

Vidadi Muradov

# **NAKHCHIVAN CARPET WEAVERS**

New York – “ELM” – 2013

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**We express our gratitude to the Supreme Assembly of the Nakhchivan Autonomous Republic for their assistance in the preparation of this book.**

The maps in this book have come from the State Land and Cartography Committee and the “Administrative-Territorial Division of the Republic of Azerbaijan” information anthologies of the Milli Mejlis, Republic of Azerbaijan.

**Vidadi Muradov. Nakhchivan carpet weavers. New York – “ELM” – 2013. 152 pages.**

This book is the continuation of a larger project called “Azerbaijani carpets and their schools”. The book features Nakhchivan’s historical development and cultural achievements in general, common characteristics of Nakhchivan carpets, with pictures and information about them, and the introduction of Nakhchivan carpets held in a number of collections throughout the world.

This book is published in Azerbaijani, English, and Russian. It is considered for experts working in the carpet weaving field, along with students, carpet weaving amateurs, and mass readers.

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**Front page of the book:** Nakhchivan carpets in the form of a “Karabakh” sepulcher. **Artist:** Narmin Khankishiyeva.

ISBN 978-9952-8223-9-7

655(07)-2013

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# From the Author

Carpet weaving, a unique example of creative decorative national art that requires great skills, has become symbol of the Azerbaijani nation. Azerbaijan is world carpet weaving center that harnesses traditional creative art techniques. Our national carpets have always reflected the history of our people, moral-ethical norms and lifestyle, and performed multiple practical functions. They are distinguished by their rich colors, inimitable patterns, and original compositions.

One of the greatest achievements of Azerbaijani carpet weaving is the governmental care laden on its development. During the leadership of Heydar Aliyev in Azerbaijan (1969-82, 1993-2003) attention was always paid to the general development of culture and the specifics of carpet weaving. On the basis of Azerbaijan Republic President Ilham Aliyev's (the successor of Heydar Aliyev who is successfully implementing his statehood policy) request, a legislative framework of carpet weaving development was established. For this purpose, on 7 December 2004, the Azerbaijan Republic law on the "Protection and Development of Azerbaijan's Carpet Art" was ratified. On 7 February 2005, a decree on the application of this law was issued. On 15 May 2008, with the participation of Ilham Aliyev, the foundation of the State Museum of Azerbaijani Carpets and National Applied Art, reflecting unique architectural elements, was built in the Baku Seaside National Park.

Mehriban Aliyeva, President of the Heydar Aliyev Foundation, and UNESCO and ISESCO goodwill ambassador, has an exclusive role in the promotion of the achievements of Azerbaijani carpet weaving. The carpet exhibition "Azerbaijani Cultural Nights" held in London (Great Britain), Paris (France), Berlin (Germany), Moscow (Russia), Rome (Italy) and the Vatican, under the leadership of Mehriban Aliyeva and in connection with the 20-year anniversary of our state independence, has attracted many attendees. The projects supporting this promotion affirmed the legitimacy of the inclusion of Azerbaijani carpets in the Representative List of UNESCO Intangible Cultural Heritage of the World, 16 November 2010.

The activity of Azer-Ilme Carpet Company, created in 1994, targets the implementation of the duties in this field, of promotion and development of carpet weaving in Azerbaijan. Supported by its internal network, the company successfully conducted scientific-experimental study, increased publicity, and is continuing its research on the fundamental project, "Azerbaijani carpets and their schools". Within the framework of this project, brochures about carpet schools of Baku, Shirvan, Ganja, Guba, Iravan, Gazakh-Borchali, Nakhchivan, and Tabriz have been published, translated into Russian, English, German, French, and Arabic, and been delivered to a number of prestigious museums and libraries around the world.

The "Azerbaijani carpets, Nakhchivan group" brochure is one such example, its launch presentation held in the Nakhchivan State Carpet Museum. It was also received with interest by the public. Carpet weaving is a field of art that is the center of attention in Nakhchivan, as in the entire country. The Nakhchivan State Carpet Museum was established

in 1998, inside the "Khan Palace" (which has a 200 year history) in Khan Height (Gala court) of Nakhchivan city, existing until early 2010. Nakhchivanis, including museum employees, always remember the praise by the great leader Heydar Aliyev who visited this cultural center in 1999.

The new building of the Nakhchivan State Carpet Museum was opened on Heydar Aliyev Prospect on 19 March 2010. This reflected the attention and care shown to this cultural center by the Chairman of the Nakhchivan AR Supreme Assembly, Vasif Talibov.

Currently, the number of examples preserved in accordance with modern protection standards and housed in the Museum totals more than 300. One-hundred-and-nine carpets from the Nakhchivan group are showcased here. Twenty-nine pile weave and flat weave carpets, and carpet products – three mefreshes, a khurjun, and salt bags obtained by "Azer-Ilme" from private collections in different countries of the world – have been donated to the museum.

Considering the care and interest in carpet weaving in Nakhchivan, the "Azer-Ilme" Carpet Company included this region's progressive history of carpet weaving in its studies. Up until now, different local groups and schools (Karabakh, Guba, Shirvan, Baku, Ganja, Gazakh, Iravan, Tabriz) practicing in this field were differentiated in the studies regarding Azerbaijani carpets. Instead, the major developmental trends of Nakhchivani carpet weaving, one of the ancient historical-geographic districts of Azerbaijan, were combined with the research of Karabakh's carpet weaving. Unfortunately, this approach left Nakhchivan's carpet weaving in the shadow most of the time. Due to this, its artistic-technical features and unique traditions have not been thoroughly studied. During the research of "Azer-Ilme", the classification of the "Nakhchivan group" as a separate entity became necessary to create a more objective view of Nakhchivan's carpet weaving.

Both pile weave and flat weave carpet products of Nakhchivan are characterized by their specific developmental stages.

Flat weave carpets have been more popular in Nakhchivan compared to pile weave carpets. Nakhchivan kilims are very useful in covering floors, and warming and decorating rooms. They are very similar to Karabakh kilims for their colors and artistic features, but are different from them with some unique elements.

Nakhchivan zilis that are woven using complex winding techniques improved a lot in comparison with shedde and verni.

Felt weaving has been one of the most historically developed arts in the villages of Shahbuz and Sharur. Felt has been used widely for covering the tops and sides of huts, spreading on the floors of residential houses, and as decoration. In addition, felt is an invaluable material for making felt cloaks, hats, boots, socks, eba (headscarf for men), gapilig (decorative textile door hanging), saddlebags, horse-cloth, bags, sweat cloth for cargo animal, saddle packs, saddle covers, cargo felt, not to mention household requirements.



Different types of sheep's wool, cahmere, camel's wool, and silk were used widely in carpet production in Nakhchivan. Jejim, palas, and kilims woven out of silk yarns comprise many personal collections even now. The cotton industry also played an important role in carpet weaving: in addition to kilims woven out of sheep wool and goat wool, cotton kilims were woven in Nakhchivan.

The "cherkhi-felek" (four elements) image, widespread in the artistic design of Nakhchivani carpets, has been discovered on material-cultural monuments belonging to the II-I centuries BC. The "cherkhi-felek" is usually designed in the center of large medallions. This element is distinct on Nakhchivan carpets with "Chelebi" compositions, as well.

The color palette of Nakhchivani carpets is diverse. The contrast of light and dark colors is a continuation of national tradition, and the fascinating nature of this ancient land. This contrast gives Nakhchivani carpets a special harmony.

The pile weave and flat weave carpet warp of Sharur used to be made out of black wool. Both pile weave and flat weave prayer carpet carpets are often encountered in this district. Small prayer carpet carpets woven here are often characterized by the color combinations of light blue, navy blue and red, and the artistic style of pattern. The edge borders and middle areas of prayer carpets used to be decorated by "butas."

The art of dyeing is well-known in this ancient land. Dyeing houses operated in both Nakhchivan and Ordubad. Yellow was obtained from sarichop, sarigul (yellow flower), and fig leaves; red and pink were obtained from boyagotu (marena), and kirmiz (cochineal) bug; pea and creamy colors from onion and apple peels; brown from nut skin; and navy blue and other blue colors from natural indigo brought from abroad. Therefore, the colors of the carpets became warmer in tone as they were used. To increase the durability of natural colors, professional dyers added hardening materials like alum and salt. Weavers knew some dyers very well, such as Ahmad in Nakhchivan, Safar in Babek's Nehrem village, and Zarif and Matanat in Jahri village. Of the carpet traders, Teymur Rustamov living in the Kolani village of Shahbuz is a name often mentioned.

Major carpet weaving districts of Nakhchivan AR are: Ashagi Aralig, Yukhari Aralig, Garkhun, Tenenem, Akhura, Danyeri, Demirchi, Havush, Shahbulag, Yukhari Yayji, and Dervishler from the Sharur region; Sirab, Zeyneddin, Naxishnargiz, Karimbeyli, Gahab, Goshadize, Nehrem, Guznut, Kultepe, Yenyol, Mammadrza Dize, Khalkhal, Jahri, Vaykhir, and Cheshmebasar from the Babek region; Jamaldin, Erefse, Erezin, Ebregunus, Ortakend, Khoshkeshin, Alinja, Bashkend, Teyvaz, Khanegah, Gazanchi, and Milakh from the Julfa region; Khinjab, Khok, Yurdchu, Chalkhangala, Garabaglar, Shahtakhti, Givrag, Gabilli, and Tezekend from the Kangarli region; Goshadize, Darkend, Tivi, Bilev, Aza, Azadkend, Kelenter Dize, Venend, Aylis, Genze, Ashagi Eylis, and Nusnus from the Ordubad region; Sadarak settlement and Kerki from the Sadarak region; and Kolani, Ashagi Gishlag, Yukhari Gishlag, Bichenek, Gizil Gishlag, and Guney Gishlag villages from the Shahbuz region.

As in all districts of Azerbaijan, these carpets are woven using the Gordest (turkbaf) style. Knot density of this group's pile weave carpets for each square decimeter is as follows: 22x32, 25x25, 26x29, 28x35, 29x35, 24x28, 23x31, 27x28, 28x30, 26x30, 28x34, 27x35, 22x30, 22x24, 24x36, 24x26, 29x30, 33x34, 30x33, 23x24, 28x35; and knot density of flat weave carpets for each square decimeter is 20x34, 31x45, 20x39, 30x40, 25x45, 24x40, 70x80, 60x80, 60x70. The height of the pile varies between 6-10mm. In most cases, the elements depicted on these small or large oblong carpets include: vertical stripes, rhombuses, hooked geometric details, and floral elements that are related to the beliefs and imaginations passing through the genetic memory of the nation. Despite their average-low density, these carpets are distinguished by their firmness, thickness and durability. Carpets and carpet products of Nakhchivan, with their distinct patterns, are held in the museums and private collections of Azerbaijan and several countries of the world.

Educational centers are founded today to develop carpet weaving. The Nakhchivan State Museum is now located in a new building and welcomes visitors to its rich exhibits. A number of antique pile weave and flat weave carpets belonging to the Nakhchivan group are held here.

The "Nakhchivan Carpets" book – the result of intense and thorough investigation of "Azer-Ilme" researchers – brings to light some otherwise hidden points in this field. This finely designed book is published in Russian and English, enriched by exhibition materials, and information about 254 weavers from 68 villages of seven districts of the Autonomous Republic. The book represents the lives and works of 31 weavers from Shahbuz, 58 weavers from Sharur, 49 from Babek, 37 from Julfa, eight from Sadarak, 35 from Kangarli, and 36 from Ordubad. In addition, ancient monuments, Gamigaya rock images, personal insight, local traditions, pattern-ornaments related to beliefs, composition styles, and experience, are contained in this book. Carpet samples decorating private collections – five from Nakhchivan city, five from Babek, five from Julfa, three from Kangarli, six from Ordubad, four from Sadarak, six from Shahbuz, and 10 from Sharur are introduced here.

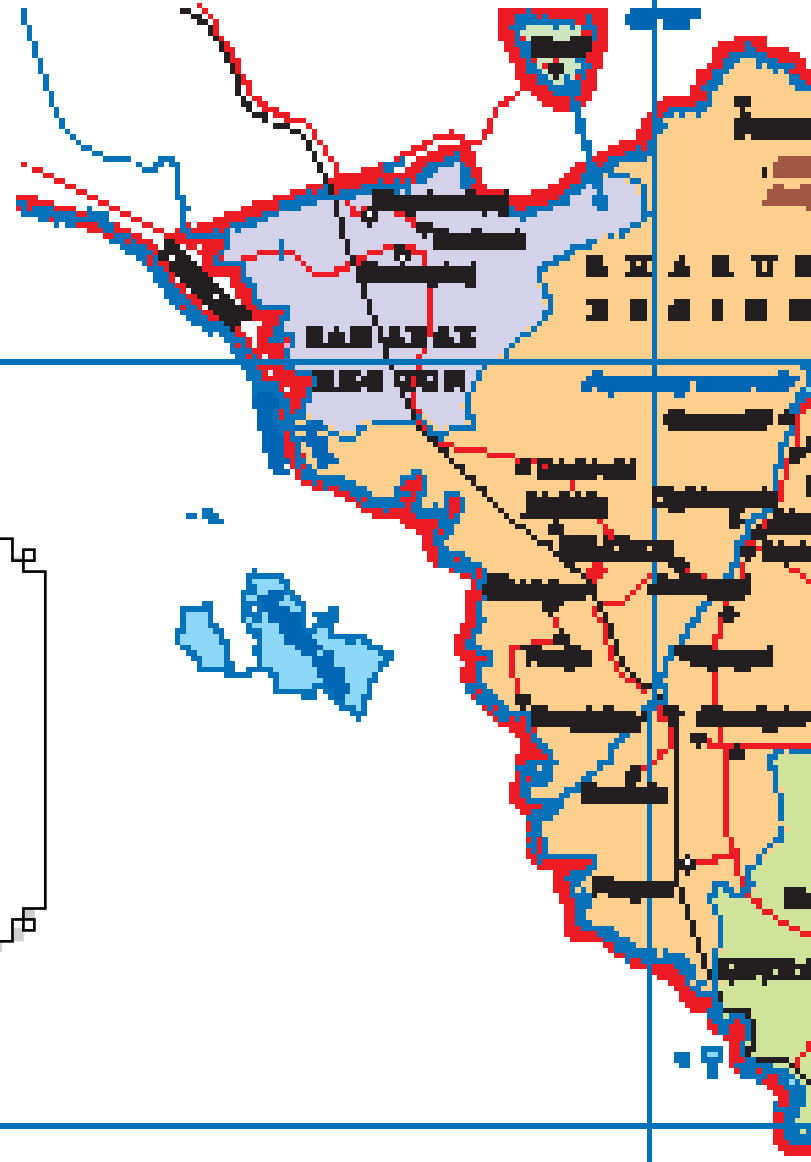
A film called "Azerbaijani carpets, Nakhchivan group" (in Azerbaijani, Russian and English) is one of the projects that "Azer-Ilme" presents to the public with pride. This film features specific characteristics of the development and fascinating traditions of the art of carpet weaving.

At present, "Azer-Ilme" is continuing its intensive creative activities to realize this project, one that that demands hard work and thorough investigation, studying the areas of Azerbaijani carpet weaving art history that haven't been unearthed before.

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# THE REPUBLIC OF AZERBAIJAN NAKHCHIVAN AUTONOMOUS REPUBLIC



### KEY SIGNS

#### SETTLEMENTS

**NAKHCHIVAN**

Capital of Nakhchivan Autonomous Republic

**JULFA** Cities

Geydars Other settlements

#### BORDERS

State

Regional

#### TRANSPORTATION

Railways

Main roads

Other roads

Local highways

#### OTHER SIGNS

Height indicators

Crossings

Airports



# NAKHCHIVAN: A LAND CLOSELY CONNECTED WITH ANCIENT EASTERN CIVILIZATIONS

With its ancient history, rich culture, and centuries-old national heritage, the Turkic-Oghuz motherland, Nakhchivan, has always been part of the territory of Azerbaijan. It is a cradle of human civilization and one of the East's popular trade, arts, science, and cultural centers. Being closely related to eastern civilizations has had a profound impact on the course of Nakhchivan's historical developments. The rich historical, scientific and cultural heritage of the Azerbaijani people was shaped in this land.

Stone and Bronze Age monuments discovered in the territory of Nakhchivan, together with roughly 2,000 graphic symbols and depictions on hard rocks in Gemigaya, traces of ancient urbanization and painted plates of different shapes and sizes are testimony to the existence of one of the earliest centers of civilization.

Research shows that the people who settled in the Nakhchivan territory during the Ice Age triggered a long historical process; Nakhchivan's history has always been linked to the civilization in the Urmia Lake basin and Ikichayarasi ("Between two rivers").

Three- to five-hundred-thousand years ago, our great ancestors inhabited Nakhchivan's territory. They built settlements in river valleys, on mountain slopes, and inside caves, rich in natural resources. The primitive people who lived in the Gazma, Kilit, Dashgala, and Ermemmed caves lay the foundations of Neolithic settlements such as Kultepe I, Sadarak, Ovchulartepesi, Khalaj, Duzdag, Shahtakhti, and Nehejir. The existence of both the Gemigaya petroglyphs and the religious and architectural complex, Eshabi-Kehf, establishes this territory as one of the country's earliest and culturally-rich centers. It is no coincidence that the first urban culture emerged here and that Nakhchivan – a major residential settlement – evolved as a city 5,000 years ago.<sup>1</sup> Traces of the Stone Age in this territory are found in the green pastures of Batabat, in the Nakhchivanchay and Alinjachay valleys, at the foot of the southern Ilandag mountain, inside Gazma and Kilit caves, and in the Ovchulartepesi residential area, along with other areas as well as on monuments. Material and cultural artifacts discovered as a result of archeological excavations prove that Nakhchivan is one of the most ancient human settlements of the world.

Archeological monuments attributed to the Paleolithic, Neolithic, and Late Stone Age have been found in the territory of Nakhchivan. In the later stages of primitive communal society (XII-I century BC) there is evidence of ongoing and intensive activity in this region, which was called Gunortaji. During this period, the Nakhchivan generation, labelled Kaspi by anthropologists, evolved.

Strong tribal unions that formed in the Nakhchivan territory during the IV-II century BC had a significant influence on the development of family roots of the Azerbaijani nation. They were predominantly the Kaspi, Kadusi, and Nakhchi tribal unions, with Turkish origins. Historical sources also contain information about the Mehran tribe that lived in the territory stretching from Urmia to Nakhchivan.

The most ancient inhabitants of the Nakhchivan territory and the tribal unions here played an important role in the ethnic-political history of Azerbaijan. Nakhchivan, one of the most ancient urban settlements of Azerbaijan, was not only the country's leading city, but also one of the oldest cities of the East, and indeed of the entire world.<sup>2</sup> With its 5,000-year history, the city of Nakhchivan subsequently developed into one of the economic, political and cultural centers of Azerbaijan.<sup>3</sup>

Strong tribal unions formed in Nakhchivan during the Middle Bronze Age and cities were established. At the beginning of the II century, close to ancient Nakhchivan, city-like residential areas existed in Shahtakhti, Gizilburun, and Garabaglar.<sup>4</sup> The inhabitants of these settlements created economic and cultural ties with the neighboring regions of the Southern Caucasus, as well as with the countries of Asia and the Near East. Internal and international trade relations led to the comprehensive development of tribal union centers in Nakhchivan in centuries I and II, and their transformation into castle cities.

Although there is no agreement among experts regarding the meaning of the name "Nakhchivan", in different periods of history the city has had several names including "Naksuana", "Nakch", "Nesheva", "Nekhchevan", and "Negshi-jahan". According to a well-known legend, the "Nakhchivan" toponym is related to the prophet Noah – more accurately to "world storm" – and derives from "Nuhchivan", which means, "the settlement of Noah supporters". Studies in recent years confirm this notion.

The favorable geostrategic position of Nakhchivan, its location on important caravan routes such as the "Silk Road", and its reputation as a rich trade and craft center surrounded by fertile land, attracted the attention of neighboring states as early as the years Before Christ. Therefore, for many years, Nakhchivan remained part of alternating dynasties such as Manna, Midiya, Atropatena, Parfiya, Sassanid, the Arab caliphate, and Seljug. Still, this area became one of the country's most developed provinces.

Until the end of the IX-VII centuries BC, Nakhchivan was part of Azerbaijan's Manna state. Manna preserved its independence in the battle against neighboring Assyria and Urartu. The fight against Urartu is

mentioned in the Ilandag records, during the years 820-810 BC. Another ancient state, central Oglangala, was established in Sharur, 820-600 BC. After the collapse of the Manna state, Nakhchivan was first included in Midiya (late VII century - 550 BC), and then in the Achaemenid (Ehemeni) Empire (550-330 BC). After the Achaemenid Empire was destroyed by Macedonian Alexander (336-323 BC), Nakhchivan remained in the newly established Atropatena state. The Atropatena state was founded in the south of the country, and the Albanian state in the north of the country. The Atropatena period was an important stage in the evolutionary history of the Azerbaijani nation. Nakhchivan remained one of the main economic and cultural centers as part of this state.<sup>5</sup>

In ancient times and throughout the first few centuries AD, the socio-economic and cultural prosperity of Nakhchivan increased. The city's territory expanded, and it became one of the major trade centers of Azerbaijan. In addition to Nakhchivan, Gilan city was also a well-known arts and trade center during ancient times. Oglangala, Govurgala, Gazanchi, and other fortress cities were very important in the economic, political and cultural life of this territory, particularly in preventing foreign attacks against Nakhchivan.

