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**SHEEP BREEDING IN NAKHCHIVAN REGION OF AZERBAIJAN  
IN THE FIRST HALF OF THE 20TH CENTURY  
(BY THE MATERIALS OF BABEK AND SHAHBUZ DISTRICTS)**

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**ОВЦЕВОДСТВО В НАХИЧЕВАНСКОЙ ОБЛАСТИ АЗЕРБАЙДЖАНА  
В ПЕРВОЙ ПОЛОВИНЕ XX ВЕКА  
(ПО МАТЕРИАЛАМ БАБЕКСКОГО И ШАХБУЗСКОГО РАЙОНОВ)**

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*Abstract.* Azerbaijan is known as one of the oldest sheep breeding countries. The natural and geographical conditions of Azerbaijan had a special impact on the creation and development of animal husbandry, especially sheep breeding. At that time, the tribes living in Azerbaijan were engaged in agriculture and cattle breeding, which led to great changes in their way of life. During this period, although people lived collectively, the main place in cattle breeding, especially in caring for it and feeding it, was occupied by men. In 1953, the animal breeders of the Nekhram village of the Nakhchivan (Babek) district purchased 2618 lambs from 2580 ewes. In general, based on the materials of the Babek and Shahbuz districts of the Nakhchivan region, it can be seen from the studies of the first half of the 20th century that, although for certain reasons there were certain difficulties in the development of sheep breeding in these districts until the 1920s, great success was achieved after 1920 with the creation of favorable conditions, success was achieved, and sheep breeding played a large role in meeting the financial needs of the population.

*Аннотация.* Азербайджан известен как одна из старейших овцеводческих стран. Природно-географические условия Азербайджана оказали особое влияние на создание и развитие животноводства, особенно овцеводства. В то время племена, проживающие в Азербайджане, занимались земледелием и скотоводством, что привело к большим изменениям в их образе жизни. В этот период, хотя люди и жили коллективно, основное место в скотоводстве, особенно в уходе за ним и кормлении, занимали мужчины. В 1953 году животноводы села Нехрам Нахичеванского (Бабекского) района закупили 2618 ягнят от 2580 овцематок. В целом, основываясь на материалах Бабекского и Шахбузского районов Нахичеванской области, из исследований первой половины XX века видно, что, хотя в силу определенных причин и существовали определенные трудности в развитии овцеводства в этих районах до 1920-х годов, большие успехи были достигнуты после 1920 г. с созданием благоприятных условий, были достигнуты успехи, и овцеводство играло большую роль в удовлетворении финансовых потребностей населения.

*Keywords:* Azerbaijan, sheep, farms, sheep breeds.

*Ключевые слова:* Азербайджан, овцы, хозяйства, породы овец.

Bones of large and small-horned animals were found in a number of Neolithic monuments in Azerbaijan. But among these animal bones there are more cattle bones. During this period, cattle dominated in the conditions of sedentary livestock farming. Sheep breeding has taken the second place in livestock farming. Cattle were grazed in the pastures around the main residence, and kept at

the residence in the evenings. The population living in the primitive community structure used the meat, wool, skin, and milk of small-horned animals, and partially made various tools from their bones and used them in their household. Sheep breeding was further developed in the Eneolithic and Bronze Ages. B.C. Between the 5th and 2nd millennia, sheep farming was greatly expanded and was able to take the first place in livestock farming in Azerbaijan as a whole. Undoubtedly, this was due to a number of objective reasons [1, p. 225].

