1,108,984 women over 15, of whom 634,608 were married, 306,902 were unmarried, 136,042 were widowed, 12,070 were divorced, and 19,362 had not their marital status indicated (320, p.38).

Table 10.

Sex and age composition of total population and of rural population who married in Azerbaijan in 1979

AGE

MEN

Including

	Total number	Those who married	Those who never married	Widowed	Divorced	No marital status indicated
Total number of population	2,933,374	1,052,332	1,824,916	28,526	72	10,140
Including those under 15	1,084,178	-	1,084,176	-	-	-
15-19	419,714	3,415	414,070	43	72	2,113
20-24	306,205	57,016	244,045	231	674	4,239
25-29	195,592	132,398	59,582	447	1,881	1,284
30-34	120,108	105,434	11,353	548	2,237	536
35-39	128,322	120,749	4,186	792	2,358	237
40-44	187,947	179,347	3,349	1,611	3,378	262
45-49	156,111	149,826	1,720	2,008	2,391	166
50-54	119,692	114,013	957	2,709	1,869	144
55-59	52,493	49,493	394	1,808	720	78
60-64	39,814	36,794	194	2,313	455	58
65-69	45,338	41,182	199	3,520	382	55
70 or over	76,634	62,771	364	12,448	522	529
No age indicated	1,226	399	325	48	15	639
At the age of 16 or over, of total population	1,766,024	1,052,763	657,653	28,518	16,950	10,140

Continuation of Table 10.

AGE	WOMEN					
	Including					
	Total number	Those who married	Those who never married	Widowed	Divorced	No marital status indicated
Total number of population	3,093,141	1,068,716	1,644,853	308,853	59,197	11,522
Including those under 15	1,050,033	-	1,050,033	-	-	-
15-19	391,812	20,859	368,528	189	296	1,940
20-24	31,446	145,260	161,131	1,326	3,303	3,440
25-29	206,368	160,189	36,259	2,792	6,105	1,023
30-34	127,745	108,486	9,248	3,408	6,135	458
35-39	138,785	119,284	4,736	6,925	7,571	269
40-44	196,350	165,909	4,703	14,993	10,432	313
45-49	152,920	122,196	3,169	19,190	8,087	278
50-54	132,630	93,061	2,668	2,897	2,634	296
55-59	86,479	49,846	1,587	30,872	3,920	254
60-64	72,334	31,287	765	37,652	2,229	401
65-69	76,195	25,718	696	47,603	1,690	488
70 or over	145,416	26,030	1,103	114,627	1,758	1,898
No age indicated	1,612	581	227	303	37	464
At the age of 16 and over, of total population	1,962,948	1,068,622	314,779	308,837	59,188	11,522

## Continuation of Table 10.

## AGE

## MEN

## Including

	Total	Those who married	Those who never married	Widowed	Divorced	No marital status indicated
Total number of rural population	1,371,341	459,434	394,011	10,685	2,380	4,831
Including those under 15	595,921	-	595,921	-	-	-
15-19	196,861	1,640	194,178	22	30	991
20-24	113,153	26,926	83,867	115	216	2,029
25-29	69,518	52,678	156,207	239	423	558
30-34	39,311	36,577	2,042	178	288	246
35-39	49,576	48,213	742	286	245	90
40-44	84,197	82,512	637	580	370	98
45-49	73,972	72,555	322	714	307	74
50-54	50,220	49,044	182	751	186	57
55-59	22,266	21,500	111	538	88	29
60-64	15,282	14,574	56	574	56	22
65-69	18,997	17,883	52	994	44	24
70 or over	41,402	35,114	168	5,672	123	325
No age indicated	645	218	113	22	4	288
At the age of 16 and over, of total population	730,038	459,393	252,754	10,682	2,373	48,317

Continuation of Table 10.

AGE

WOMEN

Including

	Total	Those who married	Those who did not marry	Widowed	Divorced	No marital status indicated
Total number of rural population	1,485,212	470,951	864,704	133,800	97,721	5,985
Including those under 15	582,595	-	582,595	-	-	-
15-19	206,112	10,933	193,977	109	117	976
20-24	135,872	65,940	66,340	775	1,069	1,748
25-29	78,069	62,265	12,789	1,344	1,195	482
30-34	44,296	39,525	2,533	1,332	699	207
35-39	56,513	51,003	1,593	2,855	938	123
40-44	89,624	79,681	1,708	6,572	1,522	141
45-49	70,317	59,449	1,219	8,272	1,259	118
50-54	52,952	40,370	794	10,621	1,042	127
55-59	34,866	21,565	439	12,060	688	114
60-64	28,199	13,478	177	13,946	400	198
65-69	30,935	11,627	126	18,605	322	255
70 or over	73,911	14,754	290	57,157	517	1,193
No age indicated	951	361	130	152	5	303
At the age of 16 and over, of total population	856,834	470,906	236,379	133,793	9,771	5,985

As shown in Table 10, in Azerbaijan, in 1989, there were registered 71,874 marriages of men. Of them, 35,900 marriages were concluded in rural places. Noteworthy is that 65,174 men married for the first time in their life. In rural places, there were registered 35,218 marriages; 1,777 were the marriages of widowers, including 322 in rural places; 4,909 were the marriages of the divorced, including 348 in rural places, and 14 were marriages with not indicated information, including 12 in rural places. Men who married belonged overwhelmingly to the age group of 20-29 in urban places and 18-19 in rural places.

In 1989, out of 71,874 women who married, 35,900 lived in rural places. Noteworthy is that 67,660 women married for the first time in their life. In rural places, there were registered 34,093 marriages; 1,005 were the marriages of widows, including 932 in rural places; 3,183 were the marriages of the divorced, including 869 in rural places, and 26 were marriages with not indicated information, including 6 in rural places. Women who married belonged overwhelmingly to the age group of 18-24 in urban places and 20-29 in rural places.

In 1979-1989, the number of women who did not conclude marriage increased. It is possible to identify marital status of lone women, e.g. those who officially have no husband using Census. For example, in 1989, the number of unmarried women and unmarried men was 738,789 and 612,605, respectively. The age of those who divorced in 1989 is shown in Table 11 (290, 286). This Table is composed on the basis of the source.

Table 11. Age of all those, including rural residents who divorced in 1989

	Registered divorces	Including the age of divorce:					
		Under 18	18-19	20-24	25-29	30-34	35-39
MEN							
The Azerbaijan Republic	11,436	-	6	668	2,314	2,319	1,746
The Nakhchivan Autonomous Republic	311	-	-	37	85	70	40
Azerbaijan's regions	4,298	-	2	319	1,225	980	587

Continuation of Table 11.

	Registered divorces	Including the age of divorce:				
		40-44	45-49	50-54	55-59	60 and over
MEN						
The Azerbaijan Republic	11,436	1,152	831	980	676	714
The Nakhchivan Autonomous Republic	311	26	13	15	14	11
Azerbaijan's regions	4,298	274	234	255	178	244

Continuation of Table 11.

	Registered divorces	Including the age of divorce:				
		Under 18	18-19	20-24	25-29	30-34
WOMEN						
The Azerbaijan Republic	11,436	-	133	1,550	2,612	2,203
The Nakhchivan Autonomous Republic	311	-	15	59	84	66
Azerbaijan's regions	4,298	-	61	818	1,260	800

Continuation of Table 11.

	Registered divorces	Including the age of divorce:					
		35-39	40-44	45-49	50-54	55-59	60 and over
WOMEN							
The Azerbaijan Republic	11,436	1,566	1,016	662	812	467	415
The Nakhchivan Autonomous Republic	311	41	16	8	13	7	2
Azerbaijan's regions	4,298	470	221	171	212	154	131

(290, 286)

It appears from the Table that women aged 25 to 29 have the biggest number of divorces. Women aged 35 to 39 have a smaller number of divorces. The number of divorces of men aged 25-34 increases. There are many divorces at the age of 29-30, of both men and women.

As is known, women acquire more importance in genital period. They are in the focus of attention at this period. Loneliness of a woman is understood as something having relation to her personal life. The social aspect of this matter is raised primarily in connection with the birth and subsequent upbringing of children.

The decrease of number of marriages by those of young and middle age is related to demographic factors and to the appearance of disproportion between men and women. Generally speaking, the number of those living alone in rural places is smaller than that in cities. One of the

determinative factors of this is connected with the way of human thinking and with attitude to interrelations between spouses and other fields of life.

Material and spiritual conditions of women's life establish conditions for acceleration of their vital activities.

Those who live alone and have never married make a lower assessment of family life than married people do.

The study identifies that assessment of family life by women is impacted largely by their age than level of education. Opinions expressed on this occasion by women aged 30 and women aged 40-49 are different. Women, who have the age of 40-49 and never married, do not consider spousal relations a matter of paramount importance. As they become older, they no longer desire to establish a family. Living conditions of women of different living standards form their views of family life. Sometimes, those who have no family understand the life in their own particular way. Some of them, who have a lot of time to rest, visit friends and develop esthetically and intellectually, spend time resting and walking outside.

Some other women do not create families because of their professions.

Views of life and vital positions of those men and women, who have divorced or live with a person having concluded no marriage, differ absolutely from the views of married people. But the number of such people is quite insignificant.

Personal friends play a comparatively bigger role in the life of a lone woman than in that of a married woman. Family life is a psychological support for married women while those women who have divorced or never married feel their support are female friends and/or relatives.

Women living alone take an active part in public life. They have longer spare time to acquire knowledge and become literate. As they have a lot of free time, they spend time reading belles-letters, going to cinema and to the theatre, travelling, going in for sports and having leisure time and often amuse themselves.

Studies have identified that the material wealth and living conditions of women, who have not married, often are not very good. Nevertheless, unmarried women living alone sometimes buy a separate house or build a cooperative apartment and hence, improve their living conditions.

The number of birth of natural children by women living alone is quite insignificant because such would have countered the habits. The majority of women, after having divorced, continue to live with their children.

Sometimes, men marry women who have already had children in order to rid of loneliness, and women marry such men in order to find "the father" for their children. When women, who live separately from their parental families and have never been married, establish their own family, they see their lives changing much more radically than the lives of women, who were divorced and now married again. Either married or single women leave rural places for cities in order to go on getting educated and receiving an interesting profession. But such causes a disproportional impact on the functions of family in the society. Men, who live alone because they want to live so, negatively affects the entire world of marriage and the behavior of single or married women. An increase of the number of men living alone has decreased birth rate, e.g. natural increase of the population. When such men marry again they give birth to a child in a new family. Sometimes, men live alone on their own will because this is connected with their profession or work. Economic achievements are accompanied by acquaintance of life's external attributes.

Some men live alone because such is connected with their health conditions. US researcher E. Bergler said one of the reasons of male loneliness is the men's "marriage ability". Some men can not establish a family because they drink heavily or are taken ill with mental diseases. Marriage is considered a source of "health". Some other men, who are absolutely healthy, nevertheless, do not want to marry. They do not marry due to their own individual qualities or simply because



they do not want to establish a family; they live alone, if not to take “untraditional” illegal cohabiting in account.

US specialists think cases of being taken ill often, car accidents, suicide attempts and mental instability are met comparatively more often among those living alone (369, 69).

Every member of a family and a person living alone require particular attention. Persons of a certain age category who have no family have the way of living differing from that of others. The way of life of those living alone meets their interests and demands.

Unmarried persons living along have different attitudes to the society. Some of them, after having divorced and started living alone, find themselves under a psychological, moral pressure and, being under the negative impact of the previous marriages, do not want to marry again and continue to live alone. Such persons need special assistance because they must have their rights restored after they divorce.

At full age, it becomes essential for a man or a woman to choose a suitable spouse. Objective factors cause an indefinite way of life in urban or rural locations or useless pastime, as well as appearance of “female” or “male” enterprises and institutions in urban and rural localities. Other subjective conditions are basically the existence of psychological unity or spiritual closeness due to an increase of the level of relations between the two sides. On top of that, some persons do not dare to establish a family because they are afraid of this.

Persons, who live alone for long years, have their personal qualities changed. They become extremely egoistic and, to extent, become dreamers of something.

Starting from the age category of 30-34, the number of women prevails over the number of men because men of this age category prefer marrying women of a younger age category and that’s why their chances to marry women of their age decrease. It has to be kept in mind that sometimes, a bride is older than a fiancé.

The number of young women, who have married younger men, is insignificant. Such marriages are hardly detectable in full.

Sometimes, a divorced man living alone, who is able to marry and has a child, needs to decide whether he should marry again and take the child with him; or divorced men with legal and natural children have to settle the same problem. Under such way of living, men must marry.

Attitudes of men, after they have divorced, to their children, and the way of life, the material wealth, the professional activity and so on of such men play an important role in this issue.

Sometimes, men living alone want to marry occasionally to remain married for a certain period of time because they are tired of endless loneliness (the case of repeated marriage of the two divorced) or of long illegal cohabiting with a woman. In the majority of cases, “conscious” loneliness is bounded by the age limit. Sometimes, people consciously do not want to marry and prefer living alone. The reason is that falling in love means “exceptionality of the love’s subject” due to being tied to the mother in a family, from emotional point. Relations of men living alone with their mothers, yet since the childhood play an important role. In other words, when a son needs to make an important decision, degree of his mother’s participation in this is very essential due to the emotional feelings, openness and closeness since the childhood. A son considers his mother a close friend and a clever adviser in this regard.

In such a situation, the mother often takes care of her son and emotionally attracts him to her and, therefore, is against other women in contrary to her will.

A son, who initially has latent relations with a certain woman and later on, gets married with a woman, who is more needed for him than for his mother, causes establishment of new relations: between the mother and the daughter-in-law and between the mother and the son. When a

brother and a sister get older in a family together, such plays a definite role in family life. This issue takes place in interrelations of women and men.

The man who has a sister feels women's wishes, dreams and demands more rapidly. And the woman who has a brother also knows well how to treat men and knows everything about men's wishes and demands, such like washing and ironing clothes and so on.

Permanent satisfactions of the demand of the only child in a family forms exceptionality of his personality. In the issue of divorce, women, who have no sister, occupy a particular position.

Those living alone conditionally are subdivided into several groups. For some of them, it is difficult to find a spouse, and some others refuse to marry due to such objective reasons as, for example, the need of taking care of ill or old parents. In other cases, the absence of material prosperity and living conditions for establishment of a family often brings to that a woman considers personality of such a man unacceptable; sometimes, the lack of mind, health or impotence cause loneliness. There are also other reasons of thoughtful, conscious loneliness. Loneliness occurs primarily as the negative outcome of divorce. In such event, men begin to think that "all women are the same". Sometimes, a man is afraid of getting married again because a new wife he thinks will not take care of his child from the previous wife, or feelings to the woman who he has divorced with are so strong that he no way wants to marry another woman, being under the impact of this feeling.

Long celibacy or giving up the real way of life often is related to peculiarities of professional activity. This relates primarily to professions, which force a man to stay outside his house for a long time, such like a sailor, a pilot, a geologist and so on.

Men and women sometimes do not marry due to their creative professions and being romantic.

That's why notions "family" and "work" sometimes face the problem of loneliness.

It should be noted that some men decide to establish a family after they achieve the professional success and the result they desire. At hard moments of life, personality of people sometimes plays the determinative role in establishment of a family. Various people display such demands to various extents. These demands are caused by different reasons, either inside or outside a family, such like age, living standards, specific functions of a family, relations between a woman and a man, grandparent's attitude, and relations with children. Men living alone, who feel they are not matured as a parent yet and are afraid of become weak parents, do not marry for this reason (153, 53).

Like before, women currently play a greater role, as compared to men, in taking care of and upbringing of children until a certain age. Some men refuse to marry because they do not want to bear marriage-related responsibility and because they stand aside from home, family or responsibility for children.

Sex and age composition of those living alone or those living outside a family in 1989 (322, 66-70) is shown on the example of total population and rural families in Table 12.

Table 12. Sex and age of those living alone and outside a family in Azerbaijan's rural places in 1989

	Those living alone			Family members living outside a family		
	Total number of persons	Men	Women	Total number of persons	Men	Women
Total	138,023	53,484	84,539	235,173	201,851	33,322
Under 15	2,151	1,344	807	7,770	5,475	2,295

15	443	375	68	1,555	1,258	297
16	989	852	137	2,078	1,685	393
17	2,013	1,573	440	3,171	2,442	729
18	2,308	1,447	861	56,917	55,627	1,290
19	2,154	1,208	946	62,421	61,142	1,270
15-19	7,907	5,455	2,452	126,142	122,154	3,988
20-24	19,738	15,186	4,552	42,404	37,557	4,847
25-29	14,457	11,748	2,709	14,644	12,039	2,605
30-34	5,627	3,414	2,213	8,707	6,473	1,734
35-39	3,727	1,716	2,011	5,233	3,977	1,256
40-44	3,265	1,287	1,978	3,244	2,248	996
45-49	4,878	1,597	3,281	3,805	2,398	1,407
50-54	8,477	2,384	6,093	5,366	3,143	2,223
55-59	10,148	2,051	8,097	4,602	2,411	2,191
60-64	13,767	2,183	11,561	4,187	1,683	2,504
65-69	10,767	1,209	9,558	2,720	766	1,954
70 and over	33,136	3,910	29,226	6,842	1,523	5,319
No age indicated	1	-	1	7	4	3
Average age	50.2	34.6	60.1	25.9	23.0	43.2
Those receiving monthly grants from the state	59,445	7,830	51,615	15,870	5,679	10,191
Of them, able-bodied persons	4,227	2,002	2,225	4,383	3,290	1,093
Over able-bodied age	55,032	5,732	49,300	11,422	2,345	9,077

Continuation of Table 12. Sex and age of those living alone and outside a family in Azerbaijan's rural places in 1989

	Those living alone			Family members living outside a family		
	Total number of persons	Men	Women	Total number of persons	Men	Women
Total	36,896	8,621	28,275	74,826	68,376	6,450
Under 15	126	82	44	468	292	176
15	21	16	5	62	41	21
16	45	30	15	85	54	31
17	110	81	29	114	82	32
18	273	240	33	25,430	25,369	61
19	294	250	44	26,689	26,626	63
15-19	743	617	126	52,380	52,172	208
20-24	2,383	2,050	333	11,692	11,321	371
25-29	2,035	1,649	386	1,687	1,387	300
30-34	859	525	334	744	569	175
35-39	541	223	318	437	335	102
40-44	449	142	307	274	185	89
45-49	915	231	684	429	248	181
50-54	2,063	399	1,664	798	413	385
55-59	2,983	374	2,609	952	414	538
60-64	4,165	460	3,705	1,003	318	685
65-69	3,747	253	3,494	814	166	648
70 and over	15,886	1,616	14,270	3,147	556	2,591
No age indicated	1	-	1	1	-	1
Average age	62.8	42.6	68.9	24.5	21.1	60.8
Those receiving monthly grants from the state	25,501	2,444	23,057	5,296	1,157	4,139
Of them, able-	1,167	382	785	615	441	174

bodied persons						
Over able-bodied age	24,273	2,040	22,233	4,669	714	3,955

(322, 68)

Continuation of Table 12

	MEN				
	Total number	Workers	Office clerks	Kolkhoz workers	Not indicated
Those living alone	53,484	34,168	14,617	4,517	182
Including employed population	32,365	22,026	8,862	1,427	56
Those working at personal plots	161	102	18	17	24
Pensioners receiving monthly grant from state	7,830	5,681	1,294	788	67
Grant recipients	10,645	4,240	4,141	2,252	12
Other persons receiving state assistance	2,269	1,988	250	26	5
Unidentified source	214	131	52	13	18

Continuation of Table 12

	WOMEN				
	Total number	Workers	Office clerks	Kolkhoz workers	Not indicated
Those living alone	84,539	54,485	18,086	11,294	674
Including	25,933	14,219	10,419	1,232	63

employed population					
Those working at personal plots	576	383	28	108	57
Pensioners receiving monthly pension from state	51,615	35,883	5,984	9,217	531
Grant recipients	4,593	2,474	1,439	633	17
Other persons receiving state assistance	1,585	1,352	172	61	-
Unidentified source	237	174	44	13	6

(322, 70)

As shown in Table 12, in Azerbaijan, in 1989, there were 259,514 families with one family member. Of them, 157,812 and 101,702 lived in urban localities and rural localities, respectively.

In families consisting of one member, there were 75,371 employed people. In rural places, there were 25,021 employed families. There were 76,681 unemployed people living alone in rural places. The people living alone were largely adult population. They live primarily thanks to state support, aid from children and rich persons, and help obtained from the Red Crescent Society (302, 48-50).

Of 138,023 people living alone in Azerbaijan in 1989, there were 53,484 men and 84,539 women. Of them, 36,896 lived in rural places, including 86,124 men and 28,275 women. As of this date, 235,173 people lived outside a family, including 201,851 men and 33,322 women (322, 66).

Table 13 reflects public groups of family members living outside a family. In rural places, the number of such people is 74,826, including 68,376 men and 6,450 women (322, 68)

Table 13. Registered public groups, social position of family members living outside a family (322, 69).

	TOTAL		PERSONS		
	Total	Workers	Employees	Kolkhoz workers	Not indicated
Those living alone	138,023	88,653	32,703	15,811	856
Employed persons	58,298	36,245	19,281	2,653	119

Including those working at personal plots	737	485	46	125	81
Pensioners receiving monthly grant from state	59,445	41,564	7,278	10,005	598
Grant recipients	15,238	6,714	5,580	2,915	29
Other persons receiving state assistance	3,854	3,340	422	87	5
Unidentified source	451	305	96	26	24

As shown in Table 13, of 138,023 men, 88,653 were workers, 32,703 were employees, 15,811 were kolkhoz workers, and 856 had no occupation indicated. In 1989, out of those men living alone, 58,298 people were employed, including 36,245 workers, 19,281 employees, 2,653 kolkhoz workers and 119 persons with no occupation indicated. In all, out of employed persons living alone, 737 worked at personal plots, 59,445 (pensioners) received monthly grant from state, 15,238 were grant recipients, 3,854 received other kinds of state assistance, and 451 were men with unidentified source of income (322, 69).

534,848 men living alone included 34,168 workers, 14,617 employees, 4,517 kolkhoz workers, and 182 with no occupation indicated. There were 32,365 men living alone, including 22,026 workers, 8,862 employees, 1,421 kolkhoz workers, and 56 with no occupation indicated.

There were 32,365 employed men living alone, including 161 who worked at personal plots, 7,830 who received monthly grant from state, 10,645 pensioners, 2,269 those who received other kinds of state assistance, and 214 with unidentified source of income (322,70).

In 1989, the number of women living alone was 84,539, of whom 54,485 were workers, 18,806 were employees, 11,294 were kolkhoz workers, and 674 had no occupation indicated. Of women living alone, 25,933 people were employed, including 14,219 workers, 10,419 employees, 1,232 kolkhoz workers and 63 persons with no occupation indicated. In all, out of employed women living alone, 383 worked at personal plots, 35,883 received monthly grant from state, 2,474 were pensioners, 1,352 received different kinds of state assistance, and 174 were women with unidentified source of income (322, 70).

From social point, specific living of those living alone usually requires from them to establish conditions resembling a family life, such as reproduction of generation, educational, domestic-economic and sexual unity.

As is known, one of the most important issues of family is behavior of family members because such often makes men of marriage age live alone.

Loneliness may last for a definite period of time. In other words, concluding marriage at appropriate age leads to an end of a man's loneliness.

Those men who have not married on their own will pay a great attention to relations with close friends, colleagues and neighbors. From this point, the behavior of close people sometimes contribute essentially to that a man refuses to conclude a marriage. It should be noted that the notion of loneliness, as still unexplored area, draws attention from the ethnographic point. It is essential to study this matter in order to identify peculiarities of population.

### 1.5 The system of kinship

Kindred relations are an important issue of cultural-sociological study of a society. In the ethnography, scientific study of kindred relations started in the second half of the 20<sup>th</sup> century. L. G. Morgan, who substantiated kindred relations scientifically, wrote the following: “A monogamous family, a form of family, also represents a special system of kinship” (255, 22).

It should be noted that the system of kinship in large, polygamous families correspond, in certain cases, to the Malaysian system of kinship. After having formed, this system found the right reflection in small individual families either (173, 479).

Scholars, who explained different sides of the system of kindred relations, included L. G. Morgan, R. Louis, W. Rivers, A. Creber, A. Redcliff-Brown, L. White, I. Vinnikov, D. Olderogge, N. Butinov, V. Krukov, Y. Semenov, V. Popov, N. Girenko, N. Javakhadze and others (155, 7).

Ethnographically, kindred relations of Azerbaijanis are studied poorly yet. G. Jafarov, after having developed kinship terms, synchronically from the point of linguistics, classified them. He describes kindred relations by terms of biological kinship (405, 12).

In Azerbaijan, kinship terms are related to different public relations, habits, marriage customs, birth of children, the upbringing of children, adoption of sons and daughters and so on. Of course, kindred relations determine the exact position of a personality in the community, in real events, in property relations, and in succession of heritage.

Terms of biological-sociological kinship are subdivided into the following 2 categories: 1. Terms of blood relationship, and 2. Terms of marriage relationship. They form independent micro-systems.

The blood relationship covers a father, a mother, a grandfather, a grandmother (a great grandfather and a great grandmother), a son, a daughter, grandsons, great grandsons and great great grandsons (the 5<sup>th</sup>, the 6<sup>th</sup> and the 7<sup>th</sup> generation). The blood relationship also covers a brother, a brother's son and a brother's daughter, a brother's grandchildren, an uncle (on the father's and mother's side), children of an uncle (on the father's and mother's side), grandchildren of an uncle (on the father's and mother's side), an aunt (on the father's and mother's side), children of an aunt (on the father's and mother's side), and grandchildren of an aunt (on the father's and mother's side).

Terms of sociological kinship include not own grandmother, a father, a mother, uncles, aunts, a son, a daughter, a brother, and a sister. The acquired kinship covers brothers and sisters, who grew up from one mother's milk but actually are considered “milky” ones. To explain a purely sociological “kinship” of such persons, it'd be appropriate to use terms “milky brother” and “milky sister” (405, 21).

Terms, which mean kinship, are formed of terms of blood relationship and terms of marriage relationship, which are as follows: a grandfather, a grandmother, a father, a mother, a son, a daughter, a grandson (a granddaughter), a brother, a sister, a son/a daughter of a brother/a sister, uncles, aunts, a husband, a wife, a father-in-law, a mother-in-law, a son-in-law, a daughter-in-law, a husband's sister, a brother-in-law, a sister-in-law, a brother-in-law's wife, a father of the son-in-law and a mother of the son-in-law.

The scientific-technical revolution sometimes affects the existing “kin” and “neighbor” relations. Urbanization, geographic and social position of population, an increase of women's public



activity, and different socioeconomic systems cause change of kindred and neighborhood relations. Western European and US sociologists believe that relations of such kind weaken kinship and neighborhood relations (420, 46-47).

Families contribute greatly to development of children's speech of culture (81, 78).

Terms, which mean relations close to kindred ones, are subdivided into the following 2 main categories: 1) ones designating pre-marriage social position and 2) ones designating social position related to death of relatives. Words meaning pre-kinship social position are as follows: "subay" (an unmarried fellow or an unmarried girl), "erlik gyz" (a marriageable girl), "deyikli" (a bride since infancy), "adakhli gyz", "adakhli-nishanli", "adakhli" (a betrothed girl or a betrothed fellow), "teze bey", "teze galin" (a newlywed), "evli" (a married fellow), and "erli" (a married girl).

Words and expressions given below mean social position related to the death of a parent or a wife/husband: "etim" (a child whose father and mother died), and "dul" (a widow or a widower). One of the terms indicative of close kindred relationship is "sonsuz" (persons who have concluded a marriage but have no children) (405, 23).

Evidently, families of Azerbaijanis are linked together by kindred and blood relationships. Proceeding from ethnographic materials, we can say two sides of kindred relations – close relatives and far relatives – deserve attention. Those linked by close kindred relations form a kind of a single family. It includes relatives within 3 to 4 generations of the father's "surname", e.g. own grandfathers and their children, brothers, sons, children of a brother and of a sister, grandchildren, and relatives on the mother's side: uncles and their children, the mother's uncle on the father's side and his grandchildren, the aunt's children and so on.

A father and a mother are called "validein", children are called "ogul" (a son) and "gyz" (a daughter), "gardash" (a brother), and "badzhi" (a sister).

Relatives of the mother are described by term "ana gohumlari": "dayi" (the mother's brother), and "khala" (the mother's sister). The father's relatives are called "ata gohumlari": "emi" (the father's brother), and "bibi" (the father's sister).

The Islamic religion divides all relatives into 3 groups, in accordance with Islamic rights to succession.

The 1<sup>st</sup> group consists of 12 relatives – a husband, a wife, a father, a mother, a daughter, a grandfather, grandmother on the father's side, sister on the both sides, the father's sister, the mother's sister, the mother's brother and a grandson on the male side – who, according to Koran, have the right to succession. The 2<sup>nd</sup> group and the 3<sup>rd</sup> group include other relatives (411, 105).

We have to notice that the main kinship line in Azerbaijan is a multi-character one.

It includes the grandfather of a great grandfather, the father of a great grandfather, a great grandfather, the grandmother of a great grandmother, the mother of a great grandmother, a grandfather, a grandmother, a father, a mother, a son, a daughter, a grandson, a granddaughter, a son's grandson, a grandson's daughter, a grandson's son, a son of a daughter's son (a great grandson), a son of a son (a grandson), a great grandson, brothers and sisters.

This line of kinship also includes relatives of a brother and of a sister. They are, in particular, the daughter-in-law of a brother, the daughter of a brother, the son-in-law of a brother, the son and the daughter of a son's brother, and a grandson and granddaughter of a brother's son.

Other relatives of such sort comprise a sister, the son of a sister, the daughter-in-law of a sister, the son-in-law of a sister, the son of a sister's son, the daughter of sister's son.

The kinship's 2<sup>nd</sup> line includes a brother of the father and his wife, son, daughter-in-law, daughter and son-in-law; a brother's grandson, the daughter of a brother's son, and the grandson of a brother's son.

The 2<sup>nd</sup> line also covers a sister of the father and her husband, a sister of the brother's wife; a daughter of the aunt and her husband, and the son of an aunt's son.

The brother of a mother is called "dayi". This group of relatives includes dayi's wife, son, daughter-in-law, daughter, son-in-law, son of a son, grandson of son, and the grandson of a dayi's daughter. The sister of a mother is called "khala", and this group of relatives includes her husband, son, daughter, daughter-in-law, son-in-law, a grandson and granddaughter on the son's side, a grandson of the son's son, and a granddaughter on the son's side.

A similar group of words is used in kindred relations. Such words include, in particular, "er" (the husband), his father ("gaynata"- father-in-law), his mother ("gaynana"- mother-in-law), "baba" (grandfather), "nene" (grandmother), the father and the mother of a wife – "gaynata" and "gaynana", the grandfather and the grandmother of a wife, "atalyg" (the stepfather), "analyg" (the stepmother), "egey ogul" (the stepson), "egey gyz" (the stepdaughter), a sister-in-law, a brother-in-law ("yeznya" -the husband of a sister), "yengya", a woman who accompanies a bride on her way to the fiancé's house, "baldyz" (a sister-in-law), "dul" (a widow and a widower), and relatives of a father and of a mother, and those related by marriage.

In exceptional cases, kinship terms are used in a bit modified form. A. Trofimova writes that in the Absheron region, a son of the father's second wife calls the father's first wife "mama" and calls his own mother "badzhi" (sister) (380, 184). Kinship terms expressed in such a manner, e.g. indefinite terms are also met in other regions throughout Azerbaijan.

Such common expressions of kindred relations as "gohum-gardash", "gohum-gonshu", "gohum-guda", "gohum-agraba", "gohum etmyak", "gohumlashmag", "gohumparastlik", "gohumjanli" and other also exist in Azerbaijan (12, 533).

Certainly, kindred relations in Azerbaijan are explainable by the terms common people have used to say: "gohum-gardash", "gohum-agraba", "jan-jigar" "simsarlar", and "esabyalar".

### 1.6 Inter-family relations

Rules of treatment and norms of behavior, which are formed in conformity with the requirements of material-spiritual life and transited from the elder generation to the younger one, are formed in a family in certain historical period.

There are three kinds of relations of family members: inter-family relations, interpersonal relations and family-personal relations. As preferable under family-personal relations, young families visit grandmothers, married sons visit mothers and then fathers, and a young family visits grandfathers and grandchildren (grandsons) (328, 80).

Psychological atmosphere between a husband and a wife in a family is the basis of upbringing of children in a family. Family brings children up and provides a comprehensive influence upon a growing personality. This influence either is expressed in the form of children's love to their parents or is based on children's desire to look like their parents. So, there are ethical peculiarities of personal relations inside a family. These peculiarities are reflected in the ethics of nations, people's associations and traditional behavior rules. The respect of the elder generation by the younger one, e.g. of parents by children and vice versa, and the respect of women, old people, and relations among a father, a mother and children in the presence of third persons are of interest.

In the opinion of N. Solovyev, the father, who is the head of a modern family, regulations educational, economic and managing functions of the family as well as free time (350, 4).

Notion "the head of family" occupies a particular position in inter-family relations. Terms designating the head of family – "agsakkal", "beyuk ata" (the elder father), and "beyuk ana" (the elder mother) – that appeared yet in the conditions of a patriarchal family have not lost their meaning up to nowadays. "In the past, agsakkal, who was the symbol of wisdom and seniority,

was considered a sacred person. The head of family was as sacred as the fire in a fireplace and the candle in a house were” (80, 107).

In the event of death of an old man (a father or a grandfather), an elder son traditionally started heading the family in Azerbaijan. The head of family enjoyed great authority from his family members due to his rich experience in economy, the way of living, and good knowledge of public rites and upbringing methods. A son and a brother were his first aides. In large families, the head was the full owner of the property and a judge for family members. Children and elder members of family were implicitly subordinated to the family head. None of them could express his/her views freely, without having consulted with the family head, and no one could disobey the family head. Nevertheless, some traditions of a joint family life restrained the rights of family head. Authority and prestige of a family depended on whether they could observe rules.

The position of family head endured several changes in the Soviet era. First of all, family head was no longer the only representative of his family in the community. In some cases, adult members of a family also take an active part in public life of a village. Women-heads of families had equal rights with men-heads of families in the settling of economic issues. In those rural families where the head is an old man, the latter continues to act as the head of his family. When the father lives together with a married son, heading such family are the father or sometimes the son.

In the view of A. Ponomarev, there are the following 3 types of relations in a modern family, from the point of domination:

1. Comparatively authoritarian relations (nominal only)
2. Nominal one
3. Egalitarian (based upon equal partition of properties) (312, 217).

These relations affect family functions as well. In authoritarian families, the head is a man. In egalitarian families, the head sometimes is a woman.

In Azerbaijan, in the past, family members traditionally appointed the elder brother as the head after the father died. The elder brother realizes all rights of his late father, controls all activities of his brothers, is obliged to care about all members of his family, and is responsible for upbringing and marriage issues (168, 96). This tradition still exists.

According to the common rules, a personal plot, a land plot, a vegetable plot, cattle, instruments of labor, and economic and household goods are the private property of a family. Other kinds of property are not exception. In particular, the money brothers earned separately or the entire property earned individually were the common personal budget of a family.

In modern period, a man is the head and the elder of a family. He supports his family materially. In fact, he is responsible for all issues in his family. In some families, when one of the sons supports materially the whole family, he is considered the head of his family. In such families, there appears discrepancy between the formal head and the factual head.

In all regions in Azerbaijan, people have used to say a man is the head of family and that’s why “the first is Allah, the Prophet, and then the father and the mother”, “A man stands a step above a woman”, and “A man earns and brings, and a woman regulates the family from inside”. Sitarya-khanim, an 80-year old woman from settlement Mashtaga, believes that in a family where relations between the father and the mother are good, upbringing of children is at a desirable level. When she cooks a dinner, she cooks, for example, meatballs (“kufta-bozbash”) of different size: the larger ones are for adults and the comparatively smaller ones are for the younger members of her family.

The very notion “family head” changed in the years under the Soviets. Like in the past, the head of family continues to enjoy respect from his family. However, he no longer settles family

matters alone because he has to consult with the rest adult members of his family. In the settling of matters such as further education of children or marriage of a son or a daughter, the opinion of family head is taken into consideration, but sometimes his opinion counters the others'. Nevertheless, in modern rural families, the head of family is of possession of real influence, depending on his personal qualities, vital experience and public position. When he settles matters, he advises with the rest adult members of his family and, as a result, they come to a common opinion.

Head of a modern family is primarily a legal person who owns a house and the rest property. Only in cases of conflict, he has a series of advantages requiring respect of his rights. As a rule, heads of families keep the main organizational and education functions in the family. At present, a plenipotentiary adult member of a family, regardless from the nature of his/her kindred relations or age, can head the family. Women become heads of a family after their husbands die or if they live separately after they divorce. A son-in-law, a daughter-in-law or a daughter heads a family very rarely.

Sometimes, in families where there is no adult man, the woman transfers the money the family obtains from a wedding or funeral to her elder son's name, of course, if the latter has reached the age of 15. In families where there is no man at all, a woman-head writes the money down to her name.

There are also families where there is the father but heading the family is a married son. In contrast to the past when such a situation occurred because of the father's being too old and hence, his inability to head the family any longer, currently, playing the determinative role is a level of education. An elder son controls education and behavior of the rest children. A father's or a mother's advice plays an essential role in the settling of main problems. We can substantiate this thought on the example of rural families in Azerbaijan. There are families where marriages between relatives are practiced. For example, Maharram Azizov, a resident of village Charchibogan of the Sharur region, and his wife Sharabana Ismailova have 10 children. The elder son, Vidadi Abdullayev is a watchmaker. He and his wife Rena are grandchildren of brothers. Rena is a housewife. They have children: Atif, Rakif, Akif, and Solmaz. The family's second younger son, Javanshir is a policeman. He and his wife Khuraman are far relatives. They have 3 children: Maharram, Lamiya, and Nazim. The family's third younger son, Alishir is a driver. His wife Sahavat is a granddaughter of his aunt (the father's sister). She is a seller in a shop. They have 2 children: Razim and Ramzi. The family's fourth younger son, Khagani is an investigator. His wife Ulviya is a nurse. They are also grandchildren of brothers. They have a son, Ilkin. The family's daughters, Shovket and Leila are housewives. Shovket and her husband Vagif are also grandchildren of brothers. Vagif is a policeman. Leila is a daughter-in-law of the other uncle (the father's brother). The family's other daughters are Firangiz, a worker, Giyamat, a teacher, and Nazaket, a librarian.

Ragim Tagiyev, a resident of village Khishkadarya of the Masalli region, lives together with his wife Sayara. They have 6 children. The family's elder son, Ahmedaga works in Baku as a first-aid physician. His wife is a housewife. Jamil is a mechanic and lives in the village. Oktay works in Sumgait as an engineer. Susanna is a physician and lives in the village. Narmina works for a glassware plant in Baku. Entiga and Ulker are sellers in a shop. All members of the family are married. Some of them live in Baku and the rest live in Sumgait and in the village. Those of them, who live in Baku, visit their village at the days of Qurban and Norvuz Holidays or for mourning reasons. They bring gladness to the father's home. The father is the head of this family. It is to conclude from the story he has told us that his children, when they have to decide whether to marry, are given the freedom of choice and that they, after having consulted with the parents, chose their spouses. Sometimes, a father, who disagrees with his son's choice, tells the son the following: "She can not be either your wife or my daughter-in-law". In rural places, a bride is usually chosen of the number of relatives.

Typical peculiarities of a modern family contribute to democratization of family relations. In the past, all matters, either easy or difficult ones in a rural family were settled by agsakkals, and the younger members of a family were fully subordinated to the elder ones. Men did not help women in economic activities, which were considered a female's affair. A woman cut woods and brought water. Even when a child cried, a man did not take him/her in hands to quiet him/her down. Modern families are based on the principle of mutuality. If a wife works, a husband shall bear responsibility for the doing of certain part of home work. The traditions of husband-wife treatment have also changed. In the past, they could not treat one another by calling their names because such was considered a preconceived behavior. But currently, spouses, especially young ones freely call each other's names. In the past, a young woman-daughter-in-law was subordinated to either a husband or his relatives, especially the father-in-law. In modern times, the father-in-law-the daughter-in-law relations are based upon the father-child relations.

The mother-in-law and other relatives help the daughter-in-law take care of her child and do work in a house. Such interrelations of the mother-in-law and the daughter-in-law are a typical peculiarity of an Azerbaijani family. Therefore, concrete type and development of family-domestic relations depend on a concrete position of a woman in the society and in the family.

In families whose members have different professions, inter-family relations are almost similar, with insignificant distinctions. At present, a deep fundamental change of relations between parents and children and between brothers and sisters has been the radical change of economic and material conditions. Taking an advice from the rest members of a family, including children in the making of certain family decisions, taking their positive opinion into account, and giving children the freedom of choice in taking a marriage decision are new distinctive peculiarities of inter-family relations.

Azerbaijanis have the following proverb: "Do not sit in a place without Allah or do not sit in a place without an elder person", e.g. where there is an adult person there is respect and wealth. For this reason, an adult member of a family is respected and has his words highly appraised. Life is quiet where there is respect. Words "agsakkal" (an old man) and "agbirchyak" (an old woman) have the deep sense. The following cases are observed often in villages. If a fellow and a girl love each other but the girl's parents tell the fellow's parents "yoh" (no), the fellow's side appeals to the village's elders ("agsakkal" and "agbirchyak"). When the latter go to seek in marriage, they are met at the girl's house with respect and, as a result, the girl's parents OK the marriage. Sometimes, the elders can help put an end to intrigues between two families, which are at loggerheads. The elders gather together and decide to reconcile the enemies on the day of Novruz Holiday. In such a manner, they stop the hostility between two families. In the majority of either inter-family or village-wide affairs, they first of all consult with the elders. After having received "heyir-dua" (blessing), they start acting.

The taking care of and preservation of customs and traditions typical for our nation and the observation of age subordination are the result of formation of ethical norms inside a family.

In the past, members of a family, in their interrelations, strictly observed ancient custom called "yashinma". At the moment, this custom, despite having changed, continues to exist, to various extents, in the nature of inter-family relations of rural families throughout Azerbaijan. More exactly, a woman, when she is in the presence of her husband's adult relatives – the father and the elder brother – covers her mouth with a corner of big silk kerchief ("kelagaya"). This is called "yashinma".

It should be noted that this custom is met partially in Azerbaijan's Absheron villages, Lenkoran-Astara region, and Nakhchivan Autonomous Republic. The young daughter-in-law observes this custom especially strictly in first days after her wedding, in the presence of the father-in-law, the mother-in-law, and the husband's elder brother (94, 17).

When the father enters a house, everyone in normal families stands up and welcomes him. His every request or desire should be satisfied. The girl – daughter-in-law – does not speak loudly, and everyone, including children, controls his/her actions. Therefore, the father's word is the law and is the last one. Usually, the father treats children politely. He neither indulges in confidences with nor beats them; and he praises them for good deeds and only shakes his head when the deeds are not good and tells, "I feel a pity for my labor". In families, which are based on solid fundament and oriented at the right inter-family relations and education, just expression mentioned above and a reproach with irrelevant deeds teach children the best lesson. Of course, respect of the elders is the basis of inter-family processes in rural families in Azerbaijan. Therefore, a bridge between a father/a mother and children plays an important role in some families. Children tell their mothers everything they need. And they receive an answer from her: yes or no. A clever father never displays roughness to his child, and tells them whether they did anything right or wrong and tells about others as an example for his children. To substantiate this view, we'd like to consider one example, which the author was eyewitness of. A father, who had been invited to attend a parents' meeting at school, asked his child first: "Shall I go to the meeting?" After having received the answer – "Yes, father, go", the father asks again: "Where should I sit in the meeting room- at front row, at middle row or at back row?" At this moment, the mother interferes with the talk: "You should sit at front row. I brought my child up so that we should not be ashamed of him/her". In such event, a child always feels his/her responsibility. While the father is at the meeting, "he bitten by a snake calms down but a child does not". "I wonder, what will the result be?" the child asks. This is to conclude that the right development of inter-family relations is also displayed outside a family, on the example of school discipline. A schoolchild is the mirror of a family. Later on, this is displayed on the example of his/her work or education. Therefore, a father should express his opinion about all affairs concerning his child. Father either praises or reproaches his children. Therefore, in inter-family relations, children always try to choose the right way. They help their mother. And they learn lesson with the younger children.

The relations between a brother and a sister and a sister and a brother also occupy the main position in inter-family relations. This principle, based upon division of children by age, aims at upbringing girls in the spirit of respect of their brothers. The basis is that a brother is the second important person after a father to control girls.

Every kin in the majority of Azerbaijani families has its distinctive peculiarities. Every kin has an "agsakkal". Agsakkal partakes in a village's important affairs. He plays a great role in the solution of important matters and in elimination of displeasure. "In the Caucasus, old men stay together with their families, relatives and people who they contact with. This unity, this contact relates to either the feeling of anxiety or physical activity. The work they do is either a physical work or an indication of that they understand it is necessary to help people" (65, 206). Agsakkals are respected in every village. In a family, the father is the main person. If the father dies, the elder brother then becomes an agsakkal (the family's regulator). Since then, the elder brother bears responsibility for his family. Other family members are obliged to show respect to him. The mother settles domestic affairs and brings children up. After the mother dies, her role goes over to the elder sister, and after the father dies, as noted above, his role goes to the elder brother. Most of compromises are shown to the youngest member of a family: everyone takes care of him/her.