From 150 BC - III century AD, Nakhchivan gallantly resisted the incessant pressure of Parthian (Parfiya) rulers. In I BC, during the Romans' war against the Parthians to seize the Southern Caucasus, Nakhchivan suffered a great deal, and many of its settlements were destroyed. At the time, information about Nakhchivan was included in the writings of Roman and Greek authors. Joseph Flavi (I BC) and Claudius Ptolemy (II century AD) both mention Nakhchivan in their works.

In III AD the Iranian Sassanid state (224-651) began to strengthen. To achieve supremacy in the region, devastating wars broke out among the Sassanid, Roman and later Byzantine empires. The Sassanid Empire seized Nakhchivan. During this period Nakhchivan territories suffered greatly from the wars between Iran, Rome, and the Byzantine empire, and were destroyed.<sup>6</sup> However, the military-strategic position of Nakhchivan and its location on trade routes continued to influence its development. After the Sassanids seized Nakhchivan, the military units drawn from the Nakhchivan population were not abolished. Instead, they were given modern weapons. These weapons were used alongside traditional weapons produced by local craftsmen. Taking into consideration Nakhchivan's geographical proximity to the Eastern Roman Empire, the Sassanids were forced to reconstruct the fortresses they had previously destroyed. They restored the fortress in the Shahbuz territory, and named it "Shapurgala".<sup>7</sup>

The war between the Sassanids and Rome resulted in a new peace treaty. As a result of the treaty, the Sassanid army had to leave Nakhchivan. According to this new treaty signed in 387, Nakhchivan was handed over to the Sassanids. The quarters of Sassanid merzbans were located here, and coins were minted on behalf of Sassanid kings. The Nakhchivan mint was one of the existing mints in Azerbaijan, and Sassanid coins were minted using "nakhch" symbols.<sup>8</sup> There were about 30,000 houses in Nakhchivan city during that period, and its population totalled 150,000.<sup>9</sup>

Although Byzantine troops blockaded Nakhchivan city during the first half of the VII century, they were not able to invade it. However, the march of the Byzantine army to Nakhchivan in 625 was tragic. The Byzantine army ruined the city, seized Dabil, and destroyed the famous temple of fire in Genze. But after a period of time, Nakhchivan was given back to the Sassanids.<sup>10</sup>

With the foundation of the Arab caliphate and its conquests, huge changes occurred in the history of the world. The Arab conquest and the spread of Islam seriously affected all areas of life in Azerbaijan. In parallel with other regions of the Southern Caucasus, Nakhchivan was also subjected to the invasion of the Arab caliphate in the VII century. Though the initial attack of the Arabs against Nakhchivan was relatively mild, the result was devastating: villages were robbed, some members of the population were killed, and others were driven out of their homeland.<sup>11</sup> One invasion of Nakhchivan by the Arabs was not sufficient, and so the caliphate forces attacked this land several times.<sup>12</sup>

The assault of the Arabs upon Nakhchivan occurred after Dabil (Dvin) was surrendered again. Under the leadership of Habib Ibn Mesleme, the Arab army seized Nakhchivan and included it in the Arab caliphate. The Arab commander then signed a special treaty regarding his commitments to the city's population.<sup>13</sup> "In the name of God, Merciful and Compassionate. This is a decree issued by Habib ibn Mesleme for the Neshava (Nakhchivan) city population, its witnesses and absentees, mezdi (Zoroastrianism) and Jews, that I will provide the security of your logings, goods, churches, temples, and city walls. You have mercy. We will keep our promise until you fulfill the agreement and pay the "jizya" and tribute (tax). With the testimony of God. Its witness is fair. It is stamped by Habib ibn Mesleme."<sup>14</sup>

The spread of Islam and the emergence of favorable conditions for the development of trade and culture influenced the development of Nakhchivan as well. During the reign of Caliph Muawiya I (661-680), Na-

khchivan city was restored. Nakhchivan was one of the main strongholds of the Arab caliphate against Byzantium. During the period of the Arab occupation, Arab families moved into several villages of Nakhchivan. And although changes took place surrounding the administrative-territorial division, Nakhchivan remained an integral part of Azerbaijan. As is well-known, during the period of the Arabs' rule, the territory of Albania began to be referred to as "Arran". Arab author Al-Istekhri noted that the boundaries of Arran ran from Bab el-Ebvab (Derbent) to Tbilisi, from there stretched to the Araz River, and included the area called Nakhchivan.<sup>15</sup>

Armenian "researchers" who claim that Azerbaijan's ancient city Nakhchivan belongs to them, attempt to publicize the issue in their favor and in ways that are confusing. Referring to the evidence<sup>16</sup> of Moisey Kalankatli regarding the defeat of the Byzantine-Armenian troops in the territory of Armenia by Mahammad ibn Mervan in 698, and the burning of the church of 80 Armenians who were brought to Nakhchivan, they claim that this happened in Azerbaijan's Nakhchivan, thus trying to prove that the territory belongs to Armenia. In fact, the Nakhchivan mentioned by Moisey Kalankatli is not Azerbaijan's Nakhchivan, but is Gars Nakhchivan, situated further to the west, close to the Ani, Alyam, and Mren residential settlements in the Kagizman district of Gars province. While Azerbaijan's Nakhchivan was included in the first district of the Arab administrative territory (also known as "Nesheva"), Gars Nakhchivan was in the third district.<sup>17</sup>

Azerbaijani people did not accept foreign oppression and rose up against the Arabs to defend their freedom. Nakhchivan, led by Babek, became one of the main centers of this freedom war (816-837),<sup>18</sup> which weakened the foundation of the Arab caliphate.

Towards the end of the IX century, as a result of the weakening Arab caliphate, Nakhchivani territories were included in the state of Sajis (879-930), and later in Salaris (941-981). Towards the end of the century, on the basis of the political situation in the country, the independent or semi-independent governmental entity, "Nakhchivanshahlig" (Nakhchivan kingdom), was formed in Nakhchivan. This entity existed for about 80 years and was administered by Abu Dulefis.

Academician N. Velikhanli writes that the "Nakhchivanshahlig" was not an independent state, but was an emirate within the Shaddadis state.<sup>19</sup> Abu Dulef was not the head of the government, but was the ruler-emir of Nakhchivan only.<sup>20</sup> The Nakhchivanshahlig emerged at the end of the Salaris state and operated beside the Revvadis state. Abu Dulef, the ruler of Goltan Emirate (located between modern Ordubad and

Eylisli, governed by Abu Dulefs) defeated the last representative of the Salaris, Dvin ruler ibn Ibrahim in 982, seized Dvin (Dabil), Nakhchivan, and other cities, and began to dominate these territories, including Vasparakan. However, he was not successful. Later, his grandchild Abu Dulef seized Dvin, again adopted the "Nakhchivanshah" title and ruled the kingdom. As is seen in the odes of Gatran Tabrizi, Nakhchivanshah Abu Dulef became friends with the Azerbaijan ruler Revvadi Behsudan, and entered into military alliance with him. The allied troops fought against Byzantium and other enemies together.

Nakhchivan has a specific place in the historical-geographic territory where one of the most spectacular heroic and epic tales of the Azerbaijani nation, "Kitabi Dede Gorgud" (The Book of Dede Gorgud), is based.<sup>21</sup> Some parts of the saga are directly linked with Nakhchivan.<sup>22</sup> The number of places mentioned in "Kitabi Dede Gorgud" that existed in Nakhchivan, and in the territory of Western Azerbaijan surrounding Nakhchivan, demonstrates that this land is one of the most ancient Oghuz-Turkic lands. No toponym related to Armenians in the territories of Nakhchivan and the entirety of Western Azerbaijan is found in "Kitabi Dede Gorgud". This proves that Armenians moved to these places much later. Taking into account the great importance of "Kitabi Dede Gorgud" legends, our national leader Heydar Aliyev signed a decree on 20 April 1997 in connection with the celebration of the 1300<sup>th</sup> anniversary of this book. The jubilee was celebrated at an international level. As a sign of respect for Oghuz's chief thinker, Dede Gorgud, the "Dede Gorgud" square, was built in Nakhchivan, and a monument erected in his honor.

With the creation of the Great Seljug Empire by the Seljug ruler Sultan Togrul (1038-63), huge changes occurred in world history. The heir of the Seljug ruler, Togrul Bey Alp Arslan (1063-72), seized Nakhchivan in 1064 after putting an end to the reign of the Revvadis dynasty in the southern provinces of Azerbaijan. A new emirate was established by Malik shah, the son of Alp Arslan, and his vizier Nizam el-mulk, after the Nakhchivan fortresses were defeated.<sup>23</sup> Alp Arslan built special quarters for himself in Nakhchivan. The viceroy of Seljug in Azerbaijan was also located here.<sup>24</sup>

Eventually, the Seljugs were substituted by different Atabey dynasties that had political and economic power. After the collapse of the Great Seljug Empire, the Azerbaijan Atabeyler-Eldenizler state (1136-1225) was founded by Eldeniz (1136-75) in the territory of Azerbaijan.<sup>25</sup>

Taking advantage of the situation in the country in 1146, Atabey Eldeniz joined the Nakhchivan province to his territories and, from that



period on, Nakhchivan became the inherited igta (land) of the Eldeniz family. The Eldeniz state included Azerbaijan, Arran, Nakhchivan, Persia (Ejem) Iragi, Rey, Hamadan, and other provinces.

The Nakhchivan border province was under a special regime and was subject to the Supreme Court (divan) called "divan el-kasse" or "divan el-ela". Despite that the Atabeys always held their treasures with them, the main treasure was protected in the Elinje fortress close to Nakhchivan. During the 30-70s of the XII century, Nakhchivan was the central city and capital of the Azerbaijan Atabeys government. When the Shamsaddin Eldeniz administration began, the political "kingdom quarters" of the government were located in Nakhchivan city.

During the period of the Azerbaijani ruler Mahammad Jahan Pahlavan (1175-86), Gizil Arslan ruled Nakhchivan. After his death, his wife Zahide Khatun took over. Although Tabriz was the capital city under the rule of Jahan Pahlavan's sons Ebubekr (1191-1210) and Ozbey (1219-25), Nakhchivan remained very important as an economic and cultural center. Nakhchivan's large population was on a par with other major, well-known cities of the Near East. About 150-200,000 people lived in the city. Mahammad Nakhchivani described the city during this period: "Following Tabriz and Bagdad, there was no city as majestic as Nakhchivan."<sup>26</sup>

As one of the economic, political, and cultural centers of Azerbaijan, Nakhchivan gained world fame. In the center of the city, the Momine Khatun sepulcher was built. Around the square were several building complexes – the ruler's palace, the Grand Friday Mosque, and trade buildings. The Yusif Kuseyir Oglu and Momine Khatun sepulcher erected by architect Ajami are considered rare examples of eastern architecture.

Nakhchivan architecture became renowned during the Atabeys period. Its founder was Ajami ibn Abu Bekr en Nakhchivani. His Momine Khatun sepulcher is famous not only in Azerbaijan, but throughout the world. The following inscription was engraved on the sepulcher: "In the name of the Most Gracious and the Most Merciful Allah! The educated, fair ruler, great triumphant of the world Shamsaddin Nusret El-Islam and el-muslimin Jahan Pahlavan Atabey Abu Jafar Mahammad ibn Atabey Eldegiz ordered to build this tomb in the memory of Momine khatun who was the splendor of the religion and the world, and the honor of Islam and Muslims. The Greatest God have mercy on her!" The construction was ordered during the Muharram month in the year AH 582 (24 March – 22 April 1186).

One of the most valuable XIII century sources, describes Nakhchivan "Ejaib-ed-Dunya" (Oddities of the World); "Nakhchivan is a city in Azerbaijan; it has a large land area and big population. Its elevated position

is its strength. Many palaces, suburban castles, pavilions, and luxury balconies are built; a stone fortress stands by the city, and a medrese and mosque are built in the fortress, where there's also a sweet-water spring. They say there is no city on earth with greater people, and all buildings are built of alabaster and baked brick. Most of the pavilions have three or four floors like fortresses. The surroundings are very beautiful; there is plenty of flowing water, gardens, and greenery. The Araz River flows through the city's boundaries. The city reached its highest point during the period of His Majesty Eldaniz. There, the residence of the king (dar al-mulk) and government buildings (dovletkhana) were built."<sup>27</sup>

Once weakened by the Mongol crusade (1221), the Atabeyler-Eldenizler state was eliminated by Kharezmshah Jalaladdin, and Nakhchivan was seized by Kharezmshah. This continued until 1231. With the second crusade of the Mongols (1231-39), Mongol dominance was established in Azerbaijan. During the XIII-XIV centuries, Nakhchivan turned into a center of political-economic and cultural processes similar to those in Azerbaijan and the East in general. Nakhchivan was in the circle of Hulakus, Chobanis, and Jelairs, and active in their political sphere.

When the fifth Mongol ulus Hulakus government was established (1256), the Azerbaijani government was included in its lands.<sup>28</sup> Nakhchivan was of one of the nine tumens that divided Azerbaijan's southern land in administrative and territorial terms. Hemdullah Gazvini (1282-1345) mentions eight of those tumens – Tabriz, Ardabil, Pishkin, Koy, Sarab, Maraga, Merend, and Nakhchivan – and gives thorough information about each of them.<sup>29</sup> In the Middle Ages the term "tumen" had several meanings: a military unit uniting 10,000 fighters, currency equal to 10,000 dinars, and an administrative-territorial unit with the capacity to provide 10,000 soldiers. The Nakhchivan district was one tumen of Azerbaijan and had the power to give the government 10,000 soldiers. Five out of 27 big cities in Azerbaijan – Nakhchivan, Ordubad, Azad, Enjan, and Makuye – were included in the Nakhchivan tumen.

The Nakhchivan tumen covered a large area – the northern and southern parts of the Araz River. The Nakhchivan land itself covered from Maku to the Gafan mountains and bordered Koy, Merend, and Pishkin tumens, and the Karabag stretch to Goyje Lake. Maku and Gafan were included in the Nakhchivan tumen, and Dvin city was included in Nakhchivan's western borders. According to Arab geographer Yagub Hamavini (1179-1229), Dvin is situated "in the Arran province, in the far boundaries of Azerbaijan."<sup>30</sup> According to Fazlullah Rashidaddin (1247-1318), Gafan territory was also included in the Nakhchivan tumen.<sup>31</sup>

Besides the cities mentioned, several toponyms in and around the Nakhchivan territory are highlighted in written sources. Notes about Venend, Karabags, Giran, Julahe, Shahbuz, Sharur, Elinje, Surmeli, Gerni, Tazmap, Fegnan, and other residential settlements, fortresses and fortifications, Eshabi Kehf cave, the Araz River, Khudaferin and Ziyaulmulk bridges and so on, have attracted attention.

Fortresses and fortifications such as Elinje, Surmeli, Gerni, Tarmap, and Fegnan existed in and around Nakhchivani territory. Distinguished by its greatness, strategic location and natural characteristics, Elinje played an important role in the history of these states functioning in Azerbaijan in the XIII-XIV centuries, and in the freedom battle of the nation. The last quarter of the XIV century in the history of Elinje occupies a special place at the heart of political events of that period. This is due to the attacks of Teymur and the courageous protection of the castle. At the time, Sultan Tahir Jelairi was the ruler of the fortress, and Khaje Jovher Emir Altun and, later, Ahmad Ogulsayi, were the fortress kutvals (generals). The fortress stood against the assaults of Teymur's army for 14 years (1387-1401). During these years, the fortress faced severe attacks four times (1387, 1393, 1397, and 1400). However, each time Teymur's army was defeated. Hurufis played an important role against Teymur supporters. The founder of Hurufism, great Azerbaijani thinker Fazlullah Naimi, was killed by Teymur's son, Miranshah, in Nakhchivan in 1394. After a 14-year heroic battle, the Elinje fortress was defeated as a result of internal conflicts. Following this incident, Teymur traveled from Tabriz to Nakhchivan and climbed to the top of the tower to contemplate it; the splendor of the fortress astonished him.<sup>32</sup>

Despite the complicated conditions of the XIII-XIV centuries, Nakhchivan was prospering socio-economically and culturally. Significant progress was noted in agriculture, the arts, and trade. During that period, Nakhchivan, Ordubad, and Julfa held a significant place in the city life of Azerbaijan. Well-known figures of government, science, and culture operated in Nakhchivan. Originally from Nakhchivan, Nasraddin Tusi was an Azerbaijani scientist, famous among the world's leading scientific figures.<sup>33</sup>

In the XV century, Nakhchivan was part of the Turkish states of Garagoyunlu and Aggoyunlu. In the XVI century, however, it was included in the Safavids' Azerbaijani state, which remained on the historical stage for 230 years. In addition to Arab Iragi, Ajam Iragi, Azerbaijan, Kurdustan, Diyarbekir, Luristan, Persian provinces, the territory of Garagoyunlu, and Aggoyunlu states covered Armenia as well. Nakhchivan was an inseparable part of Azerbaijan during this period; at which point the territory

of Armenia was known as "Chukur-Sed". Chukur-Sed covered a large area – both sides of the Araz River valley, Suragol in the northwest, Goyche Lake in the northeast, Gars in southwest, Surmeli, Nakhchivan, Maku, and sometimes Beyazid territory in the south and southeast.<sup>34</sup>

In the Middle Ages, during the Safavid period, Azerbaijan peaked in size. Its territory, spanning 280-300,000 square kilometers was divided into four beylerbeylik in terms of administrative-territorial division: Shirvan, Karabag, Tabriz, and Chukhur Sed. Having been incorporated into the Safavid state in 1501, Nakhchivan was still one of the important economic, political, and cultural centers of Azerbaijan.<sup>35</sup> In the Safavid Azerbaijan state, "Nakhchivan" country was part of the Tabriz beylerbeylik at the beginning, and later, the Chukhur Sed beylerbeylik. The Safavid shahs had given the right to rule Nakhchivan country to the chiefs of the Kangarli tribe, a branch of the gizilbash (golden head) Turkish tribe Ustajli (one of their strongest supporters). The Kangarli tribe chiefs were the hereditary rulers of Nakhchivan country until the 20s of the XIX century.

Nakhchivan was subjected to devastations during the Safavid-Ottoman wars. During the 50s of the XVI century, Nakhchivan city was looted and burned by Ottoman troops.<sup>36</sup> During the reign of Shah Ismayil II (1576-77), Nakhchivan city was under the Safavids' rule. In the late XVI century, Nakhchivan was again subjected to the attacks of the Ottoman army. A peace treaty was signed between Turkey and the Safavids in 1590. Together, with a number of cities of Azerbaijan, Nakhchivan temporarily remained under the rule of the Ottoman Empire.

Shah Abbas I (1587-1629) launched a battle to return those lands to Iran. The new Safavid-Ottoman wars struck a hard blow to Nakhchivan's existence. In 1605 the Ottoman Empire sent a large army to battle against Shah Abbas I. At that time, the Iranian shah forcefully relocated the Nakhchivan population to the Dizmar and Karabakh provinces, and the Julfa population to Isfahan. More than 70,000 people were deported from Nakhchivan. This tragic event is historically called the "Great Exile".

It was the peace treaty of 1639 that allowed for reconstruction works. After the treaty, Rzaeddin was appointed the ruler of Nakhchivan in 1647, followed by Sharif khan in 1678, and Mahammadrza khan in 1691. Shah Abbas I succeeded in recovering Azerbaijani land from the Ottomans.

Hatam bey Ordubadi, appointed vizier during the reign of Shah Abbas I, played a significant role in running the great Safavid Empire. After his visit to Ordubad in 1606, Shah Abbas I presented the city to him as a gift, and here Hatem bey carried out extensive construction work. The population of Ordubad was exempt from taxes by the decree (1607) of Shah Abbas I.<sup>38</sup> The inscription of the decree remains.



The crusade of Russian Emperor Peter I to the Southern Caucasus stimulated the Ottoman Empire. The Ottoman Empire positioned its troops in the Southern Caucasus and Western Iran in the spring of 1723. In September 1723 the Ottomans captured Nakhchivan city, followed by Ordubad city. Nakhchivani territories remained under the dominion of Ottoman Turkey until 1735. On the basis of the Ottoman administrative-territorial division, Nakhchivan was known by the new name of “Nakhchivan Sanjag”. Most parts of the Nakhchivani territory were included in Nakhchivan Sanjag. The Ottomans drew up a comprehensive list of the population and its income in the territories they seized. Therefore, in 1727, two copies of the “Detailed Book” of Nakhchivan Sanjag were compiled. They provide reliable information about the administrative-territorial divisions of Nakhchivan, the amount of taxes paid, and the number of the population. According to this data Nakhchivan, Elinje, Sair Mavazi, Gishlagat, Deresham, Azadjiran, Shorlut, Derenurgut, Sisyan, and Dereleyez districts formed Nakhchivan Sanjag. During the Safavids period, the Ottomans removed the Zor, Zabil, and Sharur districts from Nakhchivan, and united them with the Iravan province.<sup>39</sup> The 9,788 taxpayers of Nakhchivan Sanjag paid 2,629,059 akhcha to the treasury every year.<sup>40</sup> At the time, Nakhchivan Sanjag covered 315 residential settlements. This included Nakhchivan AR territory, presently the Yekhegnadzor region of Armenia, half of the Jermuk district, a large part of the Sisyan region, and Mehri.