B. C. From the 1st millennium, the primitive community structure was destroyed and a first-class society gradually emerged. During this period, sheep breeding was further developed and played an exceptional role in the economic life of the population. There is a lot of information about the development of sheep breeding in the South Caucasus in the Urartian cuneiform inscriptions. In those cuneiform inscriptions, it is reported that Argishti I, the son of Menua, took many herds of small animals during his repeated attacks on Manna and Bushtu countries. Argishti I B.C. In 780, he attacked the country of Manna and took 33,203 cattle, in 779, when he attacked the countries of Manna and Bushtu, he took 36,830 cattle, and in 777, he took 19,550 cattle from those countries [4, p. 226]. The presence of medieval stone sculptures of sheep, rams and lambs in several corners of Azerbaijan territory, as well as the depictions of small-horned animals, confirm that it is considered a sacred animal and one of the leading economic fields. But this development shows itself more prominently in the 19th century. During this period, the number of small-horned animals increased incomparably compared to previous centuries. There were quantitative and qualitative changes in sheep farming. In the 19th century, there is a lot of evidence to prove that the position of small animals was superior in livestock farming, which took the second place in the economy. It should be noted that in the Nakhchivan region, as in other regions of Azerbaijan, the practice of sheep farming due to natural and geographical conditions dates back to a very ancient time. Sheep farming, which was more developed in Azerbaijan during the Eneolithic and Bronze Ages, was formed as a separate branch of livestock farming as a result of the first division of labor, which was the most important event of the Early Bronze Age, due to the domestication of wild animals (mountain goats, mountain sheep). The materials obtained during the archaeological excavation conducted by Osman Habubullayev in the village of Kultepe from Nakhchivan, as well as the information received from the informants during the ethnographic research, informs.

As a result of the archaeological research conducted in Kultepe, located in the Babek region of Nakhchivan, many large and small horned animal bones from the Neolithic period were found, among which there were more cattle bones. This allows us to say that in the Neolithic period, cattle dominated the form of sedentary livestock farming, which means that sheep farming was poorly developed and took second place in many places of Nakhchivan compared to livestock farming. Small-horned animals were mostly grazed in pastures around the settlements during the day and kept in the stables built for the animals in the evenings. People used the meat, milk, and skin of small-horned animals and partly made various tools from their bones. From what has been said, it can be concluded that sheep farming had the opportunity to take a further development direction after the Neolithic period.

Between the 5th and 2nd millennia BC, sheep farming was greatly expanded and covered the entire territory of Nakhchivan. Therefore, in the Bronze Age, sheep farming took second place, becoming a leading field in livestock farming. Providing grazing areas for animal herds has started to attract more attention. That's why regulation and protection of pastures is prioritized. It can be noted that maintenance, grazing and protection of animal herds were mainly the responsibility of men. From the 1st millennium BC, due to the emergence of a class society, sheep farming was further developed and began to play an exceptional role in the economic life of the population.

Small-horned animal skeletons found in archaeological monuments in Nakhchivan (from

Gamigaya to Oglangala) dating back to the period between BC and III century AD, and their depiction on one or another rock monument, indicate that sheep breeding was of great importance for its time. As sheep farming developed, it led to the formation of a nomadic and semi-nomadic lifestyle. At the same time, it was able to become a leading field within the livestock industry by taking the first place due to its development.

The existing medieval stone statues of sheep, rams and lambs in the Nakhchivan area (some of these statues are also placed in the open museum built next to Momuna Khatun's tomb) are not only considered sacred animals, but also because they are really the leading farm in the Nakhchivan region, especially in the Shahbuz district. informs. It should be noted that this development was more pronounced at the beginning of the 20th century. In this period, the number of small-horned animals has changed both quantitatively (increased) and qualitatively in comparison with the previous period. But in other regions of Azerbaijan, for example: in the years 1843-1851, the number of small-horned animals was 159,416 in Guba district, 27,125 in Baku district, 133,201 in Shamakhi district, 60,000 in Lankaran district, while in Nakhchivan district it was slightly less, that is, 34,616 in 1844. , in 1849 there were 42668 heads, in 1853 there were 44512 heads. Buda allows us to say that the Nakhchivan accident really lagged behind other accidents in the mentioned period [1, p. 240]. On the whole, this statistical figure given by Nakhchivan's own territory and population was not bad at all.

As in the 19th century as well as in the beginning of the 20th century, like other regions of Azerbaijan, sheep farming played an important role in the economic life of the rural population in the Nakhchivan region. Aghayev Nasrulla, a resident of Sirab village of Babek district, who was a shepherd for a long time, born in 1931, notes that "in the villages of Nakhchivan (especially in the mountain villages of Babek and Shahbuz districts) there were such wealthy villagers who had at least 3-4 flocks of sheep and each herd consisted of 500-600 sheep and goats. The majority were peasants with 1-2 herds".