Another matter is that the position of a woman in a family and in the society in the beginning of the 20<sup>th</sup> century was sad due to the domination of patriarchal traditions. Women did not appear, we can say, at public places. The rights of women were extremely limited (156, 366). According to the then traditions, a husband, who had already had a wife, also could marry another one. If a woman gave birth to girls only, a husband had "the right" to marry once again (96, 105). In other words, women, who permanently were under pressure, simply continued the kin, did homework, cooked dinner, washed clothes, cleaned home, brought children up, looked after domestic

animals, did a certain work in personal plot and obeyed their husbands. Great enlightener Hasan Bey Zardabi, who protested Azerbaijani women's being aside from science, enlightenment, in 1875 wrote the following, "The mother gives the basis of education. The mother brings a child up prior to 7 to 8 years. The mother must also get educated" (174, 27).

D. Mammedguluzadeh wrote, "In a Moslem man's vocabulary, there is no name of his wife. His wife's name is only called "a person of our house". A Moslem man, who was forced, because of the presence of a relative or even a brother, to call his wife's name, called her like this, "Jafar's mother" or "Ahmed's mother. Those who broke this law were considered by the Moslems as "the ones who lost their way" or "dishonorable ones". Owing to the very this "dishonor", Moslems showed so much "honor" that they were ready to drink each other's blood and they really drank it" (329, 119). D. Mammedguluzadeh regarded love and marriage issues and general construction of family relations in accordance with the right behavior traditions as a matter of public importance, which contributed greatly to the right upbringing of the next generation physically and spiritually and, finally, to the economic and spiritual progress of the nation (329, 10).

In the Karabakh region, a wife called her husband "kishi" (a husband or a man) while a husband called his wife "filankyasin gizi" (somebody's daughter).

In Azerbaijan, fight against yashmak started in the beginning of 1920s. The fight met men's strong opposition. In 1928, the Central Executive Committee of Azerbaijan issued a Decree to end wearing yashmak. On November 2, 1928, the Central Committee of the Communist Party of Azerbaijan demanded from Soviet and Komsomol organizations to tighten explanatory work among women to take yashmak off. In the appeal, the Communist Party said everyone who opposed the instruction should be punished strictly or even brought to criminal prosecution. A total of 2,800 women took yashmak off in right in 1928. "In 1929, in Azerbaijan, there was conducted one-month campaign of taking yashmak off".

In 1928, 12,573 women took yashmak off, and in 1929-1930, the number was 30,201, including 12,305 and 17,305 as women in Baku and provinces, respectively.

Modern rural women use modern household appliances such as an iron, a vacuum cleaner, a washing machine, a gas stove, a refrigerator and so on. In their spare time, women read newspapers and journals and show interest in the lessons their school-age children study.

Article 129 of the 1937 Constitution of the Azerbaijan Soviet Socialistic Republic reads that in all economic, state, cultural and public and political fields in the Azerbaijan Soviet Socialistic Republic, women should be given equal rights with men.

The possibility of realization of women's rights, apart from giving them rights to work, wages, rest, insurance and education equal with men's, provides security of mothers and children's rights by the state, and gives women the paid maternity leave, and a broad network of maternity hospital and kindergartens (5, 25).

Women watch TV, listen to the radio and tape-recorder, and partake in birthday celebrations, betrothals, weddings and funerals. Enjoying social rights equal with men, women work together with them in all economic fields. As experienced agricultural workers, they work as brigadiers, farm directors, kolkhoz chairwomen and sovkhoz directors. Currently, a mother at the same time is a teacher or a physician or a nurse and so on. In the family, a mother takes notice of her child's deeds and explains, when necessary, delicate matters along with general norms and rules of behavior, to her child. She tells a child, for example, that a bread can not be cut with one hand, that a fruit tree should never be cut, that it is no possible to wash on Fridays, that the door should never be kept by two hands, that it is a sin to kill a swallow, that he who drinks should not talk, that water should be poured to see the leaving person off, that no water should be poured on fire, that something that is inherited from the father and resembles a candle will burn out and end (e.g.

one should earn himself), and that a friend in the way is a brother at home. By such and other expressions, a mother prepares his children for life.

Stepmother also plays a certain role in inter-family relations.

When the mother dies, her absence is felt much rapider than before because there is a need in a new member of family due, apart from the father's role, to the mother's place and role in the family. As rural families regard such case as quite a normal phenomenon and given that this is regulated by a folk customs, term "egey ana" (stepmother), we can say, is out of use. A new woman in a family tries to occupy her position correctly, impartially. All members of a family respect her because the family's head is a father.

In modern rural families, inter-family relations are regulated in accordance with forefathers' rules. A habit is a human's second nature. The firmness of the habit of showing respect to parents in a family is closely interconnected with the mother's attitude to her husband. Good relations and mutual respect between the parents cause their children's vital interest.

Unity of deepest personal interests as well as mutual respect, cleanness and collectivism are typical features of relations between parents and children. Mutual respect is one of the basic peculiarities of a modern rural family.

Deceptions, roughness and idle talks in parents' relations with neighbors, relatives and friends negatively affect the moral state of children. In the system of educational work, parents take into account the spiritual world, personal and psychological peculiarities, needs, wishes, interests and habits of their child.

Of course, repeated reproaches, the often mentioning of mistakes and abuses hurt children's feelings and dignity. A child begins to believe that he/she will not be able to correct his/her mistakes. Parents, who treat their child's personality with respect, understand his personal qualities very well and bring him/her up in the spirit of love to labor, are able to form a perfect human.

Unlimited kindness, compassion, the blind love to children, and execution of their irrelevant wishes or demands form egoistic, self-esteem children. Sometimes, parents are very busy with their administrative, economic or scientific affairs and, as a result, upbringing of children in a family becomes a matter of second importance or the responsibility of grandmothers and grandfathers. As a result, some children with weak will who feel control over them is just a formality commit anti-public acts. That's how such unworthy children grow up in such highly cultural, polite families. One of important conditions of the right education of children is the common exactingness. Such exactingness in some families is broken. A mother disturbs a father's instructions and vice versa. And when a grandfather or a grandmother takes the grandchild's side at a time when the parents abuse him, such counters the child's education.

Providing direct influence upon formation of discipline are distribution of labor in a family, mutual report, a joint dinner, the celebration of a family's successes, joint leisure time, fruitful spending of free time, children's contribution to family's budget, thanking for the care provided, wishes of good night and good morning and saying "how do you do" when entering a house, sitting at the table in accordance with the difference between ages, apologizing when coming late, starting eating after the family head starts, and joint expression of attention to a guest. This means, a family should keep customs and traditions in accordance with vital demands and bring up children and form their behavior and labor norms appropriately. As to labor education, the number of children should be taken into account. If there are many children in a family, a parent, who distributes homework among children, should give separate instruction to each of them. A badly done work should be done anew; the principle of exactingness should be kept on this occasion. Results of the work children were instructed to do should be checked.



Interrelations of family members determine psychological qualities of each of them. These relations use to be similar or, in families with different characters, are different.

In modern families, children are not considered a help to or a supplementary source of support to parents who have become old. The education's core objective is to bring up a worthy human. Of course, parents dress their children well, and buy toys, books, cycles, sports accessories for them; in one word, try to give them all they need. The principle of mutual aid plays an essential role in inter-family relations. For example, a family, before it begins to build a house, collects the needed building materials and cleans up the needed land section. This section should not be a river section or an old cemetery. In conformity with popular beliefs, small coins and a piece of iron are installed into the house's fundament as symbols of prosperity, wealth and constancy. Once the house is built, relatives buy certain gifts and domestic accessories and come "to see the house".

As the future of our motherland, youth in modern Azerbaijani families grows up in a family and receives primary education in a family. Interrelations of parents, relations between parents and children and mutual aid in family life contribute positively to the upbringing of such qualities as love to motherland, humanism, care of and respect to elders, fellowship and friendship, and the feelings of affability and generosity.

In modern rural families, distribution of labor is a constituent part of a family's economic and spiritual life. Labor distribution depends on the number of generations and the number of members in a family. In families with one generation, distribution of labor is simpler. The work is regulated by a husband and a wife. In families with two generations, children also partake in labor distribution. In families where the number of generations is 3 or over, economic work and homework are distributed among married sons, grandsons and great grandsons.

Able-bodied members of a family are engaged in economic activity. Labor distribution in modern families substantially differs from that in families who lived before the Soviet era. Given that new habits and customs have replaced old ones and with consideration of age peculiarities of family members, homework now is distributed rationally: economic works are distributed between a man and a woman; elder generation's representatives partake in household work; there is work, in which boys and girls are involved; there is parental control over children's education and upbringing. Such labor distribution in families with different social and professional compositions is the same and has only insignificant distinctions. It is the responsibility of women to do basic homework and bring children up. Labor distribution in rural families depends, to a significant extent, on the exact structure of a family, on inter-family relations, and on who is the head of family.

The old-style distribution of home affairs provided for a woman is not good for modern, highly cultural women having broad demands, especially young ones. For this reason, men currently help women to go in for market gardening, graze cattle, supply with water and fuels, and bring up children because women's participation, equally with men, in public work creates good opportunities for this.

Old members of a family – grandfathers and grandmothers – play an essential role in the upbringing of grandchildren, doing an easy domestic work, and organization of family holidays and rites. They are also the advisers of children and grandchildren. Regulation of family relations and a corresponding distribution of labor are typical for all families. Economic and spiritual matters of a family are settled on the basis of labor distribution. The right to succession, and property relations occupy a special position in inter-family relations. Family-property relations are based on the kinship and personal sympathy (55, 11). In Azerbaijani families, a father is the owner of and is responsible for the property. It is the responsibility of a father to settle such matters as marriage of his children, being of possession of an independent economy, and regulation of property relations.

In a family, there is a joint property of a husband and a wife. Currently, some families continue to remain devoted to the tradition of majority or minority. In the past, large families were called “kek” (the root). The unusualness of large families is that the bigger part of them is devoted to minority traditions, which continue to exist nowadays. Noteworthy is that younger sons marry later than elder ones do, and that’s why in majority of cases they continue to live together with parents and help them do economic work. For their part, the father and the mother bring younger sons’ children up. (349, 177).

Earlier, divorced or widowed women had the right to succeed only their dowries, regardless from length of service in a family. In cases of partition of property at a time when the head of family was alive, he inherited the bigger part than his children or brothers did. According to the majority custom, an elder son usually got a supplement in the form of a horse, a weapon or a land plot. According to this custom, a younger son received the same right if he took care of his mother (349, 33-34).

In Azerbaijan’s villages, a younger son is traditionally considered an independent inheritor of his father and usually takes over the bigger part of property. This custom is called minority. A grandson who had the name of his grandfather sometimes was given a supplement to his part of property or, as an addition to common rules, several numbers of cattle. A younger son is ought to bury his parents, repay their debts, support the mother, buy dowry for his sister who is to marry and pay all expenses for the sister’s wedding. If sons did not marry when their father was alive, heading the family should be an elder son, who is to take responsibility related to marriage of his brothers and sisters. Who should stay at the father’s house after the father dies is to be decided upon consent among brothers; in the majority of cases, this matter is settled in favor of a younger brother.

According to the customs, if a widowed woman married her late husband’s brother (e.g. in conformity with levirate provisions), any talk about property distribution was out of question. If a widowed woman married a strange man or someone in another village, relatives of her late husband – the father and brothers – deprived her of the entire property, except for children and the dowry. Only in rare cases, such a woman was given part of what she had to succeed according to the Islamic law. Ancient customs of succession occupy a special place in people’s life. These customs played the basic role in the formation of levirate and minority in different social-historical conditions. According to the existing legal provisions, the property spouses owned before they concluded a marriage should be considered their personal property. This property is owned by both them until they are married. If they divorce, each spouse’ share should be determined in the presence of a rural council’s representatives, deputies and eyewitnesses; disputes should be settled in court.

Personal and property relations among members of a family promote to performance of the family’s functions.

Personal and property rights and equality in family are based upon absolutely equal rights of both spouses in all fields of state and public and political life.

Property relations between spouses in a family mean relations of economic content (331, 90). It included spouses’ common property and personal property relations and spouses’ duty to keep one another (the payment of allowance due to children from father on divorce).

Spouses have equal rights to the property they become owners of when they live together, regardless from who is registered owner of such property. Property can be parted either when spouses divorce or when they continue to live in marriage (246, 43).

Proceeding from ethnographical materials, we can say that partition of properties in modern families is conducted in accordance with the opinion of the head of family. The father and the mother, as the elders, head all economic and cultural issues.

The upbringing, education and marriage of children are considered the main duty of a father. Expenses related to a wedding, and the purchase of gifts for the bride and of dowry for daughters should be made at the price of family's budget. If there are several children in a family, the family financially helps build a house for a son, who is marrying; after this, he moves to reside at his own house. Of common property, a father separates a special share for a son who has established his own, independent farm. This share includes, in particular, two sets of bedclothes, a carpet, and cattle (all considered "ata mali"- the father's property) and other things. Similar shares are given to the rest sons of a family. Girls do not partake in partition of properties except for dowries. It is not a mere coincidence that Azerbaijanis have the following proverb: "The son, after having separated, has become a neighbor; the girl, after having separated, has become a guest".

According to the customs, personal plot and cattle should be succeeded by a younger son. The father and the mother live together with him. Taking direct part in funerals of the deceased parents, apart from main family members, are other members of the family who live separately since they married.

As stated above, partition of heritage and property in modern rural families, which is based upon the existing legal provisions, reflects principles of folk customs.

## **CHAPTER 2 FUNCTIONS OF FAMILY**

### **2.1 Function of increase of number of family's children**

One of important issues of modern family-domestic relations is the function of an increase of family. An increase, education, material-economic functions, household-economic functions, spiritual functions and other ones are the factors regulating a family. The function of increase of the number of family members is the fundamental condition that influences upon family structure and social-demographic relations. M. Matskovsky, in his work "Sociology of Family" (249, 46-47) identified a number of fundamental functions of family life and offered the following division of the reproductive life of a family: birth of a child, economic and domestic life, material-economic life, amicable life, administrative life, etc. A. Ponomarev suggested the same division (312, 21).

The foreground of the function of increase consists of the following issues: birth and breast-feeding of a child, taking care of child, and upbringing and teaching children to cultural heritage and social-spiritual life.

Such continuation of a kin is related to justification of the fraternal and maternal dignities in the community. A decrease of the number of children in modern families undoubtedly brings to a decrease of birth rate. In the opinion of Y. Vasilyeva, the process of reproduction, i.e. birth of a child is divided into quantitative aspect and qualitative aspect. Nevertheless, the quantitative aspect joins the individuality of reproduction attributable to the qualitative one.

By taking the territorial, ethnic aspect of various layers of the community into account, it is possible to describe quantitative and qualitative indicators as social, demographic reproduction (75,54).

Family is reproduced in accordance with the following 5 basic indicators: absolutely (1), upon desire (2), the number of children in line with expectation (3), planning of birth of a new child in accordance with specific conditions (4), and necessity of having of 1, 2 or 3 children as the main family indicator (5), (328, 70-71).

According to I. Rodzinskaya, the number of children in a lot of families is grouped on the following three basic factors: conditions of family life (1), family life's social and demographic peculiarity (2), and social-psychological peculiarities of spouses in family life (3) (326, 71). Of

course, vital conditions, social position, psychological atmosphere and the situation inside every family in Azerbaijan are factors contributing to an increase of the number of family members.

In villages in different regions across Azerbaijan, children are fed with mother's breast or goat or cow milk. In addition, children eat milk porridge containing flour, rice and noodles. Rural women feed their underage children with meat or vegetable soups added with them-cooked flour noodles, meat dumplings or buckwheat. Maryam Serebryakova, who examined the issue of feeding of Turkic nations in rural conditions, wrote the following, "Children in villages eat largely vegetable soups with various kinds of flours and buckwheat, as well as sour milk, cheese and other foods" (323, 83).

The change of birth rate and death rate can easily be tracked on the basis of change of natural increase.

In Azerbaijan, birth rate was 12.2 and 35.2 in 1923 and in 1943, respectively (274, 11-39).

In 1938-1939, per 1,000 people, birth rate, death rate and natural increase were 29.6, 11.7 and 17.9, respectively. The figures were equivalent to 46.7, 6.5 and 40.2, correspondingly, in 1959-1960, and 33.0, 6.2 and 26.8, correspondingly, in 1970-1971.

In 1938-1939, the birth rate of Azerbaijanis was low. And so was natural increase (243, 7). In 1950s and in the second half of 1960s, birth rate in the Republic rose to a high mark. In 1960, the highest birth rate – 54.4 – was registered in the Shirvan area, and the lowest birth rate – 28.9 – was registered in the Absheron. In 1960-1980, birth rate in Azerbaijan's villages averaged 40.0 (273, 69).

As compared to 1940, birth rate in Azerbaijan in 1965 increased, to extent, and then decreased comparatively in 1975 (273, 69). On the whole, total number of population in Azerbaijan saw the following increase: 14.7% in 1940, 21.6% in 1950, 24.6% in 1959, 22.5% in 1970, 18.1% in 1979, 18.6% in 1982, 19.4% in 1983, 19.8% in 1984, 19.9% in 1985, 20.9% in 1986, and 20.2% in 1987 (151 13, 434).

Birth rate in the Republic has decreased in some latest years. For example, the number of children born in 1992 was down 2,000 from 183,000 in 1991 (370).

It is to conclude from Table 14 that women in the age of 25-29 contribute greatly to the natural increase of population.

Table 14

Role of women's age in natural increase

Years Age	1958 1959	1965 1966	1969 1970	1975 1976	1979 1980	1985 1986
25-29	266,500	273,100	233,100	239,000	217,400	199,300
30-34	216,100	241,800	210,000	155,300	134,400	110,600
35-39	162,700	152,000	146,900	104,900	69,000	46,500
40-44	73,500	70,100	53,300	42,500	29,200	12,900
40-49	29,600	31,100	14,100	5,900	4,200	1,800

In Azerbaijan, the number of births in rural places is higher than that in urban places. Let's refer to the following figures to substantiate our thought. In 1940, there were born 97,000 children in the Republic, including 38,100 in urban places and 58,900 in rural places. The number then changed as follows: 90,300 (37,800 and 52,500, respectively) in 1950, 165,800 (66,000 and 99,800, respectively) in 1960, 151,000 (63,300 and 87,700, respectively) in 1970, and 138,600

(62,700 and 75,900, respectively) in 1973. Total number of children born in 1975, 1980, 1985, and 1986 was 141,900, 155,000, 177,400 and 186,600, correspondingly (285).

In 1940, as per 1,000 people, the birth rate, the death rate and the natural increase were 29.4, 14.7 and 14.7, respectively. The figure then changed as follows: 42.6, 6.7 and 35.9, respectively, in 1960, 36.6, 6.4 and 30.2, respectively, in 1965, 29.2, 6.7 and 22.5, respectively, in 1970, and 24.9, 6.9 and 18.0, respectively, in 1975 (16, 8).

It appears from Table 15 that natural increase of the population, per 1,000 people, made up 18.2 and 20.0 in 1980 and in 1990, respectively (280, 304-305).

Table 15

Birth rate, death rate and natural increase rate, per 1,000 people

Years	Number of births	Number of deaths	Natural increase of population	Number of deaths of children under 1, per 1,000 people
1980	25.2	7.0	18.2	30.4
1985	26.6	6.8	19.8	29.4
1986	27.6	6.7	20.9	30.5
1987	26.8	6.7	20.1	28.6
1988	26.4	6.8	19.6	27.0
1989	26.4	6.4	20.0	26.2
1990	26.1	6.1	20.0	23.0

As noted above, birth rate in Azerbaijan started decreasing in early 1960s. The study identifies that the fall of birth rate (slowdown in increase of the number of children) resulted primarily from a slump in women's birth-giving activities because of socioeconomic factors (such as an increase of migration to urban localities, women's close participation in public life, improvement of women's cultural level, etc.) as well as low birth rates in the years of war. On the whole, the birth rate began to fall in early 1960s. Since then, the birth rate decreased considerably by 1970-1971 (294). The process went on in later years and, finally, the figure fell from 42.6% in 1960 to 25.2% in 1980 (294).

In 1979, as per 1,000 women, there were 180 women with more than 7 children (291, 101).

Birth rate in workers' families was down 6.2% from that in kolkhoz workers' families while birth rate in office employees' families was down 26.7% from that in workers' families (17, 15).

In 1970, the number of births was 151,000, and the number of women with 3 or more children was 99,800. The figure was equivalent to 184,400 and 60,000, respectively, in 1988. In 1988, the number of births was a decrease of 39,800 from 1970. However, as compared to 1970, total number of population increased by 1,001,000 in 1980. There were 182,504 births and 195,347 births in 1989 and 1991, respectively.

The natural increase was equivalent to 14.7%, 18.0%, and 19.8% of total number of population in 1940, 1960, and 1985, respectively. The number of births, per 1,000 people, averaged 29.4 in 1940, 42.6 in 1960, 29.2 in 1970, 25.2 in 1980, and 26.7 in 1985.

In 1989, there were born 721 twins, 2 triplets, and 181,781 lone children. In that year, the number of deaths and the natural increase were 44,016 and 137,615, respectively. This number included 95,701 births, 20,035 deaths and natural increase of 74,666 in rural locations.

The number of newly-born children, per 1,000 people, averaged 26.4, including 30.1 in rural places; the number of children who died, per 1,000 people, averaged 6.4, including 6.6 in rural places; the natural increase was 20.0. Regions where the number of births was the biggest, per 1,000 people, were as follows: Lerik (38.4), Saatly (36.7), Yardimli (33.9), Jebrail (34.5), Oguz

(33.2), Ismailly (32.2) and Beilagan (26.6), and the regions where this number was the smallest were Gedabej (24.5), Yevlakh (25.8), Zangilan (26.6), Geranboy (27.0), Gakh (26.8), Gazakh (27.3), Absheron (25.3), Lenkoran (26.4), Fizuli (27.7), and Sheki (27.6).

Relatively big number of deaths, per 1,000 people, was observed in Agdash (8.8), Zardab (9.3), Guba (8.8), Gusar (8.2), Gabala (7.0), Lachin (7.2), Tovuz (7.5), Udjar (7.7), Sheki (7.1), Shemakha (7.1), Balakan (7.0), Jebrail (7.8), Zagatala (7.1), Imishli (8.1), Geranboy (7.6) and Gedabej (7.8).

Regions with a comparatively high increase of the number of population were (per 1,000 people) Saatly (32.1), Lerik (31.6), Bilasuvar (28.5), Khachmaz (26.6), Kurdamir (26.3), Beilagan (27.7), Dashkesan (27.2), and Jebrail (26.7) (274, 195). Regions where this indicator was relatively low were Khanlar (19.1), Gedabej (16.7), Geranboy (19.4), Gazakh (19.9), and Agdash (18.2) (286, 21).

Noteworthy is that women at the age of 20-29 give the biggest number of births in Azerbaijan. This number decreases considerably when women reach the age of 40-49.

The numbers of births, deaths and natural increase are shown in Table 16 (294, 112).

The number of children under 1 who died was, per 1,000 healthy newly-born children, 34.8 in 1970, 34.7 in 1979 and 28.6 in 1987 (204, 89)

In 1987, in Azerbaijan, there were 953 men per 1,000 women. However, the number of newly-born boys that year was bigger than that of girls. The number of boys was the following: 1,054 (under 4), 1,043 (5-9), 1,025 (10-14), 1,056 (15-19), 1,053 (20-24), 974 (25-29), 904 (30-34), 927 (35-39), 916 (40-44), 897 (45-49), 958 (50-54), 930 (55-59), 714 (60-64) 488 (65-69), and 424 (70 and over) (292, 195).

Table 16

## The number of births, deaths and natural increase

Births			Deaths		Natural increase	
Years	Total population	Rural population	Total population	Rural population	Total population	Rural population
1950	90,280	52,476	27,746	14,813	62,534	37,663
1959	155,872	95,730	26,086	12,803	129,786	82,927
1960	165,849	99,864	25,918	12,381	139,931	87,483
1970	150,976	87,691	34,506	17,690	116,470	70,001
1979	153,308	78,446	43,022	20,925	110,058	57,521
1980	154,974	79,389	43,064	21,065	111,910	58,324
1989	181,631	95,701	44,016	21,035	137,615	74,666

In 1979, there were, per 1,000 women in Azerbaijan, 361 childless women, 104 women with 1 child, 126.3 women with 2 children, 95.4 women with 3 children, 77.5 women with 4 children, 65 women with 5 children, 53 women with 6 children, and 119 women with 7 or more children. In 1989, there were 2,599 newly-born children (292, 276).

In 1979, there were 868,388 families with children under 18 (206, 361)

In 1989, there were 1,032,260 families with children under 18.

In 1983, in Baku, there was established "Marriage and Family" maternity welfare center, which was designated for the whole Republic, and there was established, on the basis of center above, the Republican Family Planning Center. Later on, there were established branches of the Center, including "Republican family planning and maternity welfare", "Republican family health

center” in Baku, “Marriage and Family” maternity welfare center in Ganja, “Maternity welfare center” in Nakhchivan, “Maternity hospital complex” in Sheki, “Maternity welfare center” in Masalli, and “Maternity welfare center” in Gusar. Well-trained physicians of centers mentioned above do a lot of family planning work. They cure impotence and genetic diseases. The undesirable pregnancy is cut by various natural and medical methods. These centers help eliminate psychological problems and discrepancies within families nationwide.

In adopting a child, childless families only keep their integrity. Let’s refer to one fact: there were adopted 1,234 children and 1,689 children in Azerbaijan in 1989 and in 1991, respectively (206, 354).

It becomes evident from Table 17 that life expectancy at birth of children born in 1979 and of children born in 1989 was 68.1 and 70.6, respectively (294, 113).

Table 17

## Life expectancy at birth

Period of calculation of indicator	Total population	Men	Women
1979-1980	68.1	64.2	71.8
1983-1984	69.5	65.4	73.1
1984-1985	69.5	65.3	73.1
1985-1986	69.9	65.7	73.4
1986-1987	70.2	66.0	73.7
1988	69.9	65.7	73.5
1989	70.6	66.6	74.2

The Table demonstrates that the function of family reproduction fully influences upon family life and relations inside a family. The natural increase function is related primarily to family structure, spiritual life, relations between family generations, family type, family nucleus, peculiarities of spouses, and family stability.

The average yearly pace of increase of the number of families was 1.84% in 1970-1979, 1.56% in 1979-1989 and 1.08 in 1990, respectively, with the figure (as for rural families) equivalent to 1.21%, 1.42% and 1.26%, correspondingly. The pace of average yearly increase of the number of families, including rural one has slowed down considerably over past years. This is explainable primarily by a fall of the figure of natural increase of the population, the intensive migration of the population, and the continuation of war in the territory of the Republic.

Unlike natural-economic areas of the Republic, the pace of increase of the number of population has remained the same only in the Absheron area because the natural-economic areas are distinctive for high level of migration.

As compared to 1960 when there were 42.6 births per 1,000 people, the figure reduced to 19.1 per 1,000 people (a decrease of 2.2 times) in 1990 (280, 652).

Modern family is the main regulator of reproduction of population. Regulation of birth rate at family’s level causes its regulation within the scales of the whole community. In addition, change of the community changes family’s functions. Thus, the structure of family is related to family’s functions, social life and role. The latter, in its turn, establish conditions for the provision of a relative independence of families.

## 2.2 Education of children in a family

Education of children is one of important functions of a family. This is a natural function of a family. However, in the Soviet era, especially as a result of women’s being involved in

production processes (work at kolkhozes, collective farms and private farms in rural places and work at factories and plants in urban places), the form of social education, apart from family one, emerged in Azerbaijan. Playing an essential role in the complex process of family education are father-mother, grandfather-grandmother and brother-sister. In educating their children, parents pay particular attention to such various kinds of education as esthetic education, labor education and general education.

L. Vygotski pointed out to that development of a child as an individual and as a personality is substantiated by the nature of his interrelations with other people. He analyzed this process as general genetic law of a child's cultural development. L. Vygotski wrote the following: "In cultural development of children, every function displays itself twice, first socially and then psychologically" (84, 197-198).

Modern rural families in Azerbaijan play a great role in this. In connection with this issue, N. Pchelnitseva, in her work "Azerbaijanis", writes, "One of important functions of a family is education of the growing generation. Earlier, rural families with many children spent no special time to educate children. However, development of vital and cultural conditions has changed the situation and, as a result, parents currently pay attention to education of children (in line with modern requirements) as well as to their esthetic, labor and interest-based education. Parents offer their children help to do lessons during an educational year as part of economic work. The majority of parents provide financial assistance to their children to allow them receiving higher or secondary/vocational education. Many parents think their daughters should receive education before they marry. Grandfathers, grandmothers and kindergartens play an essential role in giving education to children of employed mothers" (314, 133-134). Grandfathers and grandmothers, after they retire on pension, substitute parents in a family and bear the main burden of care about grandchildren (81, 107).

Certainly, kindergartens play a definite role in education of children. There were only 76 kindergartens in Azerbaijan in 1927. Of them, only 5 were located in rural places and educated 168 children of 2,646 (total number of children attending kindergartens) in the Republic. Five out of 133 kindergarten teachers worked at rural kindergartens (15, 20).

In 1940, of 909 kindergartens, 521 were located in rural places. Of 43,832 children, 16,949 were educated in rural kindergartens. They were educated by 2,615 kindergarten teachers, including 1,088 rural ones (17, 21).

As compared to 1958 when out of 609 kindergartens, 114 were rural ones, the figure changed to 668 and 124, respectively, in 1960, 741 and 113, respectively, in 1962, and 810 and 129, respectively, in 1963 (248, 100).

In 1965, there were 943 kindergartens with 76,600 children and 5,300 teachers; the figure changed into 1,250, 100,000, and 7,700, respectively, in 1970, and 1,357, 112,600, and 9,100, respectively, in 1973 (283, 323).

It appears from Table 18 that the number of preschool educational institutions in 1990 increased by 1,310 including 242 as rural ones against 1980.

Table 18

## Preschool educational institutions

	1980	1986	1987	1988	1989	1990
Number of permanent preschool educational institutions	1,875	2,001	2,074	2,088	2,195	2,185



Including that in rural places	700	786	857	874	928	942
Number of children in permanent preschool educational institutions	147,100	165,500	181,300	182,600	190,600	180,900
Including that in rural places	21,300	28,400	33,000	36,200	38,900	40,800
Rate of attendance of preschool educational institutions (in % to the number of children of appropriate age)	19	20	20	20	21	19
Including that in rural places	6	7	7	7	9	9

Table 18 illustrates that the number of permanent preschool educational institutions was 1,875 and 2,185 in 1980 and 1990, respectively. Thus, the number of permanent preschool educational institutions increased by 310 over the decade; the number of such institutions in urban places was bigger than that in rural places. The difference was equivalent to 475 in 1980 and to 301 in 1990. The number of children attending permanent preschool educational institutions in rural places was up 27% and 20% from that in rural places in 1980 and 1990, respectively.

It should be noted that one more factor should be kept in mind when we speak about family and social education of children. Social education institutions such as crèche and kindergartens were developed largely in cities and settlements of urban type. In the majority of Azerbaijani villages, family education formed the basis of education in the Soviet-era. Thus, families in rural locations have kept the function of the hotbed of education in the Soviet era.

Academician A. Mirzajanzadeh, who paid particular attention to family education, said paying deep attention to development of children's freedom, creativity elements, attention to environment, etc. since the day of their birth was one of the main factors of education of children.

The following systems of educational process are known:

1. Technological system (all kinds of material and spiritual conditions of activity, educational plan and systemic guidance);
2. Social-technological system, (all kinds of attitudes to nature, culture, people and himself/herself)
3. Spiritual-personal system (spiritual and intellectual-esthetic capabilities of a personality; will to self-perfection and to the world of high feelings) (265, 68).

A family has everything needed for a child's vital activity, in particular, meals and clothes; however, if there is no parental care in a family, this is a method of "hospital education" (265, 69).

Bayramov, who regards public life as the basis of educational work, writes that exactly nation is the creator of progressive customs and traditions related to human morality and norms of behavior (69, 95).

As to spiritual education of children, H. Fataliyev stated that those who cared about infants were ought to tell them lullabies, tender words and tales, and teach them to patters, proverbs and riddles (387, 91).

Of course, the child is considered the real wealth in Azerbaijani families. D. Shtempel wrote not occasionally: "Moslem children are equaled to abundance" (416, 33).

As to traditional family education, parents focus at the following three principles: education, behavior and labor education of children. Parents must establish appropriate conditions for children to do lessons and check how lessons were done. In this work, parents should respect age peculiarities of children, connect the process of education with life and labor, and work out an individual, optimistic approach to a child. Respect and insistence in education, unity in demands, and collective education play particular role in education. It is essential to teach children to collectivism, business-like character, humanness, discipline, politeness, principality, and respect and care of old people, and thrift.

N. Tusi, who thought the main duty of parents was to give their children appropriate names and the right education, wrote, "When a child is born, he must be given a good name. If he is given inappropriate name, he will remain ashamed of it all his life long...After the breast-feeding period is over, a child should start getting educated and disciplined immediately" (381, 156-167).

A. Bakikhanov, who highly appreciated the role of parents in education of children, wrote that people should start being taught to the beauty of behavior in childhood. He took proverb "Science learnt in childhood is like a stone-carved picture" as a basis (71, 6).

A man should be of possession of 3 main qualities: simplicity, truthfulness, and clean behavior (265, 54). These qualities are formed exactly in a family. Therefore, A. Mirzajanzadeh, who examined this matter, said family interrelations, especially "the fathers-children relations are a very difficult problem".

Not going in for details of the theory and history of this problem, it'd be appropriate to stress the importance of the following factors for fathers and children:

Fathers must:

1. Be ready to listen to attentively and understand children's opinion
2. Be able to impact and give a clever advice

Children must:

1. Have the desire to seek advice/follow advice
2. Be able to listen to
3. Have the ability to treat others as good as the parents

If the growing younger generation is acquainted with vital practices and taught on the example of certain bad lucks it will be protected from great failures (265, 24).

Further, believing that inculcating the feeling of dignity is important in the educational work, the author wrote, "A human's inner culture is based upon developed feeling of own dignity, which is the very hard to reach. A human's own dignity is the real wealth" (265, 79).

Contributing greatly to the process of education are moral conversations, family regulations, appearance of useful habits and traditions, a clever mother, and father's authority in application of encouragement or punishment, public life, and the right organization of leisure time.

For good, highly moral deeds and behavior, children encourage their children through kissing their cheeks, taking them in hands, buying gifts they want, bringing a relative who lives faraway home as a guest, travelling to urban places or summerhouse or forest, and buying toys and dresses they like.

Apart from teaching methods, methods of punishment are also practiced to educate children in rural families in Azerbaijan. Children are put into the corner, have no gifts, clothes or toys bought, are not taken to the place they want, are warned over non-performance of their wishes, are not taken in an adventure, are threatened with a stick, are tied up to a certain thing, and are threatened with wild animals, devil and so on.

When a child is underage and then a teenager, parents continue to carry out educational work to eliminate their child's such defects as narrow-mindedness, roughness, gossips, boasting, playfulness, shyness, lies, spoilt character, etc. Labor education continues in the same spirit: children are educated as to-be owners of their homes. Girls are educated as either girls or to-be daughters-in-law while boys are educated as owners of the economic property of the family.

"Family had been specialized in education of children over a long period of time. Those families who had a child first of all thought about his education. Parents must be able to teach their children to life starting from the younger age", Nizami said in his work (176, 83).

All deeds and personal interrelations of teenagers must be under parents' invisible control. The main thing that must be done when a child makes a mistake is to show him the right way. Roughness in such a case may only push a child toward the wrong way. A clever parent should feel his child's wrongdoing in time, give a child an advice with restraint, tolerance, and determine a child's to-be doings. A teenager who feels his responsibility undoubtedly will make the right steps toward this direction.

Children, who have grown up in rural families with many children, have better developed communicative skills. Since early childhood, they are taught to share gladness and grief with their brothers and sisters, respect another person's interest in their behavior and deeds, provide mutual aid, be hardworking, not be afraid of hardships, not loose themselves in unexpected situations, make clever decisions, and easily enter into contact with schoolmates, neighbor children, etc.

It is known that in rural families with small number of children, especially with one child, the positions of parents as teachers start displaying new features. The mother and the father start trembling over their only child. Such a child really becomes a special effective center of the house. He is tendered too much and his caprices are taken into account. Sometimes, parents even find friends for their child and do not let him play with allegedly strange children.

Unlike a family with many children, children who have no brothers or sisters have a poorly developed feeling of mutual aid or mutual respect. In fact, they get use to their loneliness and display egoistic features in interpersonal relations in different social groups and at school, and have serious shortcomings in character and in emotional-resolute sphere (176, 16-17). Vital medium, people, cinemas, theaters, etc. influence upon formation of behavior of children. Parents should not forget this and hence, must form an appropriate personality of a child in a family. And when parents act jointly with schoolteachers, the outcome is positive. An authoritative teacher shows a teenager the right way and makes a worthy person of a potential criminal.

The majority of girls growing up in a family, primarily, in a rural family, behave in their to-be family life exactly as their father does. If the mother can not show respect to his spouse, while

the father, in turn, does not know his exact place in a family, such affects a teenager. Father's tenderness, which is strange to our nation's peculiarities, causes the wrong education of teenagers.

People use to say about effeminate children: "Let my dear be dear to me, but education is dearer", i.e. now matter how a child is dear, a parent should pay most of his attention to his education.

Education of children in the Caucasus is a very serious issue though children are great gladness and the flowers of family. If a child is given an extreme freedom, such a family is strongly criticized. Parents are reminded that they must take a greater care of their children's education (65, 181).

Observations demonstrate that children in rural families without the father are taught to all peculiarities by the mother. Elder children of a family play the core role in education of younger ones. For example, boys teach their sisters to iron clothes accurately, to specific rules of behavior and to defense of their dignity, while the mother teaches her daughters to family ethics, rules of outdoor behavior, behavior as a guest, digestion, housekeeping, i.e. cleaning the houses, washing clothes, washing dishes, cleaning shoes, putting everything in order, cooking a dinner, laying a table, receiving guests, looking after domestic animals and cultivated plants, providing medical aid, sewing, and waiting.

Speaking about the domestic and social life of women in the South Caucasus in the 19<sup>th</sup> century, A. Zakharov wrote, "In villages, Tatar (Azerbaijani – **N.G.**) women lulled their children in a cradle looking like a box. When it is time of breast-feeding, the mother takes the cradle together with the child, and when she leaves the house she ties her child up to her back with a shawl or brings the child in hands. All day long, the child is tied up to the mother and inhales fresh air equally with her. Thus, since early childhood a child was taught to be tolerant, and withstand hunger, cold and heat...Girls, when they reached the age of 6-7, started helping their mothers do homework" (189, 101-111).

We can say that parents in all villages in Azerbaijan teach their children to self-service and to be polite, true friend since the early childhood.

Cultural habits of children in domestic conditions are displayed primarily through respectful attitude to the rest members of family; respect of the elder members of family becomes quite a common thing. Parents teach children to remember common expressions such like "Good morning", "Good night", "Thank you", etc.

Sometimes, grandmothers and grandfathers break the father and the mother's demands. As a sign of respect to the elder, the father and the mother give up such demands. But such negatively affects the education of children.

Another distinctive peculiarity of education in families, primarily families of Azerbaijanis in rural areas is that children are not allowed being given everything ready. A child becomes helpless and disrespects labor when he is not prepared for life or remains far from his house and parental care; such a child can not display his independence even if necessary. Parents want their tendered, nervous children to become the real people. Parents proceed from truthfulness, tact and respect of a child's demands in conducting the educational work.

This, a child grows with parental care of him since the very moment of his birth. Everything parents do inside/outside family goes to their children. Underage children usually regard their parents as the ideal strength and try to look like they in every action. Parents' diligence, digestive attitude to state property, truthfulness and straightforwardness, simplicity and modesty and good relations with neighbors positively influence upon children. If parents are attentive and keep tact in treating one another and others and are disciplined and truthful, a conscious child will become the same.

The personal example of parents influences upon children all life long. Regardless from their age, the majority of children act like their parents do and repeat their behavior. At hard times and on happy days, they know how to answer the question: “How should I act?” Fraternal influence affects children stronger than maternal one does. A child who feels parents control him tries to make thoughtful actions and has a responsible attitude to his duties. For a child, the best example is his parent. An illustrative evidence for a child is how parents sit at a table, how they keep fork/spoon, how they read a newspaper or a book, as well as personal behavior of parents and observation of the established family rules.

If a parent loses moral dignity in a family, the words by such parents addressing children, no matter whether praising or insulting also lose their importance. If parents often are in a quarrel, commit scandals or accuse one another of shortcomings, they are getting humiliated in the child’s eyes.

If parents in an Azerbaijani rural family deceive one another and their children become eyewitnesses of this, the majority of such children also will become liars at school, in to-be family life or in a working team. And the child who hears the truth from his parents is formed in the right way.

Sometimes, parents, in the presence of their children, lie other people; such also negatively affects the moral education of children.

Free, right speech of parents in a family is essential because children are taught to literate speech by their children.

In every rural family, illustrative methods of education of children are care about grandfather or grandmother, attention to the family member who has been taken ill, meeting a neighbor or a relative who has come to see the family, and inviting someone to have a sit. The child who is brought up in a calm family usually is quiet, tender and optimistic. “A child accepts what he sees”, in saying so, our grandfathers undoubtedly were right.

The physical punishment in a family is the factor of negative impact on formation of a child. In some families, the mother caresses while the father punishes and vice versa. Such cases in a family, which is the primary collective, only deserve regret.

Observations carried out as part of field ethnographic trips demonstrate that children, who are growing in families with no father, it is the mother to teach them to all peculiarities. In Azerbaijan, in 1989, there were 3,603,000 women, up 168,000 from men. Of course, the mother for the child and so is the child for the mother is an irreplaceable gift.

As to the process of education of children in rural families in Azerbaijan, parents apply different methods. If necessary, they quote the books they read and try to bring up a socially worthy citizen. Mohammed Fizuli, in his work “Rindu Zahid”, gave very useful educational advice. It is known that one of the most important duties of parents in a family is to be able to observe. Great Fizuli, who observes all doings of a child, does not forget to teach a child and provide the necessary influence upon him in line with the child’s peculiarities. Fizuli notes that a parent must not lie when he brings up a child or praise swindlers in the presence of a child. If such a situation emerges, it must be stopped in time. Fizuli also speaks about the necessity of teaching children to professions. As to educational work, he emphasizes the particular role of the father, highly appreciates science and profession and, while telling about honor and dignity, says, “Seek the height”.

Fizuli highly appreciates the work done to educate children and recommends parents eliminating their children’s desire to accumulate property.

The poet’s words – “Beauty is the treasury, and chastity and shame are beauty’s fence” and “Honor is the guard securing this fence from a thief” (251, 45)– continue to matter nowadays.

Believing that it is important to teach children to be able to forgive all life long, the poet said, “They want to pick a flower from the garden of forgiveness as well” (251, 60).

Evidently, thought that the primary duty of parents is to teach their children to important human qualities in time, as stated in Mohammed Fizuli’s book *Rindu Zahid*, remains valuable for present-day Azerbaijani families. Owing to this, some rural families relevantly use essential thoughts from the read books in the process of education of children.

However, life has its own laws. Sometimes, integrity of a family is broken by a death, a mistake or a disease of one of its members. And such means hard, to extent, life of children. As a result of the repeated marriage, looking after children is a stepmother or a stepfather. One side’s indifference to the other side’s children makes the repeated marriage no success in the majority of cases. However, restraint of one of the sides sometimes keeps the marriage. Nevertheless, in the majority of cases, the stepmother’s attitude sharpens. Frankly speaking, age peculiarities of children are another factor causing confuses in such cases. However, this is taken into account, anyway. A woman considers her boyfriend’s children her own children. Any woman having maternal feelings in contacting children even difficult ones finds a common language through using various methods. The stepmother behaves so that the mother-child relation goes on and increases this relation to a degree, which restores the child-mother relation, i.e. wins the child’s love. Perhaps, as concerning this, the child feels something sweet, pitiful, and the maternal breath and tender.

Sometimes, the mother is a close friend of her son or daughter, and is able to treat family members in the right direct and keeps the family hearth. As a result, accepting of a stepmother by children depends on whether she is able to take omnipotent care of them. Worthy of a note is that a child becomes aware of gladness or grief, bitterness or sweetness in his family first of all. Parents’ responsibility for education of children is great (36, 9) because a child grows up depending on situation that surrounds him (177, 187).

Do not forget truth that a parent teaches his children to the habits of self-service, order, care about home and family, collectivism, exactness, and the ability to value love. Otherwise, teenagers, who have received the wrong education, will not be able to justify their parents’ hopes when they enter independent life.