During the 30s of the XVIII century, Nadir khan’s authority increased in Iran. Juvenile Shah Abbas III was killed in 1736. The same year, Nadir declared himself shah in Mugan and joined the entire territory of Azerbaijan in an indivisible Azerbaijani province. The Kangarli tribe in Nakhchivan demonstrated resistance to Nadir shah; therefore, several members of this tribe were exiled to Afghanistan. The ruling of Nakhchivan was entrusted to two people: one was called “hakimi-olkeye Nakhchivan” (the ruler of Nakhchivan country) and the other, “hakimi-tumeni-Nakhchivan”.<sup>41</sup> After the killing of Nadir Shah in 1747, the empire collapsed. Nakhchivan turned into a virtually feudal state-khanate. The same year the head of the Kangarli tribe, Heydargulu khan, declared himself the independent ruler of Nakhchivan.

The territory of Nakhchivan Khanate was a lot bigger than the current Nakhchivan Autonomous Republic, and included most parts of the Dereleyez and Zengezur territories. There were seven provinces (Elinje, Eylis, Bellev, Deste, Dereleyez, Khok, and Ordubad) and two cities (Nakhchivan and Ordubad) in the Khanate. Wars, conflicts and the fight for power occurred often during the period of the Khanates. The intervention of neighboring states together with palace ambitions to seize power

weakened Nakhchivan Khanate. Stability was established during the reign of Kalbali khan (1787-1820) only. The future of Nakhchivan Khanate developed in the context of Iran-Russian relations. Finally, the territory of the Khanate was joined to Russia in accordance with the Turkmenchay treaty signed on 10 February 1828.

On 21 March 1828, by the decree of Tsar Nicholas I, the so-called administrative county, “Armenian province”, was founded in the territory of former Iravan and Nakhchivan Khanate. The “Armenian province” included Nakhchivan land; it was to be ruled by a Russian general located in Iravan. As the regent of Nakhchivan, Ehsan khan Kangarli administered this territory until 1840. In 1840, Ehsan khan resigned from the regent duty, but maintained his privileges and position as the head of the Kangarli cavalry regiment.

This situation was the result of the desire to found an Armenian state in accordance with the traditional pro-Armenian policy. However, tsarist Russia was soon convinced of the shortcomings of such a policy.<sup>42</sup> In April 1840, the tsarist government passed a law on the administrative reforms in Transcaucasia which came into effect on 1 January 1841. Under this law, the commandant management methods were repealed, and the general Russian administrative system was introduced. The Nakhchivan district was included in the Georgian-Imeretiya province along with Ordubad province. At this point, the Nakhchivan district was 4378 square kilometers, and its population had reached 86,878. The district consisted of Nakhchivan, Ordubad, Dereleyez, Julfa, and Shahbuz quarters. In accordance with the geopolitical policy of tsarist Russia, the Nakhchivan district was joined to the Iravan province in Western Azerbaijan in 1849. However, Nakhchivan was granted independent management status, even when it was part of the Iravan province. Sharur-Dereleyez territory and Ordubad were joined to the newly-established Iravan province.

In 1870 the Sharur-Dereleyez district, consisting of almost all the Azerbaijani population, was founded within the Iravan province. The historical territories of Azerbaijan – Iravan, Nakhchivan, Goyche district, Sharur-Dereleyez, and Yeni Bayazid – were parts of the Iravan province.

Historical Nakhchivan territories were repeatedly subjected to administrative-territorial modification, and a large portion of the former khanate lands was included in the Nakhchivan district. At the same time, the policy of purposeful Armenianization of the Nakhchivan territory was implemented. Armenians from Iran and Turkey were brought into the ancient lands of Azerbaijan and Nakhchivan to intentionally change the ethnic content of the population. However, the Nakhchivan population

bravely fought against this ruthless policy, not allowing Armenians to infiltrate their native motherland.

Due to the resettlement policy of the Russian Empire, the number of Armenians increased, but most of the population was Azerbaijani. The relocated Armenians were settled in 61 villages of the Nakhchivan province and 11 villages of the Ordubad circle. Families were distributed as follows: 416 families in Nakhchivan city, 36 in Ebreghunus, 43 in Bananyar, 22 in Gazanchi, 24 in Khalil, 70 in Kultepe, 208 in Nehrem, 151 in Jahri, 31 in Ayrinj, 24 in Garabaglar, 13 in Kulus, 30 in Nursu, 20 in Shahbuz, 14 in Gejezur, 22 in Mezre, 37 in Eylis, and 182 in Aza, Dar, Dize and Dirnis. Altogether 2,285 families were placed in the Nakhchivan province of the district, and 226 families were placed in the Ordubad province.<sup>43</sup> As a result of the resettlement policy of Russia, the ethnic composition of the population in the different districts of the Nakhchivan circle in 1830 was as follows: 400 Azerbaijani families settled in the Elinje district; the Armenians settled before 1830 consisted of 120 families, and the Armenians settled after 1830 also consisted of 120 families. Correspondingly, these figures were: 1283, 58, 731 in Dereleyez; 1884, 309, 1207 in Nakhchivan province; and 905, 156, 269 in Nakhchivan city. There were 292 Azerbaijani families and only 43 Armenian families in the Khok district.<sup>44</sup> As is evident in the data relating to the Ordubad circle and Sharur, despite all attempts, changing the ethnic composition of the Nakhchivan population in favor of Armenians was not possible. The population of the Nakhchivan district totalled 170,142 in 1917: 122,208 lived in the Nakhchivan district, 40,000 in Sharur, and 8,934 in Nakhchivan city.<sup>45</sup>

During the first Russian revolution, the situation in Russia drew the tsarist administration into provoking the inter-nations relations. Armenians began their genocide policy against Azerbaijanis in the capital and other cities of Azerbaijan. As a result, the Nakhchivanis were subjected to mass massacre and violence, but they fought bravely against the Armenian gangs and their protectors – tsar-ruling circles. These bloody tragedies in Nakhchivan's history, and genocides committed by Armenians against Azerbaijanis, are represented with concrete facts in the book, "Bloody Years", by the great Azerbaijani writer M.S. Ordubadi, originally from Nakhchivan himself.<sup>46</sup>

During the First World War the land of Nakhchivan, as well as the entire territory of Azerbaijan, remained face to face with the most difficult trials in history. Like other territories in Azerbaijan, Nakhchivan was also the focus of superpowers due to its military-strategic position. On the other hand, the Armenian nationalists had a dream of creating a

"Greater Armenia", and planned to seize Eastern Anatolia and the entire area of Northern Azerbaijan, including Nakhchivan.

After the victory of the February revolution in 1917, temporary arms of the government were formed in Nakhchivan. At the same time, new governmental arms of the Bolsheviks – councils (Soviets) – were established in Nakhchivan city, Julian, Shahtakhti railroad station, and other places. As in many provinces of the empire, diarchy existed in Nakhchivan. To temporarily manage Transcaucasia (or "Zagafgaziya" – the name given to the Southern Caucasus in Russian which means "The other side of the Caucasus." I.H.) a governmental body was founded called the Special Transcaucasia Committee.<sup>47</sup> It stood in Tbilisi and its administration consisted of five members; one of them was Azerbaijani. It was not equipped to rule a large region. The local committee of this administration in Nakhchivan also was not equipped to govern and protect peace in this territory. In addition, following the Bolshevik revolution in Russia in October 1917, and the withdrawal of Russian armies from this territory, the situation in the region began to deteriorate rapidly, and socio-political stability was disturbed. The Muslim-Turkish population of Nakhchivan remained face to face with armed and well-organized aggressive Armenians and guerrilla groups of Dashnaks.

The point was that, apart from the Turkish Muslims who had been neglected as the enemy and ignored by tsarist Russia for decades, the Armenian population of the Caucasus served in the tsarist army. At the beginning of 1918 and during the following two years, Armenians committed atrocious bloodshed against Azerbaijanis in the Nakhchivan district, with the assistance of foreign imperialists and the Armenian Dashnak Administration. According to archived materials, Armenian butchers slaughtered more than 73,000 local Muslims during 1918-20. Mirze Bagir Aliyev, who was the secretary of the Muslim National Council in Nakhchivan, wrote a diary about these 1918-20 events; it was published as a book called "Our Bloody Days".<sup>48</sup>

On 28 May 1918, the Azerbaijani people restored their state independence and declared the Azerbaijan People's Republic (APR). The Azerbaijan People's Republic was the first democratic republic in the entire Muslim East. During the APR the political situation in the country and its surroundings was very complicated. In June 1918, the guerrilla groups of Andranik Ozanyan attacked Nakhchivan, committing savagery against peaceful people. This Dashnak army killed people ruthlessly and burned down villages. The armed Armenian guerrilla groups ruined more than 80 villages in Gilanchay and Elinjachay valleys, and executed the popula-

tion mercilessly. Though the Muslim National Council and its brave and courageous members Jafargulu khan, Rahim khan, Kalbali khan, and local people fought heroically, they appealed to Ottoman Turkey for help. At the beginning of July 1918, Turkish regiments came to the rescue. Heroic Turkish General Kazim Garabekir's troops defeated the Armenian murderers with the help of the local population, and drove the Armenians out of Nakhchivan. However, having being defeated in World War I, Turkey had to withdraw its army from the Southern Caucasus and Nakhchivan in accordance with the Mudros Truce (30 October 1918). Following the Turkish army's departure, the Araz Turkish Republic was founded. Nakhchivan became the capital of the Republic, organized in November 1918. Its territory covered 8,600 square kilometers, and its population close to one million.<sup>49</sup> Its boundaries covered Nakhchivan, Sharur-Dereleyez district, Ordubad province, Sardarabad, Ulukhanli, Vedibasari, Gamarli, and Mehri.<sup>50</sup> Amir bey Akbarzade headed the Republic's Council of Ministers. Ibrahim bey Jahangiroglu was the Military Minister. The Araz Turkish Republic established armed units to protect the area and its population from Armenian attacks, and conducted active military operations against the enemy. Encircled by enemies, the Araz Turkish Republic considered itself an integral part of the Azerbaijan People's Republic, and used all efforts to establish contact with Baku.

In early 1919, the English occupied Nakhchivan under the provocation of Dashnak administration and declared English rule<sup>51</sup>. They oppressed the leadership of the Araz Turkish Republic. In March 1919, the Araz Turkish Republic collapsed. Despite its short-term existence, this Republic played an important role in uniting the Azerbaijani people of this area against their enemies, preventing the execution of the population by the Dashnaks and, most importantly, did not allow the Armenians to occupy the region.

The Nakhchivan National Council of Muslims rose to fight against the Armenians. On 30 August 1919, under the leadership of Kalbali khan, the national army was able to drive the Armenians out of Nakhchivan. After that, the Azerbaijan People's Republic administration appointed Samad bey Jamilinski as the General Governor of Nakhchivan district. Samad bey began to create management structures immediately. Although an initiative to establish an American Governor General's office in Nakhchivan was put forth, this idea was rejected by locals. The loss of Zengezur (23 November 1919) put Nakhchivan in a difficult situation. However, Nakhchivan was still defended from Armenian invasion.

On 28 April 1920, Azerbaijan was invaded by Russia and the Azerbaijan People's Republic collapsed. On 28 July, a Soviet government was es-

tablished in Nakhchivan. The Military Revolution Committee (MRC) was founded consisting of M. Baktashov, A. Gadimov, F. Mahmudbeyov, G. Babayev, and others. The MRC addressed a letter dated 10 August 1920 to Nariman Narimanov, the chairman of the Azerbaijan Soviet Socialist Republic (SSR) People's Council of Commissars. It said: "Taking into consideration the will and demands of the overwhelming majority of the working class, Nakhchivan announces itself an integral part of Azerbaijan SSR."<sup>52</sup>

In September 1920, the Dashnak military units launched attacks against Nakhchivan. Nakhchivanis were able to prevent the attacks. On 18 September, Ordubad was liberated; as a result of the November-December battles, Sharur was liberated.

By every means possible, Soviet Russia tried to annex Nakhchivan to Armenia. I. Stalin, G. Orjonikidze, S. M. Kirov, G. Chicherin, and others worked to do so. After the Soviet government was established in Armenia, the danger for Nakhchivan increased. As a result of the resolute resistance and struggle of the Nakhchivan population, the anti-Azerbaijan policy was prevented from being realized. Consequently, on 28 December 1920, the Armenian Military Revolution Committee recognized Nakhchivan as an independent Soviet republic, and ordered that the Dashnaks cease their claims regarding this territory.<sup>53</sup>

Like their Dashnak followers, Armenian Bolsheviks were putting forth their claims concerning Nakhchivan, with supporters in Moscow. The final decision on the historical fate of Nakhchivan, however, was made by local people and the Turkish government, as it was done several times before.

An agreement was reached between the Armenian administration and Soviet Russia to annex Nakhchivan and Zengezur to the Armenian territory. The government of Armenia SSR made new attempts at this. However, of the poll held at the initiative of the representatives of Azerbaijan in January 1921, Armenia and Russia revealed that more than 90% of the Nakhchivan population wanted their province to remain part of Azerbaijan SSR, with its autonomous status.<sup>54</sup>

From April 1920, relations between Turkey and Russia softened. Taking advantage of this, the Turkish government began thinking about returning to its territories lost during the 70s of the XIX century, and winning its battle for sovereignty using the assistance of Russia. Therefore, to conduct negotiations with Russia, personnel lead by Bakir Sami bey was sent to Moscow. A little while later, under the leadership of Yusif Kamal Bey, new representatives were also sent. During both negotia-

tions, the issue regarding Nakhchivan was considered. B. Shahtakhtinski, the Extraordinary and Plenipotentiary representative of Azerbaijan SSR in the Russian Soviet Federated Socialist Republic (RSFSR), played an exceptional role in the negotiations.<sup>55</sup> As a result of the negotiations, on 16 March 1921, the Moscow agreement "On the Friendship and Brotherhood" was signed between the two countries. The agreement consisted of 16 articles and two annexes. Article 3 read as follows: "Both of the contracting parties agree that the Nakhchivan province creates an autonomous territory under the protectorate of Azerbaijan within the limits indicated in Annex I(C) of the present Agreement on the condition that Azerbaijan must not compromise this protectorate to a third state."<sup>56</sup>

This article was of historic significance in the determination of Nakhchivan's fate. The issue of Nakhchivan now had a solution, and the territorial integrity was partially protected. The terms of the Moscow Agreement were further solidified with the Kars Agreement signed on 13 October 1921 among Turkey, Azerbaijan, Georgia, and Armenia, with the participation of a Russian representative. This agreement also ratified that Nakhchivan remain within the limits of Azerbaijan and should be granted autonomy. The Moscow Agreement aside, in the fifth article of the Kars Agreement, the parties of the agreement were identified. They were the governments of Turkey, Azerbaijan, and Armenia.<sup>57</sup>

During 1920-22, Azerbaijan was formally independent. In March 1922, the Federative Union of Transcaucasian Republics was established. In December that same year, Azerbaijan SSR, Georgia SSR, and Armenia SSR united to create the Transcaucasian Socialist Federative Soviet Republic (TSFSR). On 30 December all three republics entered into the USSR as part of the TSFSR. This restricted Azerbaijan's rights to sovereignty. Despite this, the registration of Nakhchivan's autonomy within Azerbaijan was asserted, albeit slowly.

On 25 January 1922, the I Soviet Congress of Nakhchivan abolished the Nakhchivan Revolutionary Committee and founded the Nakhchivan Executive Committee, and the Nakhchivan SSR Council of People's Commissars. On 27 February 1923, the III All-Nakhchivan Congress of Soviets adopted a decision to include Nakhchivan SSR in Azerbaijan SSR, on the rights of autonomy. Azerbaijan appealed to the Central Election Commission (CEC). Session III of the Azerbaijan CEC confirmed this appeal.

As of 16 June 1923, the status of Nakhchivan was reduced and it became Nakhchivan Autonomous Territory.<sup>58</sup> At the end of 1923, the issue of transforming Nakhchivan Autonomous Territory into an Autonomous Republic was raised. The Azerbaijan CEC adopted a decision discussed on

31 December 1923. The first plenum of the Transcaucasia CEC held on 8 January 1924 ratified their decision, and on 18 January 1924, the administrative offices of Nakhchivan SSR were organized.<sup>59</sup>

On 9 February 1924, by the decree of the Azerbaijan SSR CEC, Nakhchivan Autonomous Territory was transformed into Nakhchivan ASSR. Thus, the hostile activities of Armenians to separate Nakhchivan from Azerbaijan had failed. Nakhchivan was an integral part of Azerbaijan, and its place within that country had received a fair legal assessment. When the Nakhchivan Autonomous Republic was founded, its territory covered only 5,988 square kilometers of Nakhchivan's historical territory.

During the following years, 1929-30, the Kremlin regime fulfilled the territorial claims of Armenians against Nakhchivan, in contradiction to the provisions of the Moscow and Kars agreements. As a result, the territory of the Nakhchivan Autonomous Republic was decreased. In only 1929, by the decision of the Transcaucasia CEC, 657 square kilometers of the Nakhchivan territory – Gurdgulag, Khajik, Horadiz territories of the Sharur district; Ogbin, Agkhaj, Almali, Itgiran, Sultanbey villages of the Nakhchivan district Shahbuz; Gorchevan village of the Ordubad district; and part of the Kilit village area – were given to Armenia.<sup>60</sup>

Currently, the territory of the Nakhchivan Autonomous Republic is 5,500 square kilometers.<sup>61</sup> This makes up 6.2% of the territory of the Republic of Azerbaijan. At the meeting of the Constitutional Commission of the Republic of Azerbaijan that was held on 14 January 1998, Azerbaijan's national leader Heydar Aliyev said, "The autonomy of Nakhchivan is a historical achievement. We have to protect and maintain this. The autonomy of Nakhchivan is a major factor in serving the restoration of its lost territories. We have to preserve this factor."<sup>62</sup>

During the Soviets, the population of Nakhchivan faced very harsh political, socio-economic, and cultural problems. In March 1925, a special committee under the leadership of the People's Commissar of Internal Affairs, M. Bagirov, was sent to Nakhchivan to investigate the activity of "khan-bey elements" in the power structures of Nakhchivan ASSR. Forty-eight out of 50 responsible employees whose names ended up on the "blacklist" were subjected to repression. In accordance with the decision of the committee, 13 chief employees were expelled from the party, 40 people were detained and taken to Baku in a special passenger carriage and punished, and several were killed.<sup>63</sup>

Azerbaijan's national leader Heydar Aliyev noted that the nation faced a number of tragedies during the XX century. Among those, the calamities in Nakhchivan are perhaps the most terrorizing and tragic.



Nakhchivan had faced injustice on behalf of Azerbaijani administration as well. Nakhchivan's rights had always been restricted.

The years 1920-30 are the hardest periods in the history of Nakhchivan. During these years, Nakhchivan was initially administered by the Regulations adopted by the CEC in April 1924. The Regulations remained in force until the first Constitution of Nakhchivan ASSR was adopted by the All-Nakhchivan Soviets Congress on 18 April 1926. Later, in connection with the change of the USSR and Azerbaijan Constitutions, the new Constitution came into force in Nakhchivan ASSR, on 17 September 1937.

Nakhchivan ASSR made worthy contributions to the victory over fascism during the 1941-45 war.<sup>64</sup> Like other nations of the former union, more than 30,000 people from Nakhchivan fought bravely against Hitler's army, and more than 15,000 sacrificed their lives in these battles. Hundreds of fighters from Nakhchivan demonstrated valor on the front-line of the war; three people – Gazanfar Akbarov, Najafgulu Rafiyev, and Abbas Guliyev – were awarded the title, Hero of the Soviet Union, and thousands of other people fought with dignity against fascism. Despite the historic service of Azerbaijan as well as Nakhchivan, in the victory over fascism in World War II, no serious changes occurred in the country's spiritual-political life. The Soviet government continued its unjust policy and discrimination against Azerbaijan. Deportation of Azerbaijanis from their own ancestral lands – Armenia SSR – was implemented in 1948-53, and in 1968-69, Armenians held new territorial claims against Azerbaijan. However, the great son of the Azerbaijani people, Heydar Aliyev, did not allow these plans of the Armenians to be fulfilled.

The years of Heydar Aliyev's leadership of Azerbaijan during the Soviet period marks an era of advancement in the life of the Republic and Nakhchivan. During these years, Nakhchivan was built and developed. Nakhchivan ASSR turned into a land with advanced industry, agriculture, science, and culture. A remarkable revival took place in its socio-economic, political, and cultural life. During this period, a new Constitution was adopted in Nakhchivan ASSR (1978) in accordance with the Constitutions of the USSR and Azerbaijan SSR. As a result of great development, close to the end of 1980s, the production in the autonomous republic increased 180 times compared to 1924. Progress was particularly noted in apartment construction. In Nakhchivan alone, new residential estates for 45,000 people were built.

During the first period of Heydar Aliyev's leadership, the Armenians' plans to seize new territories from Azerbaijan, including the Nakhchivan Autonomous Republic, did not succeed. However, after Heydar Aliyev left

his post in Azerbaijan, this appalling plan was accomplished in 1985: part of Nakhchivani land, together with other territories of Azerbaijan, was given to Armenia SSR.

In the late 80s of the last century, the political situation in the country deteriorated. At a time when the Soviet empire was collapsing, the hypocritical policy of the union leadership and their support for the aggressive inclination of the Armenians led to national conflicts. Under the protection of Moscow, the Armenian Dashnaks were fighting openly to annex the Nagorno Karabakh Autonomous Province to Armenia, while forcefully deporting Azerbaijanis from their ancestral lands – Western Azerbaijan (currently called Armenia) – at gunpoint. During these events, a proportion of the deported Azerbaijanis were located in Nakhchivan. It should be mentioned that directly after Heydar Aliyev's dismissal from the ranks of the USSR supreme leadership, an aggressive separatist movement was launched to detach Nagorno Karabakh from Azerbaijan.