According to the obtained information, on the eve of World War I, approximately 220 thousand sheep and 50 thousand goats were registered in the Nakhchivan region [4, p. 109]. In the 20s of the 20th century, along with political events, the number of cattle decreased from 175,000 heads to 60,000 heads. It can be noted that the mountain villages of Babek and Shahbuz regions were more dominant than lowland villages in terms of sheep farming. The reason for this was that, compared to lowland villages, mountain villages had favorable conditions for developing sheep farming and more grazing areas. In the autonomous republic, 34.8 percent of all grass cultivation area belonged to Nakhchivan district (Babak and Shahbuz districts) [3, p. 75]. In this sense, it can be said that those engaged in sheep farming in the lowlands began the ceremony of moving to the mountains during the summer due to the limitation of grazing areas and the hot weather. Despite the fact that the summer pastures, equal to 35.4 thousand hectares, are within Shahbuz, Ordubad and Julfa regions, all regions used it [6, p. 74]. This ceremony began at the end of May. Returning from the mountain to the valley was carried out in September. The settlements were mainly located in places such as Batabat, Ayi Daresi, Kechal dag, Goy dag, Dib yurt, Nabi yurt in Ordubad region and so on. Since these grasslands mainly belonged to the state or wealthy landlords, khans and nobles, they were leased or used by cattle breeders by paying money. Sheep farming is a low-labor and high-yielding field. That's why, compared to other domestic animals, he was interested in doing this sheep farm, which requires less feed. Sheep is a low-demanding and growth animal. It is clear from the data of the conducted ethnographic studies that if a well-cared-for mother ewe is joined by a ram in time, it is possible to take two lambs within 12–13 months. In such circumstances, it is often possible to have twins. From the information provided by the informants, it is clear that as a result of special feeding, it is possible to get 110–20 puppies from every 100 sheep. Therefore, most of the

population living in rural areas are interested in sheep farming. The breeding process has an important role in the development of sheep breeding. The course of this work can be attributed to the Nakhchivan region as well as to other regions of Azerbaijan in the first half of the 20th century. These bred breeds were mainly fat-tailed and were used for meat, dairy, wool and sales. One of the informants, Agayev Nasrulla, a resident of Sirab village of Babek district, born in 1931 and a shepherd for a long time, notes that although local sheep prevailed in Nakhchivan, the most popular breeds of sheep were the Tarekama sheep, which were considered the Karabakh sheep breed.

In Nakhchivan MR, sheep breeding focuses on meat, wool and milk. Balbas sheep are widespread in the autonomous republic. In addition, there are mazex, bozax, prekos, etc. breed sheep are also developed [5, p. 199]. From the information given by Talibov Gasim, a resident of Gahab village of Babek district, and Aziz, who is currently a shepherd, and Agayev Nasrulla, a resident of Sirab village, it can be said that "by mating this breed with the local sheep breed, you could get a breed of sheep characterized by handsome, prominent tail, fine wool. The breed of sheep called Tarekama sheep was brought from Karabakh and sold in Nakhchivan. According to them, these sheep were animals that differed in their endurance, long distance travel without getting tired, and tolerance to winter conditions. If the sheep of this breed were well cared for, their live weight reached 45-50 kilograms, and the weight of males reached 60-70 kilograms. Also, 35-40 kilograms of milk, 2 kilograms of wool, and more than 3 kilograms of wool from males could be bought. The Karabakh sheep breed originated from the mating of the Karadolagh Tarekama sheep. They were taken care of by a zoo veterinarian in Nakhchivan and adapted to the local climatic conditions, which led to their tolerance and breeding of a breed suitable for local conditions was achieved. As it can be seen, in Nakhchivan, sheep farming was further developed by buying new breeds due to the mating of Karabakh sheep and local sheep breeds, but Shirvan sheep were also kept in Nakhchivan, although it was a minority. However, there was not much interest in keeping the Shirvan breed because they were small in size and unsuitable for meat. In the first half of the 20th century, Mazikh and Balbas sheep were the most widespread sheep breeds in Nakhchivan. The Mazikh sheep breed was distinguished by its many advantages. This breed of sheep was called (golden sheep) and there are many reports about its widespread distribution in the territories of Turkey and Iran. Mazykh sheep were highly valued, this sheep breed dominated the big-necked sheep and was also fat-tailed, with the capacity to produce about 130-160 liters of milk each year. Their color is mainly brown and white. The rams of "Mazikh" sheep have big horns, and the females are hornless. In some cases, there are double antlers under their throats. Mazikh is the largest and most productive sheep breed developed in Nakhchivan. The Mazex sheep is slightly behind the Baibas sheep. The live weight of Mazex sheep is 43–48 kg in spring, 50–53 kg in autumn, and 55–65 kg in rams. Wool shearing varies between 1.41–1.65 kg in ewes and 2.4–2.8 kg in rams. Wool contains 48.5–57.5% mohair, 22.43–56.71% wool, 4.3–14.98% wool. The Mazex sheep breed ranks first among the domestic sheep of Azerbaijan in terms of milk productivity [1, p. 84]. The "Mazikh" sheep breed was obtained from the mating of the "Dymikh" (Karabakh) breed and the Balbas sheep breed. In addition to the "Mazikh" sheep breed, one of the most widespread sheep breeds in Nakhchivan in the first half of the 20th century is the "Balbas" sheep breed, which is currently considered a local sheep breed and is very widespread in Shahbuz district. Balbas sheep were better adapted to the mountain conditions of the Nakhchivan area. They are kept in pastures all year round. Each mother Balbas sheep has a live weight of 55 kg, a ram of 80 kg, and a tail of 14 kg. Clean meat makes up 48–52 percent of live weight. In one milking period, 100 kg of milk with an average fat percentage of 5–6 is milked from each sheep, and up to 219 kg from individual sheep. Sheep are sheared once a year, and recently twice. 1.5-2 kg of wool is shorn from each mother sheep and 3 kg from ram. 60-65 percent of the produced wool is pure wool. The State