### **2.3 Economic-domestic function of family**

One of the core functions of family is the existence of its economic pivot.

The financial provision of every member of family, issues of common care, and domestic and economic work as well as the division of labor among family members play a substantial role in the economic-domestic life.

“Labor division inside a family was regulated by traditional norms” in large families, which formed the majority of families in Azerbaijan at the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century. “Largely men were specialized in farming and cattle-breeding, which were the main branches of economic activity of family members” (392, 202).

“Primitiveness and low productivity of labor instruments used in the farming required a lot of workforce and regulation of labor division for the reasons of performance of the family’s economic function” (129, 93).

The autumn sowing of wheat and barley prevailed in the then grain economy of Azerbaijan. More exactly, sowing of grains was the main occupation of Azerbaijani families.

Members of a big family in villages in Azerbaijan traditionally observed definite habits when they sowed, mowed and threshed harvest or when they were specialized in cattle-breeding, etc.

Land ploughing required 4 to 6 bulls and 5 to 6 men. Ploughing, sowing, transporting and threshing works were done using corresponding instruments.

Members of a large family collected wheat and barley from the sowed land section by hands. A delay in collection of harvest meant leaving a family hungry or borrowing a debt. "They swear by the land: It is sacred", "One must reap as one has sown", our great grandfathers, who said that, thought land was the only source of life. Therefore, all members of a large family, who did sowing and mowing works, worked together according to habit called "hoy".

When the habit's time neared, farmers congratulated each other. According to the habit, they chose a good day to mow and wished a light rain to fall. Air becomes humid when it is rainy and thus, ears get stronger and grains in ears do not fall onto the ground when mowed. In days of harvest, rural people gathered with their close relatives and friends, laid a table and amused themselves. Lambs were slaughtered and samovar tea was made for those mowers who were in time for "hoy" early in the morning. Women cooked dinner right in the field and made tea. Mowers were treated as the real heroes and never were offended. It is not a mere coincidence that in the period of work, they first of all said "Let God give the harvest", "Good work" and only then shook their hands. Mowers worked from early in the morning till evening cold. In order not to sweat or be thirsty, they ate milky products and sour milk and quite a little of meat. To be protected from sunrays, they put a white kerchief onto the head and mittens on hands. It was wrong to mow with face looking at the sun. Therefore, mowers worked with their backs looking at the sun, collected grains, sang songs and continue their work. Azerbaijan's folk songs reflecting this habit confirm our thought: "I am a mower, my business is to mow. I work for my happiness" (16, 23).

Hay was collected separately; badly reaped ears of grains were mowed anew, then the grains were kept under the sun and cleaned from small stones. Finally, the grains were sieved. Edges of a sieve were made of wood and earth; sieves usually were round, 20-centimeter high. The inner side of a sieve consisted of woven leather rope.

At the end of the threshing, threshers brought all they could, slaughtered cattle, fried kebab, made samovar tea and amused themselves. They gifted a share of wheat or barley called "hyrman payi" to the poor, families of invalids and dervishes. Proverbs such as "Threshing end is for dervish", "Take what you are given, get satisfied with you share" remain in use nowadays. Taking a simultaneous part in threshing works were representatives of several large families.

Each of the large families received its share of threshed, cleaned, ready wheat. The finished product was stored in chuvals (bags), harals (packed kilim), granaries or wells. A well was dug in the earth's area of 4 to 5 square meters. A well's bottom and sides were covered by grass or straw; a well was filled in with wheat or barley to the height 30 to 40 centimeters below the top; once this was done, a well was covered with sand and rammed to prevent rainwater penetrating it. Wheat was stored in wells for years and never spoiled. At a needed time, usually in wintertime, land was taken off from the well's surface, and wheat was sifted and milled. Wheat was dried thoroughly before it was put into a well. Proverb used by the then large families – "If you sit down on a chival with wheat, the latter will not be abundant" – continues to matter at present.

In the Soviet years, the economic basis of a rural family was characterized by its financial income. Apart from grains, cotton, potatoes, vegetables, vineyards, orchards and tea plantations, Azerbaijan's agriculture was based upon cattle-breeding and poultry farming. In 1920, there was produced 440,000 tons of grains, 9,200 tons of raw cotton and 67,700 tons of grape; in 1940 and in 1987, kolkhozes and collective farms produced 567,000 tons of grains and 11,119,000 tons of grains, respectively; in 1940 and in 1987, there was produced 154,000 tons of potatoes and 202,000 tons of potatoes, respectively; and in 1940 and 1987, there was produced 63,000 tons of vegetables and 855,000 tons of vegetables, respectively (268, 206, 151, 172, 214-215). In addition, in 1921 the number of livestock comprised 8.9 million cows and bulls, 101,000 horses,

1 million sheep and goats, 150,000 pigs, 60 camels and 918 oxen; in 1941, the number of cattle was 1.4 million, and there were 0.1 million pigs, 2.9 million sheep and goats, and 3.8 million chickens; and in 1987, the number of cattle was 2 million, and there were 0.2 million pigs, 5.7 million sheep and goats, and 30.8 million chickens. They in kolkhozes and collective farms also cultivated rice, corn and melons.

So, rural residents earned for living by receiving monthly wages in kolkhozes, collective farms and state enterprises, receiving profits from sale of agricultural produces from their personal plots, and at the expense of state aid (aid to families with many children, pensions to old people, etc.).

Noteworthy is that the establishment of kolkhozes and collective farms in the Soviet era contributed essentially to development of agriculture in Azerbaijan. This is clearly illustrated by change of the number of kolkhozes and collective farms. In Azerbaijan, the number of kolkhozes was 289 in 1928, 3,429 in 1940, 1,615 in 1950, 1,115 in 1960, 990 in 1965, 992 in 1970, 496 in 1975, 691 in 1980, 608 in 1985, and 983 in 1990. In Azerbaijan, the number of collective farms was 13 in 1928, 50 in 1940, 46 in 1950, 86 in 1960, 285 in 1965, 406 in 1970, 496 in 1975, 691 in 1980, 808 in 1985, 779 in 1989, and 820 in 1990. It should be noted that the number of kolkhozes decreased and the number of collective farms increased in 1970s. This brought to an increase of state property and of the number of working class because rural residents who worked for sovkhoses joined the working class. The average number of those working for collective farms was equivalent to 295,900 in 1980, 337,000 in 1985, 314,800 in 1989, and 304,000; and their monthly wages averaged 138 rubles in 1980, 159 rubles in 1985 and 162 rubles in 1990. The average number of kolkhoz workers was 228,000 in 1980, 303,000 in 1985, 313,000 in 1989, and 339,000 in 1990; and their monthly wages averaged 165 rubles in 1985, 208 rubles in 1986, 182 rubles in 1989, and 236 rubles in 1990 (284, 188, 194, 214-215).

It is known that the number of associations serving several State farms increased from 98 to 158 in 1960-1970s (247, 38).

Let's refer to archival materials to shed light on the social position, preferences to the population, etc. in the system of kolkhozes in Azerbaijan in 1930-1940s. So, there were 4,170 individual kulak farms and 26,993 individual peasant holdings in Azerbaijan in 1931 (120, 34).

In 1932, there were 9,013 families with independent holdings who did not recognize the kolkhoz system; in 1933, there were 8,045 such families (120, 36).

As of April 1932, there were 1,748 kolkhozes in Azerbaijan (120, 35).

The Government of Azerbaijan undertook measures to improve the social position and living standards of population. According to a Law of June 27, 1936, mothers were issued lump sum allowance in the amount of 20,091.0 rubles. According to a Law of July 8, 1944, this lump sum allowance increased up to 29,014.0 rubles; monthly aid to mothers with many children and to mothers with one child was 1,778.0 rubles and 642.0 rubles, respectively. Total expenses were 5,155.3 rubles. In 1944, there were 3,772 mothers with many children and 234 mothers with one child (121, 169). In 1947, there were 57,120 mothers with many children.

In 1947, 57,120 mothers with many children and 4,689 mothers with one child received lump sum allowance. The state also provided financial aid to 60,797 children (119, 140).

In 1930s, some pensioners worked. In 1937, there were 13,346 pensioners in Azerbaijan. The number of members of their families was 26,925. There were 4,473 working pensioners. In 1937, there were 1,546 families of pensioners. In 1937, of 3,906 working pensioners, there were 1,376 workers and employees, 1,776 rural residents, and 754 as other categories (121, 65).

Every kolkhoz worker was allocated his economic plot. Those who worked for kolkhoz Ulduz in the Khanlar region cultivated largely potatoes and vegetables. Kolkhoz workers were allocated land plots in accordance with the established order. Kolkhoz members had the following plots:



225 square meters (allocated to Haji Mat), 433 square meters (Khalil Ismail), 400 square meters (Isa Musa), 410 square meters (Ali Abdullah), and 400 square meters (Imran Ugur). In 1939, 442,698 kolkhoz workers of 504 kolkhozes in Azerbaijan were of possession of their respective land plots (111, 2).

The social situation in Azerbaijan sharpened in 1940. As of January 1, 1942, there were 431,037 workers and employees in Azerbaijan. On this date, there were 360,190 kolkhoz workers, according to some sources. Other sources claimed this number was equivalent to 345,222. Noteworthy is that 11,738 people were specialized in domestic economic work, 1,405 people had individual economic plots, and there were 2,938,022 unemployed people (112, 143).

In 1942, there were 2,598 kolkhozes and 349,222 houses with the population of 1,658,558. Of them, 268,850 were men and 329,126 were women.

In 1942, in Azerbaijan, there were 44 orphanages with 4,371 children (97, 128, 151).

In 1945, in Azerbaijan, birth rate and death rate, per 1,000 people, was 6.0 and 11.5, respectively (118, 34).

In 1945, there were 6,687 children in 69 orphanages. There were 44,978 pensioners (118, 128).

In 1945, 92,611 men and women of pension age worked. Of them, 54,650 lived in rural locations. There were 48,315 kolkhoz workers. In the same year, there were 1,424,569 able-bodied pensioners and teenagers. Of them, 791,452 lived in rural places. There were 664,106 kolkhoz workers. The number of employed people was 837,563. The number of workers and employees was 385,363.

As of January 1, 1946, in Azerbaijan, of 639,141 kolkhoz workers, 44,445 were men and 99,780 were women (117, 275).

The number of population of Azerbaijan, as of January 1945, was 2,776,700. In 1944, the natural increase of the population was 7,100. The number of those who had arrived in Azerbaijan was 45,200; the number of those who died was 67,000; and the number of those who had changed place of residence inside the Republic was 3,000 (117, 23).

In 1946 and in 1950, the number of population of Azerbaijan was 2,699,100 and 2,912,600, respectively. In 1946 and in 1950, the number of kolkhoz workers was 1,579,000 and 1,722,500, respectively (117, 42).

In 1945, 3,500 people resettled from different regions in Azerbaijan to industrial towns to work there (118, 22).

As of January 1, 1945, there were 307,855 personal plots at kolkhozes. The number of population of these economic units was 1,408,736. Of 425,932 able-bodied people, 125,542 were teenagers. There were 125,053 employed persons, 382,916 workers, 50,196 office workers, 258,529 dependants, and 305,575 children under 12 (119, 113).

In 1946, there were 378,170 personal plots owned by kolkhoz workers.

There were 307,855 houses with total number of population of 1,408,736 at kolkhozes. Of them, 425,932 were 16 and over. There were 125,542 teenagers and 125,053 employed people. There was a total of 382,916 workers, 50,196 office workers, 258,520 dependants, and 305,575 children under 12 (112, 113).

As of January 1949, there were 641,100 workers, 557,100 office employees, 1,387,200 kolkhoz workers, 43,000 domestic cooperative workers, 1,500 people working by themselves, 1,400 people as other categories, and 100,300 unemployed people who lived at the expense of the state; social groups had total number of 2,732,600 people (112, 52).

As of January 1, 1950, the social composition of population of Azerbaijan consisted of 1,387,200 kolkhoz workers, 201,100 office employees, 641,100 workers, and 43,000 cooperators and those

working by themselves. Of them, 4,400 lived in rural places. The number of those working for other domestic farms was 1,500. Noteworthy is that 1,400 people lived in personal plots, 1,000 people were unemployed, and 100,300 people received state allowance. However, as of January 1, 1949, social groups in Azerbaijan had a total number of 2,732,600 people. Of them, 1,583,500 resided in rural places (97, 50-51).

In conclusion, we can say that the share of workers and office employees in Azerbaijan (in total number of population) was 26.7% in 1926, 43% in 1939, 57.5% in 1959, 75.3% in 1970 and 78% in 1976, and that the share of kolkhoz workers (in total number of population) was only 0.6% in 1926, 52.9% in 1939, 42.4% in 1959, 24.5% in 1970, and 22% in 1976. In addition, the share of rural residents with individual farms in total number of population was 64.5% in 1926, 4.1% in 1939, and 0.1% in 1959 (146, 24).

New features and qualities of the structure of village emerged in 1980s on the basis of economic grounds established in villages in Azerbaijan. In contrast to earlier periods, the number and share of working class but not kolkhoz workers began to prevail gradually in this structure. Technical progress development has caused fundamental changes in the economic and social life of village. The social structure is developing and changing. In 1990, on average, there were 387.08 workers and office employees and 547.51 kolkhoz workers per 1,000 rural people. It is known that the economic basis of a modern rural family is characterized by its incomes. Average incomes of rural families are shown in Table 19.

Table 19

## Average monthly incomes of every family

	All strata of population	Workers and office employees	Kolkhoz workers
Total income, including:	1990	1990	1990
	4,798.7	5,041.4	6,646.6
Wages	2,757.2	3,729.1	794.6
Payment of kolkhoz earnings	458.9	30.7	2,901.4
Including that in money	432.6	28.7	2,742.4
Earning in the form of pension, different kinds of allowances, etc.	584.9	421.4	723.0
Income from personal plot (net harvest) and from other plots	484.5	556.1	417.7
Total income	106.8	108.5	101.2

Under the Soviet rule, the economic function of family was closely related to its other functions. The interconnection of these functions was substantiated primarily from the point of “profitability-birth rate” and “domestic conditions-birth rate”. The economic function of family assumed participation in common economy and household management.

In taking part in common economy, a family formed its budget and organized consumer’s activity. Household management meant management of personal plot for the reasons of servicing of family members, and development of natural economy in domestic conditions.

In period under our study, renovation or reorganization of a family strongly depended on the material basis. The material basis of a family also meant its productive role. This is characterized primarily by incomes of family members, which compose the family budget. The economic function was divided into productive, consumer and organizational parts.

The productive part is formed at the price of incomes from personal plots of rural residents while the consumer part is formed at the price of daily incomes, monthly wages of employed members

of a rural family, and different social allowances. Total income of a family is also taken into account.

Money incomes of population of Azerbaijan totaled 6,866.6 million rubles and 9,533.7 million rubles in 1986 and 1990, respectively. In 1990, the incomes of the population increased by 18.8% against 1989 and the pace of growth of money incomes went 1.8 times ahead of the pace of growth of expenditures. In 1986, people's expenditures related to the purchase of goods and services and payments in the financial-credit system totaled 6,246.1 million rubles as compared to 9,122.0 million rubles in 1990 (17, 82).

The combined income of family consists of the amount of money incomes and economic (calculated in money) incomes from state and cooperative enterprises and organizations, kolkhozes, personal plots, and payments and allowances obtained from public consumption funds. The combined income of families of workers, office employees and kolkhoz workers is calculated on the basis of data about budgets of families and is shown in Table 20 (17, 82).

Table 20.

## Combined income of families

	1980	1985	1986	1987	1988	1989	1990
Combined annual per capita income of workers and office employees (in rubles)	1,041	1,230	1,236	1,234	1,118	1,204	1,302
Collective farmers	736	894	635	916	840	929	1,072
Kolkhoz workers	875	1,227	1,212	1,069	1,160	1,115	1,214
Combined annual income per kolkhoz worker in % to combined income, worker and office employees	84.1	99.7	98.1	86.6	103.7	92.6	93.2
Collective farmers	119.0	137.2	129.6	116.8	138.2	120.0	113.3

The composition of combined income of families of workers, office employees and kolkhoz workers is shown in Table 21 (17, 87).

Table 21.

Workers and office employees, in %					Kolkhoz workers, in %			
On average, per every family in 1990	Total	1985		1989	On average per every family in 1990	Total	1985	1989
Used combined income	5,041.4	100	108.9	108.2	6,646.5	100	95.9	109.6
Including that for foods	2,331.9	46.4	118.8	109.1	3,184.1	47.9	105.3	109.8
For non-food produces	1,408.2	27.9	109.1	118.6	2,228.3	33.5	95.6	119.3

For strong drinks	61.6	1.2	86.2	112.0	52.0	0.8	68.1	79.6
Payment of services	377.4	7.5	94.3	107.7	292.3	4.4	79.8	112.0
Payment of taxes and duties	355.3	7.0	99.4	102.0	66.2	1.0	77.9	100.2
Other expenditures	234.8	4.6	69.4	100.3	636.4	9.6	76.6	114.1
Accumulation	271.6	5.4	130.6	78.6	187.2	2.8	86.9	54.2

Division of population in terms of average combined income per capita (on the basis of materials of study of household budgets) is given in Table 22 (17, 88)

Table 22.

## Division of average combined income per capita

	1,000 people			In %		
	1980	1985	1990	1980	1985	1990
Average annual number of population	6,159.0	6,664.2	7,135.9	100	100	100
Average monthly combined income per capita (up to 75 rubles)	3,626.1	2,611.6	2,121.9	58.8	39.2	29.8
75-100	1,263.1	1,494.6	1,406.2	20.5	22.4	19.7
100-125	637.6	1,036.0	1,107.3	10.4	15.5	15.5
125-150	319.2	632.2	803.4	5.2	9.6	11.2
150-175	154.8	369.3	554.1	2.5	5.6	7.8
170-200	78.0	214.0	370.7	1.3	3.2	5.2
200-250	62.2	196.5	426.4	1.0	3.0	6.0
Over 250 rubles	18.0	105.5	345.9	0.3	1.5	4.8

Annual income (in rubles) from personal plot per every family is shown in Table 23 (17, 90) (composed on the basis of study of household budgets).

Table 23.

## Income from personal plots

	1980	1985	1986	1987	1988	1989	1990
Total population, including	521.5	560.4	627.1	560.9	502.7	630.1	513.3
Workers and office employees	382.5	354.6	409.1	398.3	286.8	33.8	304.3
Kolkhoz workers	1,566.2	2,004.3	2,144.3	1,707.2	1,938.1	1,883.7	1,809.8

Table 24.

## Size of combined income of workers and office employees' families with different composition

Monthly combined incomes of families, in rubles	Wages		Pension	Allowance	Aid	Income from personal plot	Other incomes
	All families; their numerical composition	353.2	85.3	6.6	0.8	1.7	4.7
1	187.8	95.8	2.5	-	0.2	1.5	-
2	282.2	86.6	8.9	0.2	0.4	3.2	0.7
3	324.6	85.4	8.1	0.8	1.1	3.2	1.2
4	357.3	88.8	4.9	0.9	1.7	3.2	1.2
5	369.2	85.6	5.5	1.0	2.2	4.7	1.3
6	401.3	81.2	7.2	1.0	2.2	4.7	1.3
7	446.1	80.3	8.4	0.9	1.6	7.4	1.4
8	488.2	81.3	8.0	0.6	1.4	7.7	1.0
9 or over	560.4	79.5	8.2	0.8	2.3	8.4	0.8

(17, 24)

Under study of a modern rural family, it is essential to study household budget because it fully reflects the exact way of social production and distribution of material values.

An increase of the combined incomes of different kolkhoz families creates conditions for improvement of the material wealth of villages. This is reflected in foods, clothes, improvement

of houses and rural life and a fuller provision of all material and spiritual demands (252, 93). Kolkhoz workers receive wages from public funds on the following two lines: state budget money and kolkhoz money.

The majority of members of modern rural families work for kolkhozes and collective farms. Therefore, income from agricultural plot forms the bigger part of a kolkhoz worker's income. Incomes of members of families who work for rural departments and institutions constitute part of household budget. The main income of kolkhoz families' budget is specified by the number of working days and income obtained from personal plot. Wages of kolkhoz workers depends on quantity and quality of their labor and on total income of a respective kolkhoz.

The economic function of family establishes its material basis. Family budget is formed at the price of wages of family members. The incomes of kolkhoz workers and workers are not limited by the number of working days alone. They obtain part of the income in the form of pension, free-of-charge education of children, allowances, medical servicing, state aid to families with many children, etc. The budget is based, as stated above, upon agricultural produces obtained from personal plot and money. Thus, income of a rural family is divided into the following 2 main kinds: natural income and money income. Natural income is obtained from grains, onions and potatoes given by a kolkhoz and agricultural produces grown at a personal plot. Farming also influences upon family life and the content of time spent for agricultural work, apart from the main occupations of members of a family. The use of family budget is of particular interest and primarily is of collective nature regardless from structure of family, number of working members of family, and number of pensioners. According to the rules of use of family income, family budget can be subdivided into the following three parts:

1. Joint, i.e. united budget of the whole family spent, upon its members' consent, for the needs of the family or one of its members
2. Mixed budget: part of income of family members is spent for common needs of the family while the other part of income remains at family's disposal
3. Grouped budget, i.e. individuals who consider themselves members of one family make inter-group actions using their respective individual budget (for instance, they eat and buy clothes separately, etc.).

Joint budget prevails in small, simple families and in families consisting of 2-3 people. In large families, a half of the wages or the whole wages is designed for all members of family. In the majority of cases, they are families where parents let their working children keep their wages. This does not mean at all that working children add to the mixed budget or that such children live at the expense of their parents.

The mixed and grouped budgets prevail in large families. Separation of budget groups in these families usually depends on complication of relations between parents and their married children and on difference of different generations' opinions. Such families are largely the ones where money income from personal plots is used for common reasons. Unlike patriarchal families in the past, keepers of money currently are women.

The income, wages and additional earnings of families increase in autumn due to the period of harvest. But the income of office employees, who receive monthly wages, remains the same every month. Their wages changes only depending on the length of working service. Personal economy is a supplementary source of satisfaction of the material and domestic needs of rural population. It is typical for rural families of all social categories.

Personal plots of families, as a subsidiary kind of agricultural production, carry out a number of important social functions. The main function is self-support of rural and urban families with high-quality foods. Personal plots contribute to meeting people's demand primarily in foods (265, 237).

In the beginning of the 20<sup>th</sup> century, those working in personal plots largely sowed grains and planted fruit trees in smaller scale. But at present, those working in personal plots largely plant fruit trees and vegetables. Part of modern rural families is specialized in growing of fruits, but no less than ¼ of a personal plot is usually occupied by vegetables. Agricultural produces yielded by either personal plots or kolkhozes are passed to state purchase stations.

Occupations of a family also influence upon its combined income. Depending on whereabouts of villages, even such factors as abundance or shortage of water, land's fertility and land's quality influence upon quantity and quality of grown produces and general income of families. Artesian wells are used in villages to meet the demand in water. Depending on the number of fruit and vegetables grown at personal plot, a family all year long makes a reserve of the needed quantity of fruit and vegetables. Cattle-breeding is another contribution to annual income of rural families. In the first quarter of the 20<sup>th</sup> century, rural residents of Azerbaijan were specialized largely in cattle-breeding and farming. The number of cattle kept by modern rural families has become much smaller. The reason is that the pastures were replaced by areas under agricultural crops, that the number of families of office employees has increased, and that the state currently meets people demand in agricultural produces. That the majority of villages are supplied with gas comparatively contributes to improvement of rural residents' living conditions.

Rural residents use different kinds of kitchen stoves and thermal radiators as well as coal, wooden and electric heaters, refrigerators, factory-manufactured furniture, beds, different things, tablecloths and modern household equipment.

Given that the majority of rural families own personal plot and cattle, they build special constructions consisting of 2-3 compartments inside a yard. One of such constructions stores the necessary economic instruments. This construction is called El Dami (storeroom). Cellars are used for this purpose. In other constructions, they store cattle, sheep and goats and poultry.

Personal plot is called "mahla" or "bag". It is fenced in with metallic net or stone net or hedgerow. The net is fastened to bars. A hedgerow consists of twigs, cane, sticks or shrubbery.

The mode of life and the material culture of rural families have changed considerably. Modern men and women's dresses consist of fashionable suits, dresses and shoes. These dresses reflect the fashion of other nations. However, we can say that representatives of elder generation in all villages in Azerbaijan use to wear national dresses. Adult women cover their heads with kelagaya, shawls.

Rural families cook, apart from national cuisine courses – pilaf, bozbash, dolma, kebab, piti, dovga, surhullu, jidelia, maharasaj, lavangi, sabzi, gutab, kata, shorba, etc. – borsch, soup, cutlets and so on.

Regardless from occupation, from the point of living conditions, clothes and material wealth, lives of all rural families are similar.

The mode of labor and rest of a rural family is specified by its numerical composition. Rural families start the day early in the morning. The volume of work to be done depends on a season. The wages members of families receive from kolkhozes and collective farms and the earnings from personal plots join the combined budget of families.

In describing the incomes of rural families, we should also mentioned handicraft-related income. Modern rural residents-kolkhoz workers are also specialized in handicrafts. They are specialized primarily in carpet-weaving and sewing of blouses, stockings, mittens and so on. Part of the handicrafts is put for sale (337, 237).

The material-economic life means family's expenditures, including structural family expenditures. The point here is about influence of family incomes and expenditures upon the living standards of families.

The issue of income spending is of importance from the point of study of family (57, 21). A modern family spends its income for its personal needs. Daily expenses of a modern family are subdivided into:

1. Money used for the reasons of satisfaction of a family's material needs (construction of a house, laying out an orchard, meals, clothes, bus fares, etc.).
2. Social-cultural expenses (the purchase of books, newspapers, magazines, various accessories, going to cinema or club, etc.).

Thus, part of family budget is spent for improvement of the cultural level. Those studying at high schools/secondary vocational schools receive daily foods and daily money from their families. They also spend money to go to cinema or concerts, purchase newspapers, books and magazines and voucher to a sanatorium, tour leisure camps, and attend funerals and funeral repasts. Annual income, budget and money designed for spending is an integrated whole. Currently, material living standards of all rural families are connected with the way of life of family members, along with the economic regulation of families of different social groups. Members of a modern family who have various social positions and professions play a considerable role in family budget. They spend money for daily vital needs (such as taking meals, paying rent money, and paying for services), to have leisure time, celebrate holidays and family festivities, and to buy clothes, furniture, household things, etc.

Families buy part of these things at the price of their personal savings. Consumer expenditures of a family regulate domestic order and the mode of nutrition.

In 1990, average annual spending for domestic goods was 1,349.9 rubles per family, including 1,373.0 rubles per family of workers and office employees and 2,187.0 rubles per family of kolkhoz workers. In 1990, annual spending for foods averaged 1,948.4 rubles per family.

Table 25.

Average annual expenses for foods, per family

	All strata of population 1990	Workers and office employees 1990	Kolkhoz workers 1990
Foods-related expenses, total	1,948.4	2,128.7	2,084.9
Including that for bread products	318.3	334.5	401.9
Potatoes	110.7	119.3	118.3
Vegetables	232.0	262.3	182.5
Fruit and berries	178.6	214.9	99.5
Meat and meat products	444.8	491.5	495.5
Milk and milky products	314.8	329.4	386.8
Butter	215.7	215.2	327.9
Eggs	34.1	44.4	2.6
Sugar and sweets	170.8	173.3	230.1

In 1990, monthly spending (per one member of family, in rubles) was 965.5 for foods, 32.5 for bread, 100.4 for potatoes, 199.2 for vegetables, 155.3 for fruit and berries, 132.2 for meat and meat products, 104.4 for bread, 8.7 for eggs, and 18.9 for sugar and sweets.



Noteworthy is that every family spends, on average, 1,349.9 rubles (including 1,373 rubles as spending of families of workers and office employees and 2,187 rubles as spending of families of kolkhoz workers) a month to buy the needed domestic goods.

In 1990, expenses related to purchase of household appliances average 364.1 rubles per family, including 409.7 rubles and 314.9 rubles per family of workers and office employees and per family of kolkhoz workers, respectively (16, 250).

On the whole, economic and material functions of a family are related to its structure and expenditures.

## **CHAPTER 3 MARRIAGE AND WEDDING RITES**

### **3.1 Marriage**

Family is a form of social unity of people through marriage, blood relationship at every patriarchal stage.

Article 34 of the Azerbaijan Republic reflects the following five provisions of the marriage law.

1. Everyone has the right to establish a family upon reaching law-established marriage age
2. Marriage shall be concluded voluntarily. No one can marry by force.
3. Marriage and family are under protection of the State. Maternity, fraternity and childhood are protected by the law. The State shall provide aid to families with many children.
4. A husband and a wife have equal rights. Taking care and education of children is the legal, humane duty of parents
5. It is the duty of children to respect and take care of parents. Able-bodied children over 18 shall keep their disabled parents (6, 7-8).

We can say that marriage developed and displayed itself in different forms, in accordance with a respective socioeconomic system.

The main kind of marriage in Azerbaijan at the end of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century was monogamous marriage, which, however, had no firm guarantees. At any time, a husband could marry another woman not asking his wife's permission. No special law was established that could disturb him to do that. On contrary, the Islamic law permitted a man to have 4 lawful marriages (39, 77).

New Law "On Marriage and Family" was adopted at the 3<sup>rd</sup> session of the Central Executive Committee of Azerbaijan on May 29, 1928. According to this law, a young man who was going to marry was ought to give a written commitment, in accordance with the "Soviet Marriage Agreement". Before the law was adopted, marriages were concluded by mullahs in accordance with the Islamic law. The marriage agreement envisioned a certain amount of money called mehr. A husband was obliged to give this money to his wife in the event of divorce (219, 48).

The Soviet Marriage Agreement consisted of a special written commitment the young boy had to give to the girl. Under the commitment, the boy was obliged to give this sum to the girl in case of divorce. The woman received this money after she divorced or left the house (219,51).

On August 24, 1920, N. Narimanov-led Council of People's Commissars of Azerbaijan issued a Special Decree titled "On the registration of registers of marriage acts, children and citizenship". The Decree specified new rules of marriage and family issues (177, 11).

A new Civic Code adopted by the CEC of the Azerbaijani SSR was put into effect on September 8, 1923. The Code established, first of all, the marriage age: 18 for men and 16 for women (193,

18-19, 183, 11). The decision was taken because the 1872 Law of the Russian Empire assumed cult marriage, under which a girl could marry at 11 to 13 and a boy could marry at 15 (49, 3).

After the Supreme Council of the USSR adopted the respective Law on July 8, 1944, the only and indisputable proof of marriage was its registration (339, 533). Marriages were registered by registry offices in urban places and by rural and settlement Councils of deputy workers in rural places. Those who wanted to register a marriage filed an application to the registry office of civil acts and submitted ID card. To-be spouses informed each of state of health, reported the absence of legal barriers for conclusion of a marriage, informed about what consecutive marriage to-be marriage was, reported the number of children they had, and informed each other of amounts required for payment of alimonies, through giving a written commitment (247, 43).

It should be noted that marriage was the primary condition for conduct of an independent economy in the pre-Soviet era. Therefore, boys in rural locations were allowed to marry at early age. According to the 1917 statistical data, the number of marriages, per 10,000 people, was 70. People of Moslem nationalities married more often than people of other nationalities did. That was related to the Moslems' national-religious peculiarities (79, 22).

In Azerbaijan, in 1925, there were registered 32,789 marriages, including 11,170 marriages of widows and widowers and 2,076 repeated marriages of the divorced.

In 1940, the number of officially registered marriages, per 1,000 people, averaged 8.6.

In Azerbaijan, the number of girls under 20 who married, per 1,000 people, was 340 in 1915-1919, 264 in 1920-1924, 245 in 1925-1929, 293 in 1930-1934, 334 in 1933-1939, 392 in 1940-1944, 374 in 1945-1949, 323 in 1950-1954, 244 in 1955-1959, and 225 in 1960-1964 (392, 115).

The number of marriages concluded in Azerbaijan was 23,862 in 1950, 46,635 in 1960, 35,222 in 1970, 60,134 in 1980, 71,874 in 1989, 73,119 in 1990, and 73,453 in 1991. As per 1,000 people, this number was equivalent to 8.2 in 1950, 12.0 in 1960, 6.8 in 1970, 6.8 in 1980, 10.4 in 1989, and 10.5 in 1990 (293, 89; 16, 14).

In 1979, there were 2,933,374 men and 3,093,141 women of marriage age. The number of men and women who married was 1,052,332 and 1,068,716, respectively. Besides, 1,824,916 men and 1,644,853 women never married. There were 28,526 widowers and 308,853 widows. There were 16,954 divorced men and 59,197 divorced women, and 10,140 men and 11,522 women with no marital status indicated.

As to rural places, in 1979, there were 1,371,341 men and 1,485,212 women of marriage age. The number of men and women who married was 459,434 and 470,951, respectively. Besides, 394,011 men and 864,704 women never married. There were 10,685 widowers and 133,800 widows. There were 2,380 divorced men and 9,972 divorced women, and 4,891 men and 5,989 women with no marital status indicated (206, 81).

In 1989, there were registered 71,874 marriages. The number of men of marriage age (over 15) was 2,241,700. Of them, 1,401,131 had marriage certificate, 738,799 never married, 39,930 were widowers, 20,200 were divorced, and 41,640 were men with no marital status indicated. The number of women of marriage age (over 15) was 2,477,469. Of them, 1,434,264 had marriage certificate, 612,605 never married, 318,148 were widows, 67,334 were divorced, and 44,618 were women with no marital status indicated (317, 117-119).

Field ethnographic materials demonstrate that holders of the same professions concluded marriages most of all at the end of the Soviet period. In many cases, this was related to their joint work. Therefore, the majority of families were monogamous families based upon the initial marriage. In his work "Origin of family, private property, and State", Friedrich Engels wrote that the inviolability of marriage partially resulted from the economic situation in the period of appearance of monogamy (165, 88).

Table 26

Age of Azerbaijanis who married in 1989  
(including those in rural places)

	Total	One nationality women	Total	One nationality men
1989; Azerbaijanis, total population	64,647	61,886	63,017	61,886
marriage age of 20 and younger	720	678	16,113	15,955
20-24	26,334	25,599	16,113	15,955
25-29	26,577	25,824	11,470	11,259
30-34	6,508	6,151	3,218	3,057
35-39	1,750	1,533	1,072	997
40-44	672	548	345	301
45-49	482	381	181	149
50-54	590	462	258	216
55 and over	1	-	3	3
Rural population	33,623	33,241	33,516	33,241
20 and younger	398	394	9,634	9,568
20-24	15,853	15,694	16,387	16,259
25-29	13,422	13,281	5,467	5,420
30-34	2,567	2,536	1,347	1,322
35-39	519	507	326	323
40-44	166	160	92	90
45-49	147	142	58	57
50-54	213	205	78	77
55 and over	338	322	125	123

(293, 290)

In the Soviet era, repeated marriages were observed in villages throughout Azerbaijan. For example, Khydyr Guliyev, a resident of village Sarykhanly of the Imishli region, became a widower with 9 children after his wife died. He married for the second time and had three more children from the second wife. Now he is 85 years old.

Shamil Ismailov also had 9 children from his first wife. After she died, he married for the second time and gave birth to one more daughter. Shamil's second wife brought up all his 10 children; they celebrated happy days together.

In the Soviet period, marriage in a village in Azerbaijan usually was solemnly celebrated. The solemn conclusion of marriage remains in the newlyweds' memory. After the day of conclusion of marriage is determined, both sides submit marriage request application 1 month ahead. At appointed day, close relatives and neighbors gather at the girl's house. The boy arrives from his home there at a specially decorated car and with two young eyewitnesses and several close relatives. All they, together with the girl's girlfriends and close relatives went to a nearby registry office or rural council. The newlyweds, with flowers in hand and happy, pass marriage registration. The tradition exists nowadays as well.

When the newlyweds receive the marriage certificate, everybody congratulate them, shake their hands, wish them family happiness, take a joint photograph, and then lay flowers to monuments of war and labor veterans to honor their memory. Guests are met at the girl's house; the solemn event is celebrated at the table.

### 3.1.1 Marriage rites

Azerbaijanis had widespread rite of concluding endogamous marriages, i.e. marrying a she-relative. L. I. Lavrov, a researcher of the family life of Dagestanis concluded that endogamous habits in the Caucasus had ancient roots (235).

G. A. Geibullayev noted that in Azerbaijan, forms of Azerbaijanis' marriage are monogamy and polygamy; marriage rules: exogamous and endogamous; marriage rites: engagement in the cradle; levirate, sororate, and marriages of cousins; and ways of conclusion of marriage: marrying through kidnapping a girl or marrying through wedding (129, 121).

It is to conclude from field ethnographic materials that either endogamous marriages or exogamous ones were practiced in the Azerbaijani village. Endogamous marriage assumed marrying a she-relative while exogamous marriage assumed marrying a girl from quite a strange family.

Endogamous marriages were concluded in the form of ort-cousin marriage (concluding marriage were a son and a daughter of sisters or brothers) and cross-cousin marriage (concluding marriage were a daughter and a son of a brother and a sister or vice versa) (225, 126-127).

Ort-cousin marriages dominated in Azerbaijani villages. Our thought is backed by folk proverb, which says, "Angels in the Sky conclude marriage of a daughter and a son of brothers".

Brothers in rural families usually live nearby. Their children play, go to school and do homework together. As a result, they know each other very well. So, in many cases, after they reach the adult age, they decide to marry and tell parents about this; or parents initiate their marriage and, as a result, come to agreement.

Field ethnographic materials demonstrate that the number of kindred marriages (a son of brother-a daughter of sister, a son and a daughter of brothers or sisters, etc.) in Azerbaijan is great. Some families think a she-relative is more careful and better helps solve family hardships than a strange girl does. People even used to say, "A relative, even if he eats you, will never throw your bones away".

Marriages between a son and a daughter of sisters stem from sisters' tender relations and that their children know each other since early childhood. As a result, children, who see since childhood that relations between their mothers are benevolent, fall into mutual love.

Sayings such as "A sister's daughter will look after me best of all when I am old" and "A sister's daughter is my daughter" illustrate that sisters themselves back such form of marriage.

The levirate and sororate habits were spread widely prior to the Revolution. Under the levirate, the younger brother married the widow of his elder brother. This habit aims at education of the deceased brother's children and family and is considered by people as "the way out of unhappiness".

The sororate, which was spread in Azerbaijan relatively widely in the early 20<sup>th</sup> century, has link to people's saying "the deceased sister's children will be looked after best of all by her sister". The habits of levirate and sororate are met very seldom in modern period because marrying the deceased brother's wife or taking the deceased sister's place is considered an insult.

Prior to the Soviet era, there were such marriage customs as beshikkartma, gebakkasma and deyikli. According to these customs, a boy and a girl were engaged by their parents yet before they were born. Beshikkartma was concluded between the families of two friends, sometimes in order to put an end to hostility or quarrels between them. As a sign of consent, one of the boy's

parents cut a cradle for the other side's girl. Gold or silver money was put onto collar. However, these marriage customs, as a matter of fact, ceased to exist in the Soviet era. Such cases are not observed at the moment.

At the end of the 19<sup>th</sup> century-beginning of the 20<sup>th</sup> century, Azerbaijanis also followed habits of *choharvadlyg* (polygamy), *gigachyrma* (kidnapping of a girl) and *goshulub gachma* (a joint escape). A girl was kidnapped if parents of one of the sides disagreed with or objected the love of young people. Counteracting the kidnapping, Hasan Bek Zardabi praised rural weddings and described the wedding rite as something occupying particular position in the celebration. When Zardabi, in his article "From the Past" (the Caspian, 1902, #1,721), described a traditional Azerbaijani wedding, he wrote that people had begun to gather together several days prior to the wedding day to find out what singer they should invite and settle other important matters. Men of a village celebrated the wedding in a separate marquee (393, 118).

Temporary marriage – *sigah* – existed over a short period of time in Azerbaijan prior to the Soviets (34, 26). D. Mamedkulizadeh thought *sigah* (a fashionable marriage in the Moslem world) contradicted the moral and family responsibility: "Other nations are not given as much freedom as we, Moslems are. Today, one, if he wants, marries, tomorrow, if he wants, divorces, and that's all..." (253, 273). It should be noted that no cases of *sigah* were observed in the period we examined.

A swap marriage rite also existed in Azerbaijan in the past. The essence of this rite was that a sister or a close she-relative of a boy married a brother of a boy's wife. However, such a marriage did not free the sides from bearing wedding-related costs. This was called establishment of a dual kindred link. Such marriage rite is observed in Azerbaijan nowadays as well.

Mullahs registered marriages prior to 1920s. People used to say, "they were engaged by a mullah", and such laid the basis of a monogamous family. A monogamous family is based upon blood relationship of members of this family and is displayed as a result of patrilocal position of a husband and a wife. Children born from such a marriage are owned by the man and are his legal heirs. Younger children had no right to marry until their elder brother or elder sister married. According to common law, it is no possible for a man to marry mother, stepmother, sister, stepsister, and stepdaughter (38, 59).

G. Geibullayev says the main form of family in Azerbaijan in the first quarter of the 20<sup>th</sup> century was a monogamous family consisting of a husband, a wife and children. The father was the head of family. He was considered owner of the whole family's property. The economic basis of relations between children and parents and between a man and a woman was substantiated by this factor (116, 98-112).

As relations inside a family in Azerbaijan were regulated by customs, women, after having concluded marriage, took direct part in the nation's economic life including cattle-breeding, sheep-breeding, farming, and horticulture. As a result, in Azerbaijan, given that the Islamic religion dominated, such a marriage kept its essence but, nevertheless, was registered in accordance with religious rules.

Religious communes, i.e. mosques are the center of spiritual life of Moslems due to their leading role in realization of the integrative and communicative functions of the Islamic religion. Noteworthy is that out of 1,700 mosques operational in Azerbaijan in 1925-1926, only 17 continued to exist in 1944.

In 1985, around 200 clergymen worked at Azerbaijan's mosques. Only 20 of them had the higher religious education.

Under the Islamic law, when marriage is concluded by a mullah, both sides to marry and one eyewitness from each of the sides should be present. The religious marriage was concluded upon

consent of those who marry and under the mediation of eyewitnesses; the marriage certificate had indication of the value of dowry. The religious marriage had the force of the law and, marriage certificate obtained as a result of religious marriage, played the determinative role in the event of divorce (178, 87-111).

3,000 to 4,000 religious marriages were concluded in Azerbaijan in 1970-1987 per annum as compared to more than annual 60,000 marriages concluded at registry offices in the period.

The number of religious marriages is equivalent to only 3% of the number of marriages concluded at state registry offices. Currently, the religious marriage has no force of the law in Azerbaijan; a clergyman has the right to approve a marriage only after he is given a civil marriage certificate (178, 88).

It is known that such forms of short-term marriage as *muta* and *sigah* (widely spread in the past and absolutely forgotten at present) were registered by a mullah in a mosque in accordance with the religious order. The Soviet-era youth decisively objected bigamy, polygamy and condemned such forms of marriage.

Thus, religion, explained from moral point as a way or a sect or a rule, is the public relations. Commentators of these relations are mullahs who are propagators of the Islamic religion teaching people to this religion at mosques and informing people of issues described in Koran. But sometimes, mullahs explained some aspects in their distinctive ways, from the point of class essence of modern society. Therefore, this process affected the issue of marriage as well.

The weakening of Islamic religion's directive function and the growing indifference of believers to the requirements of situation in Azerbaijan in the period of Socialism affected the state of marriage as well. As, under the Soviets, the religious marriage had no force of the law, and clergymen had the right to approve marriage only unofficially after they received the official civil registry certificate, this affected strongly the role of religion in the issue of marriage.

Therefore, those who are going to marry first of all report their intention to the registry office and conclude marriage and appeal to a mullah only then. Such a marriage defines rights and obligations of a husband and a wife. As noted above, the majority of newlyweds in modern era do not pay too much attention to the religious marriage and do not ask a mullah to help build family life.

### **3.1.2 National-mixed marriages**

In the Soviet era, quite a new habit emerged in the family life of Azerbaijanis. That was the spread of national-mixed marriages primarily in urban places. Of total number of marriages concluded in Azerbaijan in 1989, 1,139 were national-mixed marriages (290).

Families with national-mixed marriages are met seldom in Azerbaijan's rural areas.

In case of a fellow's marrying a non-Moslem girl, girls had to say "kalmeyi shahadat" in the presence of a mullah. In saying so, the girl became Moslem. Noteworthy is that families of those who ended serving in the army in Russia's different areas or studied or worked together outside Azerbaijan and married girls of other nationalities received the girls prior to the early 1990s. The girls, for their part, took Moslem and adapted in the new family.

Examination of the process of marriage registration in the Absheron settlement of Bilgah revealed a lot of facts of national-mixed marriages. A study of mixed marriages has identified that family, as a small constituent part of the community, joined mixed families of a certain ethnic group and regulated the ethnical rapprochement of nations.

As to the national composition of mixed families in Azerbaijan in the observed period, it was identified that Azerbaijanis married largely Russia, Armenian and Lezghin women and partially women of other nationalities.