On 19 January 1990, in the middle of the night, several hours before the Soviet Army attacked peaceful people in Baku, Nakhchivan was subjected to assault by Armenian aggressors. Azerbaijan lost its first martyrs in Nakhchivan; Kerki village was invaded by Armenians. Due to the hypocritical position of the USSR leadership, Nakhchivan ASSR Supreme Council, at the request of the nation, made a courageous decision and declared its withdrawal from the USSR. National leader Heydar Aliyev was the first in Moscow to present an accurate political assessment regarding the bloodshed the following day, 20 January 1990.

Having come directly to Baku at the hardest time for his country, Heydar Aliyev returned to Nakhchivan on 22 July 1990 – he was not able to stay in the capital due to the betrayal of the Azerbaijani leadership by the Kremlin. People received him with joy and great celebration. He had saved Nakhchivan from the danger of Armenian invasion during 1990-93. After the Soviet Union collapsed, Heydar Aliyev's efforts were essential in defending the Nakhchivan Autonomous Republic from Armenian aggression, and managing the district in a turbulent situation. Decisions of historical importance during this period contribute to one of the most important pages of Azerbaijan's history. On 17 November 1990, the First Session of the Nakhchivan Autonomous Republic Supreme Assembly chaired by Heydar Aliyev removed the words "Soviet" and "Socialist" from Nakhchivan ASSR, at his request. A decision was adopted to call the territory "Nakhchivan Autonomous Republic" from then on. The state flag of the Azerbaijan Democratic Republic adopted in 1918 was also adopted as the State Flag of the Nakhchivan Autonomous Republic. Political assess-

ment of the 19-20 January 1990 events was complete; 31 December was named Solidarity Day of World Azerbaijanis.

Heydar Aliyev, who was living and working in Nakhchivan, was also a beacon of hope for all of Azerbaijan. His speech at the session of the Supreme Soviet in February 1991, and the fact that the referendum concerning the continuance of the USSR did not take place in Nakhchivan, testify this.

On 3 September 1991, despite his objections, the Nakhchivan Autonomous Republic Supreme Assembly elected Heydar Aliyev as Chairman. The Soviet government was eliminated in Nakhchivan, and a decision was made not to hold the presidential elections for the Republic of Azerbaijan in Nakhchivan. The Supreme Assembly's meeting on 5 September discussed the tense situation in the economy of the Autonomous Republic, as well as the measures for its normalization and relief from crisis.<sup>65</sup> Thus, the two periods of the Nakhchivan Autonomous Republic's history that sharply differed from each other because of their meanings and essence under the leadership of Heydar Aliyev, were parting; the Soviet period was ending and the people's wished-for independence period was beginning. The process of building a new Azerbaijan began in Nakhchivan. It was led by the great leader, Heydar Aliyev.

Independence is the greatest dream of every nation. Azerbaijan's reinstatement of independence was a crucial accomplishment for its people. Unlike Baku, where disputes for power and political anarchy had no boundaries, Nakhchivan, led by Heydar Aliyev, was at the forefront of the battle for liberty and in the process of building a new life. First, the decision to detach from the USSR was agreed, and the referendum concerning the continuance of the USSR was then rejected. Hence, the process of building a new and independent Azerbaijan was successfully continued in Nakhchivan. Instead of benefiting from Heydar Aliyev's greatness and experience in Nakhchivan, officials in Baku took the path of suppressing Nakhchivan and restricting the rights of the Autonomous Republic. During this period, efforts were made to remove the provision of article 112 of the Republic of Azerbaijan Constitution, regarding the Chairman of the Nakhchivan Supreme Assembly, and for the annulment of Nakhchivan's autonomy in general. However, all such efforts failed. Even in this complex trial period of history, the Nakhchivan Autonomous Republic was able to maintain its autonomy due to the wisdom and determination of Heydar Aliyev. This was later confirmed in the Constitution of 1998.

In the early 1990s, while political anarchy and chaos raged in Baku amid power clashes, a stable government formed in Nakhchivan.

Achievements in different fields of socio-economic and cultural life were maintained in Nakhchivan despite living under a blockade, and a resolute struggle was carried out to give it new life. Under the leadership of the great leader, measures were taken for improving the management system of the Autonomous Republic, the preparation and the realization of socio-economic reform, and the establishment of relations with bordering countries – especially Turkey – at a new level to eliminate the blockade. The opening of the bridge linking Nakhchivan and Turkey in Sadarak which opened on 28 May 1992, had great importance. Heydar Aliyev named this bridge, “the bridge of our hopes and dreams”. Due to the strong will, determination, and statesmanship of the great leader, the territorial integrity of Nakhchivan was protected and its boundaries were secure.

Towards the summer of 1993, Nakhchivan turned into a district where strong national identity and political stability ruled. Therefore, during the June events of 1993, the attention of the entire republic turned to Nakhchivan and, at the request of the Nakhchivan AR Supreme Assembly Chairman, Heydar Aliyev came to Baku (9 June 1993). Changes took place in the political administration of the Republic, civil war was prevented, and separatist forces were silenced. Stability and peace were established, and socio-economic reforms were prepared and held. Even after Heydar Aliyev began to lead the political administration for the second time in Azerbaijan, the reforms he had launched in Nakhchivan AR were implemented successfully.

One of the most important political events in the history of Nakhchivan AR during the period of Azerbaijan's independence, was the adoption of a new Constitution, confirming the Republic's achievements in historic and modern development. It was completed by the committee working on the draft of the new Constitution of the Republic of Azerbaijan, under the chairmanship of Heydar Aliyev, and was adopted by the civic referendum held on 12 November 1995. The first democratic parliament elections of Azerbaijan and Nakhchivan were held, and during the first session of the Nakhchivan AR Supreme Assembly held on 16 December 1995, V.Y. Talibov, loyal associate of the great leader, was elected the chairman of the Nakhchivan AR Supreme Assembly. Chapter VIII (articles 134-141) of the Constitution of Azerbaijan was directly dedicated to the Nakhchivan Autonomous Republic.<sup>66</sup>

In January 1998, the draft Constitution of Nakhchivan AR was discussed at the meeting of the Constitutional Commission of the Republic

of Azerbaijan held under the chairmanship of Heydar Aliyev.<sup>67</sup> Heydar Aliyev said at the meeting, “Thus, we are taking very serious steps in the field of legislation of Azerbaijan, and we are regulating these matters. In other words, by going through great historical stages concerning the independent state of Azerbaijan, Nakhchivan AR is finally going to receive its relevant status and place. This is important for today and tomorrow.”<sup>68</sup> On 26 December 1998, the new constitution of Nakhchivan AR was organized and ratified by the Milli Mejlis.<sup>69</sup>

As the true successor of Azerbaijan’s national leader, Heydar Aliyev, the world-renowned government figure Ilham Aliyev was elected the president of the republic of Azerbaijan in October 2003. This marked a major historical event in the life of the country, as in June 1993, the Azerbaijani nation again said what it needed to say: the people trusted their destiny and the fate of their native motherland to Heydar Aliyev’s closest companion-in-arms, Ilham Aliyev. During the years of Ilham Aliyev’s presidency (starting 2003), Azerbaijan became a leading government in the world in terms of socio-economic development rate; the all-round development of the country has become a success, and the country is known as one of reform. The country earned membership status of the UN Security Council; it turned into a cosmopolitan, industrial city; its economy increased threefold, and it became the strongest and the most modern country in the Southern Caucasus. President Ilham Aliyev has always paid attention to the comprehensive development of the country, including Nakhchivan AR.

The political path and building strategy defined by the national leader and Ilham Aliyev’s new reforms program are being implemented effectively in Nakhchivan. We need to specifically note the consequential and principal statehood activity of Nakhchivan AR Supreme Assembly Chairman Vasif Talibov, and great construction work implemented under his leadership. Nakhchivan AR has never been at its current level in terms of socio-economic and cultural development.

At present, Nakhchivan AR covers seven administrative districts: Babek, Julfa, Ordubad, Sadarak, Shahbuz, Sharur, and Kangarli. There are five cities – Nakhchivan, Ordubad, Julfa, Shahbuz, Sharur – eight settlements, and 206 villages in the Autonomous Republic.<sup>70</sup>

Throughout history, as an inseparable part of Azerbaijan, Nakhchivan has shared the historical life of the country and continues to do so. The isolation of Nakhchivan from Azerbaijan’s other territories due to Armenian invasions and the recent blockade of the Autonomous Republic

by Armenians, has left the Republic facing huge challenges. However, the long-term blockade failed to break the will of Nakhchivan and Nakhchivanis; in fact, they are more determined now. Due to the resolute events carried out in Nakhchivan, Armenians were not able to realize their invasion policy in Karabakh in Azerbaijan.

History confirms that the ancient Turkish land of Nakhchivan has belonged to Azerbaijan for thousands of years; it is an inseparable part of the country and is one of the old cultural centers of Azerbaijan.

Nakhchivan today is developing dynamically and is successfully integrating into the world community as part of Azerbaijan. Policies implemented in the country create great opportunities for protecting the territorial integrity of the region within Azerbaijan, strengthening national statehood structure, and further developing Nakhchivan as a gateway to the East. Now, Nakhchivan is developing much more quickly than in previous years. The Nakhchivan Autonomous Republic continues its historical developmental path successfully in accordance with the socio-political and economic-cultural life of the Azerbaijan Republic.

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The Exposition of the  
Nakhchivan State Carpet Museum









# **NAKHCHIVAN WEAVERS**

# BABEK DISTRICT

Each district of Nakhchivan – one of the ancient cultural centers of the Near East, including Babek district – owns a rich historical past. This district's fertile and natural geographical conditions were the grounds for the settlement of humans and farmer tribes since ancient times.

The first archeological excavations discovered in the territory of the Autonomous Republic belong to Babek district, where about 150 historical and cultural monuments have been identified. Out of these, five are of global importance, 44 have country value and 100 have local value. Kultepe I and II, Gizilburun, Duzdag, Eshabi-Kehf monuments, Deyirmanyeri, Meydantepe, Ishiglar, Eyriarkh and other residential areas, Garachug, Buzgov, Vaykhir and other necropolis, Chalkhangala, Vaykhirgala and other defense strongholds, certify that the territory of today's Babek district is one of the most developed cultural centers of the district during ancient times and the Middle Ages. Babek's territory was part of the Manna state during the I Millennium BC; later it was occupied by Midiya, and then the Ehemeniler state during the IV century BC. As of the late IV century BC, it fell under the power of Atropatena. The Sassanids invaded this area in the III century, and the territory was part of various different feudal states in the Middle Ages.

In accordance with the Turkmenchay Treaty, the Babek district was annexed to Russia as part of the Nakhchivan khanate. On 9 February 1924, the Nakhchivan Autonomous Soviet Socialist Republic (ASSR) was established. At that time, three gezas (provinces) and 12 districts were founded in Nakhchivan ASSR. The gezas were abolished in 1929, and the number of the districts was reduced to eight. This division was also subject to change in 1930: a new administrative-territorial division consist-

ing of the Shahbuz, Sharur, Nakhchivan, Julfa, Ordubad, and Ebreghunus districts was founded. The residential settlements included in the recent Babek district were assembled in the Nakhchivan region that was central Nakhchivan city back then.

The Nakhchivan Autonomous Republic Supreme Assembly Chairman Vasif Talibov signed a decree "on the 30 Year Anniversary of the Foundation of Babek District", dated 7 June 2008. The territory of the district is 901,600 square kilometers, and its population is 68,800 (01.01.2008). There are 30 administrative territorial districts, one settlement, and 39 villages in the district.

Babek district has traveled a long developmental road since it was founded. In recent years, 32 industrial and refining enterprises were established in the district, and it shares 22% of the industrial production of the Autonomous Republic.

After the Heydar Aliyev Water Reservoir was built in 2005, irrigation of the 13,869 hectare field in the Babek district was carried out, and 4,364 hectares of new land was added to the plantation fields.

There are three electric stations in the district, up to 15,000 subscribers are provided with natural gas, and 12 electronic automatic telephone stations have been installed.

Up to 11,000 students study in the 38 schools of Babek; 1510 teachers are engaged in their education. Along with that, 32 clubs and cultural centers, two museums, 41 libraries, one central hospital, two village hospitals, one birthing center, 16 ambulances, 18 medical assistants / midwives, and one epidemiological center (54 doctors, 376 medical workers) operate in the district.





**Hasanova Sura Musa gizi** – 1934. Sirab village.

“I am a mother of 10 children. I learned weaving from my own mother. My mom was one of the famous weavers of our village. Along with my two sisters I learned from her how to weave kilims and rugs. My sister Isabeyim was especially good at tying knots. The carpets we wove still exist in our children’s houses.”



**Babayeva Shahrabanu Zeynal gizi** – 1937. Sirab village.

I learned weaving from my mother, Fatima Rahim gizi (1903-93). Before, carpets were woven in almost every house. We used to work both at kolkhoz and at home, but never got tired. We would comb the wool, spin it on the spinning wheel, and then dye the yarns. When we sat behind a loom, we felt as if we were in a magical world. I used to weave kilims mostly.”



**Mehbalievva Jamila Sadig gizi** – 1931. Sirab village.

“I learned weaving from my neighbor, Shahrabanu, after I got married. Then I installed a loom at home, made yarns, and bought dyes to dye them. My children still have rugs and kilims that I wove.”



**Mammadova Latifa Gulamhuseyn gizi** – 1933. Nakhishnargiz village.

“I learned carpet weaving from my mother, Zinyet Niftulla gizi. My mother told me that she used to weave mefresh, heybe and chival (sack). My grandfather bred cattle in the mountains; my grandma and mom set up a loom right there, and wove carpets. I would comb the wool, spin it on the spinning wheel, and weave rugs and kilims.”





**Maharramova Mehriban Farhad gizi** – 1925. Zeyneddin village.

“I worked at kolkhoz during the daytime, and combed and spun wool and wove carpets with my neighbor, Fatma, at nights. A little while later, I was able to do these things on my own. I would dye yarns, set up looms and weave beautiful kilims.”



**Seyidova Samaya Garash gizi** – 1940. Zeyneddin village.

“I learned weaving kilims and rugs by watching the hands of Pakiza khanum, who is from the same village as me. We bred sheep. My dad would shear them and give the wool to us. We would wash the wool, comb it, and spin it on the spinning wheel to make skeins. We dyed yarns ourselves. I used Pakiza khanum’s designs. I gave several of my kilims and rugs to my children as presents.”



**Zamanova Afruz Mahammad gizi** – 1945. Nakhishnargiz village.

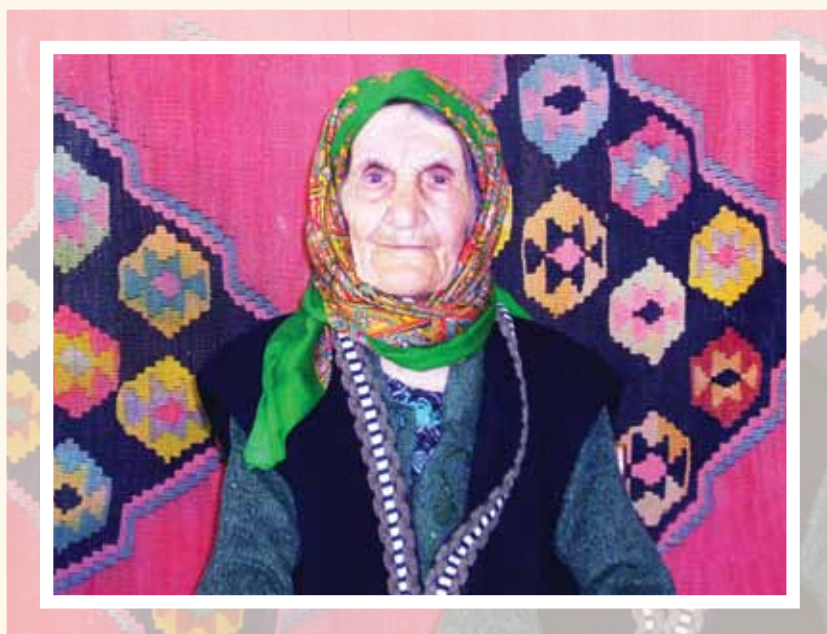
“I have been weaving jejims and palas since I opened my eyes to this world. I learned weaving from my mom, Zarif. I would work at kolkhoz during the daytime and weave carpets in front of looms at nights. I used to finish and cut a palas in 15 days. My children have many of the carpets, kilims, and jejims I wove at their houses.”



**Mammadova Gulsum Yusif gizi** – 1944. Karimbeyli village. Moved to Nakhishnargiz village in 1964 after getting married.

“Famous weaver, Sakina, was my teacher. We used to have a lot of wool because my family bred sheep. I would comb and spin the wool, make skeins, buy dyes from the bazaar, and dye the yarn in copper pots. I have woven a lot of rugs, kilims and jejims, and given some of them to my children and grandchildren as presents.”





**Gasimova Sara Agamammad gizi** – 1923. Gahab village.  
 “I used to weave beautiful mefreshes, khurjuns, and chuvals with my grandma, Shahsanam, and my mom, Gulkhanim. I am a war veteran myself. I have orders and medals. I did everything that was necessary for weaving carpets – from cleaning to dyeing wool.”



**Zamanova Gandab Agahuseyn gizi** – 1933. Gahab village.  
 “I learned weaving from my mother, Kheyransa. We would comb, spin and dye the wool. The carpets I wove are still of good use in our daily lives.”



**Tahirova Sona Agamammad gizi** – 1931. Gahab village.  
 “I learned weaving from my mother, Gulkhanim Mashadi Rustam gizi. I used to work at kolkhoz and help my mom. We did everything ourselves. We combed and spun the wool, and dyed the yarn in copper pots.”



**Mammadova Rena Alakbar gizi** – 1946. Gahab village.  
 “I learned weaving from my mother, Gushvar Mirali gizi (1913-2002). My father kept sheep; he would shear them and my mom would make yarn out of this to weave carpets. My father had the yarns dyed in Nakhchivan for us. My mother, sisters and I have woven a number of rugs, kilims, jejims, heybes, and palas.”





**Jafarova Senuber Bayram gizi** – 1943. Goshadize village.

“I worked at kolkhoz for many years during the Soviet Union period. I learned carpet weaving from my mother-in-law, Zeynebbeyim. Together, we would comb and spin the wool on the spinning wheel, dye the yarns, double fold, then make skeins and hang them on the loom. I gave some of the carpets to my mother-in-law and to my daughters as their dowry.”



**Asgarova Zeynebbeyim Asgar gizi** – 1917. Goshadize village.

Grandma Zeynebbeyim, who has lived a long life, has sweet and sour memories: “We went through a lot of hardships during the World War. Wool was difficult to come by. We would then comb and spin it, set up the loom, and weave kilims, palas, mefreshes, khurjuns, and chuvals (sacks for wheat). In addition, I would beat felt. To make felt, I would place tiny pieces of wool on the loom that I’d set up on the floor and beat it with my hands. We would sell the mefreshes and khurjuns at Sharur bazaar to have money for bread.”



**Ahmadova Shukufe Abbas gizi** – 1940. Goshadize village.

“I learned carpet weaving from Sakina khanum, with neighborhood friends, Beyim, Sevil, and Almaz. Later on, our neighbor opened a carpet workshop in Nakhchivan, and we started working there.”



**Novruzova Fatma Ibrahim gizi** – 1931. Nehrem village.

“I worked at kolkhoz for a long time during the Soviet Union. My neighbor, Zinyet khanum, taught me how to weave. I loved weaving kilims. I used to buy ready-yarn and weave kilims at night. I gave some of the kilims to my children as presents.”





**Huseynova Sudaba Faraj gizi** – 1952. Nehrem village.

“My mother was my teacher. We made the yarns and dyed them with dyes we bought from Menemgulu kishi who lived in our village. My sister, Nushaba, and I wove a lot of kilims together. According to my mom, my grandma Sakina used to weave carpets, jejims, and heybe out of silk yarns.”



**Novruzova Atija Gulu gizi** – 1933. Nehrem village.

“I am a mother of 11 children. As a ‘Hero Mother’, I would work at kolkhoz in the daytime and comb and spin wool at nights. My spouse used to sell the kilims and rugs I wove at the bazaar to make living. I taught weaving to my daughters. They wove a number of kilims for themselves as dowry.”



**Fataliyeva Khadija Gulu gizi** – 1932. Nehrem village.

“My mother, Novruzova Rubaba Hummat gizi, used to weave mefreshees, palas and khurjuns. I wove mostly palas, 5-6 meters long and two meters wide. I taught my daughter Khanum the designs I learned from my mother.”



**Abdullayeva Zeyneb Hasan gizi** – 1932. Nehrem village.

“I learned this art from my mother, Abdullayeva Goncha Baba gizi. She learned it from my grandmother. My aunt Gulsum was a famous kilim weaver. My wool comb and spinning wheel still remain.”





**Ibrahimova Gultekin Abbas gizi** – 1954. Nehrem village.

“I learned weaving from my mother, Aliyeva Puruza Gulu gizi. We always reared sheep. We used to shear their wool, comb and spin it, and make skeins. I would buy dyes from uncle Safar and dye the skeins in copper pots. I still have some of the palas I wove at home.”