Breeding Center (DDO) was established in Nakhchivan MSSR in 1935 to improve and spread the breed of Balbas sheep [3, p. 145].

The high-quality merino sheep brought to Nakhchivan at the beginning of the 20th century could not develop for a long time. Although this breed of sheep is ancient, it was not possible to maintain and develop it because it could not adapt to the local climate conditions in Nakhchivan. But for some time it was used as meat, and also for the development of weaving art from its fine wool. Although such breeds of sheep gradually disappeared in Nakhchivan, they found their wide development in neighboring countries, Turkey, Iran and Iraq. Merino sheep were also brought to Nakhchivan by the Russians living here. Due to the development of capitalist relations, the creation of a textile factory in Nakhchivan increased the demand for wool. Therefore, it was necessary to keep merino sheep, which give 4-7 kilograms of wool per year. They were more profitable for meat. So, the live weight of the female of these sheep was 55-60, and the weight of the male was 70–80 kilograms. But since they could not adapt to local conditions, especially in the lowlands, their development was not so noticeable.

In Nakhchivan, more attention was paid to keeping goats in the lowlands and mountains of both Babek and Shahbuz regions. Its milk was widely used. The number of goats was predominant in the Shahbuz and Babek regions of the Nakhchivan region. According to 1899, 23,355 goats were registered in Nakhchivan [4, p. 115]. Undoubtedly, Babek and Shahbuz regions also had a small share of this number. It should be noted that, as it is clear from the images of Gamigaya, raising goats has become a tradition here. Goats were distinguished according to population characteristics and age and given appropriate names, including horned, kola, khar and so on. According to the difference in age, a newborn was called chepish, a three-month-old tickle, a one-year-old female kuvar, a male single, and after two and a half years Siberian. The Shirvan sheep breed was also kept in Nakhchivan, but it was small in size and had little milk and low-quality wool. The weight of the mother Shirvan sheep was 35–40 kilograms, and the weight of the males was 50-55 kilograms, and the wool of the female sheep was no more than 1.5 kilograms, and that of the males was no more than 2 kilograms.