In 1988, Azerbaijanis who married women of other nationalities and lived in the USSR area and in Azerbaijan were 11.5% and 2.8%, respectively, of total number (398, 69).

Sometimes, Azerbaijani girls married men of other nationalities. However, the number of such cases was quite insignificant at the end of 1980s.

Of course, families with national-mixed marriages are also defined by interethnic mixed factors and relations among ethnically mixed family collectives (54, 29).

Local traditions prevail in the life of families with national-mixed marriages. In rural areas, women of other nationalities learn the Azeri language, customs and habits.

In such families, children receive names resembling that of other nations.

Usually, national-mixed marriages break the past ethnical life of one of the spouses; however, this ends in unification of language and culture. The influence of national-mixed marriages upon ethnic processes is displayed in its strongest form in the second generation.

### **3.2 Wedding rite**

The wedding rite of Azerbaijanis, either in the 19<sup>th</sup> century or in the Soviet period, was a happy gathering of two families, their relatives or even a whole village. Thus, “habits are kept in the life of several generations because such habits live long and are often repeated” (252, 6).

Study of separate stages of the wedding rite helps identify specific peculiarities of the nation’s cultural heritage (134, 159).

Before the wedding day, it is considered essential to perform a series of habits such as approval of the fellow’s choice, match-making, engagement, preparations at the fellow’s home, sending a wedding dress to the girl’s home, transportation of the dowry to the fellow’s home, conclusion of marriage, the night of dying hairs with henna at the girl’s home, the girl’s departure from the father’s home, the day of the girl’s arrival in the fellow’s home, the fellow’s wedding, etc. These habits were observed either in the Soviet era or before it.

#### **3.2.1 Approval of the fellow’s choice (gyz bayanma)**

It becomes evident from the field ethnographic materials that in the past, young people could meet one another and fall in love at a spring, at certain folk celebrations, on the way toward pasture in summertime. In other cases, parents played the main role in choosing their son’s wife as they took a girl’s appearance or thrift into account. After 1930s, young people also met each other at university or at work and then told their parents about this.

In the studied period, parents, who decided to wed their son, first of all came to mutual consent, gathered information about the girl, and then decided to propose their son as a husband. Proverb, “Look at the girl’s mother first and marry then” appeared not occasionally. Elchin Aslanov, in his article “Azerbaijani wedding”, writes: “From old times, a fellow who had chosen a girl during mass folk celebrations, shows, religious rites or horse competitions, tried to do everything to attract the girl to him. On the other hand, according to the folk customs, if a girl went toward a water spring with a jug, that was a sign that the girl wanted “to marry, become a bride”. Earlier, if a boy threw an apple toward the girl he liked and the latter took the apple from the earth, that was considered “a sign of consent”. According to rites practiced in some locations, a girl expressed her “agreement to marry” if she gave her kerchief to a boy” (32).

The pre-wedding investigation of a son’s bride by parents is called bayanish or gyzbayanma or gyzhoshlama or gozaltilama (all-approval). In the Guba region, this is called nishanly sechma (the choice of a bride) (88).

Like in the past, entering the girl's home first of all are the mother and the aunts. This is called acquaintance (agyz bilmak, agyz aramag, eyranmak).

According to the customs, 2 or 3 women go to the girl's house at first time and begin to talk about family.

As a rule, matchmakers are offered sweet tea in case of agreement. The glass initially is filled with sweet tea and then has one spoon of brew added. The sense of this tea is to establish kindred relations between two kinds, something like a kind of breeding. Of course, performance of pre-wedding rites in several regions is specific. Nevertheless, traditionally, the first matchmakers are women, including the grandmother, the mother, the aunts, the sister and so on. The second matchmaking determines the exact day of consent giving – “ha verma” – a day when coming to the girl's home are agsakkal grandfather, the father and other male relatives. During rite “ha verma”, the fiancé's agsakkal – the grandfather or the father shakes the right hand of the girl's agsakkal and asks him three times: “Do you want your dear child to marry my son?” “Yes, do”, the answer that also must be repeated three times so that everyone hears it. This is how the gathered people learn that the girl's side has agreed.

### 3.2.2 Betrothal (Nishan)

In rural localities, the rite of betrothal – balga or nishan – is conducted several days after “ha verma” is over. Under the rite of balga, entering the girl's home are 6 to 10 people who bring the ring, the kerchief and a pair of dresses to the girl. The fiancé's brother (or another young relative if the fiancé has no brother) puts the ring, with the names of a fiancé and a girl engraved inside it, onto the girl's finger and tells her: “I gift to you the ring of destiny, and I wish you love and children”.

The betrothal rite of nishan is usually observed in all regions in Azerbaijan. More exactly, the fiancé's side brings the ring to the girl. Then they determine the day of betrothal, and the fiancé's side sends meat, sweets and other foods to the girl's home. Those who have brought the ring are welcomed at the girl's home, are invited to come in and are told the following: “Welcome! May the God give you happiness, and we congratulate you all. May the God give you kindness”. On the day of betrothal, the girl is gifted the ring, the kerchief and different dresses. A lucky woman usually is trusted to show the gifts to the guests, so that the girl to get engaged will be as happy as this woman in her to-be family life will. As compared to balga, attending nishan is a larger number of people – 40 to 60. Those who have come from the fiancé's side give various gifts to the girl and various sweets and flowers to the guests coming to the girl's home.

The wedding ring for the girl should contain no precious stones. In the past, word “nishan” was written in Arabic on the ring's upper square or round part. In 1960-1980s, as a rule, the names of the fiancé and the girl were written inside the ring. During the rite of shirni (sweets), two men from each of the sides hammered the big piece of sugar, and then kept one small piece of it and, together with the sweets, returned this all to the fiancé's home (129, 168).

The conduct of balga or nishan sometimes aimed at expectation of completion of the girl's study at a higher school and sometimes was connected with preparations for the wedding at the fiancé's home or collection of the dowry at the girl's home.

In 1920-1950, betrothal in mountainous villages in the Devechi and Siyazan regions was called “yalustu”.

Once nishan is over, the girl's home invites the fiancé to come as a guest and gift the ring to him. This rite is called “oglanin ayagini achdi” (the fiancé's first entering the girl's home).

On holidays, the fiancé's side brings various gifts to the girl as a sign of respect. The engaged girl is treated with particular respect. Proverb “She was a maid, then became a sultan and now has become a khan” is not a mere coincidence. The girl's family, having bought certain gifts and



sweets for the members of the fiancé's family and fiancé himself, come to the fiance's home as guests. The relatives have a fun time together. People used to call this rite "nishan gabagi gaytarmag" (the retaliatory visit).

Noteworthy is that the sum of bashlyk (money remuneration for the bride) is determined in several regions according to agreement (razylashma or razilig). This rite has different names in Guba, Salyan and other western regions. The rite is called sud pulu (payment for milk) in the Gazakh region, yol pulu (payment for way) in the Tovuz and Guba regions, and harj (expense) in the Salyan region, etc.

In the period of preparation for the wedding, the fiance's side makes all necessary reservations while the girl's side collects dowry.

In all regions in Azerbaijan, the bride to marry is given dowry. In 1920-1950, a girl's dowry traditionally consisted of such household things as a lamp, a mirror, bedclothes, a mattress, a pillow, a carpet, tableware, the girl's hand-woven works, stocks, a trunk, a table, as well as a churn, a rolling-pin, a veil, a saddle-bag, etc. Noteworthy is that the composition of the dowry started changing in 1960s. In 1970-1980s, the dowry was usually added by one or two sets of furniture. In the Sheki region, buying furniture for the girl is primarily the fiance's side. When they in village Agach in the Tovuz region give the dowry, they usually supply it with a knife. It is thought that the luck of the newlyweds will be as sharp as the knife is. At this time, people from the fiance's home come to the girl's home. At this meeting, depending on the number of guests invited, they determine the needed quantity of foods, for example, 5 lambs or 100 kilograms of mutton, butter, rice, sugar, sweets, etc. as well as bashlyk (money) and the exact day of the wedding. People used to call this stage kamlashma. Traditionally elsewhere in Azerbaijan, the marriage of a boy and a girl with vakils (authorized persons) in attendance is registered several days prior to the wedding day.

### 3.2 Wedding (Toy)

Wedding rites elsewhere in Azerbaijan are, we can say, the same, if not to take some distinctions related to the ethnical composition of population of some regions into account. Below we give just a short description of the wedding rite because this rite, as practiced in the 19<sup>th</sup> century and in the beginning of the 20<sup>th</sup> century, was examined in the Azerbaijani ethnographic works. In the period we studied, wedding rites were distinctive.

On the day of paltar kasdi – the dress's cutting-out – relatives and other persons invited gather at the fiance's home. They examine the gifts bought for the girl, the things the guests brought, such as a dress cut, a ring, a kerchief and other gifts, and then pack everything into a suitcase covered with red ribbon, make bunches of flowers and decorate khonchas – the trays with gifts and sweets. After this, representatives of the fiance's home go to the girl's home.

If the girl resides in the same village, guests at the fiance's home are offered only tea and sweets, and then everybody goes to the girl's home. If the girl resides in another village, the guests are served meals, apart from sweets. Going to the girl's home are close relatives and neighbors.

The rite of paltar kasdi, with 50 to 100 women in attendance, is conducted at the girl's home on the same day. There is put a marquee where guests are shown gifts bought for the girl and her grandmother, mother, sister and brother. Partaking in the rite, as the main persons, also are yengya – women who accompany the girl on her way to the fiance's home – from both sides. The female yengya cuts an edge of a dress (this piece is left at home). In an exchange, the male yengya gifts money. The fiance's close relatives give money – namar – at the fiance and girl's homes. No money is taken from the rest guests of the fiance's home.

The girl's side gives money to the chef for gazanachdi – opening of the cauldron. The fiance's father and relatives also give money to the chef; this is called gazan agzi achdi – opening of the cauldron's neck.

Under the rite of paltar kasdi, guests are offered sweets, a dinner, dolma, bozbash, pilaf, dovga, fruit, etc.

There is put a separate marquee for men who have banquet there. Once paltar kasdi is over, there is composed a list of the girl's dowry, which is subsequently brought to the fiance's home. Together with the dowry, going to the fiance's home is a female yengya consisting of two women who decorate the fiance and the bride's room.

After paltar kasdi is over, people at home organize a gathering under the name of maslakhat toyu. The gathering selects a man who will head the wedding – toy babasi – or khan dag (as called prior to the Revolution). He is responsible for conduct and control of the wedding. In the marquee, singers and masabayi – the leader – sit at front part of the wedding table, and a table with flowers and sweets is put at the marquee's entrance. The coming guests give god blessing and money – namar. Primarily the singer or sometimes ashugs lead the wedding.

Meals at the wedding table depend on the material wealth of the host. There are usually sweets, tea, drinks, mineral waters, greens, pickles, fruit, bozbash, dolma, pilaf, dovga and stew at the table.

In the evening of the wedding's first day, the girl's home organizes a night campaign under the name of khna yakhdi – smearing with henna. The girl's she-friends, close relatives and others are invited to attend the campaign. Coming here from the fiance's home is a group of young boys and girls and musicians, and they all play, dance and have a fun with the bride here. The closest relatives smear the newlyweds' fingers with henna and give them money. The girl's home organizes a banquet for those attending khna yakhdi. The khna yakhdi banquet is called gyz gonaglygy in Sheki, gyz kasdi in Tovuz, gyzbashi in Masalli and Lenkoran, and khynanya in the Absheron. Those sitting at the table on the wedding's second day consist of relatives and friends invited from other localities. The wedding goes on and, at around midday, people from the fiance's home and part of the musicians are preparing to visit the bride's home. The fiance's father or uncle sits at front seat of the bride's car. The singer and the rest musicians lead the wedding. Meeting the guests are the home's elder son, uncles and other men.

Decorated cars move to the girl's home. Those who have arrived from the fiance's home dance one after another. The male yengya consisting of several men moves toward the girl's room and gives a certain amount of money to the female yengya because the room's door is closed. This rite is called gapi basdi – the pushing of the door. The girl's female yengya and two close she-friends – sagdish and soldish - decorate the girl. The male yengya gives money for bash bazayi – the decorating of the head. The girl's parents and relatives meet and bless her. The fiance's brother fastens the girl's waist with a cloth and ties it up to his right hand while the girl's brother ties up money to his left hand.

The rite of fastening of waist – bel baglama – is, a matter of fact, a symbol of the bride's wish to be devoted to her husband and be tied up with him forever.

Musicians enter the girl's room and, under the music of vagzali, the girl accompanied by the two yengyas leaves the house. One of the yengyas keeps a mirror and the other one keeps a candle or a lamp. People used to say that the lighting candle saves the bride from evil spirits. Mirror serves to the same goal. There is belief that the mirror reflects not only the bride but also the spirits and, therefore, saves the bride from evil spirits.

The bride is led toward the car, and the fiance's men sing songs and let her sit into the car. A candle or a lamp must light until the car reaches the fiance's home.

Elsewhere in Azerbaijan, the car with the bride is blocked by young people who want namar (money). This is called yol kasdi – blocking of the road. The son's father gives them namar. People from the fiance's home try to take something from the girl's home but show this only when the cars are ready to go back. "Such was done to make the girl's dowry leave the house forever, with no return. The dowry allegedly was given without consent, it was taken with no house's owner warned and would never come back to this house". When the car nears the fiance's house, they begin to sing song called Evimizya Galin Galir – The bride comes to our house. Both yengyas help the bride go out of the car. After this, the father-in-law slaughters the sacrificial animal under the bride's feet and smears the bride's feet with the animal's blood. The bride goes across the cut head and body of the animal. After several folk dances are performed, a plate is usually put at the bride's feet. The bride breaks the plate with a foot. This rite, performed with people in attendance, means, "If I turn to be not devoted to this home or my husband, let me break as the plate under my foot did".

The bride is strewed with sweets at the entrance of the fiance's yard. The symbolic meaning of this rite is that let the bride's speech be sweet and the bride's foot be lucky. The mirror the bride brings here is a sign of cleanness, chastity, virginity, height, devotion, and diffidence. When the bride leaves the father's house, people throw flour, wheat and rice above her head. The bride's wedding tray – khoncha – is filled with sweet bread, etc. so that she brings wealth and luck to the husband's house.

A piece of bread is put onto the bride's head. The sense of this is that she should eat her father's clean bread and drink her mother's clean milk. The wedding tray is filled, apart from bread, with honey. Later on, when the tray is at the entrance of the fiance's home, a piece of bread is put into the honey, and the bride has to eat it. This means that she needs to keep her speech sweet.

The bride, after having arrived in the fiance's home, is surrounded by young girls and women who play and sing and strew her with sweets. Marriageable girls collect these sweets from the floor. The sense of this habit is that those who eat these sweets also will wed soon.

Tableware is broken under the bride's feet at the entrance of the fiance's home. The symbolic meaning of this habit is that let tableware but not heart be broken. If you, the bride, betrays this house or breaks the husband's heart, then you should itself be broken as the tableware is.

Musicians, who have accompanied the girl, give blessing and come into the wedding marquee. The girl is brought to the room. Having entered the fiance's house, the bride does not sit down; the fiance's parents gift something – a ring, cattle for wealth or money – to the bride. After the bride sits down, a small child-boy is put onto her hands so that first she will give birth to a boy. Sweets made by the bride's mother are brought to the fiance's home. The female yengya gifts handkerchiefs, stock, etc. to all musicians, and hammers a nail inside the bride's room's door so that she will be hammered to the home forever like the nail she did and become a good housewife.

After the bride has arrived, the wedding at the fiance's home goes on. The leader lets the singer have the floor. The singer performs folk songs, and there are performed folk melodies such like Quince Flower, Suleimani, Gazakhi, etc., and the newlyweds dance. At this time, there begins the rite of praising of the fiance. A table covered with a red tablecloth, decorated with flowers (the symbol of beauty) and containing khoncha with sweets is put in front of the fiance. Then, two musicians, after having separated from the other ones, together with the fiance's two best men (sagdish and soldish), dance and take the fiance out of one of the neighboring rooms and bring him to the wedding banquet. After they sit at the wedding table, they begin to praise the fiancé:

Geldin cixdin sen de beylik taxtina

Gozel beyim, toyun mubarek olsun

Meqsedine sene de bu gun yetisdin  
Gorum, ay bey, toyun mubarek olsun

Xoncana duzulub nogulnan, badam,  
Toyunu eylerem, urekden sadam  
Sag olsun meclise toplasan adam  
Gorum, ay bey, toyun mubarek olsun

The fiance's family and relatives give the singer money in turn.

Men gurbanam qametine-boyuna  
Bir el calin beyler girsin oyuna,  
Bir gun de gelek sagdis, soldish toyuna.  
Gorum a bey toyun mubarek olsun

The singer: "Let people invited to the wedding-party dance". The agsakkals order the fiance to dance and tell him, "When the fiance dances at wedding, there is always abundance". Friends and fellows of the fiance dance together with him.

As noted above, the wedding rite is approximately the same elsewhere in Azerbaijan. However, there are specific features of the wedding feast in different regions. Let's examine these features on the example of some regions. For example, in the Gazakh region, the called brother of the fiance and the called sister of the bride decorate two branches. One of the branches is brought to the fiance's home and the other one is brought to the bride's home and, in an exchange, those who have brought the branch receive namar (an indefinite amount of money). The branch has fruit, sweets and a cloth on. The other branch is brought together with the bride to the fiance's home. This rite is called shah galdyrma – the raising of the branch.

In the morning of the wedding day, guymag – the sweet flour porridge – is cooked for the bride; then relatives and neighbors come again and cook the wedding pilaf and celebrate yuz aglygy (virginity).

In all regions in Azerbaijan, the bride does not appear in front of people for three days after the wedding. In three days after the wedding, coming to the fiance's house are female yengya, the bride's sisters and several close relatives with exception for the mother. They bring sweets, different meals, fruit and gifts. This is called uch gunluk – the three days.

Seven days after the wedding day, the girl's side carrying gifts and several trays with sweets comes here to visit her. Attending this banquet called beyuk gorma – the great bride-show – are the bride's parents, brothers and relatives. The table is laid with the dinner; women sit either in a separate room or together with men. Everyone meets the bride. In 40 days after the wedding day, the bride, together with the fiance's family is invited to come to her father's house. The girl is gifted a cow or another valuable thing called atamali (the father's property). This rite is known as ayag achdi (the first coming).

Wedding rites in Azerbaijan are of common nature. Nevertheless, diversity in several regions deserves attention.

In the Balaken region, giving consent at the matchmaking requires "ahir sez" – the final word. At the fiance's wedding in this region, the fiance and the bride sit at the same table though the

bride's wedding and the fiance's wedding are celebrated separately. In one word, everyone at the banquet sit together. The banquet is led by toastmaster. There is no praising of the fiance there.

In the Barda region, the house's owners, on the wedding day, dance in a marquee in front of the bride and thus, announce the opening of the wedding. Later on, they go to visit the bride to bring her here. In this region, there is also one more habit: tableware is put onto every step of the staircase leading to the fiance's room, and the bride should go upstairs breaking all the tableware.

At the end of the wedding, the fiance's friends play a game under the name of papag-papag (the tall hat). The game is that when the fiance dances, friends put the tall hat on his head. He who takes this hat over first will marry first. Then, the hat is put on the fiance's head again, and the game is repeated. After the fiance sits down, putting the hat on is the first man who took it over; later on, there is competition between the winners of the game. Playing this game are 10 to 15 friends of the fiance.

There is an interesting wedding rite in village Shikhly in the Gazakh region: coming to the wedding's beginning, together with village residents, is also the fiance's home family. To let the fiance go out of the car, the bride's mother or female yengya gives namar. The coming of the fiance's family men to the wedding at the bride's house is called gyz oynatma or yengya aparma. After the feast, the fiance's family men go back home. In the evening, the bride's called sister brings her to her home to raise the branch and lays "the sister's table" for her. There, the bride's hands are smeared with henna. When night comes, the fiance's family men go to the called sister's house to take the branch. A mirror and a whole fried chicken is put onto the branch's edge. The branch's other edges are decorated with sweets.

The wedding feast begins at the girl's home in the evening. The fiance's family members dance with the bride. Flakes are put in front of the branch. Once the wedding is over, the bride is brought to the called sister's house where she spends the night. Wedding at the fiance's house starts next morning. In daytime, they go for the bride. The bride is decorated at the sister's house. The male yengya opens khoncha and gives the sweets to those surrounding the bride. The bride's mother gives the male yengya an unbreakable thing. The female yengya plays with plates with henna in hands. The fiance and his friends wet their hands in henna and give namar. The bride's brother fastens her with a belt and gives her a gift. When the bride leaves the house, her mother should not follow her with her eyes. A nail is hammered at the corner of the bride's room in the fiance's house. The symbolic meaning of this rite is that the bride should stay at this house forever like the nail does. An old woman, after having hammered the nail, mixes ashes and oil in a plate and puts it in the middle of the room. The bride needs to go around this plate three times with a rod in her hands. This is to explain to the bride that she should "get mixed with this home". A lamb slaughtered in front of the bride's feet is cooked at night. The sherbet the bride has brought is distributed among young boys and girls. At night, there is brought the fiance's branch made by his called brother. The girl is taken outside the house and everyone dances with her.

Peygambari toy – the wedding as the prophet said – traditionally exists in the Gubadly region. Weddings here are intently very modest. Making the wedding is toy bashi (the wedding's head) who has a red cloth on his sleeve as a sign of distinction. Women with kerchiefs in hands dance at such weddings. When dance under the name of Yalli is performed, entering the center was a young fellow with a whip in hand. This fellow has such different things as a kerchief, a matchbox, a ring and a small knife in his pocket. Standing behind him is a group of 10-12 rural fellows, and dance Yalli begins. At this time, the fellow puts one of such things out of his pocket, and those who have no such thing are whipped by him.

In the Gabala region, the bride's dowry includes, apart from common things, nazbalysh – small pillows – designated for the mother-in-law and the father-in-law.

Worthy of a note is that the bride's dowry in the Lerik region also contains nazbalysh.

The wedding feast in the Gabala region lasts two days. The first wedding is conducted at the bride's house and is called khna toyu. Attending this bride are girls and the bride only. They perform the rite of smearing of hands with henna at the wedding's end.

The second wedding is conducted at the fiance's house. When the wedding is in full swing, they go for the bride. A table is laid for them at the bride's house. After the feast is over, the fiance's side puts the tableware into bags and takes it with them.

It is interesting that the bride here is brought by her yengya, on the one hand, and by her brother, on the other hand. There is no such rite in other regions. When the car leaves the bride's house yard, she is blocked the road – gapi tutma. The fiance attends neither of these rites.

While entering the fiance's house, the bride, after having crossed the door, pours a plate with water onto the floor, then breaks the plate and finally crosses the plate with flour carrying a rod in her hand. A lock is closed on the bride's head and reopens 40 days later. The bride enters the house and stands on her feet together with yengya. Sitting at the yengya's place is one of the fiance's home relatives (usually a woman) who does not stand up until she receives a tribute. Then her place is substituted by yengya. At this moment, entering the place is the fiance's father who, after having promised a gift to the bride, lets her sit down. There is also another interesting habit here. When the bride is at the house, the shoes of yengya are stolen and given back only after tribute is received. At the end of the wedding, the fiance's best men bring and praise the fiance.

Once the wedding is over, the fiance is given a gift, has a tray with sweets put in front of him, and a red ribbon put on his neck. Then, the tray is taken away, the sweets are given to all the guests, and that is the end of the wedding.

In the Guba region, the bride's home family traditionally attends all relatives to eat halva – a paste of nuts, sugar and oil – before the wedding. The coming guests bring gifts to add to the bride's dowry.

After the fiance's dresses are brought to the bride's house, one of his relatives makes him a guest, i.e. lets him sit down. Hosting the fiance's banquet sometimes is his mother, who "makes him sit down". Early in the morning, when the fiance is asleep yet, the bride's side sends a decanter of sherbet to the fiance's house. The fiance, after having drunk a glass of sherbet, gives the person who brought the sherbet beh – earnest money. At this moment, the fiance's friends drink a glass of sherbet telling that let every single person have a wedding (48, 40).

A young, smooth, 2-3-meter high tree is cut off. The top of the cut tree is covered with a fried chicken with a necklace of dried grapes. The branch – the shah – is decorated with painted eggs, sweets and biscuits. The fiance's mother puts bathrobes onto the shoulders of the fiance's best men. The music is playing, and the fiance is taken out of the bathroom and is brought to a wide field. After this, the fiance's mother puts bathrobes and a tray with sweets in front of him. The fiance's mother-in-law puts mudjru – a case – onto the dresses. Taking the case is a sagdish. Relatives gift bathrobes and various things to the fiance. At this time, coming to the place is the fiance's father who gifts bathrobes to all those who provided help at the wedding.

Before the bride comes, her mother-in-law brings a tray with sweets to her room. The fiance is brought to the room under the sounds of music. Then they go for the bride. The bride's father-in-law gives money to those who decorated the bride's hands with henna. The father-in-law fastens a red ribbon at the bride's belt and asks her three times: "Will you obey me? Will you give birth to my grandson/granddaughter? Will you turn my house's light on?" Relatives meet the bride. Fresh-baked bread is put into the bride's each hand, and a piece of bread with halva is given to her father-in-law. The father-in-law, after having shared bread on the bride's head, eats the bread with halva, first himself and then gives it to the rest who came with him. The bride passes under

Koran. Her father keeps one of her hands and her father-in-law keeps the other hand. The dowry, after having been shown to the guests, is brought to the fiancé's house.

According to the custom, before the bride enters the fiancé's house, no one enters her room in the fiancé's house. It is interesting that the fiancé, after having spent the marriage night, spends 3 nights at his best friends' house.

In the Sheki region, the fiancé's side is levied payment called mehr or mehr pulu – the money for the marriage contract (187, 104-105).

The rite of beh bashi is conducted before the wedding. They steal the fiancé's badya – a milker or a milk pail – to get money from the fiancé. Under this rite, the fiancé is praised. On the day of the wedding, badya and a mirror should be kept together. Later on, badya is given to the bride after the fiancé pays money.

When the bride is brought to the fiancé's house, they slaughter a lamb, break plates and finally bring plates with water and an axe on a copper tray. The bride presses the axe three times with her right hand and then raises and puts down the plates with water three times.

There is also one more habit there: honey is put onto bread and then is cut above the bride's head. Those in attendance eat the bread and even smear the room's ceiling with honey. The bride must clean the ceiling in 10 or 15 days after the wedding.

In the Ismailly region, the fiancé leaves the house on his wedding's day and he who finds him first is given a gift.

In the Zagatala region, on the eve of the wedding, there are spoken toasts to the house's people, initially to the father and the mother, then to the brother and the sister, and finally to the uncles and the aunts, etc. People who are mentioned in toasts come out and begin to dance. Satire, horse races, stone throwing, tray sharing, and hat stealing are spread widely at weddings in this region.

At modern weddings in the Zagatala region, the fiancé and the bride sit together at the wedding table at the bride's house. Girls and boys conduct such weddings. There is no rite of henna painting here. After the wedding, the bride boils samovar. The fiancé's uncles and close relatives express their desire to drink the tea the bride brewed. After the wedding, the rite of inviting the fiancé to come as a guest is performed by anyone who desires to do it so from the bride's side.

In the Zagatala region, they also decorate the branch. The decorated branch is brought to the fiancé's house. At this place, sweets are put near to the branch.

So, the habit of decorating the branch for those to marry is observed in many regions in Azerbaijan.

This habit has found its reflection in Azerbaijani folk songs – bayati –

Camda iyne gah gedir,

Gah eylenir, gah gedir.

Toy gecesi oqlanin

Otagina sah gedir (22, 143)

Men attending the wedding give the fiancé money. One man with a stick in his hands defends the fiancé.

At the wedding's final stage, there is cooked the bride's pilaf for those who served the wedding. During yuza chikhdi, the tray is decorated with sweets, and relatives gather together. Pilaf is cooked for them. Initially, the mother-in-law takes the cover off the bride's face and gives her the gift, and then the father-in-law and other relatives give the bride money (dushalga).

Chay suzdu – the rite of pouring tea – is performed 3 days after the wedding. The bride offers cups of tea to the guests who, in an exchange, give gifts to her.

In village Kotuklu in the Gakh region, a special rite is the accompanying of the bride on her way to a spring of water. The bride, with her face veiled, is accompanied by people who play tambourine and sing songs. On her way back, the bride pours water for everyone who she met on her way. That is how the bride comes to a spring of water from the fiance's house.

In the Ismailly region, the bride's wedding is called khina – henna. At the end of the fiance's wedding, the fiance is brought to the site, and his friends make several circles around the marquee, then let him sit down at the reserved place at the table and finally start praising the fiance.

Under the custom, the fiance, after having spent the wedding, specially meets the father to receive blessing from him.

In the Gedabey region, the owner of the car that drives for the girl pays for torpag basma (stepping the earth), and the bride's mother pays for milk.

In the Lachin region, the fiance's side comes to the bride's house to agree upon wedding costs. This is called yol kasdi – to divide the way. For example, those at yol kasdi decide to spend one cow, 2 sheep, a sack of flour, a pack of butter, a sack of rice, grapes, species, etc. for the wedding. They never ask for onions, which they say is bitter. Even fruit, sweets, pickles and mineral water are brought by the fiance's side.

In village Minkend in the Lachin region, spices, crescent and other decorations are given to the bride. No balga is practiced in this region. It is the fiance's side to bear betrothal-related costs. They bring approximately 10 kilos of butter, rice, one head of cattle, sweets, sweet bread and a cake to the bride's house.

It is interesting that while preparing to visit the bride's house, the visitors bake bread under the name of saj arasi, put it onto copper tray (sini), then put the tray onto the heads, take a head of cattle and finally arrive in the bride's house. The baking of such bread needs oil, milk, sugar and flour; the dough is as big as the copper tray is; saj – a convex frying pan – is lubricated with oil and put onto coals, Another saj is put onto the dough, and this all is covered with burning coals.

In the Lachin region, the rite of duvag achdi – the three days – assumes the coming of the mother, the mother's sister and the bride's sister. They bring meals and something for the girl's memory. Aunts also make gifts to the bride. Under the rite of gardakdan chykhartma – the coming out of the curtain – the father-in-law gifts a calf to the bride (if the bride later is offended, she will leave the place and take the father-in-law's gift as well). One of small boys tears away a kerchief from the bride's head and runs away. This means that the bride is good for the other side. Old informer women say if the bride starts working with water at the husband's house after the wedding she will have good relations with the mother-in-law, but if she starts working with a besom, she will face the jitters. Bearing costs for paltar bichdi and gazan agzi achdi (i.e. those blocking the road at the house of either the bride or the fiance) in the Lachin region is the called brother. He also buys a dress, a golden ring and other gifts for the bride.

In this region, after the bride is approved, uzarlik – a piece of cotton – is burnt above her head, and they tell her: “Let this uzarlik burn down, and let the evil eyes burst out”. Then they smear the bride's hand with the ashes, put a small boy into her hands, and light a lamp in front of her.

Under the custom, bride in village Minkend is brought by horse. But first of all, those accompanying the bride ride her near to the doors of the houses of 7 relatives and receive bathrobes there. Nuts, chestnuts and bread were put onto the bride's head, and money and bread were tied up to her hands. The fiance frees his bride at his house. At the fiance's house, those accompanying the bride put a small boy onto her hands and receive a bathrobe from the called brother.



On the day of wedding, yengya brings a suitcase. It contains bathrobes, stockings and kerchiefs for the fiance and his best friends. In village Zabukh, yengya gives trays with sweets to everyone at the wedding. They also collect money.

In the regions of Lachin and Agjabedi and some other regions in Azerbaijan, the wedding rite is accompanied by a game under the name of gardak gachyrmag – the taking of a curtain away. On the day of wedding, young and old people ride toward the bride's house. A representative of the bride's house tries to do his best to give the curtain to his relatives and fellows in order to receive the bathrobe from the fiance's house. The player keeps the curtain in his hand raised and rides toward the fiance's house. The rest people try to catch him up in order to take the curtain away from him and be the first to arrive in the fiance's house (197, 59-60).

In the Lenkoran region, matchmaking men come together with agsakkals. If the elders agree to let the girl marry, they say, "Bring the tablecloth and pour tea". If no tablecloth is brought the girl will not be let marry. When table at the fiance's house is laid, they put sugar into the tea and say, "May Allah bless them". Khari – consent – in this region is called sufra salmag (putting the tablecloth).

In Lenkoran, ashugs traditionally sing at the fiance's wedding under the music of black zurna and applauds and finally bring the bride to the site.

Before the wedding, girls gather together, play tambourine and sing songs:

Sandig uste qoydum	Qardas-qardas uch gardas
Ustune de das qoydum,	Min atini sur qardas,
Burdan kecen oglanin	Senin bacin evidir
Adini qardas qoydum.	Ati sazla dus gardas.
Qardas adi Hesendir,	Lenkeran yollarinda,
Qilincla gas kesendir	Biteydim kollarinda
Dusmene bel baglama,	Qizil saat olaydim,
Dusmen zencir kesendir.	Qardasim qollarinda

When the bride leaves the father's house, the father lets her pass under the Koran and tells her that from now on, her father and mother are the father-in-law and the mother-in-law.

When the bride goes to visit someone as a guest, men are invited to come to bless this. A veiled bride pours water onto the men's hands, and this means that she will appear in front of public tomorrow. The bride will never appear in front of that man who did not come on aforesaid day. This man should make a gift – a bathrobe – to the bride, and the latter may appear in front of him only after that.

In Lenkoran, after the newlywed woman gives birth to a child, her father invites guests. The bride neither takes her child in hands nor hangs washing on the clothesline in the presence of her father-in-law, mother-in-law or brother-in-law.

In the Sharur region of the Nakhchivan Autonomous Republic, musicians, upon a request of the wedding's host, usually go to play at houses where no one-year mourning is over yet and then come back to the wedding house to go on playing there.

At weddings in Nakhchivan, they play Jangi, fight a street against a street and finally dance together. Various games occupy a particular position.

Under the custom of papag gatirma – the bringing of the tall hat – one person of the bride's side brings something from his house to the fiance and receives a gift in exchange.

In the Sharur region, women-relatives bring khoncha to weddings. They dance with the fiance at his house. They bring khoncha for the fiance as well. When the dance nears its end someone kidnaps the fiance. After the fiance's best friends pay namar (money), the fiance is freed.

There is an interesting habit there. After the wedding, the fiance goes to buy a hen. He buys the hen for namar. Later on, he eats the hen together with his best friends. On the wedding's first day, no one should sleep in either the bride or fiance's house. He who feels asleep is sewed into a mattress right there. The wedding continues on the second day. New persons participate. Khoncha and the wedding dress are brought to the bride's house. Cars are decorated in the evening and drive for the bride.

Leading the bride out of her house are the fiance's father and mother or the elder brother if the fiance has no father. A small boy closes the door and then opens it again.

The fiance, together with his best friends, goes onto a high place and from there throws an apple toward the bride. This apple usually is uncut. The father-in-law keeps the tall hat to avoid the apple hitting the bride's head. The fiance throws sweets to everyone who surrounds him.

In this region, the bride's dowry is brought to the fiance's house next morning after the wedding day. Three days after the wedding, the bride's home relatives come here to meet her and bring halva and pilaf to her. Apart from the mother, other she-relatives also come to visit her.

Three days after the wedding, the fiance and the bride come to kiss hands – el epmak. The both kiss the hands of the bride's father and mother.

A week after the wedding, the parents of the both sides are invited to visit the bride's house. The fiance is gifted a ring and the bride is gifted a bathrobe. To commence mutual visits, the fiance's side invites the bride's side to attend his house. A bit later, the bride's side offers the fiance's side doing the same.

In village Vaykhir of the Babek region, tea of two colors is served under the rite of ha ("yes"). Those drinking tea put money on the saucer. Fruits are served as well but no dinner is offered. Later on, the sides decide what kind of betrothal – balga or nishan – they should choose. Nevertheless, some families bring the ring and the kerchief to the rite of ha. Usually, upon the receipt of sez alinma (approval), the fellow's sister takes the bride's finger's measurements. This happens on Fridays. Balga is usually conducted on Sundays. A certain period of time passes before nishan is conducted. On the day of betrothal, 20 to 100 people come to the fiance's house. Of men, agsakkals and the fiance's friends usually partake in the betrothal. They at the betrothal determine an approximate date of the wedding. If they decide to conduct the wedding soon, no nishan is conducted in the majority of cases. Balga and the wedding are conducted simultaneously.

Several days prior to the wedding day, 3 to 5 men from the fiance's side come to the bride's house. They consult one another, determine the exact day of the wedding and agree upon purchase of the wedding foods for the bride's house. In Nakhchivan, these talks are called kasmat. Under kasmat, they determine bashlyk, the number of people to be invited, and foods to be brought. For the conduct of the maiden's wedding, the fiance's side brings a head of cattle with its neck covered by red ribbon, flour, rice, butter, sugar, tea, sweets, etc. a couple of days before the wedding. The bride's side gives the man who brought the foods a bathrobe.

Before fastening the bride's belt, the bride has her face turned toward Kibla, and she reads Salavat – the prayer of Prophet Mohammed. It is the bride's side to give a gift. Her father, grandfather or uncle blesses the bride. The bride is accompanied by yengya. In Nakhchivan, yengya is called yonchag or yanchi.

In some villages, rue is burnt above the bride's head after she comes out of the house. She is taken out of the house by the fiance's cousin and her girlfriends. Then, the bride takes a handful of rice and, on her way forward, calls everyone who should follow her. Threaded rue is put onto

a mirror. At the doorway, her way is blocked by the fiancée; and she also has her way blocked on the road; both sides are given money.

When the bride leaves for the fiancée's house, they sent Beh Tabagi (the fiancée's tray). They put candles, sweets and fruit onto the tray. And they put skirts, socks, kerchiefs, etc. for the fiancée and his best friends onto another tray.

If someone of who have come for the bride wants to drink water he is served tea because water is thought to cool relations down.

They put a plate under the bride's feet, and she breaks it with her foot. A rod is thrown under her feet, and sweets are strewn onto her head. The fiancée who stands on the roof throws a cut apple to the bride. The father-in-law protects her with his tall hat. At the fiancée's house, the bride stands on her feet, and relatives give her either money or dress cut or a kerchief. Later on, coming to the place are her father-in-law and mother-in-law, who should make hosh galdin (they say welcome). The answer is diz dayagi (support to the knees). The bride is promised a watch, a ring, etc. and is let sit down. The father-in-law tells her, "I gift the house and the property to you. I will buy one thing (a carpet, a golden chain, etc.) for you". After this, the bride sits down. When she sits down, a child of a lucky family is put onto her hands. The woman who decorates the bride should be bashi butov (a married, lucky woman). A child aged 6 to 12 keeps a mirror. The bride's sister carries the fiancée's tray. When the bride enters the doorway, they slaughter a lamb, then smear her forehead with the lamb's blood and finally give the mutton to 7 houses (this rite is called gada gurbani – a sacrifice against illnesses).

A dinner is brought to the fiancée's house from the bride's house next day after the wedding. Zilote (guymag) is brought early in the morning. It is interesting that the dowry is brought later. The man in the car is given a gift, and the car gets unloaded. After the dinner, those who have come are given namar. The bride, dressed in a red veiled dress, is brought to the place, is let sit down on a chair; a lamp (a candle) is put under the chair, and a plate with water is put near to it; finally, they bring 2 branches of mulberry and quince trees. The bride has bridal veil on her head. One man from the fiancée's house says, "Welcome!" A woman stands up, takes the branch in hands and tells the following:

Gelin deyer, yoxdu atam,	Gelin deyer yoxdu anam,
Qoyunu quzuya qatam	Qoyunu quzuya qatam
Qaynatandır senin atan	Qaynanandır senin anan,
Gelin xos geldin, xos geldin. Gelin xos geldin, xos geldin.	

Then she adds; "The bride has come but what has she brought? She brought three things: a long one, a thick one, and a short one: the long one is her life, the thick one is her wealth, and the short one is her tongue".

Then she continues to sing:

Gelin deyir yox qardasim,  
 Basimda qizil tacim  
 Qaynin senin qardasin  
 Gelin xos geldin-xos geldin.

Gelin deyir yoxdur bacim,  
 Basimda qizil tacim  
 Baldizindir senin bacin  
 Gelin xos geldin-xos geldin

When the song is over, a boy from the bride or fiance's house takes the branch, runs up to the fiance, gives the branch to him, and receives the money.

Under the rite of hosh galdin (Welcome!), a child takes the bride's kerchief away. The woman who says hosh galdin veils the bride's head. A mutton leg and pipe-like sandwiches are put onto the fiance's tray. This is done to escape the evil eye.

Once this rite is done, a child from a lucky family is put onto the bride's hands. Those who stand here are showered with water. The bride is moved inside, and that's the end of the undertaking. On Thursdays, the fiance and the bride, together with the fiance's brothers and sisters, come to the bride's house to do the rite of el epmak. They are gifted dresses, kerchiefs, etc. One month after the wedding day, the bride's home invites members of the fiance's home to come as guests. The fiance is given a ring if he was not given such when he got engaged. The bride is given a carpet or something else. The main gift is designated for the fiance and the bride. The bride's father does not come home if no guests are invited. Guests must be invited. A week later, the fiance's home invites the bride's home members: people gather together, and every guest from the bride's home is given a resent. This marks the beginning of mutual visits.

A typical peculiarity of weddings in Nakhchivan is that they at weddings and khina yahdi tell facetious sayings:

Cixdim aya baxmaga,	Oglan adin Talibdir
Qapiya qifil taxmaga,	Gun daglari alibdir
Oglan xina gonderer,	Basqasini alanda,
Qiz eline yaxmaga.	Gozum sende qalibdir.

Jiquli-muqili bilmerem,	Ay hindi-hindi yarim,
Moskvice minmerem	Esseye mindi yarim
Mersedes gelmiyince,	Essekden dusen kimi,
Men zaqsa getmerem.	Ele bil cindi yarim.

Dogdun ogul qaynana,	Samavarim gazildi,
Yeddi nogul qaynana	Atdan-Atdan suzuldu
Birini elinden aldim	Men sevdiiyim oqlanin
Catda bogul qaynana.	Qabaq disi qizildir.

In the Sabirabad region, a bride is usually chosen by members of the fellow's family. After a bride is chosen, her mother is informed about this. Her mother speaks to her husband about this. If consent is reached, the fellow's side, together with agsakkals, goes to the matchmaking. At this time, the girl's agsakkals are also invited to come. When "yes" is reached, the girl is gifted a ring, a kerchief, sweets, etc.

The betrothal is followed by the rite of el epdu (kiss the hands). Under this rite, the fiancé's close people bring khoncha and a bathrobe to the bride's house. The fiancé's side organizes this banquet at the bride's house.

The bride, before entering the fiancé's house, is put a glass of water and a plate at her feet. The bride should pour the water and break the plate. The sense of this is that she does away with heaviness. In addition, water is cleanness. Dresses for the fiancé are brought in the evening. At this time, the fiancé's dresses are given to one of the brides; a bathrobe is fastened onto her hand and, under the music of Vagzali, is brought to the room where the fiancé sits. In the fiancé's room, they receive namar for the khoncha brought after girls-brides end dancing.

The rite of yuza chikhdi is conducted a day after the wedding, and the rite of yer yigdi (the cleaning of bedclothes) is conducted a couple of days after the wedding. Under yuza chikhdi, the bride's mother brings the dinners she cooked and, together with relatives, the bride is let meet people. A couple of months after the wedding, the bride's parents conduct ayag achdi, i.e. invite the fiancé's home members to come as guests.

At weddings in the Sabirabad region, the bride pours out a plate full of water and breaks the plate. It is thought that pouring out water is a symbol of cleanness and happiness, and breaking a plate means devotion to the husband's home.

When the bride leaves the father's house, her father makes her move around a lamp 3 times and tells her, "Be a brother to the fiancé's brother, be a sister to his sister, and be a daughter to his mother and father". After this, the bride is put a red veil on.

When the bride enters the new house, she first is welcomed by her father-in-law who kisses her forehead and tells her, "My daughter, I'd like to present a bathrobe to you, welcome to this house; here, there always will be a place for you". The bride's elder brother-in-law also blesses the bride and tells her welcome. Here comes the mother-in-law who puts a thin flat cake onto the bride's shoulder and tells, "Let the wealth come to this house together with you, and let your foot be lucky".

In the Fizuli region, when the bride leaves the house, rue is burnt, with its smoke covering the bride. The bride brings a loaf of bread for wealth reasons, a mutton leg and a lamp against the evil eye to the fiancé's house. This all is taken by yengya. When they accompany the bride, they carry a mirror in front of her and light candles. At the fiancé's house, the bride is showered with sweets and sugar.

In 1920-1930s, in villages in the Fizuli region, the bride traditionally was rode on a horse. The bride wore pink or red skirt and blouse, a red belt on top of it, and a decorated velvety waistcoat. The bride was rode on a decorated horse. At the end of the majority of weddings in this region, the fiancé and the bride are ordered to dance. The praising of the fiancé begins at this time. At the end of the wedding, the fiancé and the bride are given a lot of money and also have money thrown onto their heads; in addition, people around organize salute and lights. Under the rite of making the fiancé sit down, a singer sings mugam asking for a bathrobe from the fiancé and bride's relatives.