**Huseynova Sharaf Mahammad gizi** – 1927. Nehrem village.

“We – three sisters – Leyla, Malak, and I would sit by our mother, Halima, and watch her tying knots. We loved this art very much. My sisters and I even wove Nizami Ganjavi’s portrait on a carpet. We exchanged that carpet for wheat during the World War.”



**Guliyeva Zahra Mukhtar gizi** – 1943. Nehrem village.

“I learned weaving from my mother, Khanim Ibrahim gizi. My sister Sadigova Fatma Mukhtar gizi (1939-2013) was also a well-known weaver. The kilims and jejims she wove still decorate the houses of her children. I wove jejims, and kilims 4-5 meters in length and two meters in width.”



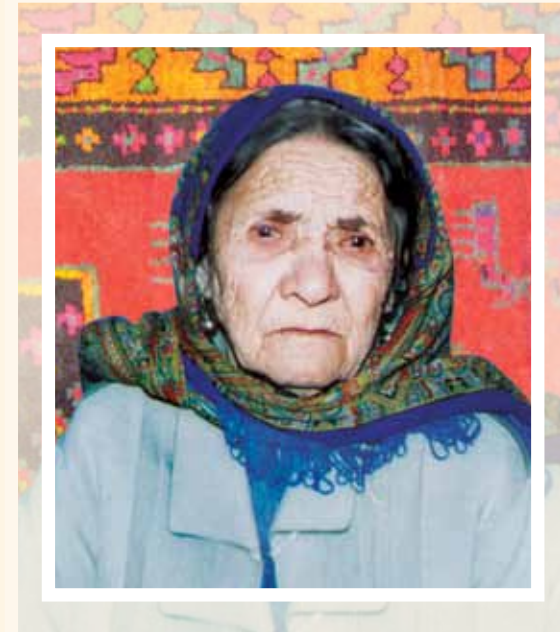
**Huseynova Gatiba Gulu gizi** – 1958. Nehrem village.

“I learned weaving from my mother, Kubra, when I was 14. I wove palas and carpets with my mother-in-law, Sharaf, after I got married. I wove until 1992. I am very proud that several of the carpets I wove are held at the museum in Nakhchivan.”



**Fataliyeva Masma Khalil gizi** (1902-2000)

Fataliyeva Masma was born in Nehrem village. According to her daughter-in-law Khadija khanum, her sister Khanum, and her nieces Sakina and Gulden, grandma Masma combed, spun and dyed wool with natural dyes, and wove mefresh, khurjuns, and jejims on a loom installed on the ground. "I also wove jejims and rugs after I moved to her house following my marriage," said Khadija khanum. "We hold the jejim that grandma Masma wove at our home as a most precious keepsake."



**Hajiyeva Durru Asadulla gizi** – was born in 1916 in Nehrem village. Grandma Durru, who learned weaving from her mother, Rukhsare, went through the sufferings of two world wars. She was little during the World War I, but remembers very well the hardships of World War II: "I worked at kolkhoz during the day, and at night I combed wool in the light of an oil lamp, spun it, and wove mefresh and khurjun. We exchanged all of the pieces I wove for bread back then."



**Ahmadova Sakina Mammadtagi gizi** (1922-2007). Nehrem village.

Ahmadova Sakina's daughter-in-law, Ahmadova Sara, says her mother-in-law wove beautiful kilims and flower palas.



**Hasanova Najiba Hasan gizi** – 1941. Nehrem village.

"I learned weaving from Khanimbaji who lived in the same village as me. I worked at kolkhoz and wove kilims at night. The kilims I wove are still used at my son's house."





**Hajiyeve Gulsum Tarigulu gizi** – 1934. Nehrem village.

"I learned weaving from my mother, Durru, who participated in the war. My mother and I wove a number of mefresses and khurjuns in the light of oil lamps. I wove kilims of 5-6 meters, and 'sandig gollu', 'achma-yumma', and 'gollu' palas."



**Rzayeva Rubaba Alasgar gizi** – 1941. Nehrem village.

"I learned carpet weaving from my mother-in-law, Halimakhatun. My husband would shear the sheep, I would wash and clean the wool, then comb and spin it on the spinning wheel, make skeins and have dyer, Safar kishi, dye them. Then I would weave kilims. My mother-in-law would sell those kilims in neighboring villages. However, I gave many of them to my daughters as dowries."



**Mammadova Iremiye Babakishi gizi** – 1938. Guznut village.

"I learned weaving from my grandma, Salatin Guliyeva. I still have my wool comb and spinning wheel. Back then we raised sheep for weaving rugs. We would wash the sheep's wool, comb it and make skeins, and then dye it. I wove 'khonchali' rugs, mostly."



**Gafarova Masma Karim gizi** – 1923. Guznut Village.

"I learned carpet weaving from my mother, Zohra Ibrahim gizi. During the World War we would gather with neighbors, comb yarns, make skeins, set up looms and weave rugs, palas, and jejim. During the hard war years, we would sell our rugs, palas, and jejims out of poverty. But I am happy that I was able to save some to give to my children as presents."





**Meydanova Rabiyye Adam gizi** – 1935. Kultepe village.

“The ability to weave carpets comes from blood, heart, air, and water. I learned this art from my sister-in-law, Mirzayeva Pari Iman gizi. We worked at kolkhoz together and wove carpets at night.”



**Mustafayeva Giymet Gasim gizi** – 1925. Guznut village.

“I learned weaving from my mother, Simuzer Allahverdi gizi. After marrying, I wove a lot of rugs, kilims, and jejims with my mother-in-law, Pusta khanum. We obtained everything we needed for weaving carpets on our own. We had a wool comb, copper pots to dye yarns, and a loom. At times, we set up a loom 10 meters long to weave jejims.”



**Mammadova Seyrangul Nazar gizi** – 1932. Kultepe village.

“I learned carpet weaving from my mother, Nagiyeva Asya. My mother said that at home she wove rugs, palas, mefreshe, khurjuns, pants and chuvals to hold wheat and barley. I worked at kolkhoz and wove rugs and palas at home. I remember ‘felt beating’ in our village. Felt is both very warm and durable.”



**Sadigova Fatma Sadig gizi** (1903-81). Guznut village.

Sadigova Fatma’s daughter, Mehluge: “My mother would set up a ground loom to weave jejims. She would breed silk worms, make silk yarns out of cocoons, dye them with natural colors, and then weave the jejims.”





**Huseynova Zahra Mirza gizi** (1925-2008). Kultepe village.  
Huseynova Zahra's son, Rashid: "My mother very much loved weaving kilims and palas. My grandma Narkhan also wove rugs, kilims, and jejims. My mother gave some of the rugs she wove to my sisters as dowries. I also have some at home. I remember that my mother would help our neighbor, grandma Shovket, to weave carpets."



**Shukurova Guldasta Ismayil gizi** – 1939. Mammadrza Diza village.  
"I learned weaving from my mother, Dilbar. We raised herds of cattle and used sheep's wool for weaving. I was lucky to have my mother-in-law, Gulustan, who was also a weaver. Therefore, I continued weaving carpets after getting married. I still have the jejim my mother-in-law and I wove together. I made a will to be wrapped in this jejim when I die."



**Aliyeva Shovket Maharram gizi** – 1934. Kultepe village.  
"I learned weaving from my mother, Malaknisa, who was one of the well-known weavers. To weave jejims, we kept silk worms. My mother dyed the yarns of jejims, kilims, and rugs, and wove using natural colors. I still have some of her works."



**Katanova Gulzar Zengibar gizi** – Katanova Gulzar was born in 1942 in Bichenek village, Shahbuz district, but moved to Kultepe village of the same district in 1956, after she got married. "I learned weaving from my mother-in-law, Ahmadova Tubu Yusif gizi," she says. "My sister Geysun and daughter Zahra are weavers, too. My daughter still weaves kilims and palas."





**Hajiyeve Sadagat Ali gizi** – 1952. Mammadrza Dize village.  
 “I learned weaving from my mother, Tagiyeva Narinj Mahammad gizi (1912-2001). We raised sheep, therefore had a lot of wool. We spun wool, made skeins and dyed them. I gave some of the kilims and palas I wove to my children as presents.”



**Mammadova Afruz Mammadhuseyn gizi** – 1935. Khalkhal village.  
 “I learned carpet weaving from my mother-in-law, Huseynova Gulshan Ali gizi. We lived in a village, but didn’t raise animals. That’s why we bought wool from Nakhchivan bazaar. I used to comb the wool using the wool comb, and my mother-in-law would spin it on the spinning wheel. I would make skeins and dye them in copper pots using dyes I purchased from famous dyer Zarif, in Jahri village. I used to weave kilims and jejims on the loom we set up in our house. I gave several of the kilims I wove to my son as gifts.”



**Shukurova Nubar Karbalamusa gizi** – 1949. Mammadrza Dize village.  
 “I worked as tobacco-planter at kolkhoz during the Soviet era. We would weave kilims and palas when we had free time. I learned carpet weaving from my mother and my neighbor, grandma Narinj. I sold some of the kilims I wove, but gave several to my son.”



**Abdullayeva Matanat Novruz gizi** – 1934. Jahri village.  
 The women of our village wove kilims, jejims, khurjuns, and mefreshes mostly. I would buy dyes from Iravan. People from Vaykhir, Khalkhal, Gulshanabad, Mazra, Payiz, Garmachatag, and other villages would come to me to dye their skeins. However, my work was not limited to dyeing. I wove rugs, kilims, and jejims.”





**Aliyeva Maman Mammadgulu gizi** – 1917. Jahri village.

“I learned weaving from our neighbor, Nenekhanim. During the Soviet period, I used to work at kolkhoz and weave kilims and rugs in my free time. I made yarn and had them dyed at a dyer’s. I gave some of my works to my sons and daughters as presents.”



**Hasanova Chimnaz Hasan gizi** – 1924. She was born in Sadarak district, but moved to the Kultepe village of the Babek district in 1941 after getting married.

“We had a lot of hardship during the war. We reaped wheat and sent it to military units. We worked in and out. At home we wove carpets at night. I learned weaving from my mother, Gulstan, and aunts, Gulsan and Huru. They wove khurjun, mefreshes, and chuvals. I combed and spun the wool, and wove kilims, palas, and jejims on a ground loom.”



**Mammadova Zuleykha Ibrahim gizi** – 1938. Jahri village.

“My grandma and mother were good at weaving kilims and jejims. I learned weaving by watching them. My grandma Beyimjan would gather wool from sheep they raised; she would then comb, spin, and dye it on her own. But we used to go to Zeri (who lived in the same village) to have our yarn dyed.”



**Hajiyeve Gulshan Ali gizi** (1906-98) – She was born in Turkesh village of the Shahbuz district, but moved to Khalkhal village, Babek district in 1930 after getting married.

Hajiyeve Gulshan’s daughter, Afruz khanum: “My mother-in-law both worked and wove carpets during the World War. She used to say that she learned weaving from her mother, Mehpare. The mefreshes, heybes, chuvals to hold wheat and jejims she wove, saved the family from hunger during difficult times. In order not to leave her children hungry, she would either sell her pieces or exchange them for wheat.”



**Mammadova Rahila Gasim gizi** – 1941. Vaykhir village.

“I learned weaving from my mother, Sakina, and grandma Zuleykha. My grandma used to dye the yarn using natural dyes that she obtained from grass and leaves. I learned how to weave “camel kilim”, khurjuns, and jejims from her.”

# Works of Babek Weavers





**Kilim.** Weaver: Guliyeva Zahra Mukhtar gizi.  
Nehrem village.



**Carpet.** Weaver: Mustafayeva Giymet Gasim gizi.  
Guznut village.



**Carpet.** Weaver: Hajiyeva Gulshan Ali gizi.  
Khalkhal village.

**Kilim.** Weaver: Fataliyeva Khadija Gulu gizi.  
Nehrem village.



**Carpet.** Weaver: Ahmadova Sakina Mammadtagi gizi.  
Nehrem village



**Kilim.** Weaver: Hajiyeva Gulsum Tarigulu gizi.  
Nehrem village.







**Palas.** Weaver: Shukurova Guldasta Ismayil gizi. Mammadrza Dize village.

**Carpet.** Weaver: Mammadova Rahila Gasim gizi. Vaykhir village.



**Jejim.** Weaver: Fataliyeva Masma Khalil gizi. Nehrem village.



**Jejim.** Weaver: Sadigova Fatma Sadig gizi. Guznut village.

**Carpet.** Weaver: Hajiyeva Durru Asadulla gizi. Nehrem village.







**Palas.** Weaver: Abdullayeva Matanat Novruz gizi. Jahri village.



**Kilim.** Weaver: Huseynova Zahra Mirza gizi. Kultepe village.



**Carpet.** Weaver: Abdullayeva Zeyneb Hasan gizi. Nehrem village.



**Kilims.** Weaver: Huseynova Sudaba Faraj gizi. Nehrem village.





# SHARUR DISTRICT

Sharur is the largest district in the Nakhchivan Autonomous Republic in terms of its territory and population. It was organized in 1930. The Sharur district was called "Norashen" in 1930-64, then "Ilich" in 1964-91. Its territory is 872.3 square kilometers, and it has a population of 107,400. The district has one city (Sharur city) and 65 villages.

The date when Sharur was created is only approximated. Material and cultural samples obtained as a result of late archeological excavations affirm that humans lived here 3-500,000 years ago. In the books of "Kitabi-Dede Gorgud" book the Sharur residential area is remembered as "Sheruk".

In 1501, Ismayil Safavi won over Aggoyunlu Elvend Mirza in Sharur fields. Following this, he entered Tabriz and declared himself shah. One of the districts of the Iravan province, which was in the administration of the Ottomans at the beginning of the XVIII century, was Sharur. The Sharur district consisted of 73 residential settlements and 1838 families. The majority of the population was Muslim. The historical Sharur-Dereleyez province consisted of mountains (Dereleyez) and plains (Sharur). According to information from 1886, 70.5% of its population was Azerbaijani. In accordance with Russian Tsarism's relocation policy, Armenians from Iran were placed in this territory after 1828. According to the 1870 administrative-territorial reform, Sharur-Dereleyez geza included in the Iravan province, was included in the territory of Sharur-Dereleyez. Its center was Chief Norashen. Even after the Armenians were relocated here, Azerbaijanis constituted 72.3% of the population.

After the establishment of the Azerbaijan Democratic Republic, Sharur-Dereleyez geza was declared an integral part of Azerbaijan, and included in the Araz-Turk Republic. After the Soviet government was established in Armenia, the Dereleyez area of Sharur-Dereleyez geza was given entirely to Armenia SSR. According to the decision of the Transcaucasia Central Execution Committee (18 February 1929), in accordance with the division of Azerbaijan SSR into districts, Sharur-Dereleyez geza was abolished and its Gurdgulag, Khajik, and Horadiz villages were given to Armenia. This was contrary to the terms of Moscow (1921) and Kars (1921)

treaties, and common international law. It was a treacherous conspiracy and crime against Azerbaijani people.

Two-hundred-and-twenty historical and cultural monuments have been registered in the Sharur territory. Fifteen of them are of global importance. These monuments consist of the ancient residential areas, castles, graveyards, and other architectural structures. The abundance of Stone Age and Kur-Araz monuments in this territory, and the thick cultural layer, show that farmer and cattle-breeding tribes settled in the Sharur territory intensively during IV-III millennium BC. Middle Bronze Age monuments were laid mostly along Araz, Arpachay, and their river branches. Painted dishes made by highly skilled craftsmen, along with monuments, were discovered in Shortepe.

The Sharur district has surged in development as a result of the construction and renovation works conducted in the Autonomous Republic in recent years.

The Sharur district is the largest grower of wheat, cattle, fruit, and vegetables in the Nakhchivan Autonomous Republic. Its lands, suitable for agriculture, constitute 31,500 ha.

The Sharur district is mainly specialized in processing agricultural products and the production of construction materials. Poultry farming, industrial enterprises, wine-production and so on, are the major enterprises of the district. Two hydroelectric stations are built on Arpachay river.

Sharur city is the center of the district, with administration buildings of modern architectural style and five-storey houses. Reconstruction works have resulted in modern buildings including: an Olympic sports complex, art school, cultural center, communication center, the building of the executive power, a history-ethnographic museum, a railway station, and schools. There are three secondary schools, a music school, three kindergartens, a central hospital, private hospital and diagnostic center, mosque, electricity networks center, two shopping centers, and a cinema in Sharur city. A monument is erected and a park, built in honor of National Leader Heydar Aliyev, lies in the main square in the city center.

NAKHCHIVAN AUTONOMOUS REPUBLIC  
SHARUR DISTRICT

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KEY SIGNS

SETTLEMENTS

SHARUR



Region center

Բնակավայր



Other settlements

BORDERS



State



Regional

TRANSPORTATION



Railways



Main roads



Other roads



Local highways

OTHER SIGNS



Height indicators





**Talibova Khadija Hasan gizi** (1898-96). Ashagi Aralig village  
From the memories of her country fellows: “Khadija’s works were very different from others. Her kilims and carpets attracted attention with their unusual patterns. When asked about the meanings of these interesting patterns, she would say, ‘There’s nothing strange here. If you were aware of our legends, you would understand my weavings.’”



**Talibova sakina Maharram gizi** – 1934. Ashagi Aralig village.  
“My mother, Talibova Khadija Hasan gizi, was my teacher. My mother used to breed silkworms. She would cook the cocoons in hot water and mix them so they would open like strings. Then she would spin them to weave jejims. We would comb the wool of the sheep we reared, spin it on the spinning wheel, make skeins, and weave palas and rugs. I still have some of those yarns.”



**Hasanaliyeva Hamida** – 1932. Akhura village.  
“My mother, Aliyeva Mayakhanim Mashadi Hasan gizi, taught me how to weave. My mother’s works were very neat. That is why everybody liked them. With her help, I spun wool on the spinning wheel to make yarn. Then I dyed the yarns in copper pots and wove kilims and rugs. My late grandma Unguz also wove beautiful mefreshes, khurjuns, jejims, and rugs. Her weavings were very much loved, too.”



**Jafarova Lalazar Mashadi gizi** – 1932. Tenenem village.  
“I consider myself my mother’s student. When I was single, my mom would clean and comb the wool, and I would spin it on the spinning wheel. We would make skeins and dye them. After I got married, I improved my skills with my mother-in-law, Nazenin. I began weaving jejims and palas.”





**Hasanova Saltanat Hummet gizi** – 1937. Tenenem village.

“I learned weaving from my mother, Pashayeva Sonabeyim Orujali gizi. I would work at kolkhoz during the daytime, and weave carpets and palas in the light of oil lamps at night. My mother used to say that my late grandma wove mef-res, khurjuns, jejims (on a ground loom), and chuvals for wheat and barley. I have woven 12 rugs and 13 kilims up to now.”



**Aliyeva Sara Alakbar gizi** – 1929. Akhura village.

“I learned weaving from my mother, Shahrabanu, and aunt Gulkhanim. My mother and I would wash the wool in the river, spin it on the spinning wheel, and dye it. Then, we would weave kilims and rugs out of the dyed yarns. The patterns and designs are a keepsake for us from our mother. I would like to mention that repeating the same pattern accurately is a very difficult thing to do. No matter how hard we tried, we didn’t achieve what we wanted. Inexperienced people would say that the patterns are alike, but professionals know better.”



**Valiyeva Basti Akbar gizi** – 1950. Tenenem village.

“My mother was a well-known weaver. Her pieces were different from others. Besides me in the family, my sisters, Asli and Goyerchin, also weaved. My mom was their teacher, too. We used to produce all the things needed from our weaving. We would wash the wool of our sheep in the spring, spin it on the spinning wheel, dye it, and make skeins and weave rugs.”



**Magsudova Gandab Babir gizi** – 1919. Tenenem village.

“I learned weaving from my mother, Abbasova Sarabeyim. I worked at kolkhoz during the day, and at nights spun wool on the spinning wheel, wove palas, rugs, and jejims (on a ground loom). My daughters followed my path. One of them, Basti, learned the secrets of carpet weaving well. She uses interesting symbols and images of her own creation on the carpets she weaves.”





**Abbasova Sehnaz Abbas gizi** – 1957. Tenenem village.

“As the successor of my mother, Sakina, I would weave her designs. At the beginning I wasn’t able to fulfill my mother’s instructions adequately because I hadn’t acquired an affinity with knots. After I learned weaving, I loved it, and fell in love with knots too. Then everything was okay. I also learned how to make yarn by watching my mom’s hands.”



**Vekilova Hagigat Huseynali gizi** – 1950. Danyeri village.

“I worked at kolkhoz with my mother. At nights we would comb wool, spin it on the spinning wheel, make skeins, and weave palas and rugs. My mother, aunt, sisters – all the women in our family – were weavers. My sisters Ziba, Rugiyye, Tamam, Sadagat, and Malahat learned weaving from my mother, too.”



**Agayeva Leyla Ismayil gizi** – 1929. Danyeri village.

“I learned weaving from my mother, Sakina Ismayil gizi, who died at the age of 95, and my older sister, Asli Ismayil gizi. My sister learned weaving before I did because she was older than me. I had so much love for weaving that I wouldn’t leave the loom for hours. Years passed. I continued weaving tens of rugs, kilims, and mefresh.”