In the Autonomous Republic of Nakhchivan, in addition to the above-mentioned sheep, Bozach sheep are also developed. This breed is considered the most widespread breed in Azerbaijan. Bozach sheep are smaller than Balbas and Mazex sheep. The live weight of ewes is 40–45 kg, and that of rams is 60–65 kg. The average wool shearing is 1.8 and 2.2 kg, respectively, in the territory of the autonomous republic, these sheep are quite a minority [2, p. 201]. Thus, it is clear from all that we have said that the people of Nakhchivan have been engaged in sheep farming for many years, and since they took a lot of crops from it, they took good care of it and tried to keep it healthy. Informants note that people with a large herd of sheep, about 300-500 heads, had to pay special attention to keeping sheep. That is, they were based on pastoral sheep farming. They used to graze the animals in open fields in summer and autumn, and returned to the steppe in winter. While they were in the grassland, they built places called winter quarters for the sheep during the winter months. From the summer and autumn months until the sheep flocks returned from the steppe to the winter pasture, the winter pastures were repaired, the missing aspects were repaired and preparations were made for the fall of cold weather. In winter, special attention was paid to the rules of grazing herds of animals kept in winter. As a rule, pastures around winter quarters were grazed in parts so that animals could graze throughout the winter, i.e., animals were not left without pasture in winter. H. Havilov writes about pasture winter cattle breeding: “Displacement type of cattle breeding is a variety of forms of sedentary cattle breeding” [6, p. 11]. In addition, in suitable places near the wintering areas, areas were kept as raw and spare places during pregnancy, in which only ewes and lambs that were thin during pregnancy were supposed to graze. The herds kept in winter

conditions were given a small amount of fodder so that they would not lose weight. This fodder mainly consisted of grass, straw, barley and barley bran. In addition, salt was given at least once a month to provide salt to the animals in the winter. The population living a sedentary lifestyle and mainly engaged in agriculture kept small animals. During the spring, summer, and autumn months, they grazed the flock of sheep around their place of residence either by the shepherd they hired or by themselves, and in the evening they brought them to the barn they built to keep the sheep. In the winter, they were kept in stables and fed with the grass they supplied in the summer and autumn seasons. Grazing of animals, whether in the steppe or in winter conditions, depended mainly on shepherds. The grazed pastures were divided by the shepherds and grazed during the schedule so that shortages and wastage were not allowed. After the herds of animals were grazed in those meadows during the pasture period, they were brought back and put to bed in the evenings. According to experienced shepherds, a flock of sheep should not be kept too long in one pen, usually in a pen filled with manure, because that pen has a lot of sheep ticks. That's why the shepherds often changed the back places and preferred to keep the flock in the raw back. Regular grazing of animal herds and their proper care had a serious effect on the quantity and quality of their meat, milk, oil and wool products. The proper care of sheep is not only measured by their grazing and maintenance, but on the other hand, it is a basic condition to pay serious attention to the rules of efficient and correct conduct of their fetal period. First of all, consideration should be given to the selection of breeding rams for an organized and proper conduct of the fetal period. When they are selected and joined the herd, their breed, size, handsomeness, fleshiness and wooliness should be taken into account. In order to increase the herd in Nakhchivan, competent shepherds and entrepreneurs attached great importance to the addition of rams to the herd due to the organized organization of fertilization. Usually the ram joined the herd in October. It is clear from the ethnographic studies that some customs were performed during the participation of the ram. Among El people, this custom is called "gochgarishan". In many cases, ramming was performed on the plains, sometimes in the fields. It can be said that when the ram arrived, the khoncha was decorated, food was bought, animals were slaughtered, a dinner table was opened, and joyous parties were held. Red ropes and red scarves were tied around the necks of the rams to be released to the herd and decorated. Depending on the health and quality of the rams, 15-20 rams would be enough for a herd. In some cases, after a week, some rams were replaced by others. The rams selected to join the flock should also be given special care so that they do not become weak. Informant Jafarov Bulud, a resident of Kechili village of Shahbuz region, notes that during pregnancy (this is September and October), 5–6 selective rams were added to every 100 sheep. Aries usually lasted a month. Five months after the gestation period, the birth of animals begins. 3–4 months after the lamb is born, they separate the lamb and nurse it twice a day, that is, in the morning and in the evening. Shepherds must be very careful and skillful during pregnancy so that the born lambs are nursed in time and not miscarried, because if the lambs were miscarried, then the sheep became a diamond. Recognition of sheep is also characterized by the fact that they are kera (earless), kura (short-eared), kalen (with a little horn). Sometimes the sheep were also marked to distinguish them from other sheep in the herd. Owners determined a single sign in the sheep flock, put earrings in the sheep's ears, numbered them, others burned under the eyes with a hot iron, others burned under the eyebrows, under the nose, so that no one's sheep would be different from each other. Among the people, small-horned animals also have names according to their age. So, a newborn lamb, a suckling lamb, a lamb up to six months old, a lamb from six months to a year old, in the second year (2 teeth emerge) give it a shesek (female), a male (male), after three years, a female (4 teeth emerges). , and the male is called a ram. At the age of 5–6 years, 8 teeth come out, she is called a mother sheep. Shepherds play a decisive role in sheep farming. Because sheep grazing, feeding,