In 1920-1950s, in the Devechi and Siyazan regions, a bride was driven on a bullock cart. The bullock cart was decorated with carpets upon the bride's choice.

In the Tovuz region, before the bride leaves her native home, her mother sends such foods as salt, bread and flour to her to-be home.

When the bride leaves the father's house, she takes a handful of rice, scatters it on her way, and tells the names of single girls. The sense is that the mentioned single girls allegedly will marry following this move.

Heading a wedding in the Fizuli region is "Toy Bashi" – a woman. She receives a bathrobe from those who want to dance, fastens the bathrobe onto her crook and orders a dance upon a dancer's

desire. At the fiancé's wedding, the wedding marquee and the dinner marquee are put separately. One of the fiancé's best men is married and the other one is single.

In this region, they, after the bride is decorated, put her hand onto their heads. They say the bride wants payment for milk. But this payment is taken by her mother. Brides who go to the fiancé's house on the wedding's day write their names on the sole of their new shoes. According to a belief, the girl whose name matches the fiancé best of all first will marry first of all.

At the bride's wedding in the Khachmaz region, she is let enter the wedding room after the fiancé's side has come. In the evening time, the bride is praised under the accompaniment of music. This is followed by the rite of khna yakhdi.

In many cases, weddings in this region last 2 or 3 days. Announcing the wedding's start is the home's elder who tells hearty words and then blesses the newlyweds. In the evening, women and men sit in marquee together. On the wedding's second day, the fiancé is brought beh khonchasi (the fiancé's khoncha) from the bride's house. The fiancé is praised at either bride or his wedding. Later on, they go to the bride's house to take her out of there. The belt is put onto the bride's waist only after dayi – her mother's brother – gives permission. On its way, the car with the bride three times drives around a sacred place of pilgrimage. The car is showered with rice and sweets when it reaches the fiancé's house.

In the morning, the fiancé's close fellows gather together to carry out the rite of yuza chikhdi. The bride offers the guests tea. At the bride's wedding in the Shemakha region, the bride is brought to the banquet and has a bathrobe fastened around her neck.

In this region, the fiancé's wedding is conducted a week or 10 days after the bride's wedding. Khna yakhdi is conducted a day before the bride comes to the fiancé's house. Coming to khna yakhdi are 15 to 20 men from the fiancé's side who partake in the banquet. Those who come here put henna onto fingers. On the same day, the bride's head is smeared with henna. Next morning, the bride is decorated, and the fiancé's home members take her away. The bride goes around a lamp. This means that she lights to-be husband's home like she did in her father's house and that she should keep and take care of it.

Those who have come with the bride put rue into bags because rue is believed to be a good means against the evil eye and is a sign of prosperity. In several regions, they, apart from bashlyk for the bride, also want to receive payment for milk, etc. Thus, the father who wants to give his daughter a gift does this equivalently to the size of bashlyk received from the fiancé's side.

Noteworthy is that in 1920-1930s, wedding guests usually were met by ashugs at the marquee's entrance. The sense is that newcomer guests were ought to give namar, i.e. money for the reasons of the wedding.

In 1920-1940s, at weddings in Azerbaijan's western part, there were performed largely ashug's songs, folk melodies Saritorpagi, Gamarjan and Bayrami as well as such pentameters as Shahsevani, Orta Saritel, Bash Saritel, Duveidi, Iran Karayilisi, and Tarsa Karayilisi. Melodies such like Yanyg Karam, Karam Shikastasi, and Khijran Karami were performed after the bride entered the site.

In those years, attending weddings in the Guba region traditionally were two zurna players and one tambourine player. Primarily ashugs led those weddings.

In the Sabirabad region, the bride was brought in under the accompaniment of black zurna; however, leading the wedding was a group of ashugs.

At weddings in the Fizuli region, particular attention is paid to dance melodies Heyvagulu, Tarakama and Bahtavari and to song Garagilya, etc.

In the Kelbajar region, men at weddings dance quick dances under the accompaniment of At Havasi.

Dance Sari Bulbul and song Nanam were spread widely in Kelbajar.

It appears that leading weddings in Azerbaijan in those times were ashugs. The bride was brought to the wedding place in the company of zurna players.

We can say that the custom of *dovran yigmag* existed at weddings in the majority of Azerbaijan's regions in 1920-1960s. This custom is partially preserved at present-day rural weddings. The custom's essence is that money collected in a circle during dances is given to the musicians, and this money is deduced from the wedding's cost.

In some villages in the Zagatala region, especially those located across River Alazan, there is preserved the custom of *beh chikharma* – the taking out of the fiance. According to the custom, the fiance, before he goes to his bride, is dressed by his best friends, a hairdresser cuts his hairs and beard, and this all happens in the house of neighbors. A table is put in the yard of the wedding's home. A *khoncha* is put onto the table. Relatives and neighbors keeps *khonchas* they prepared in advance in hands. The *khonchas* have all kinds of sweets and nuts on and are covered with headscarves. All members of the family put a shawl, a kerchief, etc. onto the fiance's neck and put a *khoncha* on the table in front of him.

Once everything is ready, the fiance is brought to the place from the neighboring yard under the accompaniment of drums and zurna, and here the rite begins. Worthy of a note is also that *beh chikharma* is conducted only under the accompaniment of zurna, with old folk melodies performed. The fiance sits at the table, and his best friends stand right and left from him. Congratulating the fiance first are his father and mother and then his sisters and brothers. The fiance has a shawl put onto his neck and a *khoncha* put in front of him. In such a way, his best friends are forced to take headscarves from the fiance's shoulders several times.

According to the folk belief, the headscarf has been a symbol of honor and dignity since ancient times. This is to tell the one who wears it that from now on, he must defend the honor and dignity of his wife. And the fiance's speech must be as sweet as the sweets on *khoncha* are, so that the fiance's life continues to be sweet (258).

A toastmaster at weddings in village Erikli in the Lachin region was called *Padishah*. The custom of breaking the *khoncha* is of particular importance. The content of the *khoncha* is getting prepared, the price is determined, and finally the *khoncha* is laid on. The man who opened the *khoncha*'s cover gives the content to everyone surrounding him and then breaks the *khoncha*.

The fiance's best man at weddings was named the called brother. The called brother brought a dress, golden decorations, a lamb and a cow to the bride. In an exchange, he was gifted a horse. A man who rode a horse invited guests to come to the wedding place. The bride was brought to the wedding place at the end of the fiance's wedding.

When the bride was brought in, the fiance hid at neighbors. Later on, people burned torches and, accompanied by musicians, brought the fiance to the place and started praising him.

The bride stayed behind the curtain for three days. Her father-in-law gifted a horse and a cow to her, and the bride appeared in front of public.

Custom under the name of *Hummat Toyu* existed in old times. One of rural *agsakkals* – a respectable man – was to bear the whole of the cost of the wedding of a poor young orphan. All residents of a village were invited to attend the wedding, and everyone brought everything he/she could – *toy payi* (the wedding's gift) such as the needed things and foods – for the newlyweds. That is how a wedding under *Hummat Toyu*, with *agsakkal*'s contribution to establishment of a new, richer young family, was conducted (410).

A type of wedding, under which only one of the fiance's relatives bears all costs, is met seldom.

Noteworthy is that dervishes continued to exist in different regions in Azerbaijan in 1920-1930s. For example, in Nakhchivan, dervishes walked over yards and sang elegies. Sometimes, rich families invited dervishes to perform songs on the occasion of birth of a boy...Dervishes sang largely elegies. Dervish Kazym, dervish Ismail and other dervishes in Nakhchivan were the ones who people called by names (375, 93-94). As dervishes spread actively over different regions in Azerbaijan, this impacted on wedding customs as well. Thus, even dervish toyu – the dervish weddings – sometimes were conducted in the Absheron and Talysh zones in 1920-1940s. Such type of wedding is observed in the Absheron nowadays as well.

Under observation of a dervish wedding in settlement Buzovna, we had an impression that the dervish weddings are interesting, to a certain extent. First of all, no strong drinks are served at such weddings. The hosts of a banquet put a marquee (the wedding's place). Several dervishes partake in the wedding. They, with a crook in hands, read wise verses. Sometimes, attending a wedding are two dervishes. The wedding is led by a toastmaster. A singer performs a mugam with no music accompanying it. There are flowers and fruit on the table. At this time, the dinner is brought. Women attend such banquets seldom. Dervishes sing odes. They use no musical instruments. They usually sing about children and old people. It is a sin to dance at such a wedding. Those attending such banquets order performances on paid basis. Old people inform that prior to 1936, dervishes at weddings played such musical instruments as nei (a kind of flute), tambourine, and drums.

Peculiar wedding customs exist in the Yardymli region. A fellow falls in love with a girl and, with the help of a certain woman, finds out what the girl's parents' attitude to him is. If her parents agree, two women and two men (agsakkals) then come to the matchmaking. During the matchmaking, the girl's side also can say "no". But if the answer is "yes", they then drink sherbet for sweet reasons and give blessing. Usually, a girl is not allowed wedding during the first matchmaking.

A bit later, they conduct jib nishani (a pocket nishan) – the small betrothal at the girl's home. Under this rite, the fellow's parents bring the headscarf and the wedding-ring to the girl.

The big betrothal occurs at the girl's home soon after that. Attending the rite of big betrothal are the close people of the fellow and the girl. The girl is dressed in everything red, is brought to the gathered people, and has the wedding-ring put onto her finger.

Once the betrothal is over, the fiance's parents go to the bride's house to determine kasmat. The sense of this rite is that both sides need to agree about money expenses to be levied by the bride's home from the fiance's home. This money is spent for the purchase of the bride's dowry and preparations for the wedding. Sometimes, word kasmat is replaced by word gyz yolu – the girl's way.

Khna yakhdi is conducted for the bride, and the wedding starts next morning. When the bride leaves the father's house, parents bless her. When the bride is at the yard of the fiance's house, a lamb is slaughtered for her. A plate with water is put at the fiance's house's entryway. The bride must pour out the water and then break the plate. Later on, sweets are strewed onto the bride's head.

Three days after the wedding day, members of the bride's home (except for the father and the mother) and other relatives visit the fiance's home to attend Uch Plov (the pilaf on the third day). The girl's side brings rice, sugar, tea, sweets, etc. to the fiance's home. This rite is marked similarly to the day of the bride's appearance in front of public.

Prior to the day of Uch Plov, the bride stands aside from the father-in-law and the elder brother-in-law and hides her face from them. On the day of Uch Plov, a valuable gift is bought for the bride on the occasion of her appearing in front of public. Early morning on this day, the bride is brought toward a spring of water. The bride puts sweets near to the spring and sticks a needle.



According to the custom practiced in this region, the bride does not go out of the house for 40 days since the wedding's day. After 40 days are over, fellows of the fiance or the bride invite the fiance and the guests to visit their place as guests. This is called ayag achdi.

In addition, in old times, the bride who resettled to the fiance's house was accompanied by not music but wedding "bayati". For this purpose, there were invited a couple of women with a good song performance. Some of such songs have preserved up to nowadays:

Bu evler uzun evler	Qizin gedir qonaq eyle
Icinde olsun toylar,	Ana sudun halal eyle
Yigissin qiz-gelinler	Dest eyler, gul eyler
Oynasin beste boylar	Bizim qiz size neyler.

In past, in Baku and its outskirts, women who wanted to make their son marry practiced gulag fali (the fortune-telling) through intercepting, according to some rites. For example, G. Sarabsky wrote: "...Kalba Heyransa-khanim takes a mirror in hands and goes to gulag fali. Having opened the outside door and hid behind it, she says, "I wonder whether the casts of the daughter-in-law and the son coincide, and whether they get on one with another, so let the fortune-telling be a success", and continues to listen to outside talks attentively", etc. (338, 189-190).

During bride-shows or betrothals in Baku villages, old women find pretence to call the girl to come to them; later on, the women make a decision, i.e. agree to invite men. Later on, there was given "hari".

R. Babayeva groups wedding customs at Baku villages as follows: the bride show, the matchmaking, the betrothal, the acquaintance of matchmakers, wedding gifts, the wedding dress, the toastmaster's night, the bride's bath, the night of henna, the conclusion of marriage, the preparation of accessories at the bride's house, the bride's resettling toward the fiance's house, the wedding night, the morning after the wedding night, the 2<sup>nd</sup> and the 3<sup>rd</sup> day after the wedding, the one-week bath, the bride at her husband's house, the father-in-law and the mother-in-law, the period of the bride's pregnancy, the giving of birth to a child, the woman in childbirth and the child, the childbirth woman's bath, the naming of a child, and the upbringing and education of a child (50, 1).

Once hari is given, both sides start preparing for shirni (the sweets). Noteworthy is that the rite of shirni in many villages in the Absheron is conducted in two phases: the first phase is called kichik nishan (the small betrothal) and the second one is called beyuk nishan (the giving of the ring) – the big betrothal. The rite of shirni-nishan is conducted in two phases upon mutual agreement (368, 190).

It is the fellow's side to bear costs related to nishan. A toastmaster attends either the fiance or the bride's wedding. It is interesting that the rite of decorating of a tree branch in some villages is conducted right during the wedding. Under this rite, a close girlfriend of the bride decorates a branch for the latter. A mirror, candles, dress cuts and sweets are fastened to the branch. At around 10 o'clock in the evening, the fiance's home members come to take gyz shahi (the maiden's branch). They have a fun time at the girl's house after the fiance has arrived.

In village Bilgah, putting the wedding-ring onto the bride's finger, under the rite of hari (the small betrothal), is an agsakkal. Under the big betrothal, the wedding-ring is handed over to a man, and all those sitting near to him at the table examine the ring, congratulate, and then send the ring to a room where women sit. In the past, weddings were led by ashugs. Singers and musicians have been leading weddings since the middle of the 20<sup>th</sup> century. The taking of meals and the music performance have been conducted in the same wedding premise since lately. When the bride leaves the father's house, the father fastens a belt around her waist, three times

repeats Bismillah (For the Name of Allah) and, having taken the daughter by hand, makes her move around a lamp; finally, people throw some water to follow the bride.

They at weddings in Baku wrestle on sand by keeping a hand at the belt.

Prior to a wedding, there is prepared toy akhshami (the evening before the wedding). At toy akhshami, guests eat the cooked internal organs of animals, and in Shuvelan, they are served kutabs. Once this is over, the wedding begins. People from the bride's home also come to this evening and give namar.

The performing of facetious sayings or couplets – meykhana – at the end of a wedding is typical for this area only. In the past, there were three musicians performing at a wedding. In addition, she-singers perform songs in Binagadi, Nardaran, Mashtaga and other villages.

When the fiance dances, his mother and other elders dance together with him.

The bride's side bears the bigger part of cost of a wedding in Bilgah. The fiance's side gives the money for the cooking of meals, but this is insignificant.

The rites of gaychi kasdi and bashbazayi were observed in the past. Old women put scissors on a dress, and no rite of gazan agzi achdi was observed.

The bride brings a mattress to the father-in-law and mother-in-law. A peculiar custom is the decorating of the bride's house. This is called gab duzdu (the putting of the dishes). In village Mashtaga, the bride who resettles is thrown some water to follow her, and sherbet is served at home.

Weddings in Baku villages in 1930s were conducted with ashugs in attendance. One of such weddings, for example, was a wedding of Meynisa and Sada in village Novkhany. Special men invited guests. At present time, they first cook dinner and consult. They compose a list of guests and make an envelope with invitation for every guest. Those who come to the consultation take some of the envelopes. The envelopes are sent to those invited to attend the wedding. Those who partake in the wedding give money to one man, who writes down their names; after this, the guests take an active part in the wedding.

The customs of wrestling and horserace at weddings were spread widely in the past.

When the fiance was taken out of the bathhouse small coins were strewed onto his head. When the fiance arrived at the wedding place, they shot guns in the air.

In Baku villages, the bride's waist is covered with red ribbon, head is covered with headscarf (chadra alti) and, only once this is done, the bride goes out of the house.

When the bride resettles to the fiance's house, she is accompanied by yengya. A decanter of sherbet is brought as well.

In village Binagadi, matchmakers are offered sweet tea in case of approval. Women receive "hari" first and men come then. The men receive consent. The first betrothal envisions a ring with one precious stone, a headscarf, and a box of sweets. In settlement Binagadi, the big betrothal and the putting on of the wedding dress occur simultaneously. When scissors touch the dress for the first time, the fiance's mother gives a bathrobe. Bozbash and pilaf are served under the rite of paltar kasdi. Both dining and sweets table are served usually. The fiance's side bears costs related to the meals. Under paltar kasdi, the eating and listening to the music/dancing takes place separately.

The fiance's side gives bathrobes to the bride's close people and vice versa. Under gazan agzi achdi, the fiance and bride's sides give the chef money and also give him a bathrobe after he opens the cauldron.

"The fiance's sack" is shown at the bride's house before the fiance's wedding.

In village Govsany, at 10 o'clock in the morning on the wedding day, three men slaughter lambs. Musicians play tar in the afternoon, and then here comes a singer with his band, and they sit at the house. A singer usually sings Rast, Gumayun or other songs. The fiance, under the accompaniment of mugam and surrounded by people, has his hairs cut and his face shaven.

In the evening, the fiance, accompanied by the musicians, is brought to the bathhouse. After he returns, they dance with him for an hour.

A wedding in Govsany usually starts at 7 or 8 o'clock in the evening with a tablecloth laid on. The fiance and his best friends sit down on a wooden stage. Relatives bring khonchas and put them in front of the fiance. Those at the wedding take the khoncha's content and put it in front of them. Usually, those who come to such weddings eat together at the wedding's home and later on enter the wedding's premises. The wedding is over at around 1 or 2 o'clock at night.

Old informers say weddings lasted till the morning in the past. Musicians played to wake the fiance up. The tensest weddings among Baku villages were conducted in Govsany.

In Govsany, on the day of wedding, women "bring nishan", i.e. sit down on the ground in front of musicians and show what they brought. The bride is taken out to the middle. According to the custom, the bride who is brought to the wedding place is dressed in red in daytime and in white at nighttime and watches her wedding.

Old people collect money at weddings. A special place behind the curtain is reserved for a bride in a wedding premise. The bride's girlfriends sit right and left of her. One of the sides is the girl's side and the other one is the fiance's.

The elder woman at the wedding called sarpayi herself had invited people to attend the wedding and went as the bride's yengya.

In Mardakan and Shagan, hari is called shirin chay (the sweet tea).

Weddings are conducted at toykhana (a wedding premise). Women-relatives bring khonchas to toykhana. As reported, no meals were served at women's weddings in the past.

In the majority of Baku villages, sarpayi akhshami (the toastmaster's night) is conducted a day before the wedding. A lamb is slaughtered at this night. Relatives and neighbors consult one another and determine people to work at wedding. This day was also called toyakhshami (the night before the wedding); the second was called the ashug's day, and the third day was called the singer's day.

In village Mardakan, belting the bride's waist is the fiance's brother or relative, and the bride has a candle and a mirror tied up to her hand. When the father sees his daughter off, an old man lets her pass under the Koran.

At the fiance's house, a plate is put under the bride's feet, and bread is cut on her head; finally, everyone strews sweets onto her head.

The mother-in-law, for her part, also lets the daughter-in-law pass under the Koran. The fiance's father subsequently puts a hat on and off the daughter-in-law head and blesses her. The fiance, the mother-in-law or the father-in-law gifts a golden chain or another thing to the bride. This is called yuzgeychaklik (the beauty of the face).

Yengya-sarpayi women attend all women's weddings in Baku villages. As a rule, performing at such weddings are women-musicians. The music and dances begin closer to the evening. Every woman who comes to the wedding brings a khoncha. In village Kurdakhany those who come on this day gift something like a perfume, soap, etc. to the rest women of the house. Those who have come take meals and, once this is over, in the evening they go to the wedding place to attend celebrations. All guests are females.

In villages Bina and Gala, on the day of wedding, men sit cross-legged, according to the custom. The fiance's mother does not dance at the wedding. They say, "The fiance's mother should be serious and should not dance at the wedding".

In village Mashtaga, hari is called khatirjamlik or balaja yuzuk. After the wedding-ring is given, they bring yuzuk ashi (the ring's pilaf). Sweets and everything needed for pilaf are brought to the bride's house. Pilaf is cooked at the bride's home and a share of pilaf is sent to the fiance's home on the same day. The girl's side puts gifts for the fiance's side onto a khoncha.

Later on, the girl's home relatives bring the khoncha. The khoncha usually contains 101 shakar buras, 101 pahlavas, and 51 eggs, either red or white. A separate khoncha for the fiance contains a shirt, socks, a handkerchief, eau-de-cologne, and a box of sweets.

The dinner table is laid on. Each of the brought sweets then is rolled into paper and, together with a gift, is given to those who have come from the bride's house. The dinner and the bathrobe are also sent to the girl's house.

The dinner table usually has dolma, pilaf and sweets on. Drivers who have brought the guests are also given presents. A cut of dress is prepared for the mother-in-law. He who has put the wedding-ring onto the bride's finger is given a bathrobe.

The following stage is parcha kasdi. The fiance's home gives the bride's home harj or ashlyg (the money). Sometimes, the bride does not sit near to the fiance and comes to the wedding place with her face veiled.

The bride has white dress put on and white veil put onto her head. Above the head, she is covered with red veil.

At the bride's wedding in Mashtaga, musicians consist of women playing accordions and drums. Money is given at 2 or 3 o'clock in daytime. This is followed by dinner. The dinner consists primarily of roast meat, pilaf and bozbash. The dinner and the wedding are conducted in separate premises.

Belting the bride's waist is the father-in-law or the brother-in-law. Yengya keeps a mirror and candles. There are no rites of gapibasma or gaychikasdi in either this village or Kurdakhany.

Once the bride enters the yard of the fiance's house, a sacrificed animal is slaughtered under her feet; sweets and confectioneries are strewed onto her head, and she is kept to stand at the doorway. After the mother-in-law gives permission, the bride enters the house. At this time, the fiance's home starts the wedding that lasts till midnight.

In Mashtaga, there is a rite of bringing of khoncha specific for Baku villages. More exactly, if the engaged girl attends anyone's wedding, she is given the inscribed khoncha. The mother-in-law, with a khoncha in her hand, dances, comes up to the engaged girl, kisses her forehead, invites her to dance, and puts the khoncha where the girl sits. They put a gift and fruit onto the khoncha. Fruit usually is given to everyone at a wedding.

Prior to the wedding day in Baku villages, a bride is gifted bayramlig – the present for holiday – on all holidays. Gifts related to the Novruz Bayrami are very solemn. A bride is gifted a red cloth for a dress or a headscarf, and a lamb with its head painted with henna, and has her hand painted with henna. As a rule, when early fruit (nubar) emerge, the bride is gifted nubarlyg.

Within a month after the wedding day, the girl's home invites the fiance's home members to come as guests and vice versa. The fiance's side goes as a guest to the bride's house, and the bride stays as a guest at her mother for 3-7 days.

In village Mashtaga, there is the rite of Khinayahdi or Khinananya – the bride goes to the bathhouse. Later on, coming to the bride's house are guests with presents, and she who has prepared henna is given a gift. The bride's hands and feet are smeared with henna. The home's

people are served dinner. At the maiden's wedding where the bride is dressed in white, she is praised.

In Binagadi, under the rite of Khinayahdi, guests are served dinner; money is collected. The fiance's side brings a khoncha. Candles are lighted on the khoncha.

Ethnographer R. Babayeva writes that music started playing right after the guests came in. An accordion or a drum is played in the majority of cases of Baku wedding banquets. Melodies performed most often are git-gilida, zavoddadi, dal-gabag (darchini), and sarchayi. The bride's mother and all guests who gather gave money. In many cases, even yengya performed the following song:

Qeycini atdim taxcaya,

Cingildesin yar-yar

Cagirin oqlan bacisin,

Dingilsin yar-yar.

After this, the mothers of the fiance and the bride gave money and invited everyone to praise the bride.

“We congratulate the bride with her lucky destiny, we congratulate her with a bathrobe, etc.”, they said. Kabin – marriage contract – was concluded on the day the bride left for the fiance's house. Kabin was valued at 25 (101) gold coins (50, 21).

The following custom is interesting: when the bride left the father's house she was given a sack of sweets and confectioneries for children and, as a dowry, a mattress, household accessories and an old trunk where bedclothes should be stored. In old times, the bride's dowry was covered with a curtain. Next morning after Khinananya, a curtain sewed by the bride, a lampshade and other accessories were brought.

Currently, like in the past, when a car loaded with the bride's dowry nears the fiance's house, a man runs up to this place and informs the fiance's side of this. The fiance's mother gives a bathrobe to this man.

Next morning after the wedding, the bride's home members come to visit her within 3 days. On the first day, they bring guymag; on the second day, they bring dushpara; and on the third day, they bring pilaf. If the bride resettles long away, the three-day meals are sent together with her.

A week later, a table is laid for the bride. The bride's home members come to visit her and spend a bath week here. Only women come as guests. Each of them gives presents to the bride.

The weeklong bath in Binagadi is called takhtyigdi (the washing of the bedclothes). The red curtain with pompons prepared by yengya is kept hanged all week long prior to the bath day.

As we can see, wedding customs of the Azerbaijani nation, which have ancient roots and traditional peculiarities, have been preserved up to nowadays. A lot of alien elements partake in wedding rites in a number of regions in Azerbaijan. Owing to this, it is very difficult to describe general peculiarities of the wedding rites of Azerbaijanis with no description of peculiarities in every concrete region.

The wedding rite is a constituent part of the spiritual world of our nation. Each of the wedding rites has relation to ancient beliefs and exorcisms (different types of magic). Identification of their origin is a subject of a separate study.

### 3.3. Customs related to the birth and to the child

The giving birth to a child in a family is a peculiar stage in family life. There are a great number of rites and customs related to the giving birth to and upbringing of a family's first child. The rule originated by private property in Azerbaijan played an important role in a monogamous family. Such continues to exist in some families nowadays. A male child should continue the kin, keep his parents when they get old, then organize their funerals and become of possession of their property. Childlessness was considered a great misfortune for a family. A childless woman tried to use any possible methods to give birth to her child. A woman initially was cured by folk medicinal methods and, in case of failure, there were performed various exorcisms. For this purpose, they slaughter sacrificed animals at sacred places and then offer it to people.

In Azerbaijan, traditionally, those who believed in sacred places brought childless women to a mosque or a house of the sacred man. Members of many modern families observe this custom. They ask either physicians or sacred places for help.

For example, a childless woman in Nakhchivan went to mosque Eshabu-Kakhf (the Arabic for Cave Residents) (302, 108), tied a rope up to the stretched string and, according to a belief, if the rope stirred, the woman was to have a child. According to folk beliefs, the period of first 40 days since the day of a child's birth was dangerous for the child and his/her mother. A whole set of rituals were performed to provide security of the mother and the newly-born child and save them from the evil eye.

Noteworthy is that children in rural families either prior to the Soviet rule or during the Soviet rule sometimes were given birth to in domestic conditions (this happened most often in 1920-1940s). Female relatives and neighbors gathered together in a house, and invited a woman known among people as "the mother" who had to aid a pregnant woman. Everyone in a village knew "the mother". According to folk beliefs, the evil eye negatively affects a child primarily within first 40 days after the birth. Therefore, they in all regions in Azerbaijan hanged amulet against the evil eye on a child to defend him from the evil eye. During childbirth in rural places, they performed various exorcisms to save the woman in childbirth from the evil force (khal anasi). According to old people, a pregnant woman was not allowed going to the river at night because khal anasi inhabited near to the water.

To prevent the taking of a woman recently confined away by khal anasi, the woman had a pin or a needle fastened to her collar; a rope circle was made around her house, and the woman was not let sleep. A woman in childbirth was shown gurd agzi (the wolf's mouth). When the state of a pregnant woman worsened, forty girls gathered together and started telling fortune, and men shot. In other cases, a circle was drawn around a woman, a rod was stuck into the earth toward her head; her hairs were let down, all closed things in the house were opened, and she had bread and a knife under her head, and a hat of an old man under her pillow. Or sometimes a circle was drawn around a woman, water was put into a bowl nearby; and the woman had garlic put into her nose. When the woman coughed her childbirth became easier, people said. A child was given bath when his age was 10 to 40 days; an axe and iron things were put at the bathhouse's door; and the child had amulets against the evil eye of seven colors hanged on him to let him feel good. If several children in a family were given birth and then died, people used to say that the mother was ill. The mother does not breastfeed next child to be given birth to and brings him to the 40 doors; latter on, a mullah wrote prayer (shesha) and was invited to come to the child's home. Then, each of seven relatives, including uncles, aunts and other bought a bathrobe for the child.

A family sacrificed an animal within 7 years since the child's birth. When a child was given birth in domestic conditions, an onion was nailed to the earth at the house, and a carving knife was put at the house's entrance.

In accordance with the custom, a woman recently confined was secured from illness and had sweet and meat courses, especially guymag cooked for her for several days after she gave birth. However, it was thought that the life of a woman recently confined remained under danger prior to expiration of the 40-day period. People used to say the following proverb: “The grave of a woman recently confined remains open for 40 days”. In addition, in order to save a woman recently confined and her child from the evil eye, it is necessary to save the child from beads or red and blue dresses, according to a folk belief. If a child was brought yellow beads he would turn yellow, according to another belief.

An egg, a loaf of bread, coal, and seven-color beads were put under the head of the newly born child. Seven pieces of coal were turned around the child’s head and then dug into the crossroads of 7 roads; 40 keys were put into water; and the child’s house was strewed with this water 40 days later. The newly born child was given a bath in salt water. After 3, 7 and 40 days passed, the child was bathed in water, in which there had been put chips whose number was equivalent to these respective days. After 40 days passed since the child’s birth, she-relatives and she-neighbors gathered together to mark the rite of *gyrkhtekma* – the ending of forty days. If the child supposedly suffered from the evil eye, he was bathed with water and a weight equivalent to the weight of 7 Koran books. Prior to this day, the child continued to keep a seven-color amulet on. Salt and flour were turned around the head of the woman recently confined and subsequently put onto 4 walls.

If a child was taken ill with a heavy disease, they promised sacrifice to 7 doors (houses). More exactly, they received shares from the 7 doors and gave them to the 7 doors. When a child was taken ill, old women took blood from the child’s shoulder and back.

After 40 days since a child’s birth passed, the child was taken through the hedgerow trapdoor the dog had made.

Or a child was let pass a belt made of wolf’s mouth.

In Azerbaijan, as a rule, they do not visit a house where there is a newly born child. If someone came on an important business, he/she was let inside only after a child was taken outside. Or a child was moved upstairs, and a visitor entered the house under him.

If a child was taken ill he was brought to a sacred man or mullah who wrote a prayer. If a disease was heavy, they gave an oath and brought sacrifice to a sacred place.

To save a child from the evil eye, they put a plate with water under his bed, put an egg into the plate and then kept there over next 40 days as they thought the egg protected from the evil eye. An onion put onto a rod was turned three times around the house’s four walls and then put behind the door. Such saved a child from gins and devils, they said. A cat’s hair, the amulet against the evil eye, a small lock, a horseshoe, rue, and gold are pinned to a child’s dresses. Money is pinned to a child’s hat. To prevent a child from the evil eye, they turn salt above his head and tell the following, “Let he who turned the evil eye at my child have his eye cut with a knife”. After this, the salt was thrown into fire.

If a 40-day-old child was taken ill, his hands, feet and neck were smeared with onion juice.

To save a child from the evil eye, they pinned white amulet, blue amulet, a quince chip, black bread and rue to this dresses.

When a child is born, bringing his bedclothes is his grandmother. According to the custom, giving the first bath to a child is his mother’s mother-in-law.

If a child is scared, taken ill or has wounds appearing on his face, he was covered by a smoke of a burnt wood.

In a house where there is a newly born child, they put a piece of bread with butter over the door to save the child from evil spirit under the name of *sheshe*.

They in Baku villages have used to say that the soul of a child who is named after his father or grandfather differs from that of other children. When a child is given his name, gathering at the house are 5 to 10 people who organized a kind of banquet. A mullah reads the Koran. Then a child is brought, and his name is whispered into his ear.

Sometimes, a child who is named after a person who has already died dies as well, and that's why the name is later given to a second child. If the second child dies as well, this name is not given to a third child because this means that the deceased does not anyone else to bear his name.

In the majority of Azerbaijan's regions, a child is kept in a cradle. They take particular care of boys. A mother, who played with her child, told him the following words:

Atin-tutun bu balani,

Sekere qatin bu, balani

Sekerden aci olsa,

Goturun, atin bu, balani (51, 74).

If a child is taken ill, they ask a physician who cures him. At the same time, they in some families give money to sacred people, bring a child to sacred places and, when a child sees appearance of his first tooth, they cook *dis khadiyi* (*dis* is the Azeri for a tooth, and *khadiyi* is the Azeri for a porridge of 7 kinds of beans and cereals).

When people enter a house where a child has just been born, they always buy and bring a gift. The house's owner also gives a gift to a guest.

Under the custom, no onions or meat can be brought to a room where a child is. In the Lachin region, a poniard is put under the head of a newly born child and then is turned above the child. A mother recently confined has a knife, a loaf of bread, a needle, and a thread put under her head.

In Azerbaijan, when a child had his first teeth, they cooked *dis khadiyi* and offered it to relatives and neighbors. When the crockery is given back to the owners, they put sugar, dresses, sweets, etc. on it.

In the past, cutting a child's first hairs was his mother's brother who received money depending on the weight of hairs.

If a child was scared, they burnt rue, turned it above the child's head and surrounded the child with smoke.

When a child feels fear, they take a glass of water and then 7 matches, fire it one by another turning around the child head and finally throw the matches into the glass. In some places, in the event of a child's fear, they touch the child's hands, breast, neck and forehead with a smoldered piece of blue sateen and three times repeat "Bismillah" ("In the Name of Allah), and then put a hand onto the child's head.

In village Novkhany, under performance of the rite of *mykh changar* (nail-fork), a nail is put on the earth with its side looking toward Kibla; then people fasten cloth knots, put onto the earth and set them to fire and finally seven times put hands onto the head's child, saying "Bismillah".

In all villages in Azerbaijan, there were women who took out bones stuck in a child's throat. If a child had something stuck in his throat, a woman pressed the throat to take the unneeded thing out.

To save a child from the evil eye, he has soot smeared on his forehead and amulet, rue and a quince chip put about him before he reaches the age of 40 days.



When a child looks unhealthy, they think he is put the evil eye. In such case, they cut blue shreds of dresses of a house's residents, call their names, then burn the shreds together with rue and finally tell exorcisms.

In the Gabala region, when a scared child is asleep, a piece of cut sugar is turned above his head three times and then is put onto the hotbed. It is believed that the sugar, after having burnt out, takes the form of what the child was afraid of. Later on, the piece of sugar was cooled down and put under the child's pillow. In some places, a child is let drink water, in which a door bolt or a hair was put.

In all regions, people have used to hang the amulet against the evil eye, gold, a quince chip, etc. on a child. If a child is taken ill, he is wrapped into bedclothes and is put into the house's corner to where they start basting on.

If a child often shudders and cries when he is asleep, he is said to have been put the evil eye. In such event, they turn rue above the child's head, then burn the rue, and let the child be surrounded with the rue's smoke and finally sing songs related to rue.

Or sometimes, in order to prevent the evil eye, they put coal, a hare's excrement and a cat's hair into a small bag and then pin the bag to the child's dresses.

When a child dies, his mother is supposed to have fallen into chilla (a disease). Owing to this, they put 40 small pieces of iron into a bowl and pour the bowl with water. This is called 40 keys. One little girl works with scissors over the mother's head, pours out water from the bowl and tells, "I cut her off from worms and the rest beasts".

In different regions in Azerbaijan, there are different exorcisms and rituals related to a child and a mother.

In one word, the birth of a child in a family was accompanied by a lot of quackery and exorcisms. These methods remain spread widely in Azerbaijan's villages up to nowadays.

We can say that a child is born in home conditions very rarely in modern times because all achievements of healthcare are used for this purpose. For example, the number of gynecologists in Azerbaijan increased from 500 in 1920 to 27,900 in 1990; the number of maternity houses increased from 41 in 1920 to 747 in 1986; the number of beds for women in childbirth increased from 400 in 1920 to 74,000 in 1990; and the number of antenatal clinics, children's clinics and outpatients' clinics increased from 4 in 1920 to 972 in 1986 (17, 18-19; 270, 233).

Noteworthy is that all kinds of physicians, including pediatricians in Azerbaijan permanently take care of people. We can substantiate this by several facts. For example, the number of physicians of all kinds was 3,300 in 1940, 9,400 in 1960, 13,100 in 1970, 20,300 in 1980, and 26,900 in 1987.

The number of nurses was 7,500 in 1940, 26,100 in 1960, 39,700 in 1970, 52,200 in 1980, and 65,300 in 1987. The number of hospitals, including maternity houses, was 22 in 1940, 625 in 1960, 779 in 1970, 756 in 1980, and 738 in 1987. The number of beds at hospitals was 12,600 in 1940, 27,400 in 1960, 48,800 in 1970, 60,600 in 1980, and 60,780 in 1987 (284, 211).

It is true to say that thanks to the close assistance of gynecologists, the number of births in Azerbaijan was 97,000 in 1940, 90,300 in 1950, 125,600 in 1955, 165,800 in 1960, 151,000 in 1970, and 155,000 in 1980 (281, 8).

In Azerbaijan's maternity houses, the number of beds was 2,000 in 1940, 3,000 in 1960, 5,600 in 1970, 6,600 in 1980, and 6,900 beds in 1987 (281, 243).

The number of gynecologists in Azerbaijan was 1,200 in 1980 and 1,300 in 1987; the number of obstetricians was 13,200 and 15,200 in 1980 and 1987, respectively, and the number of obstetricians-assistants was 1,000 and 800 in 1980 and 1987, respectively. Do not forget the fact

that the number of antenatal clinics and outpatients' clinics in Azerbaijan was 313 in 1970, 388 in 1975, and 651 in 1980 (281, 257).

So, children in all villages in Azerbaijan currently are given birth in maternity houses with the help of physicians. Some families continue to perform the past rituals related to the birth of a child.

### 3.4 Family rites

Common law, as a social phenomenon, differs from state law, in terms of specific peculiarities quite insignificantly. Common law also is a social carrier (170). Rites, which are the social carrier, are inherited from generation to generation. Family life customs can be grouped approximately in the following way: hospitality, respect for bread, respect for the elder people, family holidays and traditions, partial observation of religious rites in some families, preservation of old people's certain religious beliefs, and modern family customs.

The respect for bread is one of the customs reflecting the most beautiful features of our nation.

Our nation had so strong respect for the bread that two people or two families stopped quarrelling with each other after they vowed bread or shared bread at dinner table. That guests were met with bread/salt, people vowed bread, put a loaf of bread under the pillow of a sleeping child, never touched bread with unwashed hands, saw the newlyweds or those going far away off with bread, as well as proverbs and sayings about bread only confirm to our thought. Proverbs and sayings were, for example, as follows: "Bread/salt should not be trampled down", "Let my husband be everywhere, and let bread be on the tray", "He who is hungry is to take a sword", "A piece of bread will overthrow a mountain", "Bread is the head of tablecloth", etc.

Our nation feels a great respect for the bread as a wealth of the house. Therefore, they in every Azerbaijani family observe folk customs related to bread. Bread can not be cut with a knife. Bread should be shared by hands. When the table is laid, they start eating with saying, "Bismillah" and sharing bread. They thank Allah after they finish eating. If a person is forced to say anything against another person, he says, "I shared bread/salt with him, and so, I can not tell anything bad about him. If I say, bread will kill me". Our forefathers used to say that bread emerged earlier than Koran. Even if a small piece of bread is fallen onto the earth, people lift it and put it on a clean, high place. People, after having lifted a piece of bread from the earth, kiss it, put it to their eyes and three times repeat "Bismillah".

People tell about good persons the following, "This man is devoted to bread". Expression "His bread is on his knees" describes not good people. According to the custom Azerbaijani families have used to, tablecloth should not be shaken outside the house after the eating is over. Crumbs of bread, which have remained on the tablecloth, are left staying there till tomorrow. If bread has lost its quality, it is soaked in water or milk and is given as meals to cattle or poultry.

The respect for the elders in Azerbaijan has deep historical roots. Yet Strabo, a Greek geographer of the 1<sup>st</sup> century AD, wrote the Albanians "show respect for either their parents or alien people or all old people" (236, 143).

Respect for the elders is a matter of first importance in book *Kitabi-Dede Qorgud* (213). These customs continue to matter at present.

It is considered a preconceived thing in a family when young people lie on bed in the presence of older people or parents. This rite is as if an unwritten law.

In the majority of cases, giving name to a newly born child are a grandmother on the father's side, an uncle on the father's side or the mother. It is widely practiced to name a girl after her grandmother on the father's side and name a boy after his grandfather on the father's side.

The following rule is also observed in Azerbaijani regions. After 40 days since the birth of a child have passed, relatives and neighbors come to see the newly born child. Women sit at the dining table, talk to each other, put a gift under the newly born child's head and then go away. People have used to say the following: there is a guest for mutton, there is a guest for pilaf, and there is a guest for scrambled eggs. That is so because guests are not the same. There is a guest who they slaughter a lamb for, and there is a guest who they cook scrambled eggs for. If a male person has come as a guest, women and children of the house go away to another room and eat there. But if coming as guests are relatives, everybody sit at one table, share bread, and start eating/drinking. If there is a mullah at a house, no vodka should be laid on the table as this is considered a sin. Proverbs given below demonstrate deep roots of hospitality in Azerbaijan:

- House with no guests has no luck
- Tablecloth is laid for a corresponding guest
- A guest is a decoration of the table, and a child is a decoration of the house
- A guest eats no what he wants but what he is given
- A house with no guest is like a mill with no water

Alexander Dumas, in his book "The Caucasian Journey", wrote the following about hospitality of Azerbaijanis: "Though we came in not in time, late at night, we were rendered all possible hospitality and care" (159, 101).

Y. D. Anchabadze, in his article "A beauty custom of hospitality", writes that the hospitality of Caucasian nations, indeed, is an invaluable richness (28, 110).

In the past, they in Azerbaijan built aman evlari: rest houses for travelers who lost their way, were tired, are caught by night. Such houses were primarily shelters in a mountainous locality.

Ethnographer S. Gadjiyeva wrote about hospitality of the Caucasian nations the following: "Hospitality was spread widely in the Caucasus. At a time when central power remained weak, there were no roads and appropriate domestic conditions, and goods-money relations remained undeveloped, the institute of hospitality developed. Reception of representatives of nearby villages as guests was essential in public life" (96, 322).

In either throughout the North Caucasus or Azerbaijan, a guest was usually met by the head of a family or his sons (or by a woman if the head of a family was absent). Usually, as a sign of respect, a guest was helped get off the horse, had his upper clothes and arms kept by hosts, and invited to the guestroom; his horse was kept on leads and given some grass to eat (194, 112).

The Abkhazians used to sit down after a guest sits.

Standing on feet when meeting a guest is considered a sign of respect to the guest (28, 114).

In either Azeri or a Caucasian family there is a rule, under which a guest is not to be bored. Families organize a special banquet where young people dance, sing songs, etc. Serving of a dinner is an important task when a guest is received at home. The bad feeding of a guest is considered a violation of the custom of hospitality. Every wish of a guest should come true. Seeing a guest off should be solemn. All residents of a house meet a guest in a yard. The Abkhazians have used to see a guest off accompanying him till the end of a village.

One of important signs of hospitality of North Caucasian nations is the provision of security of a guest (194, 114).

The Kabardin-Balkars display a particular care about guests and cook national cuisine meals for them.

In every Adygey family, like in an Azeri family, there is a “guesthouse”. Best rooms, bedclothes and meals are designated for guests; an attentive, respectful attitude to a guest is considered an important thing in a family (349, 94).

Hospitality, which occupies particular position in the family life of the Azerbaijani nation, took its origin due to economic demands because hospitality first of all served to the satisfaction of these relations and to expansion of interrelations. Relations with a guest who had found himself in an unusual atmosphere were established through the assistance rendered to him and any kind of cordiality shown to him.

It is not a mere coincidence that in every Azerbaijani family, regardless from its social position or professions of its members, there is a separate guestroom with bedclothes in it.

If a stranger knocked at someone’s door with the intention to spend a night at this house and have a rest in quite unknown, strange village asking, “Would you like to have a God’s guest?” he was answered, “Let me be a victim of God and His guest” and was let in. Such happens nowadays as well.

Usually, a guest comes unexpectedly. That’s why people have used to say, “Keep your home clean because a guest may come in an inappropriate time”. A visiting guest is met warmly, with care, regardless of a time of a day. A house with no guests not accidentally is compared to a mill with no water.

A man who comes to a house at dinnertime surely is offered sitting at the dining table and is told the following, “Come in, be our guest”.

Usually, a house where a guest is invited to come to has a great variety of courses on the table. A guest’s phrase “Let your tablecloth be always unfolded” is regarded by the folk as the sincerest wish to a house’s host.

Evidently, they in every family try to meet every wish of a guest. Seeing a guest off is solemn. All residents of a house come out of the house to a yard to see a guest off.