**Jafarova Sara Humbatali gizi** – 1938. Tenenem village.

“The art of weaving was well-developed in our village. The water and air of this place give you power. My sisters, Sura and Saltanat, and I learned carpets weaving from our mother, Sonabeyim Orujali gizi. My mother had learned it from my grandma Madina. We used the wool of the sheep we reared for weaving rugs, palas, and jejims (on a ground loom). I gave some of the rugs and kilims to my children as presents.”





**Nabiyeva Gulzar Huseyn gizi** – 1929. Damirchi village.

“We used to take our cattle to summer pastures. People from different villages came there, too. I saw the loom set up in their tents. Then I noticed that women wove kilims, carpets, mefresh, khurjun, and big chuvals (sacks) on those looms. I learned weaving from them.”



**Rasulova Beyimaga Huseynali gizi** – 1937. Damirchi village.

“I learned carpet weaving from my mother, Fatma Gurbanali gizi. My mother loved this art so much that she started teaching us when we were young. Later, I wove tens of kilims and carpets. I should note that I was obliged to sell my kilims when I needed money.”



**Huseynova Ummuleyla Heydar gizi** – 1935. Havush village.

“I learned this art from my mother, Fatma Hasan gizi. There were older women in the village called Masma and Seyidkhanim. We listened to their advice about weaving with great interest. These women wove beautiful mefresh, khurjuns, jejims, and rugs. Their handiworks were different to others because the designs and pictures they integrated were more ancient. They could even explain the meanings of some symbols.”



**Musayeva Fazila Mammadhanifa gizi** – 1938. Havush village.

“I learned weaving from my mother-in-law, Zarnishan khanum. We had our own sheep. We sheared them, combed the wool, spun it on the spinning wheel, and wove rugs and kilims. My mother-in-law and I wove beautiful mefresh, khurjuns and jejims (on a ground loom).”





**Musayeva Sakina Heydar gizi** – 1934. Havush village.

“I learned how to weave rugs and kilims from my sister-in-law, Khadija, and brother-in-law, Jamil. We used to raise sheep. My brother-in-law would shear them and my sister-in-law and I would wash the wool, spin it and make skeins. We would also dye the yarns in pots. After the yarn absorbed their color, we would rinse them in cold water before hanging them to dry. When we noticed they were dry, we would make balls out of them, hang them on the loom, tie knots and weave patterns. I taught weaving to all of my six daughters. I wove my last art piece – a rug – in 1986.”



**Hasanova Govhar Heydar gizi** – 1923. Havush village.

“Our village is an old village; it is situated among mountains and has icy springs. The people of this village have unique traditions. I learned weaving from Tamam khanum from Akhura village. My late mother-in-law, Munavvar khanum, wove mefresh, khurjun, camel covers, and jejims. I also wove tens of kilims, rugs, and jejims. I can admit that we were forced to sell our pieces when living became harder.”



**Novruzova Shahrabanu Zulfugar gizi** – 1932. Akhura village.

“I worked at kolkhoz during the daytime and spun wool with Halimakhatun (a woman from the same village), made yarns and dyed them. I wove palas and jejims out of these wools. Halimakhatun used to weave beautiful khurjun, mefresh, and camel covers, but would sell them due to hardships of the war. I don’t have anything but a mefresh left out of my weavings.”



**Mammadova Hajar Mohammadali gizi** – 1932. Havush village

“My mother-in-law used to weave beautiful jejims, mefresh, and khurjuns. I would comb wool, spin it on the spinning wheel, make skeins, dye, and weave kilims, carpets, and jejims. We used to weave khurjun mostly because they were used in daily life. We used to carry our loads in those khurjuns when we travelled. The khurjuns were of different sizes.”





**Huseynova Sonabeyim Vali gizi** – 1947. Havush village.

“I consider myself the successor of my grandma Zarnishan and mother, Khadija. My grandma wove heybe, mefresh, palas, and jejims back then. With my mom, I would clean, comb and spin the wool, and make skeins. My grandma would not give the yarns to dyers to dye; she would dye them all by herself. I would join them to weave palas and carpets.”



**Eminova Malaksima Ali gizi** – 1935. Shahbulag village. As of 1954, she lived in Yukhari Yayji village.

“I learned the secrets of weaving from my mother, Husnu. My late grandma Leyla taught my mom. We had a lot of sheep of our own. We used their wool in weaving. Like everybody else, I worked at kolkhoz during the daytime, but wove kilims, rugs, mefresh, and khurjun at night.”



**Tagiyeva Gulshan Mahammad gizi** – 1934. Akhura village.

“I learned carpet weaving from my neighbor, Senuber khanim. To help her I would clean wool and make skeins for her. I learned this by watching her make jejims, kilims, and rugs. When I asked her about something I didn’t know, she would explain clearly. I was so attached to this art that I wove jejims, kilims, and rugs with my mother-in-law, Zuleykha. We would exchange our products for wheat during the war due to poverty.”



**Aliyeva Sona Ali gizi** – 1940. Yukhari Yayji village.

“I learned weaving from my mother, Gulchohra Asgar gizi. My mom learned it from her mother, Sakina khanum. My mother used to say that my grandma wove mefresh, khurjun, jejims (on ground looms), and kilims. I used spin the wool, make skeins and weave kilims. Some of my pieces still remain, but I gave others to my kids. At present, I weave flowers to decorate houses; I can’t simply sit around and do nothing.”





**Tagiyeva Bibikhanim Koroglu gizi** – 1932. Tenenem village.

“My mother-in-law would weave fine jejims, khurjuns, mefresh, and carpets. The girls of our village learned weaving from her. We made yarn from the wool of our sheep. My mother-in-law dyed the yarn herself. Later, we had our neighbor, Jafar kishi, dye our yarn. I gave some of the kilims and carpets I wove to my own children. I have several of them at home.”



**Sadigova Salvinaz Galandar gizi** – 1940. Shahbulag village.

“My mother, Tovuz Niftulla gizi, was my mentor. My mom used to say that she learned this art from her mother, Guller. According to my mother, my grandma was a gifted carpet weaver. She wove her own unique designs. My mother-in-law, Sadigova Gizkhanim, was one of the famous weavers of our village. We used to produce the yarn; we washed, spun, and dyed the sheared wool. I still have that same spinning wheel.”



**Jafarova Jamila Gafar gizi** – 1935. Shahbulag village.

“I learned weaving palas from my grandma Sura. She was a very talented woman. She taught weaving to tens of girls like me. After I got married, my mother-in-law and I washed the wool, combed and spun it, and then made skeins. Then, my mother-in-law would prepare dyes out of plants and dye the yarns herself. We would weave palas out of ready-yarn. I taught all four of my daughters to weave.”



**Gafarova Zeyneb Agamali gizi** – 1939. Shahbulag village.

“I learned weaving from my sister-in-law, Pusta. She and I would wash the wool together, spin it on the spinning wheel, and make skeins. Pusta would weave palas out of the ready yarns, and I would learn by watching her fingers. Also, I would weave palas out of goat’s wool. Palas woven out of goat’s wool were durable and firm.”





**Vakilova Rubaba Ismayil gizi** (1919-2006). Danyeri village.  
Rubaba khanum had learned weaving from her grandma. She wove a lot of mefresh and rugs. The art pieces of her grandma Rubaba are still used at the houses of her children and grandchildren.



**Alakbarova Nargiz Mammad gizi** – 1929. Akhura village.  
“I have been lucky in weaving. My mother, grandma, and mother-in-law were all weavers. I learned weaving from my grandma and mother, and later from my mother-in-law. I consider myself their successor.”



**Abbasova Sakina Gafar gizi** – Died at the age of 80. Tenenem village.  
People from her village: “Grandma Sakina used to weave jejims, khurjuns, mefresh, kilims, and rugs, with her mother, Unbulbeyim. She dyed the yarn using natural dyes. To obtain them, she used mulberry leaves, thyme, barberry roots, onion skins, and other plants. Grandma Unbulbeyim wove a palas with a camel caravan image on it, and that palas was sold in 1990.”



**Allahverdiyeva Leyla Agabala gizi** – 1928. Shahbulag village.  
“I learned weaving from my mother. My mother learned it from her mother, Zeyneb. My grandma used to weave mefresh, khurjuns, horse covers, and chivals (sacks) with pompoms. My grandma used to exchange her weavings for wheat to support her family.”





**Eminova Khadijakhanim Mirhuseyn gizi** – 1943. Shahbulag village.  
 “I learned weaving from my father, Tovuz. My mom used to say that my late grandma Soyda wove kilims, mefresh, khurjuns, and jejims (on a ground loom). As a child, I would help my mother comb the wool, spin it, and make yarn. We would dye the yarns with half natural and half chemical colors to weave kilims and carpets.”



**Vekilova Sakina Ismayil gizi** – Sakina died at the age of 95. Danyeri village.  
 According to her daughter, her mother’s family was deported like many families after the Soviet government was established in Azerbaijan. Her grandma got married and had children after she returned from exile. Her mother had good handicraft skills. She still keeps mefresh and khurjuns that were left to her, as keepsakes.



**Orujova Gulsum Karbalayi Gafar gizi** – (1902-89). Akhura village. She learned how to weave carpets and kilims from her mother. According to what people say, her grandma Gulsum wove kilims with camel patterns, camel covers, mefresh, and khurjuns.



**Huseynova Parzad Zulfugar gizi** – (1916-2002). Havush village.  
 Her granddaughter, Yegane: “My grandma was a very skilled weaver. Her mother, Saltanat, wove kilims, rugs and jejims. My grandma used to say that she learned weaving from her mother. My grandma Parzad sold most of her weaving out of poverty. I still keep the kilim, jejim, and rug she gave me as presents.”





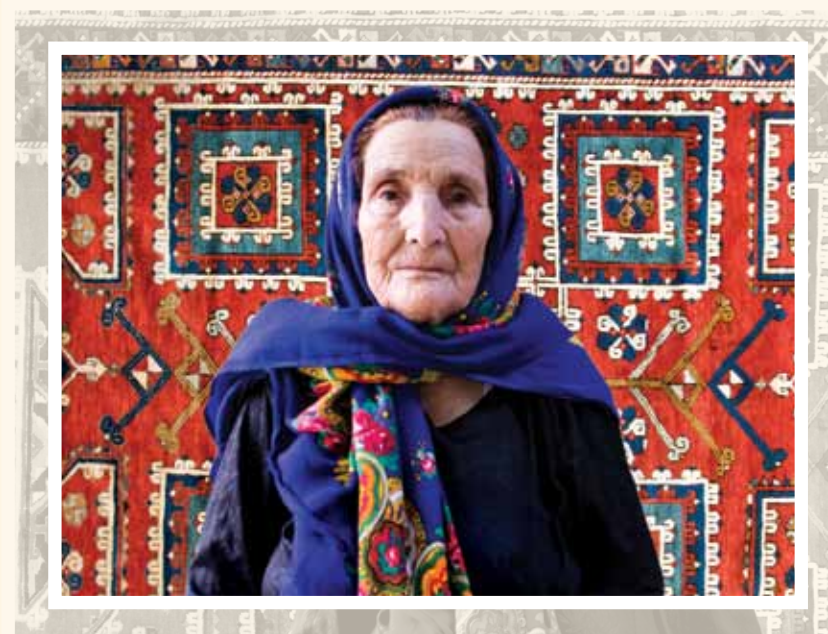
**Mammadkhanova Zarosh Farzali gizi** – (1905-84). Ashagi Aralig village.  
According to her granddaughter, Zarosh learned weaving from her mother. She worked at kolkhoz during the day time, and wove palas, mefresh, and khurjuns in the light of oil lamps at night.”



**Mahmudova Meykhanim Ismayil gizi** – (1880-1982). Ashagi Aralig village.  
Her granddaughter, Rena: “My grandma’s carpets and kilims were distinguished from those of others. This was due to her personal imagination that manifested through her work. Grandma Meykhanim used to weave beautiful kilims, rugs, jejims, khurjuns, and mefresh. She gave some of her kilims and rugs to her children as presents.”

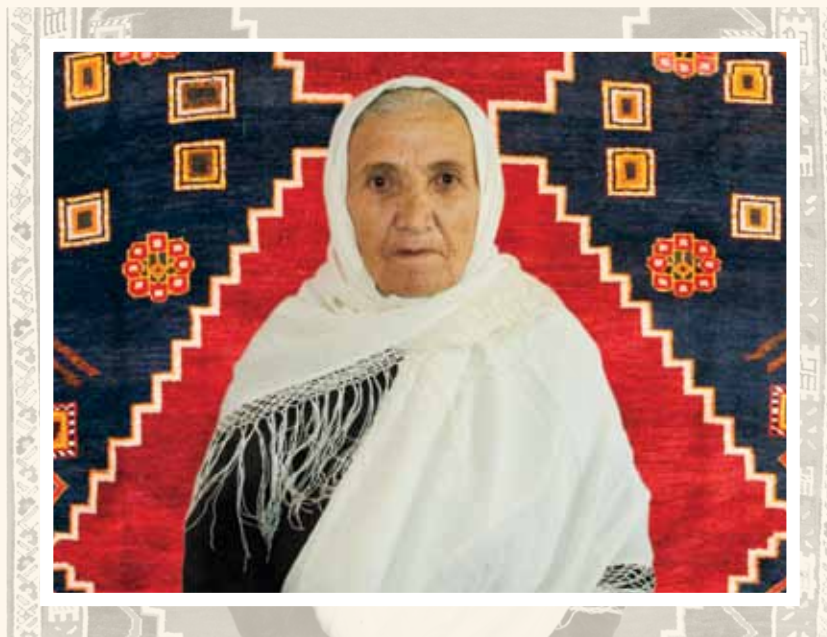


**Gahramanova Banu Maharram gizi** – 1953. Ashagi Aralig village.  
“I learned weaving from my mother, Zinyet. I learned the secrets of this art by watching her hands. Later, I began working independently. I worked at kolkhoz during the day time, and wove palas and jejims with my mother in the light of oil lamps at nights.”



**Ahmadova Ibahat Allahverdi gizi** – 1929. Yukhari Aralig village.  
“My mother is my teacher. I was so enthusiastic about this art that I would sit by my mother at the loom when I was little; most of the time I didn’t know what to do and made it difficult for my mother. Thus, a little while later I started weaving. I wove kilims, palas, and jejims mostly.”





**Bagirova Gulare Jabi gizi** – 1940. Ashagi Aralig village.  
 “I learned this art from my mother, Zarosh Farzali gizi. My mother taught my sisters as well. We wove jejims on a ground loom, khurjuns, and mefresh.”



**Gasimova Gulnabat Haji gizi** – 1940. Ashagi Aralig village.  
 “I continued the path of my mother, Gulshan Abbas gizi. I wove tens of kilims and rugs with my mom. After I got married, I discovered that my mother-in-law, Malaknisa khanum, my sisters-in-law, Mensume and Sakina, also knew how to weave. I still have a kilim and some of my handiworks.”



**Mammadrzayeva Gozel Jalal gizi** – 1938. Ashagi Aralig village.  
 “I learned weaving from my mother, Shahri, and mother-in-law, Sona. Unlike many, my mother wove heybe (saddlebags) and jejims out of yarn made from cocoon threads. I wove rugs and kilims with my mom.”



**Mukhtarova Gullar Bahlul gizi** – 1929. Ashagi Aralig village.  
 “I learned weaving from my mother, Zahra. My mother was the successor of my grandma, Balli. There was a big mulberry tree in our garden when I was little. When my mother went to kolkhoz with our neighbors, she would give us some wool and say, “Comb this and spin it on the spinning wheel until I get home.” Eagerly, we followed her instructions. When my mother returned from work, she would dye the yarns in copper pots, dry them, make rolls, and weave kilims, palas, and rugs. Sometimes my mother would joke, ‘No one will marry a girl who don’t know how to weave.’”





**Nagiyeva Tarlan Abidin gizi** – 1934. Garkhun village.

“We raised sheep in our courtyard and used their wool for weaving jejims and palas. I used to help and learn from my grandma Durna. As years passed by, I acquired this art completely and began to weave independently. I gave my first work to my son as a gift.”



**Jafarova Zerrukh Hasan gizi** – 1940. Garkhun village.

“I learned weaving from my fellow countrywoman, Asmar Ismayil gizi. We had our own sheep. We used to shear their wool, wash, comb, and spin it on the spinning wheel. Then we would dye the yarns using natural dyes. My mother would set a loom on the ground to weave jejims, mefresh, and khurjuns. We wove kilims and palas together.”



**Mamiyeva Ziynet Ali gizi** – 1930. Garkhun village.

“I learned weaving from my mother-in-law, Mamiyeva Beyim. She was a very talented artist who produced fine work. My mother-in-law sent us to wash the wool at our neighbor’s. Then we would dry, comb, and spin it into yarns, dye it in copper pots and weave kilims.”



**Khalilova Shahri Gurban gizi** – 1927. Garkhun village.

I learned weaving from my mother, Balakhanim Mustafa gizi. We had a lot of sheep. We washed their wool, combed it, spun it on the spinning wheel, and dyed the ready yarn. We would hang the yarn on the loom and weave rugs, kilims, and jejims. I gave some of my pieces to my children as gifts, and kept some at home.”





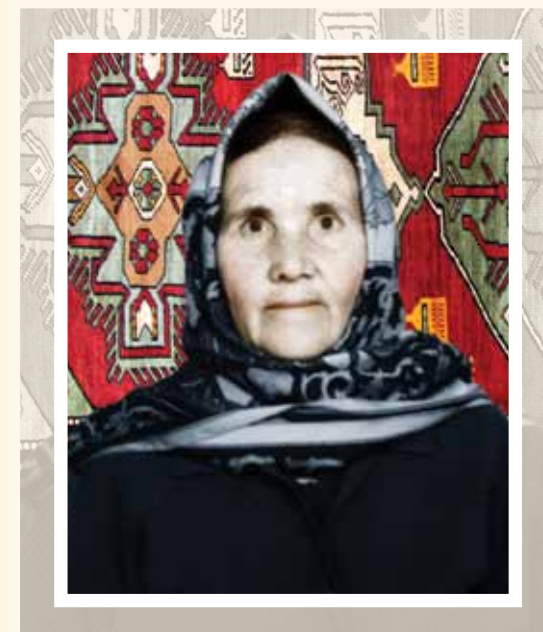
**Mahmudova Gizkhanim Ismayil gizi** – (1925-2006). Garkhun village.  
Her daughter-in-law: “Grandma Gizkhanim learned weaving from her mother, Gile. During the years of the war, people worked at kolkhoz during the day, and set up looms and wove kilims, rugs, mefresh, and khurjuns in the light of oil lamps at night. We still keep and protect some of her works.”



**Gahramanova Zinyet Rustam gizi** – (1913-95). Ashagi Aralig village.  
Her daughter, Banu: “My mother learned carpet weaving from her mother, Fatma. She wove palas, rugs, and jejims mostly, but khurjun and sacks for wheat sometimes. My mother gave some of her weavings – palas and jejims – to her children as presents.”



**Jalilova Sara Jabrayil gizi** – 1935. Ashagi Aralig village.  
“My mother, who was a professional weaver, often wove deer, gazelle, and mountain goat images on her pieces. She was my teacher. My mother continued the path of her mother, Zeyneb. Although the weaving of animal images on a large scale was difficult, my mother still enjoyed it.”



**Mammadkhanova Gullu Jamal gizi** – 1930. Ashagi Aralig village.  
“My mother-in-law was an ideal weaving instructor. She explained everything so clearly that the girls who came to her to learn didn’t have to ask any questions. Her daughters are the students of grandma Zarosh and are great weavers. I wove kilims and jejims with them after I got married.”





**Najafova Malak Hagverdi gizi** – (1915-2012). Ashagi Aralig village.  
People from her village: “Grandma Malak witnessed two wars – World War I and World War II. She worked at kolkhoz during the day, but combed wool, spun in it on the spinning wheel, dyed it with natural dyes, and wove kilims, rugs and jejims on a ground loom. The rugs she wove are protected at the Nakhchivan State Museum of Ethnography.”



**Pashayeva Hajar Jafargulu gizi** – 1932. Tenenem village.  
“I consider myself the successor of my mother. My mother continued my grandmother’s path. My late grandma Nenekhanim was one of the well-known weavers. She wove ‘Gochbuynuzu’ kilim, mefresh, khurjun, jejim and carpets. My late mother-in-law, Sonabeyim, was also a skilled weaver. I have from her a carpet, mefresh, khurjun, and jejim as keepsakes. I have also given some of my kilims, carpets, and jejims to my children as presents. However, I still keep the ones that have special value to me.”



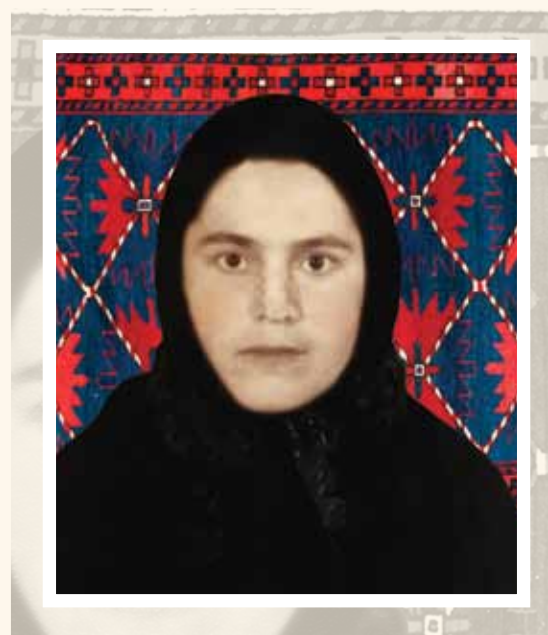
**Mehdiyeva Nububet Huseyn gizi** – 1928. Akhura village.  
“I learned how to weave carpets and kilims from my mother, Guljahan. My mother created eye-catching handiworks. My late grandmother Zeynebkhatun wove ‘Camel’ palas and mefresh. I couldn’t stay away from this art because I grew up in a family that loved and cared for weaving. As fate had it, my husband’s family was also in love with weaving. My sister-in-law Puruze and I would weave jejims and kilims side-by-side with my mother-in-law, Telli.”