organized birthing, milking, and shearing of sheep are related to the shepherd's name. The number of sheep in the shepherd's herd is usually 500–600. Usually, the ewes are herded by an old and experienced shepherd, while the lambs are left to young shepherds. If an entrepreneur had several shepherds, then the chief shepherd was chosen among those shepherds, and the decision he made had to be followed by the other shepherds. The shepherds were caught according to the appointed time. During the conversation, they became shepherds for 6 months, one year, five years, and sometimes for life according to the conversation. The provision of food and clothing to shepherds was usually the responsibility of entrepreneurs. The shepherd's fee was paid once every six months or once a year. As a rule, one out of 20 sheep reached the shepherd, and one out of 20 lambs reached the shepherd. Sometimes their fees were paid in food or money. When shepherds and lambs kept good sheep and lambs, they were also rewarded once a year [7, p. 251]. Shepherds usually dressed simply. Their shirts and trousers were simple, often made of cotton and woolen cloth, so that they were warm because they were always in the open air, and they wore socks and shoes on their feet, and wrapped them around their knees. On top of the shirt, when the weather got cold, they wore a scarf over their shoulders. The maker was considered to be both their clothing and their blanket mattress. To ensure the safety of the flock, the most reliable helper of the shepherd, along with the tree, was considered to be his dog. A good dog was kept with a horse or several sheep. Shepherd dogs were highly valued by shepherds (especially males) for their agility, fearlessness, combativeness, ability to tame wolves, and vigilance. Pashayev Jafargulu, a resident of Sirab village of Babek region, born in 1937, reported about one such dog, about the dog of his shepherd uncle Rza named “Benak”. He tells the story that my uncle was a collective farm shepherd in the 1930s in the village of Sirab, Babek region. When he moved to the mountains, he gave a lamb and bought a 3-year-old dog and named it “Benak”. During the time when this dog was protecting the flock, the wolf could not attack the flock of sheep, and the dog even drowned several wolves. This feat of this dog is still remembered by old men in Sirab. It should be noted that sheep breeding is the most profitable and abundant field. The main products of sheep are wool, milk, cheese, skin and meat. In the second half of the 19th century, in connection with the development of capitalist relations in the first half of the 20th century, the creation of weaving art, as well as factories, increased the demand for wool. Therefore, the sheared wool was sent for sale to foreign markets as well as domestic markets. As a rule, sheep are sheared once a year in Nakhchivan, including in Babek and Shahbuz districts, and rarely twice. The shearing period is related to climatic conditions. Shearing In the lowlands of Nakhchivan (in Babak district), lambs are sheared early, at the end of May, before going to the plains, and lambs are on the eve of moving from the plains to the plains. In the mountainous areas (Shahbuz region) the forging was carried out by the end of June and completed by the middle of July. In individual cases, shaving was also done in autumn. The shearing was carried out by the shepherds themselves. Sometimes relatives helped. Each shearer could shear 20–30 sheep per day. When they shave the sheep, they tie their legs with a rope and shave them with a knife. The local population spins felt from wool, weaves carpets and palas, makes chats and sichim. The remaining wool was used for sale. Along with sheep's wool, milk was widely used. Butter, cheese, salt, buttermilk was made from milk. The sheep were milked mainly once a day by rearing them. The sedentary population (especially the rural population) had breakfast twice a day, that is, in the morning and in the evening. They made cheese by adding yeast to the milk of milked sheep. Yeast was prepared by the entrepreneur or shepherd himself. For this, sheep or lamb stomach was thrown into a jar or jug, then wheat, barley, honey or pesok were thrown there. In turn, yeast was formed as a result of fermentation. Then yeast was injected according to the amount of milk (about 150 grams per 30 kilograms of milk). After a long time, the milk was turned into a curd and poured into a bag, filtered, and cheese was obtained. Then, as soon as the cheese was ready, they collected