In every normal family, the head teaches a growing child to hospitality rules. A teenager boy or girl is taught to the rules of reception, laying on the table, seeing a guest off, and treatment of every guest—a man, a woman or a young girl. Hospitality, as a social institute, did not lose its importance in the Soviet era and continued to represent a peculiarity of family life, had its distinctive moral-ethnical form, and permanently kept its essence as a social phenomenon of our domestic life inherited from generation to generation.

In Azerbaijan’s villages, they perform a number of rites and the Holidays of Muharram, Ramazan and Qurban that took origin under the influence of Islamic religion and Moslem rules.

Noteworthy is that the Holidays of Ramazan and Qurban date back to ancient times. It is essential to note that the day of the Holiday of Qurban was celebrated elsewhere in Azerbaijan in the Soviet period. On this day, there are slaughtered lambs and cows, and mutton and beef are distributed among people: this rite is called Qurbanlyg.

The Holiday of Qurban is celebrated on the 10<sup>th</sup> day of Z’ul Hegira (the Moslem calendar). On this day, people gather in a mosque after a sunrise, read a prayer and perform 2 rites of the Holiday prayer. After this, people go home where they start preparing animals for the sacrificing. An animal is put onto its right side, with its face looking toward Mecca. Two front legs and the right back leg of an animal are tied up, and the left back leg remains untied. After this, people start reading a prayer. Once they pronounce “Bismillah”, they behead an animal. Under this, people must pronounce “Bismillah” and “Allah Akbar”. The meat of a sacrificed animal is usually sent to 7 families. Every man, who makes a sacrifice, notifies that the abundance of his entire property is thanks to Allah and that he is ready to spend his every property on this way. Girls, who are engaged, are also brought Qurbanlyg.

The Holiday of Fasting – Ramazan – is considered an important Moslem holiday. The Holiday begins when the Moon appears on the sky on the 30<sup>th</sup> night of the month of Ramazan. Moslems keep fast within a month prior to the day of the Holiday. When fasting, people abstain from eating and drinking from sunrise to sunset. It is no possible to keep fasting on the day of the Holiday. On this day, people gather in a mosque, listen to a prayer and jointly perform two rites of the Holiday prayer. After this, everybody congratulates each other and cooks various meals. On the Holiday of Fasting, halva (a paste of nuts, sugar and oil) and flat cakes are baked and given to people. Sacrifices are collected in every house and subsequently given to the people in need.

Noteworthy is that the Holidays of Qurban and Ramazan were not en masse in Azerbaijan in the Soviet era. These holidays were celebrated in all regions in Azerbaijan at a family level.

The religious rite of Muharramlyg emerged in the 7<sup>th</sup> century AD on the basis of the Shiite Mazhab as a result of intestine struggle among different groups and dynasties of the Arabic Caliphate for power.

The essence of this rite is “crying for the destiny” of the Family of Ali. At this time, washing dresses or conduct of a joyful undertaking in a house is banned. In the Soviet period, this rite was performed in several regions in Azerbaijan.

Apart from religious holidays, there are also folk holidays of other sort in the family life of Azerbaijanis. Such holidays traditionally were conducted solemnly. Occupying a particular position in this sense is the Holiday of Novruz. However, “The Women’s Holiday”, “The Holiday of Flowers”, and “The Holiday of Harvest and Professions” occupied a distinctive position over centuries.

The observation of customs is based upon public opinion and, therefore, is not regulated by the state. Customs recur within the life of several consecutive generations because these customs are long-lived and repeated often. Customs and so do laws appear as time passes, and old customs are replaced by new ones. However, these are customs, which live long and have become classical examples, which are displayed permanently in the manner of people’s life. Sometimes, customs reflect a concrete stage or period.

Generation and subsequent development of customs and habits, which are an important constituent part of life, are the incarnation of social experience, labor skills, and norms and rules of a person’s behavior in family life, which are inherited from generation to generation. Tradition is a form of preservation of cultural heritage.

It is to conclude from historical references and ethnographic materials that Azerbaijani folk holidays date back to ancient times.

The most spread holiday in Azerbaijan is the Holiday of Novruz, which is celebrated as the beginning of the springtime. People, who wait with impatience for the beginning of the springtime, start preparing for the Holiday of Novruz several weeks ahead. On Tuesdays and on March 21 (March 9, according to the old calendar), people organize various merry-makings and amuse themselves. G. Abdullayev, in his book “About Islamic Religion”, writes that yet before AD, the first month of a year starting with spring was called “farvardin” and that the first day of the spring month was called Novruz (the New Day) (3, 52-53). The earliest written mentioning of the celebration of Novruz called the Holiday of Spring dates back to 505 BC (147, 180).

On the Holiday of Novruz, mothers make semeni (the wheat malt) and put it onto trays as a sign of spring and greens, and put lighting candles on the edge of a tray.

Before the Holiday of Novruz, children throw boiled chicken eggs one against another. People make their homes and yards clean to make sure that everything will be clean in a new spring and then go out into the streets in new dresses; those who are in a quarrel reconcile.

Novruz had been a holiday yet of our ancestors who wanted to get warm and cause appearance of the following four basic elements of vital existence: Water, Fire, Wind (Air), and Earth. Four weeks prior to the beginning of the Holiday of Novruz, people start performing them-created customs, habits, rites and rituals.

As far as the Holiday of Novruz has a close link to folk and family life, there are many songs, dances and amusements related to Novruz. People sing songs, couplets and facetious sayings. Apart from this, there are a lot of kinds of dances, wrestling and so on. People have used to call the last Tuesday before the Holiday “the small” Holiday and call the evening of March 21 “the big” Holiday. On every Tuesday in four weeks prior to the Holiday and on the very Holiday, rural residents make a fire and jump over it.

When the Holiday of Novruz nears, a dinner is put from fire; people light candles and smear fingers with henna.

According to a folk belief, a lighting candle brings everything good to people and animals and rids them of diseases (347, 13).

Within 10 days of the Novruz Holiday, people bring presents and sweets to their relatives, neighbors and old people. People bring a bathrobe, applies, dried grapes, etc. to old people. Brides give presents first to their mother-in-laws and then to their mothers. On the Holiday of Novruz, fish courses are served as well. People also paint chicken eggs. “An egg – the symbol of the whole world – is painted in four colors: white, blue, green and red, i.e. interpreted as respective symbols of a year’s four seasons and prosperity” (296, 9).

Rural residents make fires. They also put a wheat halva baked in beforehand on the table. Semeni is also laid on the table.

In the Gazakh region, like in other rural regions, the number of lighted candles is calculated in accordance with the number of members of a family and in honor of the absent members of a family and fiancés and brides.

On the evening of the last Tuesday before the Holiday, they in regions in Azerbaijan send a holiday present to neighbors and relatives. Those who are in a quarrel send presents to each other. Children and young fellows usually walk over yards with a bag in hands, sing facetious sayings and receive presents. Or sometimes they throw a tall hat in front of someone’s door, then hide themselves, and finally receive the hat with a present in it. Sometimes, they tie a small bag to the edge of a stick, put the stick through the door, and then receive a present.

During ethnographic trips to different regions across Azerbaijan, there were collected Novruz Holiday-related exorcisms and rituals. Some of them have not so far been reflected in studies conducted. It seems essential to pay attention to exorcisms and rituals, which are the constituent part of cultural heritage of our nation.

A stage, at which a child receives presents (a tradition continued in family life up to nowadays), is called *baja-baja*, *yiginmag* or *papagatdi* and has the name of *gurshagatdi* in village Garatoy of the Sabirabad region. There are also rituals called *dan atmag*, *chilya chikhartmag* or *ash bishdi*. At this stage, girls gather together at a house of a she-friend at night. All they bring presents here, then cook a pilaf, have a supper together and then go playing merry-go-round. Sometimes, singers are invited to attend such parties at some houses; everyone here amuses himself from evening till late at night, and the one who feels asleep is put in bed and laughed at.

On the Holiday evening, they lay a table and make a fire in the evening and early in the morning. At midnight and early in the morning, people go to the riverbank and ask riddles in heart. At the riverbank, they wash their face and hands and ease themselves.

The majority of our youth recall the ancient customs of our nation and the rituals of asking riddles on the day of Novruz. Girls put sweets, which they receive from girls who have been engaged, under a pillow, or put only one stocking on, or eat a salty shortbread before they go to

bed. If a girl sees in her sleep that a fellow gives her water, this fellow allegedly will become her husband. Newlyweds take two needles with cotton wool on the needles' eye and then throw them into a vessel of water. If the needles stand nose to nose, they believe the wish will come true. This is a sign of belief in wishes' coming true.

At night of the last Tuesday before the Holiday, they steal shoes from someone's doorway and throw the shoes onto a tree or in water. This means that a person who has his shoes stolen will make his entire burden be left in the ended year. Sometimes, they put a mirror or a comb under head and believe that he whom they will see in their sleep will become their spouse.

On the Holiday of Novruz, people, before they go to visit their neighbors, take two saucers and ask a wish. A neighbor puts sweets onto one of the saucers. If the present is put onto the saucer you have chosen your dream will come true.

Or if you take glasses to your neighbors and the latter pour water into the glass you have chosen, your wish will come true. On the Holiday of Novruz, they take a ring of a girl, who has been engaged, and look through the ring at the Moon at midnight. They say, she sees a face of her beloved.

When a tray with sweets is brought to a girl, who has been engaged, a single girl takes a sweet from the tray, eats one part of the sweet and puts the other part of the sweet under her head. This girl is believed to see her beloved in her sleep at midnight.

Girls gather together and, having taken the wedding-ring of a girl, fasten a thread to it and then turn it around into a bowl of water. The more turns the ring makes the more years will pass before this girl will get married.

When a mother gives everyone dinner from a pan, each of young girls keeps two plates in hands. If the dinner is put into the plate they have chosen, their dream will come true.

A vessel of flour is put on top of a load. According to a belief, the name of a girl's to-be fiancé allegedly will be written on the flour next morning.

A girl, who wakes up at night, lights a candle and stands in front of a mirror, is believed to see the face of her to-be fiancé in the mirror.

At midnight of the Holiday, a willow's branches touch the earth. Only a person with clean soul can see this. If he/she sees it, his/her dreams will come true.

On Tuesdays, girls stand in a yard and throw shoes above their heads; if the shoes fall with the heels looking at the house, the girl will be lucky; but if vice versa, the girl will remain single over the coming year.

Early in the morning, people tell water about their dream. According to a belief, such dream will come true before the next Novruz Holiday comes.

Early in the morning at Holiday Novruz, they bring a jug of water home and pour the water out across the house in order to be protected from the evil eye.

Depending on the exact direction of smoke outgoing from the holiday's fire, old people become aware of whether they will see abundance or not next year. Families, which are in the state of mourning, usually make no fire; close relatives and neighbors come to visit them to disperse their thoughts.

People jump above fires in order to make last year's hardships, burdens and sadness get burnt in the fire and disappear.

On the last Tuesday before the Holiday, all children of a family try to gather in their native house to warm the family hotbed.

On the last Tuesday before the Holiday, they throw shoes onto the roof of a house and then have a look at the shoes next morning. If the shoes fall with is face down, the year will be lucky. Otherwise, the next year will be unlucky. If someone had died since the previous Novruz Holiday, they went to the deceased's house next Holiday to express their condolences.

In the Gubadly region, there is custom called gadir-gadir sahlamag or sham atmag. This custom is performed at night of the "end of the year". Under this custom, fellows and girls gather together, go to take a present, listen to each other's talk, take meals only after midnight, sing and play, make a fire, jump above the spring of water, and throw candles.

In village Golyeri of the Yardymli region, they make 3 fires on the day of Holiday Novruz. The presence of meals of seven colors on the table is related to national traditions. People in this village cook the so-called "milky pilaf".

According to the custom, on the Holiday of Novruz, nothing can be presented to neighbors after it becomes dark late at night. The thing presented in the evening is regarded as passage of daily bread, wealth. The throwing of a kerchief on the day of Novruz is of symbolic meaning and spread widely. Fellows usually throw a kerchief onto the door of a house from where they want to have a bride most of all. If the thrown kerchief touches a girl, the fellow and the girl should be considered engaged. In order to hear a good word, they ask a wish and go to implement intercepting (gulagasdi).

On Wednesday morning, the mother, who wakes up earliest of all, should cut a piece of hairs from every member of her family and throw it into water. This is regarded as a sign of ridding of grief and trouble. The elders walk over houses to make the holiday moods stronger. On the Holiday's evening, a candle is lighted in every house for every member of a family.

He who is absent must be at home this day; and he who is in debt must repay the debt. Otherwise, he will not be able to stay at his house for 7 years and will not be able to repay his debt.

In the Guba region, they pass through "the new water" on the "water Tuesday". According to a belief, they give water their diseases, and let people who have lost their voice or can not speak drink this water. Songs were sung near to water. They were primarily "Albanian songs" named after Aba, the Goddess of water.

People in the Devechi and Siyazan regions carry the holiday water early in the morning of Holiday Novruz. Other people drink this water and give sacrifices.

They in the Sabirabad region, usually buy 10 to 15 pairs of dresses and shirts and give over to friends and relatives on the day of Novruz. Relatives invite each other to come as guests.

According to an Azerbaijani folk custom, everyone who has ill people at home sends presents, recall the old people, and invite strangers to attend a dinner party.

On the Holiday's evening, they in the Devechi and Siyazan regions make a fire and then draw lines from the house's edge with a stick. They do it so in order to keep distance from bad people and devils.

On the days of the Holiday, members of a family should try meals from each other's plates. This is a symbol of their being tied up one to another. On these days, the doors are not locked and remain half-opened.

On the Holiday, young girls put an egg into bushes and then lean a red pencil and a black pencil on it. According to a belief, such writes a girl's luck from the side of Allah. If the egg has a red stroke on, there will be luck, but if there is a black stroke on the egg, there will be bad luck. Sometimes, they put a piece of coal and a root of natural dyer near to the egg.



In the Geychay region, fellows of the same age throw stones onto the doors of girls' houses; the girls, in turn, go out of houses and invite the fellows to come in; at houses, they let the fellows have tea and sweets and then give them a present when they see them off.

On the Holiday's evening, a matured woman pours out water into clean basin and then covers the basin's top with a kerchief. Then, fellows and girls, either single or engaged, throw their respective rings, earrings or badges into the basin; the matured woman sings couplets and puts her hand under the kerchief into the basin: he or she whose badge or ring comes first will wed or become engaged. This ritual is called yuzuk atdi.

In village Garaj in the Sabirabad region, everyone usually tells good wishes each other on the Holiday's first Tuesday. On "the water Tuesday", they usually tell water about all their wishes early in the morning after they wake up. On "the black Tuesday", they go to a cemetery. On the last Tuesday before the Holiday, fellows and girls go to intercepting to try their luck. If they hear a good word, their wishes will come true. On this Tuesday, they also jump over a fire and tell the following:

Agirligim, ugurlugum odlara,

Bayramda menimle hoppanmayan yadlara,

Agirligim od olsun,

Odda yanan yad olsun ve s.

On the Holiday's evening, children go for "gurshagatdi".

On Holiday Novruz, everyone in the Sabirabad region makes dress knots for every family member and then put the knots onto a certain thing, for example, a chimney, and finally set the knots to fire. These knots must get burnt till an end. Children also make knots, then burn them and finally play with them turning them around their heads.

In Baku village of Novkhany, relatives and neighbors send dinners to each other on the Holiday. They go "nu-nu". They knock at neighbors and relatives' doors, tell, "May Allah save your son" and then receive a present. On the day of Novruz, they perform music, paint eggs, congratulate each other, and visit old people. On Thursdays and on the Holiday, they go to a cemetery. They used to arrange horserace and cockfights. Special men were specialized in such undertakings. For example, in 1920-1940s, Imambakhysh-kishi rode a horse on the Holiday's evenings.

Children and youngsters usually play certain games, such as Kesa-Kesa, Artarma, Enzali, Gozbaglyja, Kechal Galdi Gach, At Mindi and other. Two groups play the game called Artarma. In the first group, only fellows bend down. They in the second group jump over them. That is how the game continued.

They playing game Enzali cast lots. He who has no casting lots in his favor bends down, and the rest people jump ver hum. Every jump is accompanied by a verse spoken in sequence.

He who fails to tell a verse replaces the one who has bent down.

According to game Kechal Galdi Gach, one man is Kechal (bald). He runs after children. The child caught by him should tell a verse and sing couplets. If the fails to do it so, the bald man beats him.

Two groups play game At Mindi. The first group bends toward the earth. However, they keep each other's back. The second group jumps onto them, and then the first group begins to shake to make the upper group fall down on the earth. After everyone falls down, the groups changed their positions.

The Holiday of Novruz, which has the deep roots in our nation's life, has been the most desired holiday since ancient times.

This holiday, celebrated as either public or family merry-making, is preserved by our nation.

One of the qualities reflecting noble peculiarities of our nation is patriotism and education of children in a family in the spirit of patriotism:

Durna saninnan kecer,	Elemi gulistana,
Oter saninnan kecer,	Seh duse gul istina,
Igid veten yolunda	Ayiq ol, seyda bulbul
Oler canindan kecer	Xar qonar gulustana.

Those who went to serve in the army were wished every success and were followed with water.

According to mothers' and sisters' belief in those going to the army, this water eased the way of those going to battle and brought a success to them.

In the Soviet period, those going to serve in the army even were seen off under the music. The sounds of music made them feel invincible and forced their blood to play.

Those who go to serve in the army are organized meetings with veterans of the Great Patriotic War. Members of a family, who remain devoted to the elder generation's traditions, send their sons to serve for the motherland with faith and honor. The elders gather in order to congratulate members of a family, and the family's merry-making becomes people's one.

Residents of a village come to see off a young man who goes to serve in the army. They arrange a banquet for him and give him a present.

Customs, historic events and such holidays as the March 8, the May 28, the Day of Constitution, which are a manifestation of unity of our nation and inherited from generation to generation, are celebrated, apart from state level, in a family as well. Families have established traditional rules, such as the receipt of first wages, and the conduct of family Saturday and Sunday working days.

In the Soviet era, people celebrated such holidays as the Day of Teacher, the Day of Medical Worker, the Day of Power Engineer, the Day of Cattle Breeder, the Day of Builder, the Day of Dairymaid, etc.

For example, the Day of Dairymaid was celebrated with 450 dairymaids in attendance at the Victory Square in the center of the Shemakha region in 1970s.

Evidently, the domination of traditions in a family, the upbringing of the growing generation in the traditional spirit and observation of either traditional or new customs is the main contribution to the preservation of traditions of the Azerbaijani nation.

### **3.5 Divorce and its reasons**

A family's being strong is one of important conditions of the right education of children. Study of the processes of divorce and identification of factors and reasons of a divorce occupy an important place in the study of family life.

The number of members of families, which constitute the social basis of the community and play the most important role in strengthening of the economy, grows permanently. It is to conclude from sociological polls that the young people currently build a family upon the basis of mutual love, and unity of interests and views. Along with that, statistical data indicate that the number of divorces increases from year to year.

Every person dreams of establishing a happy family and having children, But sometimes, owing to several objective and subjective reasons, interrelations of family members get spoiled and it becomes no possible to keep a family integrated any longer.

The Soviet State's Decree "On Cancellation of Marriage" of December 19, 1917 took the right to cancellation of marriage over from the mosque and empowered state agencies, local courts and registry offices to implement this right (247, 104).

In Azerbaijan, Decree under the name of "On Cancellation of Marriage" was adopted by the Revolutionary Committee of the Azerbaijan Soviet Socialist Republic on August 24, 1920 (246, 28).

Part 2 of Paragraph 17 of the Constitution of the Azerbaijan Republic tells the following: "Parents must care about their children and educate them. The state shall be responsible for control over implementation of these duties (6, 4)".

However, the freedom of divorce principally does not reduce the significance of marriage as a lifetime personal union in a community because no divorce is allowed in the event of absence of convincing reasons. V. I. Lenin used to say, "...It is easy to understand that the freedom of divorce from a husband is not something calling all women for divorce" (239, 104).

According to Law of the Central Executive Committee of the Azerbaijan Soviet Socialist Republic of May 29, 1928, either a divorce or a marriage should be registered in a registry office (219, 14).

Field ethnographic data illustrate that some young people who enter a marriage still do not believe in strong ties of family life. Such occurs primarily because their parents interfere with their family life or they have just a transient love, different opinions as concerning education of children, different views of distribution of family duties, men's being saturated with love or marrying another women, etc. (402). Proverb "It is better to have a beautiful happiness than a beautiful appearance" is not accidental.

Factors and reasons of a divorce are based upon social and natural reasons.

Social-biological reasons are an insult, the threat of killing, beatings, financial indifference in a family, betrayal, etc. Other reasons of a divorce are mutual deceptions by spouses, i.e. a spouse's being in love relations with another person; return to the first she-spouse after a divorce with the second she-spouse; diseases such as tuberculosis and virus illnesses, nervous diseases and invalidity, a faked marriage of one of the sides, the weakening of feelings that reduces love, frequent abortions, etc. (401, 153). Of course, a divorce is an episode permanently affecting a child's life (340, 54).

A monogamous marriage was the main form of marriage in Azerbaijan in the Soviet era. Monogamy was legalized by a special Decree of 1920. As this form of marriage emerged, there were established personal and sometimes property and legal duties of the parties. Field ethnographic data illustrate that family differences and, as a consequence, divorces occur primarily because of the reasons of behavior. Let's refer to facts to substantiate our view: in 1925, in Azerbaijan, there were 7,872 cases of divorce, including 6,382 divorces upon mutual consent. The majority of those who divorced were men aged 25 to 29 (1,719 men) and women aged 20 to 24 (1,968 women). The number of those who divorce from both sides reduces comparatively after the reach of age of 35 (362, 26-27, 29).

In 1940, the official number of divorces was 3.1 per 1,000 people (283, 13).

The figure was 0.3 in 1950, 0.7 in 1960, 1.3 in 1970, 1.2 in 1980, 1.7 in 1989, and 2.0 in 1990 (293, 89).

The number of divorces registered in Azerbaijan was 883 in 1950, 2,910 in 1960, 6,786 in 1970, 7,116 in 1980, 11,436 in 1989, and 11,040 in 1990.

Per 1,000 marriages, the number of divorces was 3.2 in 1958-1959, 7.5 in 1969-1970, 6.8 in 1978-1979, and 5.8 in 1984-1985 (292, 303).

In 1970-1974, the number of those who married again, following the death of one of the spouses or a divorce, per 1,000 people, was 58.7 (men) and 6.6 (women). Of them, the number of men under 30 and women under 30, per 1,000 people, was 80.8 and 26.9, respectively (286, 120). In

1989, divorced women with children under 18 were largely women aged 25 to 29 and 30 to 34 (293, 304).

Table 27  
Age of divorced women with children under 18 in 1989

	Registered divorces	Having no children	One child	Two children	Three or more children	Children having no one of the parents	The number of children, per 1,000 divorces
Divorced women	11436	7257	1891	1585	703	7525	658,0
20	133	117	14	2	-	18	135.5
20-24	1,550	1,092	363	84	11	566	365.2
25-29	2,612	1,553	588	378	93	1,664	637.1
30-34	2,203	1,122	396	473	212	2,061	935.5
35-39	1,566	763	205	372	226	1,763	1,125.5
40-44	1,016	561	169	188	98	882	868.1
45-49	662	499	75	53	35	310	468.3
Over 50	1,694	1,550	81	35	28	261	154.1

In 1989, divorces happened largely after 5 to 9 years of marriage life (293, 305).

Table 28  
Length of staying at marriage of those who divorced in 1989

Registered divorced	Up to 1 year	1 year	2 years	3 years	4 years	5-9 years	10-14 years	15-19 years	20 years or over
11,436	821	888	907	815	689	2,619	1,676	1,030	1,990

In Azerbaijan's rural regions, the number of registered divorces was 2,285 in 1970, 2,904 in 1980, 3,359 in 1985, and 4,298 in 1989. The figure was equivalent, per 1,000 marriages, to 0.6% in 1970, 0.7% in 1980, 0.7% in 1985, and 0.9% in 1989 (293, 229).

It is known that divorce existed in all times depending on specific terms of family contradictions.

Statistical data illustrate that women aged 21 to 25 and men aged 26 to 30 currently prevail in the number of those who divorced. This is because men of the said age are subject to alcoholism and having relations with another woman, while women of the said age start displaying intolerance to the appearance of financial hardships related to the birth of a child and to irrelevant talks.

Factors, which affect family stability since the very beginning of marriage relations, must also be taken in consideration in this regard.

Divorce-related problems are organically connected with pre-marriage relations and to the mutual connection of spouses in the period of marriage (351, 107).

It is indicated in journal "Family & School" (Vol. 9, 1984) that potential adaptive hardships of young spouses in new vital conditions are breach of traditional basis or of dynamic identity; manifestation of individual feelings in different forms, difference of the position of spouses; the lack of the needed preparation for family life; the lack of coincidence of intensive feelings of spouses; the forced separation (caused by official journey or serving in the army); and most typical reasons of contradictions in marriage's earliest years, such as struggle with self-esteem, non-coincidence of characters, struggle for leadership in a family, etc. (23, 38).

This thought is confirmed by reasons of divorces identified by court. As court said, people divorced because they wanted to live in separate republics, had incompatible characters, were ill or jealous or fell in love with another man/woman, regarded divorce as a common case, or if a male spouse was rough and drunk heavily or married quite occasionally, or a woman did not love her husband or did not desire to live in village; and also because of parents' interference, childlessness, a husband's being prison, a wife's being lazy, etc.

Field ethnographic materials illustrate that the formulation “lack of coincidence of characters” is met most often. Contradictions occur often between lazy, rough sides; the outcome is hopeless exactly due to the lack of coincidence of their characters.

Our informers have told us that one of the reasons causing contradictions in families is roughness or indifference of one of the sides. The point is not about family conflicts at all. Such is no way possible. Famous writer and sociologist Yury Rurikov, in his brochure “Difficulty of Happiness”, correctly accentuates the meaning of the culture of “quarrel” (scandal) in an analysis of family conflicts (333).

Based upon court materials and personal observations, we can state that mutual respect of spouses as life satellites, respect of a child by the father and mother, and the ability to display human dignity and respect under conflict may help establish conditions to eliminate quarrels in time. The ability of controlling oneself or making a concession during a family conflict is not obedience.

Another reason of family conflicts is jealousy. It has two sides. The jealousy’s first side pursues the goal of preservation of family integrity while the other side is a consequence of distrust or unilateral love.

Thus, marrying, keeping the family hotbed, living the life together and educating children means making the hotbed bigger; while startup of family disappointments and the weakening of the flame of family hotbed means and, as a consequence, divorce means to burning the hotbed down.

A joint care about family life, education of children, and valuing each other is the most important thing in a family. Thus, love can be reached through love.

It is quite inexpedient to base upon external beauty while establishing a family. Not keeping in mind the beauty of internal qualities of a to-be spouse is at least silliness. Therefore, other forefathers, who chose a girl, a satellite of life, paid attention to devotion, honor and behavior but not beauty. It is believed that such proverbs as

- Husband is a flow, wife is a lake
- Husband is a worker, wife is a mason
- Husband shall keep good wife young
- The mother shall rush into fire for her child
- The mother’s heart is vulnerable
- He who obeys parents will never say “What shall I do?”

date back to centuries.

Sometimes, on the day of wedding, either relatives or yengyas or best friends give bad advises to the fiancé and the bride. To a certain extent, such advises turn to be efficient, but sometimes they show spouses the way toward confrontation. For example, they say, “Let your mouth be the blade. Display strictness from the first day...”, “Do not indulge your wife too much”, “Do not pay attention to your husband’s every word: he will get tired after he speaks out”, “Take your mother-in-law in hand”, etc.

It is very interesting that Shah Ismail Khatai, who has left the unforgettable trace in the history of the state of Azerbaijan and in the life of our nation, said, while highly appreciating patience in love, “Through patience, benefit becomes gold”. This means that a male beloved, who endures with patience all hardships on this way, finally meets his beloved woman. The poet, who compared the beloved couple to a flower and a nightingale, asked, “Will a nightingale be patient if it sees no flower?” Khatai points out to that the real beloved can withstand any hardships. According to him, the peculiarity of Azerbaijani girls – to be a devoted, reliable and decent

beloved – has been appreciated highly for centuries. As to devotion in love, the poet regards a child, who continues the human kin, as a sign of love (412, 78).

It becomes evident from ethnographic materials that reasons, which cause family conflicts, are largely as follows: economic independence of one group of family members on the other one; a betrayal stipulated by behavior reasons; regarding divorce as a normal phenomenon; one of the sides' disliking the other side's parents; quarrels between children from different mothers; some women's unwillingness to live in a village or in a city; a fellow's willingness to make his bride distant from education; a woman's laziness, talkativeness or inaccuracy. Negatively affecting preservation of a family's sacred integrity are such factors as kidnapping of a bride, a forced marriage caused by random intimacy, one of the sides' being not in love with the other one, disease of one of the sides, imprisonment, hardships related to the appearance of first child; non-understanding or unwillingness to understand each other; a fellow's unconcerned deeds, displeasure caused by financial hardships, poor living conditions, interference by one of the sides' parents into family life, hard drinking, unemployment, education-related problems, family scandals, non-devotion of one of the sides, etc.

The poor financial position sometimes creates conditions for family disgust. Those who had divorced were asked, "Why did your family doom to failure?" Some of the asked men replied, "My wife rose scandals because of my low monthly wages".

Of course, there are also facts of a wife's being beaten for no reason or a wife's being ousted from the house together with her infant baby. From a conversation with such men and women, we identify the following truth: they married upon their parents' initiatives but did not know each other's natures. He torments me for no reason, some girls said. Or sometimes a fellow says that he married quite occasionally. But such a marriage is usually no success. Where does such bad luck take roots from? Indeed, young people who love each other are disturbed by either the fellow's side or the bride's side. A fellow promises a girl that he will send matchmakers to her. However, parents refuse to go matchmaking. Or a girl's parents tell "no" to the matchmakers of an undesired fellow. There are some girls who decide to establish a family independently. There are also fellows and girls who can not afford doing this. They simply feel being offended by their parents. After a certain period of time passes, they establish another family or never marry again and continue to live lonely. In some cases, a fellow and a girl marry upon their parents' advice however, a family established with an unloved person is no success in the majority of cases. As a result of the young people's love's being reduced to zero by parents or the beloved's meeting barriers on the way of simple life or a random occasion, there are some fellows who, being in a quarrel with the spouse, rise scandals for no reasons and, finally, leave the house for another women. In some cases, a girl, who is unable to tolerate being insulted any longer, goes back to her father's house; and the spouses live separately for a long time and, finally, they decide to divorce.

Sometimes, the mother-in-law is at loggerheads with her daughter-in-law. She does not allow a daughter-in-law kneading dough, cooking dinner or brewing tea. In such cases, a bride feels offended, and, as a result, unpleasant talks in a family begin.

Or sometimes, family discords occur because a daughter-in-law has no good relations with her unmarried brother-in-law or sister-in-law.

Sometimes, a fellow lives in his mother-in-law's house after he weds because his wife is the only child in a family. The mother-in-law abuses her son-in-law because of his low wages and inability to provide financial support to the family. Then, the fellow offers his spouse leaving for another house to live in. However, his spouse answers him, "I can not let my mother live alone". As a result, the fellow leaves the house. Sometimes, a daughter-in-law is at loggerheads with her mother-in-law. Then her mother is forced to go to live at her daughter's house. Years pass. The mother dies at her daughter's house. The mother's death in a sister's house affects her son. Therefore, the fellow sees his last hope in divorce.

In some cases, widows and widowers who marry again start displaying disgust when they look after adopted children. A man despises his new wife's children. For this reason, the woman can not look after the men's children. Contradictions only become stronger.

Of course, happiness in a family is based upon mutual trust in the majority of cases. If distrust or suspicion appears in family, disgust starts growing. In such a period, a family's breakdown is prevented with the help of and pressure by parents and relations. There are a lot of cases of divorce in families, which live separately.

First years after the wedding are considered dangerous moments for a family. Both sides' characters, minds and abilities are displayed at this period.

Sides, which have different characters, explore family relations in different ways, as they understand the life. Sometimes, women, due to their cleverness and abilities bear the heaviest part of family's burden. However, they need their efforts to be appreciated respectively and need attention to be shown to them.

Therefore, Azerbaijani women think preservation of a family is above all. Proverb "I'm not a hat to be put on another man's head every day" is not accidental. Some women keep their families' integrity as they remember such folk proverbs as "I will withstand everything for the sake of my children", "What can I do, I have only one child", "How can a daughter be left without her father", "I'm unhappy, and I live for my children only".

After a divorce, children spend the bigger part of their time with the mother remaining distant from the father's attention. In an amicable family, children grow healthy and learn well. Observations have identified that an increase of cultural education and economic independence makes the number of divorces ascend. It is true to say that in urban places, as compared to villages, the number of divorces, late marriages or lone living is larger. Such cases are caused by apartment conditions, unknown persons or parents' influence over family life. Those living in rural places usually have a comparatively insignificant living area problem and enjoy parents' help in terms of taking care of children; besides, the positive influence of parents and relatives is much wider here than that in towns. Therefore, the number of divorces in rural places is comparatively lower than that in urban places.

As we can see, families, which are established by people with different levels or characters, sometimes fall and rise within lifetime. Sometimes, when such families face hardships, they are affected easily and can see interrelations broken. Anyway, friendly, modest, cultural families, which earn for living by their honest labor and can make a concession to each other, always will receive benefit. Children born in such families grow careless and joyful. In future, they find their appropriate position in a community.

### **3.6 The Funeral Rite**

As part of family life, the funeral rite occupied an important place in people's spiritual life at all public-economic formations. The funeral rite is a reason of grief of members of a family. It has always been considered the moral duty of a person to give the last honors to the deceased. S. A. Tokarev writes, "The funeral rite carries a conscious nature. This is explained by the dead body's being isolated, the keeping of memory of the deceased, the conduct of funeral repast, etc.". At a later period, the funeral rite was supplemented with religious shades (378, 603).

In Azerbaijan, the funeral rite (the burial of the deceased in the earth and putting the deceased into shroud) dates back to ancient period, like elsewhere. The funeral rite, despite having changed, to extent, in different epochs, currently remains as it is.

Modern funeral rite is approximately as follows. When the position of an ill person is hopeless, people gather near to him, turn his bed toward Mecca and call a mullah. Yasin, the 36<sup>th</sup> Sura of Koran (96, 287) is read above the deceased. After this, the deceased's jaws are tied up and body

is covered with a white blanket. According to a folk belief, the body of the deceased allegedly contains a kind of the evil eye. This evil eye may do damage to another person. For this reason, people tie up the jaws of the deceased. Later on, people start preparing for the funeral rite. Those villagers who become aware of the death come to the mourning place. People who will work at home where the mourning is are grouped. They buy the necessary things and control over works done and foods purchased at the mourning place.

Women who partake in the funeral rite cry for the deceased in accordance with the deceased's age.

According to the Islamic rules, the deceased is buried on the day he dies or the next day. The deceased compulsorily must pass the last bath before he is buried. Relatives and friends three times raise and put the deceased on the land and then take out of the house's doorway with his head toward the door. A small stone is usually put on the place where a person died. In villages, they build a special place – yuyad yeri – to wash the deceased. The deceased is washed by his close people and relatives. Dresses are put off the deceased; then the deceased is strewed with camphor, covered in a white blanket, and has his ears closed with cotton wool and cotton wool-covered 20-centimeter long willow branches put under his armpits. It is believed that when the deceased gets into another world, he starts being asked and he stands and answers questions leaning on these branches. The custom of putting willow branches under armpits is spread largely in the territory of Nakhchivan Autonomous Republic, in the western region of Azerbaijan.

Dress knots or candles are lighted on the both edges of the place of the deceased's being washed over next 3 days. According to a folk believe, the soul of the deceased remains at the place where he was washed over next 3 days and thus can not be troubled by the evil forces because the latter fear light.

When a coffin is taken out of a house and brought to a cemetery, the stone left in the house at the coffin's place is thrown following the coffin, and people start saying, "go and quiet down in your new apartment". Going to a cemetery usually are men only. The deceased is buried in no coffin; before he is buried, his eyes are covered by earth by his brother, son or a close relative. The grave is divided into two parts. One part is dug narrow and then gets wider upwards. The deceased is put into a grave with his face looking toward the south. The grave's walls are covered by stones in beforehand. From above, a grave is covered with slabs, wooden parts, etc. and then is covered with earth and poured with water from above. Such relates to the belief in resurrection. After the funeral is over, people return to the deceased's house to spend a funeral repast there. Those who come express their condolences and quiet down the deceased's close people.

Azerbaijanis have used to mark the 3<sup>rd</sup> day, the 7<sup>th</sup> day, the 40<sup>th</sup> day and the 1<sup>st</sup> anniversary of a person's death. After the 3<sup>rd</sup> day, the deceased's dresses and bedclothes are washed. It is interesting that they in the Gazakh region mark the 4<sup>th</sup> day. Attending the 3<sup>rd</sup> day are men and attending the 4<sup>th</sup> day are women. Those Azerbaijanis who are Sunnis mark the 52<sup>nd</sup> day.

Rural residents and religious men believe that the 52<sup>nd</sup> day marks the beginning of the process of the dead body's decomposition, i.e. flesh is separated from bones, nails are separated from flesh, and hairs are separated from the body. That's why they conduct a funeral repast exactly on this day, visiting the deceased's grave. On the Holiday of Ramadan, they mark the "black holiday" of the deceased.

On every Thursday, close relatives and neighbors visit together the deceased's grave. This day is called "a day of remembrance". In rural regions in Azerbaijan, the deceased's close relatives bring meals for other people on the day of funeral.

From the first day after the funeral, they lay the funeral repast table at the mourning place and let gathering people have halva and a dinner. They in poor families jointly collect yas pulu – the



money for funeral repast – to provide aid to members of the deceased's family. This is one of the forms of mutual aid Azerbaijanis have used to. After 40 days or sometimes 1 year since the death's day expire, a gravestone is put.

Every year, on the day of Holiday Novruz and in month Muharram, people visit the graves of the deceased to make the latter's souls be glad. The 3<sup>rd</sup> Tuesday of Holiday Novruz is also called "a Tuesday of the deceased". On this day, people cook the funeral repast dinner, bake sweets, give money to the poor and go together to a grave. In different regions in Azerbaijan, there are specific funeral rite-related customs. In the Gazakh region, if there is a person who died less than 1 year ago, people lay a table and put trays with sweets and candles on it. Starting from early in the morning, rural residents visit houses where they observe mourning rules, take the sweets and, as folk used to say, bring the house's owners "out of the mourning". This day is called black Tuesday. Candles are lighted in honor of the deceased on the holiday's evening. This day is also called black Tuesday or "the holiday of the deceased". A deceased's close relatives and neighbors gather together, recall the deceased and then visit his grave.

Women, who go to a grave, light candles and leave sweets there.

In Absheron villages, relatives come to visit a person who is on his deathbed. If a dying person is racked with pain a stone or homeland's earth is put into his hand. Sometimes, people say that the dying person is worried about a certain child or dear person who is far away. Therefore, people put the photograph of such person onto the dying person's breast. After a person dies, his dresses are changed, jaws are tied up with a kerchief, his legs are put together, big toes are tied up, eyes are closed, and face is covered with a dark kerchief and put toward Mecca.

A dying person should not be left alone. Our informers have said it is no possible to cry or talk too loudly in the presence of the deceased. The deceased should not be left in a room alone. If the death comes at night, a lighted candle is put near to the deceased. Old people say this is done to save the deceased's body from the evil eye.

Noteworthy is that in latest periods, the deceased is washed not immediately after the death but closer to a time of being taken out of the house. In some cases, the dead body is buried in 3-4 hours after being washed. People use to say, "the dead body is washed after it cooled down completely". After the washing, the deceased is covered with a white blanket and has willow or pomegranate branches put under his armpits so that he, when questioned in another world, is able to stand leaning on these branches and answer questions.

Three shirts are cut for the deceased. For men, first there is cut a shirt till knees; the second shirt is cut as an apron till the breast and, at last, the third shirt is made in the form of headscarf. Women, apart from shirts mentioned above, have a shirt fastened on the breast as well. The deceased people are fully covered with a white blanket knotted from heels to heads and have cotton wool put into their ears, eyes, mouth and nose.

Then, the dead body is brought to a cemetery under the reading of Koran. Koran is read either at home or at a cemetery or in a mosque. The funeral prayer is read primarily at a cemetery and, when the weather is bad, at home.

They in Baku villages put the dead body in a room where men sit. According to a custom, the deceased should not hear a stranger's voice. After having been covered with a white blanket, the dead body is put on the upper floor of a 2-storeyed house where men are. Women cry quietly on the ground floor. After midday, before the dead body is taken out of the house, women, who cry, see the deceased off only until he is taken out of the house and then go back to the house of mourning.

After the deceased is taken out of the yard, the place where the deceased was is cleaned and washed. Mattresses, pillows, etc., on which the deceased laid are packed together and cleaned until the deceased is washed because these things are believed to be animate objects. If someone

touched the dead body before the latter was washed he is also considered animate object. These animate objects and people must be washed after 3 days of a person's death expire. Otherwise, the deceased's soul will be split, people say.

On the 3<sup>rd</sup> day since the funeral, attending the mourning place are the deceased's relatives, friends and fellows who partake in the rite. Women, who sit in a separate room, start crying. They cry above the deceased's photograph and things put in the middle of the room. If the deceased was young and single, he is cried for in accordance with his age.

When being buried, the deceased is put with his back clasped to the grave. This is called ehlî gabul (saying how do you do). The blanket's knots are unfastened before the dead body is put into the grave. The blanket is opened at head of the bed where some earth is put to. The dead body is put under the earth with the right side of the face.

When a woman is buried, when a blanket is taken off her head, her face is covered with a kerchief to remain unseen. At this moment, one of her close relatives, usually a brother goes down the grave while a mullah sings upstairs. A father's cousin has no right to go down a father's she-cousin. When a mullah ends praying, the man goes up from the grave. After this, the grave is covered with a thin concrete slab. In the past, slabs were made of mulberry tree. Sand is put above the slabs. It should be noted that women's graves are deeper than men's graves (1-meter deep against 60-80-centimeter-deep, respectively). After the burial is over, the grave is poured with water. The deceased allegedly is questioned in another world. And people pour out water on the grave to let the deceased be fresh after the questioning.

Till the middle of 1980s, in village Erkivan in the Masalli region, a mullah read a prayer 3 days and 3 nights long either at home or at a grave if the deceased was an old person. In village Erikli in the Lachin region, people made a fire on the grave for first 3 days after the death.

The earth goes down within a year, and the grave gets smoother. A gravestone is put with its front side looking toward the sunrise.

During the days of mourning and under performance of the 1-year mourning, attending female funeral repasts are women mullahs and attending male funeral repasts are men mullahs. Apart from mullah, close people of the deceased also sing elegies to commemorate the deceased and cry. The crying lasts from the morning till 2 o'clock in daytime. Under funeral repast, the visitors are given rose water (gulab). A mullah welcomes he who spreads gulab over and reads a prayer in honor of the deceased. When the first part of the funeral repast is over, women stand up and make "the visiting", i.e. they welcome each other standing on their feet and ask each other about health. Then people start having dinner. After the dinner is over, a mullah reads Koran's Fatihah. Women visit the grave. If there are a lot of visitors, women visit the grave early in the morning.

In the Devechi and Siyazan regions, arranging a dining-party at the deceased's house, within 3 days after his death, usually were neighbors who gathered at the deceased's house. The house's hosts arranged the 3<sup>rd</sup> day and the 40<sup>th</sup> day repast. Arranging the Thursday repasts were relatives, who substituted one another.

In village Gonagkand in the Guba region, a branch of tree is decorated if the deceased was very young.

In Sheki, before the dead body is buried, a mirror and an apple are put onto the deceased's breast. According to a belief, an apple means closeness between the death and the life because apple-tree is considered a symbol of fertility. In this region, they commemorate the 1<sup>st</sup> day, the 3<sup>rd</sup> day, the 4<sup>th</sup> day, the 7<sup>th</sup> day, the 40<sup>th</sup> day and the 52<sup>nd</sup> day of a person's death.

In Bilgah, juz – the fragment – is arranged on the day of someone's death. Thirty parts of Koran are read before the funeral begins. Those visitors who know Koran read prayers as well.

Koran's Yasin is recited on mornings and nights at the doors of the deceased's house on Thursdays. The 7<sup>th</sup> day is not commemorated. However, they in Bilajari commemorate the 7<sup>th</sup> day.

In Novkhana, a mullah sings loudly at the doors of the deceased's house. That is how people become aware of this death. After the funeral, people are offered kulcha (a bread loaf filled with halva in the middle of it). People start having dinner upon return from a cemetery. On the 3<sup>rd</sup> day of the funeral rite, people are offered a rice dinner and bozbash. Women do not attend a cemetery until the 40<sup>th</sup> day is over. They visit a cemetery on the 40<sup>th</sup> day (people call it ending the forty).

People in village Fatmai say a person, after he dies, leaves for another world. And this world is eternal and the cleanest, according to them. Thus, Fatihah should be read after the washing.