**Mammadova Khanim Magsud gizi** – (1905-93). Ashagi Aralig village.  
From the memories of her countryfolk: “Grandma Khanim learned from her mother, Umbulbanu. She practiced everything required for weaving. She spun the wool, dyed it in the dyes she made out of tree bark and grass roots; then she would sit behind the loom and weave kilims, rugs, and khurjuns.”



**Mammadova Senuber Mashadi Ali gizi** – (1935-98). Yukhari Aralig village.  
From the memories of her countryfolk: “Grandma Senuber learned this art from her mother, famous weaver Khanim Magsud gizi. She worked at kolkhoz during the day and combed wool at night in the light of oil lamps to weave kilims and rugs.”



**Aliyeva Farida Fatulla gizi** – (1934-2006). Farida was born in Dervishler village, but moved to Ashagi Aralig village after getting married.  
Farida’s daughter, Aliyeva Tunzale: “My mother learned weaving from her mother, Jalilova Hajar. She used to say that my grandma wove chul for camels, khurjuns with pompoms, and mefresh. My mother worked at kolkhoz during the daytime, but spun and combed wool to weave beautiful khurjuns, kilims, and rugs after work. I still have a mental image of her wool comb and loom.”



# Works of Sherur Weavers





**Mefresh.** Weaver: Vekilova Rubaba Ismayil gizi. Danyeri village.



**Mefresh.** Weaver: Vekilova Sakina Ismayil gizi. Danyeri village.



**Khurjun.** Weaver: Vekilova Rubaba Ismayil gizi. Danyeri village.



**Kilim.** Weaver: Pashayeva Hajar Jafargulu gizi. Tenenem village.

**Kilim.** Weaver: Alakbarova Nargiz Mammad gizi. Akhura village.



**Jejim.** Weaver: Tagiyeva Gulshan Mahammad gizi. Akhura village.







**Carpet.** Weaver: Musayeva Sakina Heydar gizi.  
Havush village.



**Kilim.** Weaver: Huseynova Parzad Zulfugar gizi.  
Havush village.



**Carpet.** Weaver: Eminova Malaksima Ali gizi.  
Yukhari Yayji village.



**Carpet.** Weaver: Agayeva Leyla Ismayil gizi.  
Danyeri village.



**Kilim.** Weaver: Mehdiyeva Nububet Huseyn gizi.  
Akhura village.



**Kilim.** Weaver: Vekilova Hagigat Huseynali gizi.  
Danyeri village.





**Carpet.** Weaver: Nabiyeva Gulzar Huseyn gizi.  
Damirchi village.



**Kilim.** Weaver: Aliyeva Sona Ali gizi.  
Yukhari Yayji village.



**Carpet.** Weaver: Valiyeva Basti Akbar gizi.  
Tenenem village.



**Carpet.** Weaver: Huseynova Sonabeyim Vali gizi.  
Havush village.



**Carpet.** Weaver: Aliyeva Sara Alakbar gizi.  
Akhura village.



**Carpet.** Weaver: Hasanova Salatanat Hummat gizi.  
Tenenem village.





**Kilim.** Weaver: Tagiyeva Bibikhanim Koroglu gizi.  
Tenenem village.



**Jejim.** Weaver: Orujova Gulsum Karbalayi Gafar gizi.  
Akhura village.



**Jejim.** Weaver: Jafarova Lalazar Mashadi gizi.  
Tenenem village.

**Jejim.** Weaver: Abbasova Sakina Gafar gizi.  
Tenenem village.



**Kilim.** Weaver: Huseynova Ummuleyla Heydar gizi.  
Havush village.



**Carpet.** Weaver: Abbasova Saharnaz Abbas gizi.  
Tenenem village.







**Carpet.** Weaver: Khalilova Shahri Gurban gizi. Garkhun village.



**Carpet.** Weaver: Talibova Khadija Hasan gizi. Ashagi Aralig village.



**Carpet.** Weaver: Talibova Sakina Maharram gizi. Ashagi Aralig village.

**Carpet.** Weaver: Mammadova Senuber Mashadi Ali gizi. Yukhari Aralig village.



**Carpet.** Weaver: Ahmadova Ibahet Allahverdi gizi. Yukhari Aralig village.



**Prayer carpet.** Weaver: Nagiyeva Tarlan Abidin gizi. Ashagi Aralig village.







**Carpet.** Weaver: Gahramanova Banu Maharram gizi. Ashagi Aralig village.



**Carpet.** Weaver: Gasimova Gulnabat Haji gizi. Ashagi Aralig village.



**Carpet.** Weaver: Mammadkhanova Gullu Jamal gizi. Ashagi Aralig village.

**Carpet.** Weaver: Mammadova Khanim Magsud gizi. Ashagi Aralig village.



**Carpet.** Weaver: Mukhtarova Gullar Bahlul gizi. Ashagi Aralig village.



**Carpet.** Weaver: Mamiyeva Ziyet Ali gizi. Garkhun village.



**Carpet.** Weaver: Aliyeva Farida Fatulla gizi. Dervishler village







**Carpet.** Weaver: Jafarova Zerrukh Hasan gizi.  
Garkhun village.



**Carpet.** Weaver: Mahmudova Gizkhanim  
Ismayil gizi. Garkhun village.



**Carpet.** Weaver: Mahmudova Meykhanim  
Ismayil gizi. Ashagi Aralig village.

**Carpet.** Weaver: Mahmudova Gizkhanim Ismayil gizi.  
Garkhun village.



**Carpet.** Weaver: Mammadrzayeva Gozal Jalal gizi.  
Ashagi Aralig village.







**Carpet.** Weaver: Jalilova Sara Jabrayil gizi.  
Ashagi Aralig village.



**Carpet.** Weaver: Bagirova Gulara Jabi gizi.  
Ashagi Aralig village.

**Kilim.** Weaver: Najafova Malak Hagverdi gizi.  
Ashagi Aralig village.



**Kilim.** Weaver: Gahramanova Zinyet Rustam gizi.  
Ashagi Aralig village.



**Carpet.** Weaver: Mammadkhanova Zarosh  
Farzali gizi. Ashagi Aralig village.



# ORDUBAD DISTRICT

Ordubad district, one of the administrative districts of the Nakhchivan Autonomous Republic, was founded in 1930. It was united with the Julfa district in 1963, but became an independent district again in 1965. It borders Iran in the south and Armenia in the north and east. Its territory covers 979 square kilometers, and its population is 46,900. The district has one city, three settlements, and 43 villages. Ordubad city is its center.

The district is mostly mountainous. The highest point of the Nakhchivan Autonomous Republic – Gapijig mountain (3904m) – lies here. The biggest residential areas are Ordubad city, Venend, Deste, and Yukhari Eylis villages.

The Ordubad territory is rich with monuments belonging to the historical period from the Stone Age to the Middle Ages. Garangush yaylagi area – to the north east of Tivi and Nasirvaz villages, at the south east slope of Gapijig (Gamigaya) mountain – was one of the main hunting areas of the ancient inhabitants of Nakhchivan during the Eneolithic, Bronze, and early Iron Age. The ancient descriptive art samples discovered in Gamigaya allow us to track the lifestyles, world views, customs and traditions, and the development of religious, ideological and aesthetic thinking of people who lived in the territory of Azerbaijan during the IV-I centuries BC.

In Gilanchay valley there are residential areas and necropolis – Sabirkend, Plovdag, Ruined Gilan, Somudere, Mardangol, and others – that are rich with the material-cultural remnants belonging to the II-I millennium BC. Four of the 292 historical and cultural monuments that have been registered in the region are of world importance. Kharaba (ruined) Gilan, Geyseriyya, and Juma (Friday) Mosque, Eyvaz shrine, the tomb in the village of Dar, and others, are reminders of the remote past.

Researchers note that the “Ordubad” toponym was created by the words “ordu” (army) and “abad” (prosperous, well organized) that were used as meanings of “khan camp,” “quarters,” “headquarters” and so on in ancient Turkic languages. Sources show that Ordubad used to be a big city during the Middle Ages. The name of Ordubad is first mentioned in the VII century. Hamdullah Gazvini (XIV century), Isgandar Munshi (XVI-XVII century) and I. Chopin (XVIII-XIX century) wrote in their pieces that Ordubad was a big city surrounded by beautiful fruit orchards, and up to 70 springs. “Without exaggeration, Ordubad could be named one of the most poetic and gorgeous corners of the entire Caucasus.” (“Caucasus”

newsletter, 1862, № 25).

During the second half of the XVI century, silk was exported from Ordubad to Venice, Marseille, Amsterdam, and other European cities. During the XV-XVI centuries, Ordubad was included in the Garagoyunlu, Aggoyunlu, and Safavids governments. Due to their resistance to the enemy, and taking into consideration the work of Hatem bey, Ordubad was exempt from all divan taxes by Shah Abbas I. Although the Safavid-Ottoman wars caused a lot of damages to Ordubad, there was a great revival here during the second half of the XVIII century; Juma Mosque (Friday Mosque), a madrasa, buzkhana (ice house), zorkhana, hamam, caravanserais, and squares were built, and a covered bazaar complex was constructed.

During the early XVIII century Ordubad was part of the Azadjiran district, one of the 14 districts of the Nakhchivan province that was subordinate to the Ottomans. According to the Turkmenchay Treaty, Ordubad was merged to Russia as part of the Nakhchivan khanate. At this point, 3444 people lived in Ordubad; out of them, 3260 were Azerbaijanis. Ordubad was included in the Iravan province and was the center of the geza (province), having the same name.

In 1854, a second grade primary school was opened in Ordubad. In 1892, M.T. Sidgi opened “Akhtar” school, which took on a new style of teaching. During the XX century and the first decade of the XXI century, Ordubad district achieved great success in the fields of culture and health. During the past five years, schools holding 2347 students were built in the eight villages of the district, and a regional branch of the computer educational center was opened. Forty-one secondary schools (7766 students), eight preschool (217 children), five extracurricular institutions (2025 students), one centralized library with 47 departments and branches, 16 cultural houses, 23 clubs, three museums, a chess club, two driving schools, two music schools, and a theater now operate in the district. There are 305 hospitals beds and 150 central district hospitals beds, 50 children’s hospital, three village hospitals, six ambulances, 31 midwife units, and an emergency station in the district. Fifty-one doctors and 241 mid-medical employees work here. Ordubad was called “Azerbaijan’s masterpiece” by national leader, Heydar Aliyev; the district earned great achievements in the socio-economic and cultural fields.



NAKHCHIVAN AUTONOMOUS REPUBLIC  
ORDUBAD DISTRICT







**Hasanova Leyla Maharram gizi** – 1961. Goshadize village.

My sisters, Khanim and Gulnise, and I learned weaving from our mother, Muradova Gulnaz Dadash gizi. My mother would weave beautiful carpets and we would sit beside her to learn tying knots and making patterns. We used to raise sheep, wash the sheared wool, clean it, spin it on the spinning wheel, and then have dyer, Zeyneb, dye it. After all these preparations, my father would set up a loom at our house, and we would sit and weave carpets. After I got married, I learned some secrets of weaving from my late mother-in-law, Mammadova Rubaba Mammad gizi. I can tell you one: after we wove a carpet, we would lay it in the sheep stable. After the sheep walked around on it we would wash it in the river so its colors didn't mix."



**Alakbarova Lala Gurban gizi** – 1940. Darkend village.

"My mother, Kazimova Sakina Bashir gizi, taught my sister and me how to weave carpets. She would weave beautiful carpets and we, as little girls, would sit by her to learn weaving from her by watching her hands. My father kept a lot of sheep. First, we would clean the sheared wool, and then spin it on the spinning wheel. We would have the yarn dyed at a dyer's."



**Madatova Khurma Madat gizi** – 1953. Kolani village.

"Weaving is a keepsake art to us from our ancestors. We have always been loyal to this art. I learned weaving from my mother, Madatova Zarbab Mahammad gizi (1928). I wove a lot of carpets with her."



**Guliyeva Zeyneb Ali gizi** – 1927. Tivi village.

"I learned carpet weaving from my mother, Guliyeva Azdad Mammadali gizi. In my childhood, I would sit by my mother and watch her hands. After I learned weaving I helped my mother, and we wove carpets and kilims together. After I got married I wove a lot of carpets with my mother-in-law, Shahmardanova Beyim Hajishah gizi."





**Nagdaliyeva Basti Hasan gizi** – 1940. Tivi village.

My mother, Nagdaliyeva Naringul Nagdali gizi, taught weaving carpets to the girls in our family – me and my sisters, Nagdaliyeva manzila and Nagdaliyeva Besminaz. We didn't have to buy wool from somewhere else; we had sheep of our own. We would wash the wool from them, clean, spin and have it dyed. I learned some of the secrets of weaving from my late mother-in-law, Babayeva Merjahan Muradali gizi, after I got married. We wove several rugs and carpets together. We would wash them in the river so their colors didn't mix."



**Gurbanova Guluzar Nemet gizi** – 1943. Tivi village.

"My mother, Gurbanova Hava Huseyn gizi, taught my sister Gurbanova Fatma and me the secrets of weaving. My mother had very good weaving skills and would weave beautiful carpets and khurjuns. Later we would help our mother with her work. We produced raw material by ourselves. My father had sheep. He would shear the sheep, and we would wash the wool, clean it, spin it on the spinning wheel, and have the yarn dyed by dyer Zeyneb. I wove a lot of carpets and kilims with my late mother-in-law, Tagiyeva Javahir Niyazali gizi. We would lay the carpet in the sheep stable so the colors didn't mix, and the sheep's urine made the colors of the yarns durable."



**Aliyeva Fatma Nagi gizi** – 1923. Tivi village.

"I learned carpet weaving from my mother, Agayeva Gizkhanim Mahammad gizi. I would sit by her when she wove carpets and would stare at the patterns and knots carefully. I had a strong interest in this art. When my mother saw that I was able to work independently, she allowed me to sit in front of the loom and work all by myself. I had so much enthusiasm that I would weave several kilims and carpets in a short period of time."



**Safarova Sakina Akbar gizi** – 1939. Bilev village.

"I learned carpet weaving from my mother, Safarova Leyli Fezail gizi. She taught me how to tie knots, making patterns and weaving very well. I would listen to my mom carefully. Later, I began to work faster and helped my mom. After I got married, I wove carpets and kilims with my late mother-in-law, Amirova Gullu Musa gizi."





**Guliyeva Garanfil Kheyver gizi** – 1944. Bilev village.

“I learned weaving from my mother, Guliyeva Fatma. My mother learned this art from her own mother, Novruzova Gulnar Novruzali gizi. My father would raise sheep; we would clean their wool and spin it on the spinning wheel. After we had the yarns dyed at a dyer’s, we would set up a loom to weave carpets. I wove a lot of carpets with my mother-in-law, Zeynalova Izzat Nagi gizi, after I got married.”



**Shikaliyeva Shahrabanu Murtuz gizi** – 1928. Bilev village.

“I learned weaving from my mother, Valiyeva Shahjahan Gulammirza gizi. I was a professional weaver. My father had sheep; after they were sheared, we would wash the wool, spin it on the spinning wheel and give it to a dyer. When everything was ready, we would sit in front of the loom and begin weaving. After I got married, I wove a number of palas, mefresh, and khurjun with my late mother-in-law, Shikaliyeva Sakina Suleyman gizi.”



**Hatamova Goncha Hasan gizi** – 1955. Bilev village.

I learned the secrets of weaving from my mother, Hasanova Shahrabanu Allahverdi gizi. My mother wove very attractive carpets; she learned weaving from her mother, Masimova Hajar Allahverdi gizi. After I got married, I wove a lot of carpets with my late mother-in-law, Rzayeva Khavar Almurad gizi.”



**Aliyeva Parvana Anvar gizi** -1963. Tivi village.

“My entire family was engaged in weaving. My late mother, Agayeva Najavat Alakbar gizi, taught it to me and my sisters, Aliyeva Mahluga and Aliyeva Khalida. My mother used to weave carpets with different symbols and pictures on them. She designed the pictures with care and precision. Therefore, people would ask her to weave carpets as dowries for their children. We would help our mother and weave our own dowry carpets.”





**Zeynalova Tehran Mezze gizi** – 1948. Bilev village.

“I learned weaving from my mother, Zeynalova Asli Bayali gizi. She learned weaving from her mother, Guliyeva Tukazban Amiraslan gizi. According to my mother, my late grandma used to weave beautiful carpets. Some of her pieces still exist.”



**Shikhaliyeva Fatma Shikhali gizi** – 1947. Bilev village.

“I learned weaving from my mother, Shikhaliyeva Shahrabanu Murtuz gizi. My mother taught me tying knots, making patterns, and weaving well. I learnt everything she taught with love. Then, one day I realized that I could weave. Later, my mother-in-law, Jabiyeve Masma Nagi gizi, my sister-in-law, Jabiyeve Ravana Rafail gizi, and I wove tens of carpets together.”



**Masimova Nazila Ali gizi** – 1949. Bilev village.

“My whole family was able to weave. My mother, Mansumova Zarnishan Bayramali gizi, taught me and my sister, Masimova Jamila Ali gizi, how to weave. My mother learned this art from her late mother, Hajiyeva Fatma. In general, we showed great interest in weaving and we all knew how to weave carpets and kilims. We had dyer, Tohfa, dye the yarns that we spun out of wool from our own sheep. Later, out of luck, I became the daughter-in-law of a family that knew carpet weaving well. I wove carpets with my late mother-in-law, Safarova Goncha Mansur gizi.”



**Abbasova Zuleykha Sattar gizi** – 1947. Bilev village.

“I learned carpet weaving from my mother, Badalova Zohra Hasankhan gizi. Because I loved carpet weaving, my late mother would have me sit me by her side and talk to me about her own mother. My grandmother Hasanova Shirin Hasan gizi also wove beautiful carpets. Like many families, we had our own sheep. We would wash and clean their wool, spin and have the yarn dyed by dyer Sariyya. I wove dowry carpets for my sisters. After I got married, I wove a lot of carpets with my late mother-in-law, Abbasova zarish Karim gizi. My mother-in-law had great skill; therefore, village people would ask her to weave dowry carpets for their daughters.”





**Fataliyeva Balabeyim Haji gizi** – 1941. Bilev village.

“My mother, Fataliyeva Gulshan Hatamkhan gizi, taught me and my sister, Alasgarova Sonabeyim, how to weave. We listened to our mother with love and helped her when opportunities arose. Therefore, we were able to acquire many secrets of weaving in a short space of time.”



**Zarova Furuza Manash gizi** – 1947. Bilev village.

“My whole family was engaged in weaving. My late mother, Zarova Nenekhanim Teymur gizi, taught me and my sisters how to weave. When our mother wove carpets, my sisters Zarova Sudaba, Zarova Roza, and I would help her and learn from her. We learned this art with love. After a little while, we were able to sit in front of a loom and weave independently.”



**Mammadova Mina Hatam gizi** – 1949. Bilev village.

“I loved carpet weaving very much. I learned it from my mother, Agarzayeva Nenekhanim Rza gizi. When I was little, I would sit by my mother and watch her hands tie knots and make patterns. I had so much love for this work that I wouldn’t leave my mother’s side when she was weaving, even though I was very young. Eventually, my mother noticed my interest and began to teach me, slowly. Later, I was able to weave independently. I was lucky enough to have a mother-in-law who was a weaver, too. We wove a lot of carpets together.”



**Babayeva Elmira Tavakkul gizi** – 1943. Azadkand village.

“My late mother, Safarova Leyla Allahverdi gizi, taught weaving to me and my sister, Babayeva Raya. My mother would have us sit by her side and ask us to copy her. As time went by, we became skilled and wove tens of carpets and kilims. I should note that my mother-in-law, Mammadova Imsheref Ahmad gizi, was also a master weaver.”





**Hajiyeve Momine Haji gizi** – 1957. Aza village.

“I learned weaving from my late mother, Yunusova Innije Aga gizi. When she wove carpets I would sit beside her and watch her hands, to learn from and help her. By helping my mother, I learned the secrets of designing patterns, tying knots, and the rules of weaving images on carpets. Later I learned other secrets of weaving from my mother-in-law, Agarzayeva Nenekhanim Rza gizi.”



**Maharramova Solmaz Mammad gizi** – 1962. Azadkend village.

My sister, Nagiyeva Almaz, and I learned weaving from our late mother, Hajiyeve Firuza Novruz gizi. We would watch our mother’s hands when she wove and learn something new each time. My father raised sheep. We would wash their wool, clean it and spin it on the spinning wheel, and have the yarn dyed at a dyer’s. I should note that I wove my own dowry carpets.”



**Jafarova Nisa Abulfgat gizi** – 1948. Venend village.

“I learned carpet weaving from my late mother, Jafarova Minakhanim Mirseyid gizi. My mother learned this art from her own mother, Tahirova Kubra. We had a lot of sheep; we would wash their wool, spin it on the spinning wheel, and have a dyer dye the yarn. Then we would set up a loom at the house and weave carpets.”