it in jars and sprinkled salt on top and kept it. Then, fat was extracted from milk. For this, the milk was separated from the fat by churning the yogurt and pouring it into the river, and the buttermilk was fermented and salted and stored in a motala made of leather. This motal salt or motal cheese was highly valued among the population. Its buyers were many, and its price was high. Sheep meat is also widely used in Nakhchivan. Different types of delicious dishes are prepared from it. All these points indicate that, as in other regions of Azerbaijan, in Nakhchivan, as well as in other regions of Azerbaijan, sheep farming was one of the leading fields in the livestock industry in Babek and Shahbuz regions. Therefore, they have always tried to develop this farm. As a result of the care given to sheep farming in the Autonomous Republic, the number of sheep has increased year by year. According to the given information, the number of cattle in the Nakhchivan Autonomous Republic was 142,000 in 1933, while in 1941, it was 163,100, and in 1951, it was 203,300 [3, p. 59-60]. The number of cattle in collective farms was 66.4 thousand in 1941, but in 1951 it was 180.9 thousand. Including 71.8 thousand heads in Nakhchivan region (Babak). In 1944, the transitory red flag of the Soviet of Ministers of the USSR was given to the Nakhchivan MSSR and rewarded with a cash prize due to great achievements in animal husbandry during the Second World War [5, p. 202]. In the materials of the office meeting of the Nakhchivan Provincial Committee of the Azerbaijan K(b)P, dated February 4, 1947, it is said: "The selfless livestock breeders of the Autonomous Republic replaced the state plan with 112.4 percent for sheep and goats in 1946, just like in the war years. have reached" [1]. As can be seen, a 2.7-fold increase in the number of small-horned animals is noticeable. In addition to the increase in the number of sheep and goats in Nakhchivan (Babek) region compared to other regions of the Autonomous Republic, the number of small-horned animals has also increased in Shahbuz region, especially in the mountain villages of Kuku, Iramesh (new name), Bichenak, Kolani, Gizazur, Gomür and other villages. This growth is explained by favorable conditions in the regions we mentioned. Along with the growth of sheep and goats, the yield of wool and milk from them also increased. Compared to other regions, the animals in Babek and Shahbuz regions were better fed in winter. In addition to the adoption of the 1946-1950 fourth five-year plan for the improvement of animal husbandry and the tasks set in this field, as well as the development of animal husbandry in the collective farms of the autonomous republic and the increase of their productivity in these years, the Presidium of the Supreme Soviet of the USSR awarded the Hero of Socialist Labor to the agricultural pioneers who achieved high results in animal husbandry. the decree on naming and awarding them with orders and medals for their impeccable work played a big role. It was as a result of this that more than 100 collective farmers who achieved high results in sheep farming were awarded with orders and medals [7, p. 23].

Big Duz and Sust village collective farms in Nakhchivan (now Babek) district have achieved high indicators in the development of sheep farming. In Sust village collective farm, 1500 lambs were obtained from 1200 heads of 1099 ewes (an average of 125 lambs per hundred ewes) and 920 lambs from 999 heads (92 lambs per 100 ewes). Due to those indicators and good feeding of the lambs, collective farm chairman Gazanfar Nagiyev, farm manager Gasim Huseynova, chief shepherd Nabi Tamayev were named Heroes of Socialist Labor [5, p. 203]. In 1948, Big Duz Kolkhoz also achieved high indicators in the field of sheep farming. The farmers of the kolkhoz bought 1489 lambs from 1201 ewes, i.e. 123% of the lambs, and kept them completely safe until they returned from the steppe. For these achievements, Ali Mammadov, chairman of Big Duz Kokhoz, head of the farm Huseyin Mammadov, chief technician Mammad Jafarov and chief shepherd Mirheydar Seyidov, Shukur Ahmadov were named Hero of Socialist Labor [2, p. 71]. The villages of Kuku, Remeshin, Kolani and Bichenak, which are mountain villages of Shahbuz region, have been particularly distinguished in the field of animal husbandry development. In 1950, they harvested twice as much as in 1940. The collective farms of Shahbuz region have achieved even



more success in the field of increasing wool productivity. In 1951, both Babek and Shahbuz districts fulfilled the plan in excess of both wool and dairy products. Both regions have increased livestock production by 122.2 percent for sheep and goats.

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