Informers say the dead body must pass away on the same day, i.e. a person should be buried on the day he dies. However, this custom is observed not always. Sometimes, the dead body is kept for 2 or 3 days until all relatives gather together to bury the deceased.

When the deceased is taken out of the house, it is not possible to raise and carry him immediately. The coffin three times is put on the earth and raised. Those who carry the deceased should not look back or go back on halfway. Those carrying a dead body to a cemetery must look only straight and should not talk.

Women must not attend the funeral. However, a bit later, they can visit a grave and commemorate the deceased. A deceased's coffin is put on a place reserved one meter from the grave in beforehand. The coffin with the dead body is put onto this place; the funeral prayer is read above the deceased's head. If a deceased was a man, he who reads the prayer stands near to his body, but if a deceased was a woman, he who reads the prayers stands a bit more distantly. It is wrong to bury a person if the prayer is not read till an end. If a deceased is a child over 6, reading the prayer is compulsory. But if a deceased is a child under 6, reading the prayer is unnecessary.

If the deceased committed suicide, reading the prayer is not appropriate. Before performing the funeral prayer, a mullah puts his right hand onto the deceased's right shoulder and his left hand onto the deceased's left shoulder, starts shaking the deceased strongly and finally three times repeats in his ear: "Listen to me, know and be aware, a certain" (reads the deceased's name) and then starts reading the prayer.

According to the Islamic law, a deceased person can not be buried in a coffin. But if a dead body is decomposed it is possible to bury it in a coffin. Nevertheless, in any case, a Moslem person is covered with a white blanket and dug with his face looking toward Mecca with no dresses or alien things on.

Before a dead body is put into the grave, catafalque with the dead body is three times raised from and put on the earth. Only after this is done, the dead body is put into the grave. If a deceased is a man, he should be put into the grave with his face looking toward Mecca after the catafalque is put on the earth for the third time. A deceased man is put in the grave from the grave's wider side. A deceased woman is put with her face looking toward Mecca and put into the grave immediately. Frankly speaking, such is not observed nowadays; however, when a dead body is put in the grave, a man with uncovered head and with no shoes on goes down there to put the dead body in the grave. This man should come out of the grave from the side of the deceased's feet. He is the first person to throw a handful of earth into the grave and he has to tell the following: "All we belong to Allah, and all we go back to Him". The number of handfuls of earth to be thrown into the grave must be even only. Sand to be put above the grave must be 4-5 fingers high of the earth level. After a grave is dug, it is poured with water, and people, after having thrown earth on it seven times, start reading the prayer.

After this, the deceased's close relatives stand in one row, and all those attending the cemetery tell them words of condolences. They say, for example, "Let Allah let your deceased rest in peace. Let Allah keep those alive far away from grief of disaster. Let Allah make all alive people healthy".

Then people go back him. They read Koran on the same evening. After this, they eat, drink tea, commemorate the deceased, voice their support to the house's host and finally go away.

Starting from the day of someone's death, a deceased's relatives, friends and fellows in some villages, for example, Fatmai bring the "mourning bread" also called "the bitter bread". Apart from this, they bring tea, sugar, rice or money (everyone brings all he can). They bring all this to help the house's owner. Everything to be brought must be uneven. Local residents say such means respect for the deceased. For example, someone should bring 1 kilo or 3 kilos of sugar, etc. Or someone provides financial assistance in the amount of 11 manats, 13 manats, 53 manats, etc. This means that no dinner should be cooked within three days in a house where a person died. Attending the 3<sup>rd</sup> day repast are mostly gravediggers and close relatives and neighbors of the deceased. They read Koran on every Thursday before the 40<sup>th</sup> day repast. They also bring tea, sugar and money on Thursdays to help the deceased's relatives.

On the 4<sup>th</sup> day, a deceased's dresses and bedclothes shall be washed. A deceased's close people keep mourning within 40 days since his death. Women are dressed in black only. Men do not shave. They attend neither wedding parties nor merry-makings this period. After a week passes, they in some villages, for example, Binagadi commemorate the 7<sup>th</sup> day.

When people commemorate the 7<sup>th</sup> day, they compulsorily slaughter one or several animals (a lamb or a cow) to cook meat courses. After the eating is over, a mullah reads Koran for the deceased's soul. Sometimes, no animal is slaughtered, and halva is fried instead of that. The halva is given over to those who come to attend the funeral repast. When people eat, they compulsorily say, "May Allah let it". After the 7<sup>th</sup> day, they commemorate the 40<sup>th</sup> day. Animals are slaughtered and halva is fried on the 40<sup>th</sup> day. Different courses are cooked. After the eating is over, a mullah reads the Koran prayer. Before the 40<sup>th</sup> day expires, light in the deceased's house should be turn on all day and night long. They say the deceased's soul visits his house and family every night.

Sunni families also commemorate the 52<sup>nd</sup> day. They do it because flesh is separated from bones on this day.

Finally, there is commemorated the 1-year anniversary of a person's death. They slaughter animals and cook different courses.

In addition, relatives visit a deceased's grave and light candles there on holidays and solemn days. A deceased is brought, as a holiday present, meals, flowers, water, etc. It is accustomed to bring eggs to a deceased's grave on "black" holidays: these eggs are painted black. In such event, a deceased's soul allegedly is glad: those who come do things pleasing to God. In Azerbaijan, the number of deaths was 43,064 in 1980 and 44,016 in 1989.

Main reasons of mortality in Azerbaijan and death cases among population (per 1,000 people) are given in Table 29 (18, 17). The number of those who died of cardiovascular diseases (as per 1,000 people) was 308.3 and 291.0 in 1980 and 1990, respectively; this number prevailed over the number of those who died of other diseases.

Table 29

The number of deaths (per 1,000 people)

	1980	1985	1986	1987	1988	1989	1990
Number of those who died, including that for the reasons of disease	699.0	677.3	669.7	665.3	680.4	638.7	614.3
Cardiovascular diseases	308.3	322.3	311.4	330.9	343.2	302.6	291.0
Lungs diseases	127.9	107.9	106.8	94.7	102.3	92.0	88.5
Cancers	78.0	77.2	83.9	82.1	82.1	74.7	71.8
Accidents and traumas	54.7	43.44	45.5	43.5	46.1	43.5	41.8

It appears from Table 30 that those who died largely had been in the age group of 70 to 85

Table 30

Age of those who died (per 1,000 people)

	1958 1959	1969 1970	1980 1981	1984 1985	1986 1987	1988	1989
All reasons, number of deaths	7.2	6.8	6.9	6.8	6.7	6.8	6.4
Of them aged under 5	18.1	14.3	13.5	11.2	10.9	10.5	9.8
5-9	1.7	2.1	0.7	0.7	0.7	0.8	0.6
10-14	1.0	0.7	0.5	0.4	0.4	0.4	0.4
15-19	1.5	0.9	0.6	0.6	0.6	0.6	0.5
20-24	1.9	1.2	0.9	0.8	0.9	0.9	0.9
25-29	2.1	1.7	1.3	1.1	1.0	1.2	1.2
30-34	2.4	2.3	1.8	1.5	1.5	1.6	1.5
35-39	2.9	2.9	2.8	2.3	2.0	2.2	2.2
40-44	3.7	3.8	3.9	3.4	3.5	3.3	3.3
45-49	5.4	5.0	5.7	5.4	5.0	5.3	5.3
50-54	6.8	8.0	9.0	9.0	8.4	8.3	8.3
55-59	9.2	11.9	12.1	13.5	13.2	13.7	13.0
60-64	13.5	16.5	19.4	18.7	19.2	20.7	19.7
65-69	19.1	25.4	30.5	28.2	26.6	26.5	27.9
70-74	35.6	59.7	44.6	48.8	44.4	45.8	42.0
75-79	35.6	59.7	63.6	61.9	67.0	70.5	66.8
80-84	35.6	59.7	86.6	98.5	86.6	87.4	92.8
85 or over	35.6	59.7	140.6	141.7	188.3	147.1	136.2

All centuries long, the deceased people were always kept in memory; their graves were considered sacred. Our view is confirmed by such phrases as “I swear my father’s grave”, “I swear my mother’s soul”, “I swear our deceased’s souls”, etc.

Generally speaking, the funeral rite is one of the most ancient ones in Azerbaijan. This rite, which permanently gets renovated, combines the heritage of the past and modern times.

### 3.7 Parallels in family-marriage relations of Azerbaijanis and of other Turkic-speaking nations

There are genetic kindred links between nations of the same language kind. Similarity of the rules of their behavior and family-marriage relations also deserves attention. Currently, this is illustrated by the example of Altaic nations, which confess different religions and reside over a great territory.

It is known that nations included in the Altaic family of languages reside a wide area stretching from West Turkey to Northeastern Siberia and the Korean peninsula. The Altaic family of

languages, in its turn, is subdivided into the Turkic group, the Mongolian group, the Manchurian group, and the Korean group (26).

Nations of the Altaic family of languages, apart from having similar languages, have similar way of living, customs and rites and cultural-domestic relations.

There is a particular similarity in the structure of family, inter-family relations, the conduct of wedding rite, forms of marriage and other customs. For example, Uighurs who live in China are typical for a small number of members of their families. A woman's role in such families is great. Children fully belong on parents. For example, a son never sits without father's permission, never smokes in the presence of his father and never goes to bed earlier than his father does, etc. (296, 626).

A newly born Uighur child is given name at the age of 6 to 15 days in accordance with a special rite.

The Uighurs practiced early marriages. Girls married at 12-15, and boys married at 15-16. However, China's 1950 Decree of Marriage has changed the position of the Uighur women. Marriage between underage people was banned. Women were given equal rights with men in a family. Marriage based upon mutual consent was legalized (296, 627).

It should be noted that weddings of the Uighurs are characterized by bashlyk, mehr (the marriage contract), dowry, and sending foods to the bride's house. Mehr was primarily given back to a woman in case of divorce. Wedding is conducted upon mutual consent. Girls, who are engaged, are gifted a present on holidays. According to a custom, the father-in-law gifts cattle, utensils, etc. to newlyweds.

Family-marriage relations of the same type are also typical for the Kazakh families residing in the territory of Korea (296, 635).

Women are the basic workforce in a household.

The Yakuts also have a large number of low-numbered families, in which parents often live with one of the children; with the man's domination in family. Ethnographer D. T. Bragina says Yakut children never leave their old parents (342, 300). From this point, wedding rites of the Yakuts are very similar to that of other Turkic-speaking nations. Families with many children are typical in rural localities.

Nina Shatinova, who studied the family-marriage relations of Altaic nations residing Southern Siberia, describes, in her work "Altaic Family", Altaic nations' traditional and modern family, forms of marriage, national-mixed marriages, traditional and modern wedding, customs of giving birth and giving name, funeral, and hospitality customs. The author writes that women's loud, unambiguous conversation in the presence of older brothers-in-law, interference with men's talks, jokes, drinking strong drinks and even a cry at a dog were considered shameless (414, 110).

There were identified similar customs of the Dahurs, the Mongols, the Duneans, the Basans (296, 652), who are referred to the Mongol group of Altaic languages and reside in China, as well as of such nations of Manchurian branch as Machurians, Sibos, Evenks, Oroches, and Khnachs (296, 672).

A small family is spread among the Mongols and the Manchurians. The family's head is father. Adoption of children is spread widely. Girls can not be legal heirs of property. According to labor division in such family, a man usually works in field and garden, does construction works, looks after cattle and spares wood for winter while women are busy with domestic works. Birth of a boy brings a great happiness to a family. A child is given name one year after he is born. Marriage is concluded freely, upon mutual consent and, like before, does not require great costs. Men marry at 18-20, and women marry at 16-18 (296, 681).

K. D. Basayeva, a researcher of the language of Buryats, who reside in Siberia and are referred to the Mongol group of Altaic languages, informs, in her work “The Buryat Family and Marriage” (covering a period of the middle of the 19<sup>th</sup> century-the beginning of the 20<sup>th</sup> century), about Buryat families’ forms, numerical composition and structure, children and their education, marriage and wedding rites (56, 6).

In addition, the book highlights forms of marriage, which appeared in the late 19<sup>th</sup> century-early 20<sup>th</sup> century as a result of “take-change”, “kidnapping of a girl” and “joint escape” principles (56, 113).

Ethnographer K. D. Basayeva informs of the following forms of Buryat families at the time: a modern family of simple type, a modern family of complex type, and a three-generation family (296, 286-296). She points out to a decrease of birth rate at modern Buryat families and an increase of the number of national-mixed marriages. The point is also about traditional domination of the man in a family, labor distribution in a family between a man and a woman, preservation of national customs and rites in a family, existence of close kindred links and, in all, preservation of specific peculiarities.

The author explains the existence of custom “take-change” by a considerable amount of bashlyk (kalym).

R. Mamedov, who highlights family-marriage relations of the Mesher Tatars, writes that kalym (bashlyk) was spread widely among the Tatars. Kalym consists of money and foods for a bride. Size of kalym depends on the economic position of wedding makers (272, 158).

E. A. Gaer writes that size of the kalym of Nanaites, Ulchs and Nivkhs depends on the financial position of families making wedding (93, 70, 80, 83). A. Smolyak writes that the Ulchs practice kalym, a custom of giving a bride a lot of dowry, and such forms of marriage as sororate, levirate and “kidnapping” (374, 111, 112, 163).

S. Nikolayev says the Evens and the Eveks have low-numbered families. The number of large-numbered families is low. There are also families where old parents, children, grandchildren and lone relatives who are in need live together. Family budget and property are owned by a man, the head of a family. Kalym is paid largely in the form of living deer, money and foods (301, 136, 138, 143).

Family-marriage relations and structure of Azerbaijani families are similar to that of the rest kindred Altaic nations (a man is the head of family; the elders of a family are respected; and similarity of forms of marriage, bashlyk, performance of wedding rites, hospitality, etc.)

The common nature of economic, social and spiritual interests of families of Altaic nations, including Azerbaijanis having different social composition, plays a considerable role.

In family-marriage relations of the Koreans, who constitute an independent branch of the Altaic nations, kalym (odanj) plays a substantial role. Several days prior to the wedding day, a fiancé’s house sends several packages (xam) with gifts (yemul) inside it to the bride’s house. Yemul usually consists of blue and red dress cuts and jewelry items for a bride.

Bringing gifts to a bride’s house at nighttime usually are her fiancé’s friends. They do not give a bride xam until they are given meals and drinks or paid. The wedding rite is conducted, as a rule, at a bride’s house; a bride is brought to the house of her fiancé’s father only after the wedding night is over. A bride, after having spent several days at her husband’s house, returns, together with the husband, to her father’s house where a great banquet is arranged in their honor. If a fiance at the banquet drinks too much or misbehaves, his brothers-in-law beat him with a dried fish or a truncheon (212, 185).

Family-marriage relations of the Altaic nations gradually changed and acquired new shades under the impact of certain circumstances. Along with that, it is essential to conduct a complex study and a comparative-analytical study of preservation of some rites (such as odanj, respect for

the elders, etc.) attributable to Altaic nations only, and of family-marriage relations of the Altaic nations.

The Turkmen language joins the Turkic group of the Altaic family of languages.

The Turkmen and the Azerbaijanis call members of a large family “agzybir” and “kuflat”, respectively; they have common property, foods and budget. Heading a Turkmen family was the father or the elder brother who determined his family’s expenditures and incomes (76, 251).

Marriages among cousins prevail at Turkmen. Turkmen families usually have many children. Turkmen used to say, “A house with children is bazaar, a house without children is vault”

Before the wedding rite, relatives gather at a fiancé’s house to conduct “a wedding of advising”. Jenge went to the fiancé’s house together with the bride on the wedding day. Traditionally, a woman to marry was given gold coins. In case of divorce, a child stayed at the father’s house.

Several days after the wedding, a bride was invited to come to her father’s house where the father gifted a cow or his another property to her.

Turkmen think it is essential for a daughter-in-law, who is at her husband’s house, to keep aside from aliens, and that it is essential for a younger son not to live together with his parents. A woman with a newly born child is saved from the evil eye for the first 40 days; when first tooth of child appears, they conduct the tooth wedding, and when first hairs are cut, they conduct the hair wedding, and they conduct a kind of “wedding” for children aged 5 to 7 (382).

#### **CHAPTER 4 SOCIAL-CULTURAL LIFE OF FAMILY**

Level of education of family members influences upon formation of modern families’ outlooks, an increase of public and political alliances and spiritual development of families.

As is known, culture, in the broad sense of this word, means spiritual values created by people for the reasons of satisfaction of their material and spiritual demands. The right organization of cultural life is displayed through social qualities of members of families and contributes positively to state management and economic affairs.

The culture of our nation, which has the rich history of cultural heritage, passed a long way of historical development.

Two- and three-form schools were opened in Shusha, Nukha, Ganja (Elizavetpol), Baku, Shamakha and Nakhchivan in different years starting from 1830. Private schools, with the average number of 130 pupils a school were opened in Shusha and Shemakha at the end of the first half of the 19<sup>th</sup> century. A brand new school established by S.A. Shirvani – the Shemakha town school – taught pupils in native language.

Upon an initiative of Taukhitdin Nurkayev, a son of Mamleyev, the first Russian-Moslem school was opened in village Salakhly in the Gazakh region in 1875; the first Russian-Tatar school in Baku was founded in 1887 by S. M. Ganizadeh and G. M. Makhmudbekov, graduates of the Alexander Institute of Tiflis.

The number of Azerbaijani children in these schools was low. For example, the number of Azerbaijani pupils was 8 out of 95 in Elizavetpol, 11 out of 116 in Shemakha, 18 out of 77 in Nukha, and 39 out of 90 in Baku.

State schools where subjects were taught in Russian appeared starting from 1830s first at provincial centers and then at large settlements. Brand new educational institutions, the so-called Moslem schools where subjects were taught in Russian and Oriental languages were established in the middle of the 19<sup>th</sup> century first in Tiflis and then in Azerbaijan’s towns of Ganja, Shusha, Shemakha, Baku and Nukha as well as in Lenkoran and Salyan. Women’s charitable society St. Nina founded an educational center of the same name. The most important thing was that the



Charter of the South Caucasian schools adopted for the first time ever, in 1828, Azerbaijani language as the official subject. The move was followed by the appearance of textbooks and school references in Azeri.

As is known, in 1832, A. A. Bakikhanov presented him-composed first, comprehensive project of opening of brand new institutions – Moslem schools – in Baku for consideration to baron Rosen, the then chief judge of the South Caucasus. The project initiated by Bakikhanov contributed greatly to the appearance of such schools in the middle of the 19<sup>th</sup> century (185, 75-78).

Russian-language schools operational in Azerbaijan in the second half of the 19<sup>th</sup> century were primarily of the following 3 types: a primary school, a secondary school, and a professional educational school.

Secondary schools in the second half of the 19<sup>th</sup> century were of estate-class nature. Thanks to having graduated exactly from such schools in the last quarter of the 19<sup>th</sup> century, a lot of Azerbaijani youngsters continued to study at higher schools in capital cities of Russia and Europe; and this caused the first generation of Azerbaijani enlighteners with the higher education. They rendered unforgettable services to the development of literature, culture, press, theater, school and the pedagogical thought in Azerbaijan.

The multilateral activity of such Azerbaijani enlighteners as G. Zardabi, N. Vezirov, R. Efendiyev, F. Kocharli, D. Mammedguluzadeh, S. Shirvani and many other is a brilliant example of cultural development of our nation.

Schools in the South Caucasus were founded on the basis of a Special Charter of August 2, 1829. According to the Charter, 20 provincial schools were founded at state expense at different periods. Rural schools were opened in Geychay in 1878, in Altiagach in 1879, in Salyan in 1880, and in Aliabad in 1881 (200, 100, 334, 21, 71-73). A Mardakan agricultural school was founded on October 27, 1896.

Nevertheless, the real revolution in the education of Azerbaijani nation occurred in the Soviet period.

In 1921-1922, 22.1% of the number of urban population and 4.5% of the number of rural population were literate. Of this, the number of literate men was 29.7% and 7.2%, respectively, in urban places and rural places, of total, and the number of literate women was 14.5% and 1.6%, respectively. A total of 11.2% of the number of population were literate, including 7.1% and 14.1% as men and women, respectively (279, 83). The number of first-category cultural-educational institutions in 1922-1923 was 997; 82,978 people were taught there, including 776 in villages (279, 54). In 1925-1926, the number of such institutions was 1,437; 148,602 people were taught there. There were found four 7-form schools, including one in a village. The number of pupils totaled 1,485, including 326 in villages. The number of second-category schools was 35, including 12 in villages. There were 5,248 pupils in these schools, including 942 in villages. The number of secondary schools was 52, including 5 rural ones. Noteworthy is that 9,839 pupils were taught there, including 435 in villages.

There were 2 higher schools (both were situated in Baku). There were 3,231 persons, including 2,207 men and 1,024 women learning there.

In 1922-1923, there were 10 pedagogical schools teaching 952 people. In 1925-1926, this number increased up to 18 with 2,300 pupils. In 1922-1923, there were 5 artistic schools with 989 pupils. In 1925-1926, this number increased up to 6 with 1,642 pupils.

In 1922-1923, there was founded a preparatory course school with the number of pupils of 982. The number of such schools increased up to 3, with 3,046 pupils in 1925-1926. In 1922-1923, there were 7 technical secondary schools with 1,405 pupils. The number of vocational training

schools was 11, with 1,192 pupils. This number increased up to 14 with 2,063 pupils in 1925-1926.

There were four prophylactic technical schools, including one in a village. The schools taught 438 pupils.

The number of courses in 1922-1923 and in 1925-1926 was 14 and 32, respectively, with 635 pupils and 2,295 pupils, respectively. In 1922-1923, the number of libraries totaled 65, including 24 in villages. In 1925-1926, the number of libraries was 97, including only 10 in villages. In 1922-1923, there were 70 clubs. This number increased up to 134, including 79 in villages in 1925-1926. In 1922-1923, there were 348 institutions, including 79 in villages open for everyone who had no any education. The number of such institutions was 1,044, including 602 in villages in 1925-1926.

The number of schools totaled 1,475 in 1927-1928, 1,580 in 1928-1929, 1,677 in 1929-1930, 2,455 in 1931-1932, and 2,898 in 1932-1933. The number of pupils totaled 170,697 (including 93,838 in villages) in 1927-1928, 189,681 (109,081) in 1928-1929, 211,139 (128,298) in 1929-1930, 276,686 (184,719) in 1930-1931, 368,667 (270,752) in 1931-1932, and 430,909 (316,670) in 1932-1933 (362, 83).

In 1939, 234,481 people and 21,592 people had secondary education and higher education, respectively. In 1939, there were 6.7 people with higher education and 73.2 people with secondary education per 1,000 people (362, 52).

In 1970, there were 584 people with higher and secondary education per 1,000 people. Of them, 55 had higher education and 529 had secondary education. The number was equivalent to 77 and 693, respectively, in 1979, and to 105 and 673, respectively, in 1989.

As is known, the people's education system has the principal importance in community life. The number of higher schools in 1960-1985 increased up to 18, with the number of higher school students increasing from 36,000 to 1,059,000. The number of vocational training schools in the period increased from 91 to 158, with the number of students increasing from 27,000 to 76,200. All this contributed to improvement of the people's educational level. As compared to 1959 when there were, per 1,000 people, only 169 people with higher, incomplete higher and secondary education, this figure increased up to 770 in 1979.

Capital investments in Azerbaijan's education and science were 1.7% of total in 1970, 1.9% of total in 1980 and 2.0% of total in 1985 (197, 22). In Azerbaijan, state budget investments in people's education were 666.6 million rubles in 1980, 841 million rubles in 1985, and 892.9 million rubles in 1990 (289, 9).

One of important indicators of social-cultural progress is the state of medical servicing of the population. Despite considerable achievements in this sphere, series of problems remain.

The number of hospitals in Azerbaijan was 11 with 79 physicians in 1932 and 25 with 776 physicians in 1933. Of them, 406 worked in rural places (120, 78). In 1960-1970, the number of hospitals increased from 625 to 779, while the number of the beds, as per 1,000 people, included from 93.4 to 98.3 (196, 22).

In 1970, there were 1,438,000 pupils at 5,096 schools, and in 1990, there were 1,406,000 pupils at 4,420 schools.

The number of preschool educational institutions was 1,600 in 1970 and 2,185 in 1990 with 111,000 children and 181,000 children, respectively.

In 1970 and 1990, there were 84 and 142 vocational training schools, respectively, with 44,000 and 51,000 pupils, respectively.

In 1970 and 1990, the number of technical secondary schools was 79 and 77, respectively, with 71,000 and 60,000 pupils, respectively (289, 11).

Table 31 illustrates that the number of secondary schools and the number of pupils and teachers in them increased in 1990 as compared to 1980 (17, 24)

Table 31

## The number of secondary schools

	1980 1981	1985 1986	1986 1987	1988 1989	1989 1990	1990 1991
Number of secondary schools	4,237	4,525	4,434	4,443	2,274	4,534
Number of pupils, in 1,000	1,567	1,462	1,372	4,473	1,392	1,409
Number of teachers, in 1,000	112	124	125	130	133	1,333

In Azerbaijan's villages, the number of schools was 3,121, with 812,000 pupils and 65,000 teachers in 1980-1981. The figure was equivalent to 3,414, 715,000 and 72,000, respectively, in 1985-1986, and to 3,352, 684,000, and 76,000, respectively, in 1990-1991 (289, 32).

It should be noted that in the territory of the Nakhchivan Autonomous Republic, 193 schools out of 217 were situated in rural places. In the territory of the Nagorno Karabakh Autonomous District, 35 schools out of 47 were situated in rural places.

In those years, the number of secondary schools was 95 in Agdam, 70 in Agdash, 60 in Agjabedi, 25 in Gadjigabul, 37 in Agstafa, 25 in the Absheron, 57 in Astara, 70 in Agsu, 72 in Barda, 50 in Beilagan, 47 in Balaken, 31 in Bilasuvar, 67 in Gabala, 57 in Geychay, 66 in Geranboy, 29 in Gobustan, 48 in Dashkesan, 119 in Jalilabad, 69 in Jebrail, 68 in Devechi, 55 in Yevlakh, 65 in Zagatala, 66 in Zangilan, 41 in Zardab, 60 in Imishli, 84 in Ismailly, 48 in Gazakh, 55 in Gakh, 85 in Gedabey, 93 in Kelbajar, 58 in Gubadly, 152 in Guba, 85 in Gusari, 55 in Kurdamir, 100 in Lachin, 86 in Lenkoran, 112 in Lerik, 93 in Masalli, 45 in Neftchala, 33 in Oguz, 51 in Saatly, 82 in Tovuz, 46 in Terter, 43 in Udjar, 80 in Fizuli, 79 in Khanlar, 110 in Khachmaz, 13 in Khyzy, and 74 in Yardymli.

The number of secondary training schools and the number of pupils in them is shown in Table 32

Table 32

## The number of secondary training schools

	1980 1981	1985 1986	1986 1987	1988 1989	1989 1990	1990 1991
Number of secondary training schools	75	77	77	77	78	75
Number of pupils, in 1,000	79.0	76.2	75.7	67.6	61.2	58.8
Including those studying as day tuition	48.4	45.6	45.8	42.2	39.1	37.6
Evening tuition	13.3	10.7	9.1	5.5	5.3	5.2
Postal tuition	17.3	19.9	20.8	19.9	16.8	16.0
Number of school entrants, in 1,000	25.6	25.3	25.3	19.4	18.9	20.6
Including those at day tuition	16.2	16.1	16.1	12.5	13.4	13.5
Evening tuition	3.8	1.8	1.8	1.5	1.7	1.4
Postal tuition	5.6	7.4	7.4	5.4	3.8	5.4

The number of higher schools and the number of students in them are shown in Table 33 (17, 24)

Table 33

## Higher schools and the number of students

	1980 1981	1985 1986	1986 1987	1988 1989	1989 1990	1990 1991
Number of higher schools	17	18	18	16	16	17
Number of students, in 1,000	107.0	105.9	105.7	98.8	99.7	105.1
Including those at day tuition	57.8	54.7	53.3	53.7	57.5	60.4
Postal tuition	29.1	29.9	30.9	25.9	25.1	27.9

Evening-postal tuition	20.1	21.3	21.4	19.1	17.1	16.7
Number of university entrants, in 1,000	21.6	21.6	21.4	15.6	16.4	19.5
Including those at day tuition	12.3	12.4	12.1	10.1	11.0	12.3
Evening tuition	3.8	3.7	3.7	2.3	2.1	2.7
Postal tuition	5.0	5.5	5.6	3.2	3.3	4.5

It is known that vocational training schools and higher schools were located in urban places. However, it is essential to note that the bigger part of those who studied at these schools consisted of representatives of rural families. Once educated, they provided a positive material and spiritual influence upon the life of rural families.

An increase of the number of schools teaching in native languages in following years rose the level of culture in villages. An increase of the number of intelligentsia and cultural-educational institutions and, as a result, of the level culture led to a modern-era development of mass media outlets such as newspapers, radio, television and cinemas, rural amateur performances such as dances, singing, fine arts, etc. for the sake of satisfaction of spiritual demands of rural population.

It is sufficient to note the fact that there were 4,605 libraries with 45.3 million copies of books, 3,680 clubs, 19 theaters, 122 museums and 2,164 film projectors in Azerbaijan in 1990 (17, 28). The number of public libraries, clubs and books is given in Table 34. It is to conclude from the Table that the number of libraries, books used and clubs increased from year to year.

Table 34

The number of libraries, clubs and books

	1980	1985	1986	1987	1988	1989	1990
Number of public libraries	3,837	4,245	4,293	4,341	4,376	4,446	4,605
Total number of books and magazines (in million)	32.1	38.8	40.4	42.1	42.8	43.6	45.3
Average number of copies per 1,000 people	517	578	594	609	609	610	385
Number of public libraries in rural places	3,234	3,567	3,611	3,652	3,685	3,747	3,897
Total number of books and magazines (in million)	14.7	19.0	20.1	21.2	21.7	22.4	22.8
Average number of copies per 1,000 people	510	616	641	668	670	680	686
Number of clubs	2,771	2,922	2,945	2,972	3,000	3,048	3,151

Organization of cultural life in modern rural families covers either busy or leisure time. Folk songs occupy particular position in the conduct of leisure time of modern rural families. Village residents listen to folk songs primarily on TV and radio, and at concerts and wedding parties.

Ethnographic studies have identified that rural families pay too little attention to symphonic and classical music. All rural families are informed about the cultural life in the country. Despite their different public positions and different levels of education, all they watch television broadcasts and movies, listen to the radio and, in exceptional cases, go to the theater, exhibition rooms and museums in towns.

Rural families prefer reading fictions and training books. Such is explained by readers' interest. Parents read children's books and recommend their children doing the same. For example, there were 21.9 million copies of books in rural libraries in 1990. Of them, 15.4 million were fictions. The number of children's libraries in 1990 was 115, and there were 3,282 books in them. There are quite different books at personal libraries of rural families.

Movies occupied an important place in the life of rural workers in the Soviet era. Watching movies in villages largely were children of school age. That was so because watching movies at a certain age and visiting certain monuments of culture were not an ordinary indication of the cultural life of rural families. The majority of parents recommend their children watching TV movies in accordance with their age and taste.

In 1990, 17,123 people watched movies on 1,503 film projectors. The figure rose to 30,195 people next year. There were 3,151 clubs in rural places in 1990. Clubs, on the one hand, play an important role in the education of young generation and, on the other hand, provide a fruitful spending of free time. A club is also a place where rural families acquaint with men of science and arts. People usually attend clubs after work to spend a leisure time there.

The number of film projectors is shown in Table 35 (289, 14). The table is composed on the basis of primary source. It is to conclude from the Table that the number of film projectors and the number of attendance of movies in 1990 comparatively increased against 1980.

Changes, which have occurred in family life, express an important direction of improvement of the rural way of life and cause significant achievements in family-neighbor relations. Going in for all kinds of artistic amateur performances, physical training and sports, and displaying interest in science and good books contribute essentially to improvement of the level of culture of family members. Thus, culture is a spiritual component of people's life (145, 8).

Table 35

## Number of film projectors in villages

	1980	1985	1986	1987	1988	1989	1990
Number of paid film projectors	2,302	2,323	2,337	2,329	2,331	2,210	2,164
Including that in rural places	1,609	1,623	1,625	1,620	1,625	1,527	1,503
Number of attendance of movies, in million people	62.2	66.1	60.4	56.9	45.7	39.6	30.2
Including that in rural places	23.3	27.3	26.6	25.6	23.4	21.1	17.1
Average number of attendance of movies, per resident	10	10	9	8	7	6	4
Including that in rural places	8	9	9	8	7	6	5

It should also be noted that rural family members – women – who work for collective farms and sovkhozes spend their free time doing homework.

As compared to urban families, rural families have too little of free time because they are busy in doing works at economic plots and fields and looking for domestic animals and poultry. Rural cultural-education institutions, including clubs and libraries play a considerable role in free time, education and cultural life of young members of rural families.

The primary conclusion from Table 36 is that the number of museums (including that in provinces) increased, the number of museum visitors decreased, and the number of theaters and theater spectators comparatively increased in 1990 against 1980 (17, 34).

Table 36

## The number of museums and theaters

	1980	1985	1986	1987	1988	1989	1990
Number of museums (including branches)	63	106	117	121	120	120	125
Attendance, in 1,000	2,636	4,297	4,357	4,124	3,557	3,298	1,157
Number of theaters	14	14	15	15	16	18	20
Number of spectators, in 1,000	197	1,931	1,826	1,973	1,744	1,644	1,376

Evidently, the fruitful spending of leisure time and the right organization of rest played an important role in the comprehensive development of an individual in the Soviet era. Labor productivity was related directly to organization of leisure time.

Free time increases as working time decreases, and it is essential to spend either leisure or working time rightly. Personal creativity of people occupies an important position in people's leisure time. Therefore, total time is subdivided into the following parts:

## 1. Obligatory time, including

- a. Working time
- b. Non-working time devoted to production activity
- c. Time spent for homework
- d. Time spent for the satisfaction of physiological demands

## 2. Free time

Leisure time is the part of time left after the working time used by everyone at his/her own discretion, depending on his/her level of culture and financial and physical condition. More exactly, when we speak about leisure time, we mean time spent for the reasons of rest, education, improvement of professional skills, public and political activity, mental, spiritual and physical improvement, and amusement with children.

Leisure time has two principal functions. One of the functions is cultural-educational one while the other one is the function of rest (182, 8-10). In Azerbaijan's villages, leisure time is regulated in two main directions: publicly and individually. Public regulation comprises evening and postal tuition, public activity, going to cinemas and to the theater, and contacts among friends.

Sports, tourism and other spheres of activity join the number of forms of organized participation.

Public and professional, communal, trade and transport services as well as electric mains, water- and gas pipelines and household appliances contributed essentially to an increase of the budget of rural workers in the Soviet years. The aforesaid factors eased homework and increased free time.

Worthy of a note is that rational use of leisure time by members of families of different social groups varies depending on a concrete season. Old people in Azerbaijan have used to say the following, "If you want to be healthy go to a summerhouse, and if you want to earn money, go to wintering". Rural workers of all categories have different free times in different seasons. They have a shorter free time in spring and summer; however, the free time of cattle-breeders, drivers, gardeners, viticulturists, truck farmers and plant-growers increases in wintertime.

Personal regulation of free time included kinds of activity, rules of use of which are determined by every member of a family at his/her own discretion. This includes personal education and individual going in for sports or other amateur performances, etc. Rural workers get educated through working in labor collectives, improve their professional skills, and attend kolkhoz and sovkhoz homes of culture and clubs and amateur action collectives.

Books, newspapers and journals play a great role in rational organization of rest and leisure time.

Amusements and simple interpersonal contacts are the necessary elements of leisure time. It is essentially important for young people to contact each other in free time because such contacts are one of the conditions of completion of socialization of young people and establishment of a family (33, 38).

In free, non-working time, heads of families do works at personal plots, play with children, buy foods, do homework, satisfy their physiological demands, and make their personal dreams come true.

Families of different social groups have the same rules of spending leisure time with the exception for some insignificant distinctions such as, for example, work at a personal plot or use of home library.

## SUMMARY

The economic life of modern families in Azerbaijan is diversified and has rich historical roots. Farming, cattle-breeding, hunting, fishing, vegetable-growing, silkworm-breeding, 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 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.

Property of a family was the indivisible property of all its members. The development of capitalist relations in villages in Azerbaijan, the conduct of agrarian reforms and, finally, the politics of collectivization caused division of large families and, as a consequence, establishment of patronymic clans. In modern villages, such patronymic names as kok, ushagy, nasil, evlari, tiry, nasil odjagy, tayora, toryamya, agroba, etc. mean kindred relations while myahlya, tyaryaf, shenlik, oba, etc. mean neighborhood relations.

Demographic processes also influence upon the composition of families. The number of Azerbaijan's population was equivalent to 2,861,000 in 1917, 2,314,000 in 1926, 3,205,000 in 1939, 3,698,000 in 1959, 5,117,000 in 1970, 6,028,000 in 1979, and 7,038,000 in 1989.

Rural population plays particular role in the creation of material values in Azerbaijan. The share of rural population in total number of Azerbaijan's population was 76% in 1913, 76.8% in 1917, 71% in 1926, 64% in 1939, 52% in 1959, 50% in 1970, 57% in 1979, and 47% in 1989.

Common indications of family relations and structure of Azerbaijan's families resemble the structure of families of other nations of the world. However, a series of local specific peculiarities as well as peculiarities of national rites and customs distinguish Azerbaijani families from other. Establishment of appropriate conditions for economic independence in agricultural regions provides the independent life of members of agricultural families. Availability of every family's opportunities for construction of living houses for young families at a personal or supplementary plot brings to an increase of the number of nuclear families and, as a consequence, the number of small families increases. Heading families of such sort is primarily the father, i.e. the house's man. The specific features of nuclear families are displayed through interrelations, norms of behavior and respect for the elders in a family.

The composition of generations in modern families includes those having one marriage contract (individually incomplete, simple families), those who have not married, mothers and children, widowers, widows and divorced persons. The complex family includes those having two or more marriage contracts (the complete family), marriages concluded by widowers or widows (the incomplete family) as well as families with several marriage contracts.

The number of small families, which are typical for Azerbaijan, is 58.7% and 65.1% in urban localities and rural localities, respectively, of total number of families. According to the minority custom, the younger son remains to live in the father's house. Other children living outside the family continue to keep relations with the parents no matter whether they live. Examination and exploration of family-related modern issues illustrate that the structure of families and direction

of family relations are displayed in various spheres of family life, such as social and professional composition of and the number of rural families; incomes, expenditures, living conditions, and regulation of material and spiritual life of rural families.

A specific feature of families is reflected in the issues of democratization, inter-family relations, economic works, reproduction, upbringing of children, etc. Playing a principal role in a family is proportionate division of labor, legal equality of men and women, the conclusion of a marriage in conformity with the state laws, and the conduct of the wedding ritual. National customs are getting updated, developed and sophisticated.

As is known, the number of families in Azerbaijan was 32,789 in 1925, 770,900 in 1959, 956,700 in 1970, 1,102,700 in 1979 and 1,381,400 in 1989.

Noteworthy is that most developed rural families comprise specialists and persons of different social and professional composition. Therefore, public and economic changes in the community influence upon families as well.

Birth, upbringing, economic, material-economic and other functions are specific peculiarities of rural families. Kindred relations regulate the Azerbaijani system of kinship and it-describing terms.

Marriage and family rituals and customs are getting renovated and updated, with their local specific peculiarities preserved.

In the studied period, monogamous marriages were the main form of marriage in Azerbaijan. The number of such marriage forms as levirate, sororate, “*beshikkyartmya*”, and “*bash-basha*” was quite insignificant while the number of marriages between cousins was essential. The number of girls who have not married increases because the outflow of the youth from villages has increase due to economic and spiritual discrepancy.

Apart from traditional customs, there were developed new customs related to the wedding ritual. However, some traditional customs, for instance, “*bashlyk*” have been preserved in certain regions in a modified form.

Currently, folk holidays of families are celebrated at state level. In the Soviet era, religious holidays were celebrated voluntarily, not at state level. For this reason, rituals related to such holidays were observed inside families. In addition, families started celebrating calendar and professional holidays.

It is known that development of education contributes to an increase of the education level of members of families; education, economic activity, and family relations play definite role in the cultural life of rural families.

Naturally, all public achievements in the sphere of moral progress, and development and formation of a personality find their reflection in a family.

It should be noted that the Soviet rule had existed in Azerbaijan in 1922-1991; the economy of Azerbaijan had been developing under the Soviets for 70 years; the cultural level of the population had increased as well. Hence, on the eve of the breakdown of the USSR, in Azerbaijan, due to the accumulated economic, scientific-technical and cultural potential, there was created the basis for an independent existence of the Republic.

The Communist Party of Azerbaijan was liquidated in the course of its 23<sup>rd</sup>, extraordinary congress on September 14, 1991.

Azerbaijan regained its independence on October 18, 1991.

Since then, the independent Azerbaijani state has gained successes in the field of independent domestic and foreign policy. The number of Azerbaijan’s population in those years was 8,141,400, including 50.8% and 49.2% as urban population and rural population, respectively,



and 3,988,300 (49.9%) as men and 4,152,600 (51%) as women. Development of market-oriented economy influenced upon a family as well. In Azerbaijan, there were formed bases of new political and socioeconomic relations: an Azerbaijani family started being formed in accordance with these bases. All processes in the community historically penetrated family life. In this regard, the period of 1990s occupies a considerable place.

It is known that the 20<sup>th</sup> century was contradictory, diverse for the Azerbaijani nation. For example, in 1920, 19,000 square kilometers of Azerbaijan's land were seceded from Azerbaijan and passed to Armenia. World War I, the foreign military intervention, the civil war, discords between the Armenians and the Azerbaijanis and, as a result, the genocide of Azerbaijanis and the repressions of the 1930s had led to a decrease of the number of Azerbaijan's population by 387,000 – from 2,339,200 to 1,952,200 (16.6%); in the years of the Great Patriotic War, the number of Azerbaijan's population had decreased by 17.4%: from 3,274,000 in 1940 to 2,705,600 in 1945; as a consequence, the number of population had got restored only in 1955. Contributing, to a certain extent, to this were the 150,000 Azerbaijanis who had been expelled from Armenia in 1948-1953.

Starting from 1988, the undeclared aggressive war of Armenia against our nation and country has caused a significant deterioration of family-life relations in Azerbaijan.

In 1988-1989, on the eve of disintegration of the USSR, 230,000 Azerbaijanis-residents of Armenia were expelled from that country. More than 50,000 Mesheti Turks – refugees from Central Asia and Kazakhstan – arrived in Azerbaijan in 1990.

In 1992-1993, the Armenians occupied Azerbaijan's 7 regions bordering Nagorno Karabakh.

Thus, with the number of Azerbaijanis ousted from Armenia in consideration, more than 1 million Azerbaijanis have become refugees and internally displaced persons in their native country. Noteworthy is that 20,000 people were killed and the same number of people were injured, 8,434 people became invalids, and more than 5,000 were taken prisoners, hostages or missed.

In 1990-1994, Armenian armed forces occupied a total of Azerbaijan's 14 regions and 834 villages with the total area of 17,300 square kilometers, i.e. 20% of the territory of the Azerbaijan Republic. Around 700,000 Azerbaijanis were forced to live places of their residence in Nagorno Karabakh and adjacent areas. As a result of the occupation, Azerbaijan suffered damaged estimated at \$60 billion. Note that 188,540 families became homeless and lost their properties; of internally displaced persons, 54.15% and 45.85% live in urban localities and rural localities, respectively.

According to the 2000 statistical data by the State Commission of the State Committee for refugees and internally displaced persons, “in the occupied territories of the Azerbaijan Republic, there were destructed around 6,000 agricultural and industrial facilities, 102,000 living houses, 4,366 social-cultural objects, 7,000 public buildings, 693 secondary schools, 855 preschool institutions, 695 hospitals and other medical institutions, 10 mosques, 1 bridge, 368 clubs, 927 libraries, 85 school museums, 464 museums and historical monuments, 6 state theaters, 800 kilometers of railways and motorways, 15,000 kilometers of electric and gas mains, and 2,300 kilometers of water pipelines of regional importance”. In the occupied areas, the Armenian separatists took over 31 mosques, 9 historical palaces, 1 million hectares of agricultural lands, 250,000 hectares of forests, and 200 Paleontologic, regional monuments (23, 236-237).

In Azerbaijan, 4,514 families were killed for their fight for motherland, and there are 4,395 orphan children, 41 national heroes, and 988 freed hostages.

“The State Reward over solution of the problem of refugees and internally displaced persons” established in accordance with Decree #895 of the President of the Azerbaijan Republic on

September 17, 1998 was designated to defend the rights of refugees and internally displaced persons, and conduct consequent measures over their accommodation, rehabilitation, repatriation, social security, etc.

In Azerbaijan, there are 72,951 veterans of the Karabakh war. The families of invalids and those killed at war every year are supplied with modern living residences and cars by the Ministry. Solution of social problems in Azerbaijan is under permanent control of the state, which increases care of people with low incomes from year to year. Expenditures related to social security are provided annually from state budget. The state builds private houses for refugees and internally displaced persons and improves their living conditions.

The level of education of Azerbaijan's population has increased considerably over the years of independence. In 2000, the literacy rate of population over 15 was 98.8%.

In the years of independence, there have been significant achievements in industries, construction, transport, trade, economy and services.

Indeed, around 50 million Azerbaijanis live around the globe. Of them, 8 million live in Azerbaijan, 30 million live in Iran while the rest live in Turkey, Russia, Germany, Iraq, Saudi Arabia, the UK, Indonesia, Georgia, Kazakhstan, Uzbekistan, France, Japan and other countries.

The organizational process of World Azerbaijanis took its start according to initiative by the Azerbaijan's nationwide leader Heydar Aliyev in 1990. Since then, the Day of World Azerbaijanis is marked annually on December 31. There were held congresses of World Azerbaijanis in Istanbul in 1990 and 1997, in LA in 1997 and in Washington in 1998.

Baku hosted the first congress of World Azeris and the second congress of World Azeris on November 9-10, 2001 and March 16, 2006, respectively. In 2002, there was established the State Committee for Work with Azerbaijanis residing in abroad. Academician Mahmud Kerimov was appointed as Chairman of the Committee. As is seen, Azerbaijan, since it has regained its independence, has seen appearance of the foundations of new political, socioeconomic and cultural relations, which the Azerbaijani family is based upon.

In 1999, the number of households in Azerbaijan was 1,687,582. The number of population of these households was 7,953,438. The number of households with 1 member was 130,589, 2 members-138,709, 3 members-213,644, 4 members-350,136, 5 members-348,327, 6 members-230,931, 7 members-111,113, 8 members-65,567, 9 members-38,150, and 10 or more members-62,416, with the number of the latter's members of 741,057. Of households, 46% and 54% lived in rural places and urban places, respectively, the number of their members was 49% in rural places and 51% in urban places (11.8). Four-member families prevailed in urban places while 5-member families prevailed in rural places. Marriage provided a considerable impact on birth rate in Azerbaijan in 1999. In those years, the annual number of marriages and divorces was around 57,000 and 8,000, respectively. The number of woman in fertile age was 2,311,000.

In the beginning of 2009, there were 1,887,800 families in the Azerbaijan Republic, including 1,083,600 in urban places and 804,200 in rural places. The number of one-member families was 109,000 in towns and 37,100 in villages (12, 149).

The number of members of a family averaged 4.7, with the figure equivalent to 4.4 in towns and 5.1 in villages (12, 164).

As of early 2009, there lived 4,358,300 men (49%) and 4,338,600 women (51%) in Azerbaijan.

The number of women in fertile age was 2,694,929 or 59.4% of total number of female population.

In 2008, the number of births and deaths in Azerbaijan was 12,086 (12, 78) and 52,710, respectively. The natural increase was 99,376 (12; 106, 118).

In 2008, in Azerbaijan, there were registered 79,964 marriages (12, 118) and 7,933 divorces (12, 124).

As of early 2009, operational in Azerbaijan were 752 hospitals, 1,695 ambulatory-polyclinic institutions, and 912 antenatal clinics and children's polyclinics. Working for these institutions were 32,500 physicians and 62,500 nurses (12, 161).

In 2008, the number of economically active population was 4,318,200. Of them, the number of employed persons was 4,056,000 (93.9% of total) and the number of unemployed persons was 262,200. The number of those receiving the unemployment grant was 2,109, including 1,350 men and 758 women (11, 219).

Total incomes of population reached to 4,047.3 million manats and 20,058.2 million manats in 2000 and 2008, respectively, while the expenditures of population in the said years were 3,272.2 million manats and 15,309.8 million manats, respectively (12, 235). In 2009, 163,409 families received the purposeful state social aid (12, 241).

Specialists and persons of different social and professional composition live in modern families. Therefore, socioeconomic changes in the community influence upon families as well. Occupying a significant position in the economic life are the financial provision of every member of a family, common needs of family members, homework, economic works, division of labor among family members, etc.

The economic function of family lays down its material ground. Family budget is provided at the expense of earnings of its members, various state grants, and incomes obtained from personal plots.

Women play a particular role in all spheres of domestic family life and sociopolitical life in Azerbaijan. They work equally with men in all fields of economy, science, culture and public life.

The availability of developed economic, scientific-technical and cultural potential in Azerbaijan has established grounds for the existence of Azerbaijan as a fully independent state. Indeed, Azerbaijan lives as an independent state today.

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**AZƏRBAYCANDA MÜASİR KƏND AİLƏSİ VƏ AİLƏ MƏİŞƏTİ****XÜLASƏ**

Azərbaycanda müasir ailələrin təsərrüfat həyatı çoxsahəlidir və zəngin tarixi kökləri vardır. Əsrlər boyu xalqımızın iqtisadi həyatında əkinçilik, maldarlıq, ovçuluq, bağçılıq, tərəvəzçilik, ipəkçilik, arıçılıq, sənətkarlıq əsas rol oynamış, münbit torpaqların, əlverişli iqlim şəraitinin, zəngin təbii sərvətlərn bolluğu təsərrüfatın həmin sahələrinin inkişafı üçün geniş imkan yaratmışdır. Məlumdur ki, ailələrin iqtisadi həyatı maddi nemətlər istehsalı ilə əlaqədardır. Bu sahədə kənd əhalisinin xüsusi rolu vardır. Belə ki, ərazisi 86,6 min kv. kilometr olan Azərbaycanda 60 şəhər, 125 şəhər tipli qəsəbə, 61 rayon, təxminən 4300 kənd vardır.

XX əsrin 30-cu illərindək Azərbaycan da böyük ailələr hələ mövcud idi. Böyük ailələrin tərkibinə üç-dörd nəsilli bir neçə qardaşın birlikdə yaşadığı və aqnat qohumluğa əsaslanan ailələr təsadüf olunurdu. Bu tip ailələrdə üzvlərin hamısı birlikdə yaşayır, birlikdə yeyir, eyni təsərrüfatda çalışırdılar. Ailə başçısı ailənin kişisi “ata” idi, onun ölümündən sonra böyük oğul ailə başçısı olurdu. Ailənin digər kişi üzvləri ona tabe olurdular. O, həm də ailənin əmlak məsələlərini tənzim edirdi. Ailədə “böyük ana”nın, “ağbirçəyin” də xüsusi yeri və rolu var idi. O, ev işlərinin icrasına nəzarət edirdi.

Ailənin əmlakı isə onun bütün üzvlərinin bölünməz mülki idi. Azərbaycan kəndlərində kapitalist münasibətlərinin inkişaf etməsi, torpaq islahatlarının keçirilməsi və nəhayət, kollektivləşmə siyasəti böyük ailələrin bölünməsinə, böyük ailələrin bölünməsi isə patronomik nəsillərin yaranmasına səbəb oldu. Müasir kəndlərdə patronomik adlar: kök, uşağı, nəsil, evləri, tirə, nəsil ocağı, tayfa,



törəmə, əqraba, kürək, təbəh və b. Qohumluq əlaqələrini, məhlə, tərəf, şənlik, oba və b. isə qonşuluq əlaqələrini bildirir.

Ailələrin tərkibinə əhalinin demoqrafiya prosesləri də təsir göstərir. 1917-ci ildə Azərbaycan əhalisinin sayı 2,861 min; 1926-cı ildə 2,314 min; 1939-cu ildə 3,205 min; 1959-cu ildə 3,698 min; 1970-ci ildə 5,117 min; 1979-cu ildə 6,028 min; 1989-cu ildə 7,038 min nəfər idi.

Azərbaycanda maddi nemətlərin yaranmasında kənd əhalisinin xüsusi rolu vardır. 1913-cü ildə ümumi əhalinin 76; 1917-ci ildə 76,8; 1926-cı ildə 71; 1939-cu ildə 64; 1959-cu ildə 52; 1970-ci ildə 50; 1979-cu ildə 57; 1989-cu ildə 47%-ni kənd əhalisi təşkil edirdi.

Azərbaycan ailələrində ailə münasibətlərinin ümumi əlamətləri və ailələrin quruluşu dünyanın digər xalqlarının ailə quruluşlarını xatırladır. Lakin bir sıra lokal, spesifik xüsusiyyətlər, adət-ənənələrdəki milli xüsusiyyətlər Azərbaycanlı ailələri fərqləndirir. Kənd rayonlarında təsərrüfat müstəqilliyi üçün şəraitin yaranması ailə üzvlərinin müstəqil yaşamasını təmin edir. Kəndlərdə hər bir ailənin şəxsi həyatı təsərrüfatında, yaxud əlavə torpaq sahəsində gənc ailələrin ev tikdirmək imkanı olduğundan nuklear ailələrin sayı artır və kiçik ailələr çoxalır. Bu tip ailələrdə ailə başçısı isə əsasən ata-yəni evin kişisi olur. Nuklear ailələrdə spesifik ailədəki qarşılıqlı münasibətlərdə, əxlaq normalarında, usaqların valideynlərə, qocalara hörməti baxımından əxz olunur.

Muasir ailələrin nəsil tərkibinə bir nikah müqaviləsi olan kiçik, fərdi natamam və sadə ailələrə nikaha daxil olmayan ana və usaqlar, dul, bosananlar daxildir. Murəkkəb ailə formalarına isə iki və daha artıq nikah qeydiyyatı olan /tam ailə/, dul ər, və ya arvadların nikahları /natamam ailə/ və bir neçə nikah qeydiyyatı olan ailələr aiddir.

Azərbaycan üçün xarakterik olan kiçik ailələrin sayı şəhərlərdə 58,7%, kəndlərdə isə 65,1% təşkil edir. Adətə əsasən /minorat/ ailənin kiçik oğlu ata ocağında qalmalıdır. Ailədən kənar yaşayan digər övladlar isə harada yaşamalarından asılı olmayaraq, valideynləri ilə əlaqə saxlayırlar. Muasir ailə məsələlərinin öyrənilməsi və tədqiqi göstərir ki, ailələrin quruluşu, ailə

münasibətlərinin istiqaməti ailə həyatının müxtəlif sahələrində təzahür olunur və kənd ailələrinin sosial-peşə tərkibi, sayı, ailə üzvlərinin gəliri, büdcəsi, xərclərində, mənzil şəraitində, maddi və mənəvi güzəranın idarə edilmində özünü biruzə verir.

Ailələrin xarakterik xüsusiyyəti ailədaxili münasibətlərin demokratisləşməsində, təsərrüfat işləri, nəsil artırmaq, uşaqları tərbiyə etmək və digər məsələləri özündə əks etdirir. Ailədə müvafiq əmək bölgüsü, qadınların kişilərlə hüquq bərabərliyi, nikahın dövlət qanunları əsasında icrası, toy mərasiminin qeydi əsaslı yer tutur, milli ənənələr saxlanılmaqla yeniləşir, inkisaf edir və təkmilləşir.

Məlumdur ki, Azərbaycanda 1925-ci ildə 32789; 1959-cu ildə 770,9 min; 1970-ci ildə 956,7 min; 1979-cu ildə 1102,7 min; 1989-cu ildə isə 1381,4 min ailə mövcud idi.

Qeyd etmək lazımdır ki, ən müasir kənd ailələrində müxtəlif sosial-peşə tərkibli mütəxəssislər və şəxslər yaşayırlar. Ona görə də cəmiyyətdə gedən ictimai-iqtisadi dəyişikliklər ailələrə də təsirini göstərir.

Doğum, tərbiyə, təsərrüfat, maddi-iqtisadi və digər funksiyalar müasir kənd ailələrinin səciyyəvi xüsusiyyətləridir. Qohumluq münasibətləri isə Azərbaycan qohumluq sistemini və qohumluğu səciyyələndirən terminləri tənzimləyir. .

Nikah, ailə adət-ənənələri lokal, spesifik xüsusiyyətlərini saxlamaqla bərabər yeniləşir və formalaşır.

Tədqiq olunan dövrdə nikahın əsas forması monoqam nikahlar idi. Nikahın levirat, sororat, beşikçə, baş-başa kimi formalarına çox az, kuzen nikahlara isə çox təsadüf olunur. İqtisadi və mənəvi uyğunsuzluq üzündən gənc oğlanların bir hissəsinin kənddən getməsi ilə əlaqədar olaraq, ailə həyatı qurmamış qızların sayı artır.

Toy mərasimlərinin qeyd olunmasında ənənəvi toy adətləri ilə yanaşı yeni adətlər də inkisaf etmişdir. Lakin müəyyən ənənəvi adətlərin, məsələn, başlıqın forması dəyişilərək müəyyən bölgələrdə saxlanılmasına təsadüf olunur.

Müasir dövrdə ailələrdə xalq bayramları dövlət səviyyəsində qeyd olunur. Sovet hakimiyyəti illərində kənd ailələrində dini bayramların keçirilməsi könüllü

idi, dövlət səviyyəsində qeyd olunmurdu. Ona görə də bu mərasimlər ancaq ailə çərçivəsində keçirilirdi. Bununla yanaşı ailə məişətinə yeni bayramlar-təqvim, peşə və s. bayramlar daxil olmuşdur.

Məlumdur ki, təhsilin sistemi, inkişafı ailə üzvlərinin təhsil səviyyəsinə təsir göstərir, həmçinin təhsil, təsərrüfat fəaliyyəti, ev və ailə şəraiti kənd ailələrinin mədəni həyatında müəyyən rol oynayır.

Əlbəttə, insan şəxsiyyətinin mənəvi tərəqqisi, inkişafı və formalaşması barədə cəmiyyətin əldə etdiklərinin hamısı ailədə öz əksini tapır.

Qeyd etmək lazımdır ki, 1922-1991-ci illər ərzində Azərbaycanda Sovet hakimiyyəti qurulmuş, 70 il ərzində Sovet dövləti çərçivəsində yaşayan Azərbaycanın iqtisadiyyatı inkişaf etmiş, mədəni səviyyəsi yüksəlmişdi. Beləliklə, SSRİ dövlətinin dağılması ərəfəsində artıq Azərbaycanda iqtisadi, elmi-texniki və mədəni potensialın yaranması ilə respublikamızın tam müstəqil dövlət kimi fəaliyyət göstərməsi üçün zəmin yaranmışdı.

1991-ci il sentyabrın 14-də Azərbaycan Kommunist Partiyasının 23-cü fəvqəladə qurultayında Azərbaycan Kommunist Partiyası ləğv olundu.

18 oktyabr 1991-ci ildə Azərbaycan yenidən müstəqilliyini əldə etdi.

Müstəqil Azərbaycan dövləti tezliklə müstəqil daxili və xarici siyasəti sahəsində müvəffəqiyyətlər əldə etdi. Həmin illərdə Azərbaycanın əhalisi 8141,4 min nəfər, o cümlədən şəhər əhalisi 50,8 %, kənd əhalisi 49,2 %, azərbaycanlı kişilər 3988,3 min (49,9 %), qadınlar 4152,6 min nəfər (51 %) idi. SSRİ-nin dağılmasından sonra müstəqilliyini bərpa edən Azərbaycan Respublikasında bazar iqtisadiyyatı ailədə də əksini tapdı. Azərbaycanda artıq yeni siyasi, sosial-iqtisadi münasibətlərin əsası qoyuldu və bu əsas üzərində azərbaycanlı ailəsi də formalaşmağa başladı. Belə ki, cəmiyyətdə gedən bütün proseslər tarixən ailə-məişət məsələlərinə nüfuz etmişdir. Bu baxımdan XX əsrin 90-cı illəri də əhəmiyyətli yer tutur.

Məlumdur ki, XX əsr Azərbaycan xalqı üçün təzadlı və müxtəlif çalarlı olmuşdur. Belə ki, 1920-ci ildə 19 min kv. km Azərbaycan torpağı qoparılıb Ermənistanına verildi. Birinci dünya müharibəsi, xarici hərbi müdaxilə, vətəndaş müharibəsi, erməni-azərbaycanlı ziddiyyətləri və azərbaycanlıların soyqırımına məruz qalmaları, 30-cu illərin represiyası əhalinin 387 min nəfəri, yaxud 16,6 % azalaraq 2339,2 min nəfərdən, 1952,2 min nəfərə enməsi, Böyük Vətən müharibəsi illərində əhalinin sayının 568,4 min nəfər 17,4 % azalaraq 1940-cı ildə 3274 min nəfərdən, 1945-ci ilin əvvəllərində 2705,6 min nəfərə düşməsi, nəticədə yalnız 1955-ci ildə əhalinin sayının bərpa olunması faktıdır. Bu sahədə 1948-1953-cü illərdə Ermənistandan qovulmuş 150 min nəfər azərbaycanlı da müəyyən rol oynadı.

1988-ci ildən başlayaraq Ermənistan dövlətinin xalqımıza və ölkəmizə qarşı elan etmədən başladığı işğalçılıq müharibəsi, Azərbaycanda ailə-məişət münasibətlərinin xeyli pisləşməsinə səbəb oldu.

1988-1989-cü illərdə Sovet İttifaqının dağılması dövründə Ermənistanda yaşayan 230 min azərbaycanlı həmin respublikadan qovuldu. 1990-cı ildə Orta Asiyadan və Qazaxıstandan milli münaqişə nəticəsində didərgin düşmüş 50 min nəfərdən artıq axısxa (məshəti) türkləri də Azərbaycana gəldilər.

1992-1993-cü illərdə isə Dağlıq Qarabağ ərazisi ilə yanaşı Azərbaycanın digər 7 rayonu – Laçın, Kəlbəcər, Zəngilan, Qubadlı, Ağdam, Füzuli, Cəbrayıl ərazisi ermənilər tərəfindən işğal olundu.

Beləliklə, Ermənistan ərazisindən qovulan azərbaycanlılar da daxil olmaqla bir milyon nəfərdən çox azərbaycanlı vətəninə qaçqın və məcburi köçkün oldu. 20 min nəfər həlak oldu. 20 min nəfər yaralandı. 8434 nəfər əlil oldu, 5 mindən çox adam əsir, itkin düşdü, yaxud girov götürüldü.

Ümumiyyətlə, 1990-1994-cü illərdə Ermənistanın silahlı birləşmələri Azərbaycan torpağına hücum edərək 14 rayon və 834 kənd daxil olmaqla 17300 km<sup>2</sup> (20 %) Azərbaycan Respublikası ərazisini zəbt etdi. 700000 nəfərədək azərbaycanlı Dağlıq Qarabağ və ətraf ərazilərdəki daimi yaşayış yerlərini tərk

etməyə məcbur edildi. Beləliklə, Ermənistan hərbi birləşmələri tərəfindən Azərbaycan torpaqlarının işğal edilməsi nəticəsində ölkəyə 60 milyard ABŞ dolları həcmində ziyan dəydi. Azərbaycan Respublikasında 188540 ailə evsiz-eşiksiz qaldı, onlar keşməkeşli həyat tərzinə düşər oldular. Hazırda məcburi köçkünlərin 54,15 % şəhərlərdə, 45,85 % kəndlərdə yaşayırlar.

Azərbaycan Respublikasının “Qaçqınların və Məcburi Köçkünlərin işləri üzrə Dövlət Komitəsinin Dövlət komissiyası”nın 2000-ci ildə hazırladığı statistik məlumatlarına əsasən, işğal olunmuş ərazilərdən 6000-ə yaxın kənd təsərrüfatı və sənaye obyekt, 102000 yaşayış evi, 4366 sosial-mədəni obyekt, 7000 ictimai bina, 693 orta məktəb, 855 məktəbəqədər müəssisə, 695 xəstəxana və digər tibb müəssisələri, 10 məscid, 1 körpü, 368 klub, 927 kitabxana, 85 musiqi məktəbi, 464 muzey və tarixi abidə, 6 dövlət teatri dağıdıldı. 800 km-lik dəmir yolu və avtomobil yolları, 15 min km elektrik və qaz xətləri, 2300 km-lik regional əhəmiyyətli su kommunikasiya sistemləri sıradan çıxarıldı. İşğal olunmuş torpaqlarda 31 məscid, 9 tarixi saray, 1 milyon hektar kənd təsərrüfatı sahəsi, 250 min hektar meşə sahəsi, 200 paleontoloji, regional abidə erməni separatçılarının əlinə keçdi (23, 236-237).

Azərbaycanda 4514 şəhid ailəsi vardır. Yetim uşaqlar 4395, milli qəhrəmanlar 41 nəfər, girovluqdan qayıdanlar 988 nəfərdir.

“Qaçqınların və məcburi köçkünlərin problemlərinin həlli üzrə “Dövlət proqramı” qaçqınların və məcburi köçkünlərin hüquqlarının qorunması, məskunlaşması, reabilitasiyası, repatriasiyası, sosial müdafiəsi və s. istiqamətdə ardıcıl tədbirlər görmək, onlarla aparılan kütləvi mədəni işlərin səviyyəsini yüksəltmək, bu problemlə məşğul olan dövlət orqanlarının fəaliyyətini gücləndirmək məqsədi ilə Azərbaycan Respublikası prezidentinin 1998-ci il 17 sentyabr tarixli 895 nömrəli sərəncamı ilə təsdiq olunmuşdur.

Azərbaycanda 72951 Qarabağ müharibəsi veteranı vardır. Əlil və şəhid ailələri hər il nazirlik tərəfindən müasir mənzillərlə və pulsuz avtomobillərlə təmin olunurlar. Azərbaycan sosial problemlərin həlli daim dövlətin nəzarətindədir və

əhalinin az təminatlı təbəqələinə qayğı ilbəil artır. Sosial təminat xərcləri üçün hər il dövlət büdcəsindən müvafiq vəsait ayrılır. Dövlət tərəfindən qaçqınlar və məcburi köçkünlər üçün xüsusi evlər tikilir, onların məişət şəraiti yaxşılaşdırılır.

Müstəqillik illərində Azərbaycanda əhalinin təhsil səviyyəsi də xeyli artmışdır. 2000-ci ildə Azərbaycanda 15 yaşdan yuxarı əhalinin savadlılıq səviyyəsi 98,8 % idi.

Azərbaycanda sənaye sahəsində, əsaslı tikinti sahəsində, nəqliyyat, ticarət, təsərrüfat və xidmət sahələrində xeyli irəliləyiş əldə edilib.

Bu bir həqiqətdir ki, dünyada 50 milyona yaxın azərbaycanlı yaşayır. Onların 8 milyon nəfəri Azərbaycan Respublikasında, 30 milyon nəfəri İranda, digərləri isə Türkiyədə, Rusiyada, Almaniyada, İraqda, Səudiyyə Ərəbistanında, Böyük Britaniyada, İndoneziyada, Gürcüstanda, Qazaxıstanda, Özbəkistanda, Fransada, Yaponiyada və başqa dövlətlərdə yaşayırlar.

Dünya Azərbaycanlılarının təşkilatlanma prosesi Azərbaycanın ümummilli lideri Heydər Əliyevin təşəbbüsü ilə 1990-cı ildə yaradıldı. Həmin ildən başlayaraq hər il 31 Dekabr – Dünya Azərbaycanlıları Günü kimi qeyd olunur. Azərbaycanlıların 1990 və 1997-ci ildə İstanbulda, 1997-ci ildə Los-Ancelsdə, 1998-ci ildə Vaşinqtonda konqresləri keçilmişdi.

2001-ci il noyabr ayının 9-10-da Bakıda Dünya Azərbaycanlılarının I qurultayı, 2006-cı il martın 16-da isə II qurultayı keçirildi. 2002-ci ildə “Xarici Ölkələrdə yaşayan Azərbaycanlılarla iş üzrə Dövlət komitəsi” təşkil edildi və idarə heyətinin sədri akademik Mahmud Kərimov seçildi. Göründüyü kimi yenidən müstəqilliyini qazanan Azərbaycanda artıq yeni siyasi, sosial-iqtisadi, mədəni münasibətlərin əsası qoyuldu və bu əsas üzərində azərbaycanlı ailəsi də formalaşmağa başladı.

1999-cu ildə Azərbaycanda 1687582 ev təsərrüfatı yəni, ailə var idi. Həmin təsərrüfatlarda yaşayan əhalinin sayı 7953438 nəfər idi. Bir nəfər üzvü olan ev təsərrüfatlarının sayı 130589, 2-138709,3-213644, 4-350136, 5-348327, 6-230931,

7-111113, 8-65567, 9-38150, 10 və daha çox üzvü olan ev təsərrüfatının sayı 62416, onlarda olan üzvlərin sayı isə 741057-dir.

Ev təsərrüfatının 46 %-i kəndlərdə, 54 %-i isə şəhərlərdə yerləşirdi. Ev təsərrüfatı üzvlərinin sayı isə kəndlərdə 49 %, şəhərlərdə 51 % təşkil edirdi (11,8). Şəhərlərdə 4 nəfər üzvü olan kəndlərdə isə 5 nəfər üzvü olan ailələr üstünlük təşkil edirdi. 1999-cu ildə Azərbaycanda doğumun səviyyəsinə nikah da əhəmiyyətli dərəcədə təsir göstərirdi. Bu dövrdə Azərbaycanda hər il orta hesabla təxminən 57 min nikah bağlanır və 8 min nikah pozulurdu. Fertil (nəsilvermə qabiliyyətinə malik) yaşda olan qadınların sayı 2 milyon 311 min nəfər idi.

2009-cu ilin əvvəlində Azərbaycan Respublikasında 1887,8 ailə mövcud idi. Ailələr şəhərlərdə 1083,6, kəndlərdə 804,2 idi. Bir nəfərdən ibarət üzvü olan ailələr şəhərlərdə 109,0, kəndlərdə 37,1 olmuşdu (12, 149).

Ailə üzvlərinin orta sayı 4,7 idi. Şəhərlərdə 4,4, kəndlərdə 5,1 nəfər təşkil edirdi (12, 164).

Azərbaycanda 2009-cu ilin əvvəlində yaşayan əhalinin 4358,3 min nəfəri – 49,0 %-i kişilər, 4338,6 min nəfəri – 51,0 %-i qadınlar idi.

15-49 yaşlı nəsilvermə (fertil) yaşında olan qadınların sayı 2694929 nəfər idi. Onlar qadınların ümumi sayının 59,4 %-ni təşkil edirdilər (12, 75).

2008-ci ildə Azərbaycanda 12086 nəfər uşaq doğulmuşdu (12, 78). Həmin il ölənlərin sayı isə 52710 nəfər idi. Təbii artım 99376 nəfər olmuşdu (12; 106, 118).

2008-ci il Azərbaycanda 79964 nikah qeyd olunmuş (12, 118), 7933 boşanma hadisəsi olmuşdu (12, 124).

2009-cu ilin əvvəlində Azərbaycanda 752 xəstəxana, 1695 ambulatoriya – poliklinika müəssisəsi, 912 qadın məsləhətxanası, uşaq poliklinika və ambulatoriyası fəaliyyət göstərmişdir. Bu müəssisələrdə 32,5 min həkim və 62,5 min orta tibb işçisi çalışırdı (12, 161).

2008-ci ildə iqtisadi fəal əhalinin sayı 4318,2 min nəfər idi. İqtisadi fəal əhalinin ümumi sayından məşğul olanlar 4056,0 min (93,9) nəfər, işsizlər 262,2

min nəfər idi. İşsizliyə görə müavinət alanlar 2109 nəfər olub 1350-si kişi, 759-u qadınlar idi (11, 219).

Əhalinin ümumi gəlirləri 2000-ci ildə 4047,3 milyon manat, 2008-ci ildə 20058,2 milyon manat, xərcləri isə 2000-ci ildə 3272,2 mln. manat, 2008-ci ildə 15309,8 mln. manat idi (12, 235). 2009-cu ildə 163409 ailə ünvanlı dövlət sosial yardımını alırdı (12, 241).

Müasir ailələrdə müxtəlif sosial peşə tərkibli mütəxəssislər və şəxslər yaşayırlar. Ona görə də cəmiyyətdə gedən ictimai-iqtisadi dəyişikliklər ailələrə də təsirini göstərir. Təsərrüfat-məişət həyatında ailənin hər bir üzvünün maddi cəhətdən təmn olunması, onların ümumi qaygılarını, ev işləri, təsərrüfat işləri, üzvlər arasında əmək bölgüsü və s. kimi məsələlər əsaslı yer tutur.

Ailənin iqtisadi funksiyası onun maddi əsasını yaradır. Ailə büdcəsi ailə üzvlərinin əmək haqqları dövlətin müxtəlif güzəştləri, həyətəyanı və şəxsi təsərrüfatlardan əldə olunan gəlirlər hesabına təmin olunur.

Azərbaycanda ailə-məişət həyatının bütün sahələrində ictimai-siyasi həyatda qadınların xüsusi rolu vardır. İqtisadiyyatın, elmin, mədəniyyətin, sosial həyatın bütün sahələrində qadınlar kişilərlə bərabər çalışırlar.

Azərbaycanda inkişaf etmiş iqtisadi, elmi-texniki və mədəni potensialın olması respublikamızın tam müstəqil dövlət kimi yaşaması üçün həmin yaratmış və bu gün Azərbaycan müstəqil dövlət kimi yaşayır.



**СОВРЕМЕННАЯ СЕЛЬСКАЯ СЕМЬЯ И СЕМЕЙНЫЙ БЫТ В АЗЕРБАЙДЖАНЕ****РЕЗЮМЕ.**

Хозяйственная жизнь современных семей в Азербайджане многоотраслевая, имеет богатые исторические корни. На протяжении веков земледелие, животноводство, охота, рыболовство, овощеводство, шелководство, пчеловодство, ремесла играли основную роль в экономической жизни народа, а плодородные земли, выгодные природные условия, разнообразные природные богатства создали широкие возможности для развития указанных хозяйства. Известно, что экономическая жизнь семей связана с правительством материальных ценностей. В этой сфере особая роль принадлежит сельскому населению. Так, в Азербайджане с площадью 86,6 тыс. кв. км, находятся 60 городов, 125 поселков городского типа, 61 район, примерно 4300 сёл.

До 30-х гг. XX вв. в Азербайджане всё ещё существовали большие семьи. В состав больших семей входили 3-4 поколенные семьи с совместным проживанием нескольких братьев и основанные на агнатном родстве. Все члены семей такого типа вместе жили, ели, трудились в одном хозяйстве. Главой семьи был мужчина семьи, «ата» (отец), после его смерти главой семьи становился старший сын. Другие мужчины семьи подчинялись ему. Он также регулировал вопросы имущества семьи. Особое место и роль в семье принадлежало «бёюк ана», «агбирчек» (старшая мать). Она контролировала выполнение домашних дел.

Имущество семьи являлось неделимой собственностью всех её членов. Развитие капиталистических отношений в селах Азербайджана, проведение аграрных реформ и, наконец, политика коллективизации явились причиной разделения больших семей и, как следствие, складывания патронимических родов. В современных селах патронимические названия «кёк, ушагы, нясиль, эвяри, тиря, нясиль оджагы, тайфа, төрема, аграба» и т.д. означают родственные связи, а «мяхля, тяряф, щенлик, оба» и др. – соседские.

На состав семей оказывают влияние и демографические процессы. Численность населения Азербайджане в 1917 г. составила 2,861 тыс., в 1926 г.; 2,314 тыс.; 1939 г. – 3,205 тыс., 1959 г. – 3,698 тыс.; 1970 г. – 5,117 тыс., 1979 г. – 6,028 тыс., 1989 г. – 7,038 тыс. человек.

Особую роль сельское население играет в создании материальных ценностей в Азербайджане. Сельское население в 1913 г. составляло 76% от общего числа населения Азербайджана, в 1917 г. – 76,8%, 1926 – 71%, 1939 – 64%, 1959 – 52%, 1970 – 50%, 1979 – 57%, 1989 – 47%.

Общие признаки семейных отношений и структура азербайджанских семей напоминают структуру семей других народов мира. Однако, ряд локальных, специфических особенностей, национальные особенности обрядов и обычаев отличают азербайджанские семьи. Создание условий для хозяйственной независимости в сельских районах обеспечивает независимое проживание членов семьи. Наличие возможностей у каждой семьи для строительства домов для молодых семей на приусадебном хозяйстве или дополнительном земельном участке ведёт к росту числа нуклеарных семей и количество малых семей увеличивается. Главой семьи в семьях такого типа в основном является отец, т.е. мужчина дома. Специфика нуклеарных семей проявляется во взаимоотношениях, нормах поведения, уважении к старшим в семье.

В поколенный состав современных семей входят имеющие одно брачное соглашение малые, индивидуально неполные и относящиеся к простым семьям, не

вступившие в брак, мать и дети, вдовы и разведённые. К формам сложной семьи относятся имеющие две и более брачные регистрации (полная семья), браки вдовцов или вдов (неполная семья), а также семьи с несколькими брачными регистрациями.

Число характерных для Азербайджана малых семей составляет в городах 58,7%, а в селах 65,1%. Согласно обычаю (минорат) младший сын остается в отцовском доме. Живущие вне семьи другие дети поддерживают связь с родителями, где бы они ни жили. Изучение и исследование современных вопросов семьи показывает, что структура семей, направление семейных отношений проявляются в различных сферах семейной жизни, как социально-профессиональный состав сельских семей, их численность, доходы членов семьи, бюджет, расходы, жилищные условия, регулирование материального и духовного быта.

Характерная черта семей отражается демократизации внутрисемейных отношений, хозяйственных работах, воспроизводстве, воспитании детей и других вопросах. Основательное место в семье занимают соразмерное разделение труда, правовое равенство мужчин и женщин, заключение брака на основе законов государства, проведение свадебного обряда, обновляются, развиваются и совершенствуются, сохраняясь, национальные обычаи.

Известно, что 1925 г. в Азербайджане насчитывалось 32,789 тыс., в 1959 – 770,9 тыс., в 1970 – 956,7 тыс., 1979 – 1102,7 тыс., 1989 – 1381,4 тыс. семей.

Надо отметить, что в самых современных сельских семьях живут специалисты и лица разного социально-профессионального состава. И поэтому происходящие в обществе общественно-экономические изменения оказывают влияние на семьи.

Рождение, воспитание, хозяйство, материально-экономические и другие функции являются характерными особенностями сельских семей. Родственные же отношения регулируют азербайджанскую систему родства и термины, характеризующие родство.

Брачные семейные обряды и обычаи обновляются и формируются, сохраняя локальные, специфические особенности.

В исследовательский период основной формой брака были моногамные браки. Очень мало таких форм брака, как левират, сорорат, «бешиккяртме», «баш-баша», а кузенных браков много. Растёт число девушек, не вступивших брак, т.к. увеличился отток молодёжи из села по причине экономического и духовного несоответствия.

Наряду с традиционными развились и новые обычаи при проведении свадебного обряда. Однако, сохранность определённых традиционных обычаев, например, «башлык», в изменённой форме наблюдается в определённых регионах.

В настоящее время народные праздники в семьях отмечаются на государственном уровне. В годы Советской власти религиозные праздники отмечались добровольно, на государственном уровне не отмечались. Поэтому с этим в семейный быт вошли и новые – календарные, профессиональные и другие – праздники.

Известно, что система, развитие образования влияет на образований уровень членов семьи; также образование, хозяйственная деятельность, домашние и семейные условия играют определенную роль в культурной жизни сельских семей.

Конечно, все достижения общества в деле морального прогресса, развития и формирования человеческой личности находят своё отражение в семье.

Надо отметить, что за период 1922-1991 годы в Азербайджане была установлена Советская власть, в течение 70 лет проживания в рамках Советского государства развилась экономика Азербайджана, повысился культурный уровень. Таким образом, накануне распада СССР в Азербайджане, в силу созданного экономного, научно-

технического и культурного потенциала, была заложена основа для независимого существования республики.

14 сентября 1991 г. на своём 23 чрезвычайном съезде Коммунистическая партия Азербайджана была ликвидирована.

18 октября 1991 г. Азербайджан вновь обрёл независимость.

Независимое Азербайджанское государство вскоре добилось успехов в области независимой внутренней и внешней политики. В эти годы население Азербайджана составляло 8.141,4 тыс. человек, 50,8% которого было городское, а 49,2% - сельское население, мужчин было 3.988,3 тыс. (49,9%), женщин – 4.152,6 тыс. (51%). Развитие рыночной экономики отразилось и на семье. В Азербайджане заложились основы новых политических, социально-экономических отношений и на этих основах началась формирующаяся азербайджанская семья. Так, все происходящие в обществе процессы исторически проникали в семейно-бытовые вопросы. В этом смысле 90-е годы XX в. занимают значительное место.

Известно, что XX век для азербайджанского народа был противоречивым и разнообразным. Так, в 1920 г. 19 тыс. кв. км Азербайджанской земли было оторвано и передано Армении. Первая Мировая, иностранное военное вмешательство, гражданская война, армяно-азербайджанские противоречия и геноцид азербайджанцев, репрессии 30-х годов привели к уменьшению населения на 387 тыс. человек (16,6%), с 2.339,2 тыс. до 1952,2 тыс., в годы Великой Отечественной войны население сократилось на 568,4 тыс. человек (17,4%), с 3,274 тыс. в 1940 г. до 2705,6 тыс. в 1945 г., в результате численность населения восстановилась лишь в 1955 г. В этом смысле определенную роль сыграли 150 тыс. азербайджанцев, изгнанных из Армении в 1948-1953 гг.

Начатая с 1988 г. необъявленная захватническая война армянского государства против нашего народа к стране явилась причиной значительного ухудшения семейной бытовой отношений в Азербайджане.

В 1988-1989 гг., в период распада СССР, 230 тыс. азербайджанцев – жителей Армении были оттуда изгнаны. В 1990 г. в Азербайджан прибыли более 50 тыс. турок - месхетинцев – беженцев из Средней Азии и Казахстана.

В 1992-1993 гг. армянами были оккупированы 7 пограничных с территорией Нагорного Карабаха районов Азербайджана.

Таким образом, с учётом изгнанных из Армении азербайджанцев, более 1 миллиона оказались беженцами и вынужденными переселенцами в родной стране. 20 тыс. человек погибло, ещё 20 тыс. ранено. 8,434 человека стали инвалидами, более 5 тыс. были взяты в плен, заложники и пропали без вести.

В общем, в 1990-1994 гг. вооружённые формирования Армении оккупировали 14 районов и 834 села с общей площадью 17.300 кв. км., т.е. 20% территории Азербайджанской Республики. Около 100 тыс. азербайджанцев вынужденно покинули свои родные места в Нагорном Карабахе и окружающих территориях. В результате оккупации был причинён ущерб в размере 60 млрд. долларов США. 188,540 семей остались без дома и имущества. В настоящее время 54,15% вынужденных переселенцев живут в городах, 45,85% в селах.

Согласно статическим данным, подготовленным в 2000 г. «Государственной Комиссией Государственного Комитета по делам беженцев и вынужденным переселенцам в «Азербайджанскую Республику, на оккупированных территориях была разрушено около 6.000 с\х и промышленных объектов, 102.000 жилых домов, 4366 социально-культурных объектов, 7.000 общественных зданий, 693 средних школ, 855 домашних учреждений, 695 больниц и других медицинских учреждений, 10 мечетей, 1 мост, 368 клубов, 927

библиотек, 85 музыкальных школ, 464 музеев и исторических памятников, 6 государственных театров. 800 км железных и автомобильных дорог, 15 тыс. км. электрических и газовых линий, 2,300 км. водокommunikационных систем регионального значения были выведены из строя. На оккупированных землях в руки армянских сепаратистов перешли 31 мечеть, 9 исторических дворцов, 1 млн. га с\х площади, 250 тыс. га леса, 200 палеонтологических, региональных памятников (23, 236-237).

В Азербайджане насчитывается 4,514 семей павших за родину, 4,395 детей-сирот, 41 национальных герой, 988 освобождённых заложников.

«Государственная программа» по решению проблем беженцев и вынужденных переселенцев, утвержденная указом №895 Президент АР от 17 сентября 1998 г. была принята с целью защиты прав беженцев и вынужденных переселенцев, выполнения мероприятий по их размещению, реабилитации, репатриации, социальной защите и других направлениях.

В Азербайджане насчитывается 72, 951 ветеран Карабахской войны. Семьи инвалидов и павших ежегодно обеспечиваются современным жильём и автомобилями со стороны министерства. Решение социальных проблем в Азербайджане находится под постоянным контролем государства и с каждым годом растёт забота о малообеспеченных слоях. На расходы на социальное обеспечение ежегодно выделяется соответствующая сумма из государственного бюджета. Государство строит частные дома для беженцев и вынужденных переселенцев, улучшает их бытовые условия.

За годы независимости образовательный уровень населения Азербайджана значительно вырос. Уровень образованности населения в возрасте старше 15 лет в 2000 г. составлял 98,8%.

Значительное продвижение достигнуто в сферах промышленности, фундаментального строительства, торговли, хозяйства и обслуживания.

Правда, что в мире живут около 50 млн. азербайджанцев. Из них 8 млн. живут в Азербайджане, 30 млн. – в Иране, другие же в Турции, России, Германии, Ираке, Саудовской Аравии, Великобритании, Индонезии, Грузии, Казахстане, Узбекистане, Франции, Японии и др. государствах.

Организовательный процесс азербайджанцев всего мира начался по инициативе общенационального лидера Азербайджана Гейдара Алиева в 1990 г. Начиная с этого года ежегодно 31 декабря отмечается День Азербайджанцев всего мира. Были проведены конгрессы азербайджанцев – в 1990 и 1997 гг. в Стамбуле, 1997 в Лос-Анжелесе, 1998 г. в Вашингтоне.

9-10 ноября 2001 г. в Баку был проведен I, а 16 марта 2006 г. II съезд Азербайджанцев всего мира. 2002 г. был создан «Государственный комитет по работе с азербайджанцами, проживающими за рубежом» и председателем был избран академик Махмуд Керимов. Как видно, во вновь обретшим независимость Азербайджане заложено основы новых политических, социально экономических, культурных отношений, на которых начала формировалось азербайджанская семья.

В 1999 г. В Азербайджане было 1687582 домашних хозяйств, т.е. семей. Численность населения этих хозяйств составляла 7953438 человек. Домашних хозяйств в с 1- членом было 130589, 2 – 138709, 3-213644, 4- 350136, 5- 348327, 6- 230931, 7- 111113, 8- 65567, 9-38150, 10 и больше – 62416, количество членов в них 741057.

46% домашних хозяйств находилось в селах, 54 % в городах, количество членов в них составляло 49% в селах и 51 % в городах (11,8). Семьи из 4-х человек преобладали в городах, а в селах – семьи из 5-и человек. На уровень рождаемости в Азербайджане в 1999 г. значительное внимание оказал и брак. В этот период ежегодно в среднем заключалось

примерно 57 тыс. браков и 8 тыс. разводов. Количество женщин в фертильном (детородном) возрасте составляло 2 млн. 311 тыс.

В начале 2009 г. в Азербайджанской Республике насчитывалось 18878 семей, в 10836 в городах и 8042 в селах. Семьи из 1 человека составляли в городах 1090 и 371 в селах (12149).

Среднее количество членов семей было 4,7, в городах 4,4, в селах 5,1 человек (12,164).

На начало 2009 г. в Азербайджане проживало 4358,3 тыс. (49%) мужчин и 4338,6 тыс. (51%) женщин.

Количество женщин в фертильном возрасте состояло 2694929, что составляло 59,4% от общего числа женщин (12,75).

В 2008 г. в Азербайджане родилось 12086 детей (1278), умерло 52710 человек. Естественный прирост составил 99376 человек (12106118).

В 2008 г. в Азербайджане было зарегистрировано 79,964 брака (12118) и 7,933 развода (12124).

В начале 2009 г. в Азербайджане действовало 752 больницы, 1695 амбулаторной – поликлинических учреждений, 912 женских консультаций, детских поликлиник и амбулаторий. В этих учреждениях работало 32,5 тыс. врачей и 62,5 тыс. средних медицинских сестер (12,161).

В 2008 г. экономически активное население составляло 4318,2 тыс. человек. Из этого числа занятых было 4056,0 тыс. (93,9) человек, безработных – 262,2 тыс. Получающих пособие по безработице было 2109 чел., из них 1350 мужчин и 759 женщин (11,219).

Общие доходы населения составляли в 2000 г. 4047,3 млн. манат, в 2008 г.- 20058,2 млн. манат, а расходы в эти же годы составляли 3272,2 млн. манат и 15309,8 млн. ман. Соответственно (12,235). В 2009 г. 163 409 семей получили целевую государственную социальную помощь (12,241).

В современных семьях живут специалисты и лица разного социально-профессионального состава. Поэтому происходящие в обществе общественно-экономические изменения оказывают влияние и на семьи. Основательное место в хозяйственно-бытовой жизни занимает материальное обеспечение дела, разделение труда между ними и т.д.

Экономическая функция семьи закладывает её материальную основу. Семейный бюджет обеспечивается за счёт заработков её членов, разных государственных пособий, доходов с приусадебных и личных хозяйств.

Особую роль играют женщины во всех областях семейно-бытовой, общественно-политической жизни в Азербайджане. Они трудятся наравне с мужчинами во всех сферах экономики, науки, культуры, социальной жизни.

Наличие развитого экономического, научно-технического и культурного потенциала в Азербайджане создало почву для существования республики как полностью независимое государство и сегодня Азербайджан живёт как независимое государство.