**Mammadaliyeva Maleyka Abbas gizi** – 1956. Kalantar Dize village.

“We had a big family with a lot of children. I had three brothers and four sisters. My sisters and I learned weaving from our mother, Agayeva Telli Ali gizi. Together with my sisters, Gurbanova Hajar and Agayeva Sanuber, I would help our mother and learn how to weave. My mother learned weaving from her mother, Agayeva Malak Hajimahmud gizi. This art has been perfectly passed from generation to generation in our family.”





**Sadigova Fatma Hasan gizi** – 1981. Ordubad district.

“My mother, Fataliyeva Kamala, taught me and my sisters how to weave carpets. We bought wool from the bazaar, washed and cleaned it first, then spun it on the spinning wheel, and had a dyer dye them in the colors we required. When the yarn was ready, we would start weaving.”



**Aliyeva Jamila Bagir gizi** – 1948. Eylis village.

“We had four sisters and one brother in my family. My father, Bagir kishi, raised sheep. We would wash their wool and spin it on the spinning wheel. My father would then take the yarns to a dyer to dye them; then we would set up a loom and weave carpets. Our late mother, Valiyeva Sariyya Masum gizi, taught us weaving. She learned weaving from her mother, Valiyeva Shahrabanu.”



**Guliyeva Zahra Bagir gizi** – 1946. Eylis village.

“I learned carpet weaving from my late mother, Valiyeva Sariyya Masum gizi. I had a love for this work since my childhood. Seeing my love, my mother taught me how to weave carpets. Later, I was to help my mother and weave independently.”



**Mukhtarova Zeyneb Mahammad gizi** – 1928. Ganza village.

“I learned carpets weaving from my mother, Ibrahimova Tutu Haji Hamza gizi. We would comb the wool that was sheared from our sheep, spin it on the spinning wheel, and obtain yarn dyed in different colors to weave carpets.”





**Shafiyeva Masma Farrukh gizi** – 1950. Ashagi Eylis village.

“We had seven sisters and two brothers in my family. My sisters, Safiyeva Zabi-ta, Safiyava Yagut, and I learned the secrets of weaving from our late mother, Gadimova Fatma Gurban gizi. She learned this art from her mother, Gadimova Telli.”



**Isgandarova Narmin Jahangir gizi** – 1983. Ordubad district.

“In my family there are three sisters and we all know how to weave. We learned weaving from our mother, Mehdiyeva Beyim Raziya gizi. She learned weaving from her own mother, Mehdiyeva Sonabeyim. Both my grandma and my mother have beautiful handiworks. We learn from their knowledge. We wove carpets and kilims. We consider ourselves their successors.”



**Safarova Sakina Mammad gizi** – 1973. Ordubad district.

“My sister and I learned carpet weaving from our late mother, Namazova Zari-na. My mother was taught by her mother, Ramazanova Zeyneb. I showed an interest in carpet weaving when I was very young. I wove several carpets independently. I gave my first carpet to my sister as a present.”



**Isgandarova Yegana Asad gizi** – 1965. Nusun village.

“My mother, Ismayilova Asiya Vali gizi, used to weave very beautiful carpets. People would ask her to weave carpets for them. I would always sit by my mother’s side when I wove carpets. Later, I would independently weave carpets. I gave my first carpet to my sister as a dowry.”





**Aliyeva Gulsum Israfil gizi** – 1942. Nusun village.

“My sister and I learned carpet weaving from our mother, Aliyeva Sakina Najaf gizi. I would sit by her side when she wove carpets, help her and watch her hands to learn. Thus, I learned the secrets of weaving and later began weaving independently. I wove my own dowry carpets.”



**Hasanova Maleyka Karbalayi Jabbar gizi** – 1910. Ganza village.

“Now the number of people who are engaged in weaving is very low. Before, we had more weaving products and people would pay more attention to them. Looms would be set up in almost every house. But we observe how this art is fading away. The youth has less attention to this field. In our time, every girl who had a loom at her house would definitely learn weaving.”



**Panahova Zinyet Yunus gizi** – (1918-93). Ganza village.

Her daughter-in-law, Izzat Mammad gizi: “Zinyet khanum was one of the great carpet weavers. She learned carpet weaving from Aliyeva Hajibeyim. After I moved to this house as a bride, I always watched her hands, how she tied knots and designed patterns. I am very protective of the carpet that Zinyet khanum gave me.”



**Ismayilova Ruguyye Mashadi Bilal gizi** – (1928-2009). Ganza village.

Her daughter-in-law, Kushber Mamish gizi: “Rugiyya khanum was one of the great carpet masters of the village. She would tell me stories about herself while weaving carpets. According to her, her mother, Sadigova Izzat Hasan gizi, was her teacher.”



# Works of Ordubad Weavers





**Carpet.** Weaver: Alakbarova Lala Gurban gizi. Darkend village.



**Carpet.** Weaver: Sultanova Saltanat Sultan gizi. Tivi village.

**Kilim.** Weaver: Aliyeva Gulsum Israfil gizi. Nusnus village.



**Kilim.** Weaver: Aliyeva Parvana Anvar gizi. Tivi village.







**Carpet.** Weaver: Fataliyeva Balabeyim Haji gizi. Bilev village.



**Kilim.** Weaver: Hajiyeva Momine Haji gizi. Aza village.

**Carpet.** Weaver: Nagdaliyeva Basti Hasan gizi. Tivi village.



**Carpet.** Weaver: Hatamova Goncha Hasan gizi. Bilev village.







**Carpet.** Weaver: Guliyeva Garanfil Kheyvar gizi. Bilev village.



**Jejim.** Weaver: Gurbanova Guluzar Nemet gizi. Tivi village.

**Jejim.** Weaver: Hasanova Maleyka Karbelayi Jabbar gizi. Ganza village.



**Kilim.** Weaver: Masimova Nazila Ali gizi. Bilev village.







**Kilim.** Weaver: Maharramova Solmaz Mammad gizi. Azadkend village.



**Kilim.** Weaver: Mammadova Mina Hatam gizi. Bilev village.

**Jejim.** Weaver: Guliyeva Zeyneb Ali gizi. Tivi village.



**Kilim.** Weaver: Jafarova Nisa Abulfat gizi. Venend village.



**Carpet.** Weaver: Babayeva Elmira Tavakkul gizi. Azadkend village.





# JULFA DISTRICT

Julfa was established as a district in 1930. It borders Armenia to the northeast and Iran to the south. Its territory spans 1,000 square kilometers and it has a population of 43,500. There is one city, 24 villages, and some other residential areas. The crest of the Zengezur mountain range extends along the district's border with Armenia. The range lowers towards the Araz River and passes onto the plains alongside. The highest point of the district is Damirdag (3364 meters).

Julfa is mainly specialized in vine-growing and cattle-breeding. However, there are favorable conditions here for the development of other economic sectors like wheat- and fruit-growing and so on. A number of monuments covering a historical period from the mid-III millennium BC to the late Middle Ages have been recorded in the district. During the III-II millennium BC, painted dishes were used throughout this territory (Erefse, Beneniyar, Goydere, etc.); during the late II millennium and early I millennium BC, Khojali-Gedebey archeological culture (Boyahmad, Agsal, Leketag, Nehejir, Julfa, etc.) was widespread.

The Gulustan shrine (XIII century), Ziya-ul-mulk bridge (XIII century), Alinjalagala (VII century), Alinjachay khanegah (VIII-XII centuries), Gazanchi bridge (1551), hamams, mosques, caravanserais, fortress walls and other monuments all tell us how ancient the district is.

Jula-hani, one of the residential settlements attributed to the medieval period in Azerbaijan, is identified as present Julfa. During the Middle

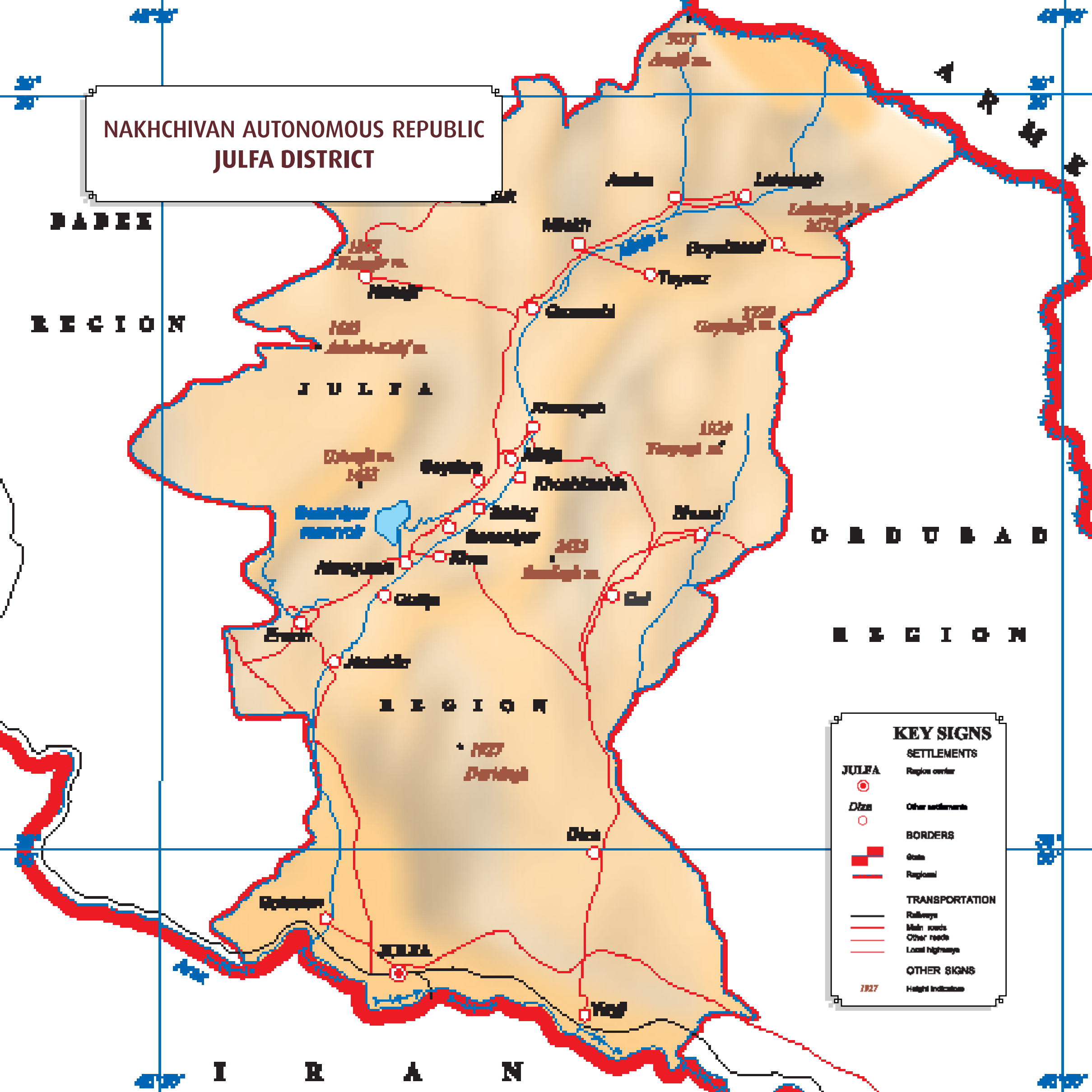
Ages, Julfa was one of the cities that played an important role in the economic life of both Nakhchivan and Azerbaijan. Art and trade developed here during the XVI-XVII centuries specifically. I. Chopin reveals that the people of Julfa where 8,000 families live "...would make a living through trading because of the lack of arable land."

Safavid-Ottoman wars ruined Julfa city. Shah Abbas I transferred the population of this territory closer to Isfahan in 1603, and destroyed the city itself.

During the period of the khanates, Julfa developed within Nakhchivan khanate. As a result of the war between Russia and Gajars, Nakhchivan khanate was annexed to Russia.

In the XX century, as part of Nakhchivan, Julfa gained achievements in very varied fields. Currently, about 8,000 students study at 28 secondary schools and one vocational school of the district. Most of the secondary schools have relocated to new buildings, and schools are provided with modern technical equipments. Five-hundred-and-twelve children study at 12 preschool institutions. A computer training and internet center, 30 libraries, 36 clubs and cultural centers, one museum, two music schools, Gulustan historical-cultural reserve, 205 hospital beds, including a 120-bed central district hospital, 35-bed village field hospital, two 25-bed village hospitals, 11 doctors, 10 midwife units, and one emergency first aid department operates in the Julfa district.





NAKHCHIVAN AUTONOMOUS REPUBLIC  
JULFA DISTRICT

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KEY SIGNS

JULFA



Dizn



SETTLEMENTS

Region center

Other settlements

BORDERS

State

Regional

TRANSPORTATION

Railways

Main roads

Other roads

Local highways

OTHER SIGNS

1927

Height indication





**Tagiyeva Manzar Mahbub gizi** – 1947. Jamaldin village.

"I learned weaving from my mother, Tagiyeva Sanam Jabrayil gizi (1905-88). She used to weave beautiful kilims, jejims, mefresh, khurjuns, and orken (rope) for horse backs. My aunt Novruzova Khadija Haji Najaf gizi (1895-1988) was also a great craftsman. We used to have a lot of sheep. We used to shear their wool, wash and dry it, and then comb it with the wool comb and spin it on the spinning wheel. Using dyes we purchased from traders coming from Iravan, I dyed these yarns in copper pots. I gave some of the kilims I wove to my children as gifts."



**Suleymanova Fatma Mirza gizi** – 1935. Erefse village.

"I learned weaving from my mother, Zeynalova Gulshan Shirali gizi. She learned from her own mother, Nenesh. I worked at the farm as a milkmaid and spun wool on the spinning wheel at night in the light of an oil lamp to weave kilims and rugs. I taught weaving to my daughters, Rubaba and Gulnara. I still keep my wool comb and spinning wheel."



**Jafarova Habiba Gulu gizi** – was born in 1950 in Nehrem village of Babek district and moved to the Jamaldin village of Julfa in 1965 after she got married. "I learned weaving from my sister, Bagirova Malaknisa. My sister learned it from our old grandmother. My daughters, Nargiz, Mehri, and Sevinj, wove a lot of carpets and kilims with me. We raised sheep; we made yarn and dyed it ourselves."



**Isgandarova Hadiga Amrali gizi** – 1918. Jamaldin village.

"I learned weaving from my village fellows, Zilejje and Saltanat. We used to raise herds of sheep. We would wash their wool, comb it and spin it on the spinning wheel, and dye the yarn skeins in copper parts using the dyes we bought from Iravan."





**Hasanova Shafiga Mirzali gizi** – 1935. Jamaldin village.

“I learned wool combing, spinning, and carpet weaving from my village fellows and famous weavers, Sura and Imugulsum. I wove palas six meters in length and two meters in width.”



**Jafarova Khanim Israfil gizi** – was born in 1939 in Erezin village. She moved to Jamaldin village in 1955 after she got married.

“I learned weaving from my mother, Mammadova Khadija. My mother used to say that my old grandmother wove kilims four meters in length and two meters in width, palas that was six meters, rugs with medallions, and jejims. My grandmother made yarn out of silkworm cocoons mostly. I would make all the yarns and dye them using dyes I bought from famous dyer, Ahmad. My spinning wheel still exists. I gave some of the rugs I wove to my children as presents.”



**Hasanova Gullu Shirali gizi** – was born in Erefse village in 1931 and moved to Benenyar village in 1947 after she got married.

“I learned weaving from my old grandmother, Pusta Abbas gizi. Back then, people working well at kolkhoz were given carpets as gifts. The kolkhoz always asked my grandma to weave those carpets. We wove a lot of rugs and kilims for ourselves, too. Some of them decorate the houses of my children.”



**Aliyeva Telish Misirkhan gizi** – 1941. Ebregunus village.

“I learned weaving from my mother-in-law, Rugiyye. My mother-in-law was one of the famous weavers. They had a lot of sheep which meant a lot of wool. My mother-in-law used to dye the yarns in copper pots. Then we would set out a loom and weave carpets. I gave some of the carpets I wove to my daughters as their dowry. I still have some at home.”





**Allahverdiyeva Gulustan Kazim gizi** – was born in 1924 in Ortakend village and moved to Benenyar village in 1946 after she got married.  
 “I had learned the secrets of carpet weaving from my mother, Gumru Bayramali gizi, before I got married. My youth coincided with the war. Those were years of famine. This art was my savior. We wove rugs, kilims, and palas to sell.”



**Alakbarova Guldana Alakbar gizi** – 1945. Khoshkeshin village.  
 “I learned carpet weaving from my mother, Khanim Shakhuseyn gizi. My mother learned weaving from her old grandmother, Khurshud. My mother used to say that my grandma set up a ground loom and wove jejims, mefresh, and khurjuns. Later, I began helping my mom by combing wool, spinning it on the spinning wheel, making yarn and weaving kilims. We would go to work at kolkhoz during the day and sit in front of a loom at night. We wove rugs with claw medallions and roses. My daughter, Shukufa, continues my work.”



**Yagubova Khadija Murtuz gizi** – 1946. Khoshkeshin village.  
 “I learned weaving from my uncle’s spouse, Beyem Rzagulu gizi. Some of my works – rugs and palas – still decorate the houses of my children.”



**Mahmudova Gulgaz Errehman gizi** – 1947. Khoshkeshin village.  
 “My mother, Imanova Shamama Iman gizi, was my master. My sister Rubaba also became my mother’s successor. My mother continued my grandmother Fatma’s work. We had herds of sheep. We would dye the wool with the dye we bought from Nakhchivan and weave pleated and hooked rugs.”





**Ismayilova Fatma Ibish gizi** – 1948. Elinje village.  
 “I learned weaving from my village fellow grandma Khanim. I wove ‘claw’ and flower patterned rugs and kilims after I turned 12. I would weave a rug out of 15kg yarn.”



**Mammadova Anakhanim Huseyn gizi** – 1924. Bashkend village.  
 “I learned weaving from my grandmother Tukazban and my mother, Bajikhanim. I mostly wove palas when I was young. I worked at kolkhoz during the Soviet reign. I would wash neighbors’ wool when I had free time, then dry, spin and make yarn out of it. In lieu of this work, they would give me wool. I would make yarn out of that wool and weave palas for myself.”



**Imanova Gulpari Mirzammad gizi** – 1938. Elinje village.  
 “I learned carpet weaving from my mother-in-law, Khadija. My mother-in-law was one of the famous weavers. She spun yarn as thin as hair. I gave some of the rugs I wove to my children as gifts.”



**Imanova Madina Shirin gizi** – 1936. Teyvaz village.  
 “I learned carpet weaving from my mother, Samannaz Seyid Hasan gizi. Weaving rugs is like listening to stories; you fall into a magic world as you tie knots. I have woven a lot of rugs and palas to this day. I gave some of them to my children as gifts.”





**Ramazanova Rugiyye Asad gizi** – 1925. Khanagah village.

"I learned this art from my neighbors, Mushaferim and Jeyran. We used to shear sheep twice a year – in fall and spring. We would make felt out of wool sheared in spring, and weave carpets out of autumn wool. I dyed the yarns of palas using natural dyes I obtained from plants, and mainly from walnut skin. My mother-in-law, Jeyran khanim, used to weave kilims, jejims palas, khurjuns, and carpets, and palas out of goat wool. I still remember, my mother-in-law would point to the patterns and say, 'These are not only patterns, but also our ancient alphabet.'"



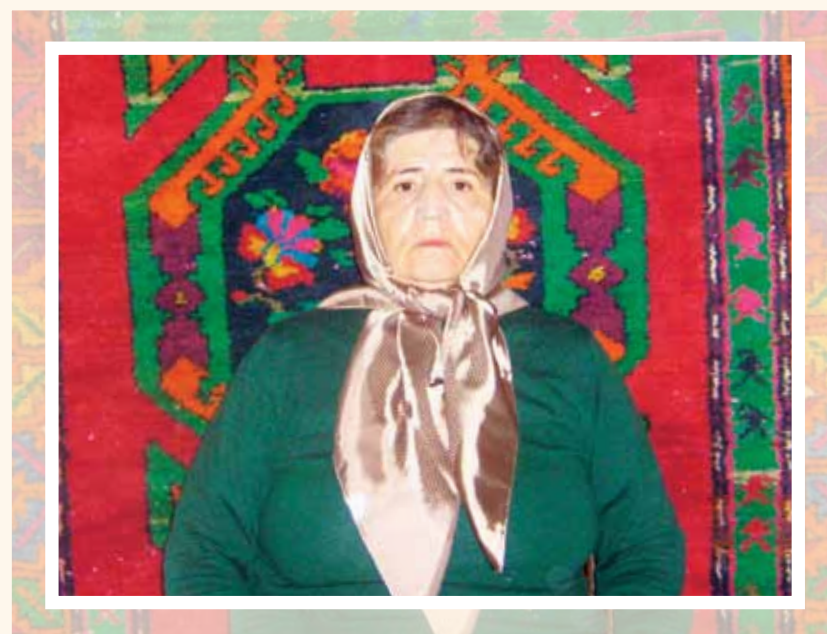
**Hagverdiyeva Gulshan Khudat gizi** – 1938. Gazanchi village.

"I learned weaving from my mother-in-law, Huseynova Gulsanam Dadash gizi (1889-1970). We raised herds of sheep. Then, we would comb their wool and spin it on the spinning wheel, make skeins and dye them using dyes we bought from Nakhchivan. I wove 'welded' (gaynagli), flower and chain-bordered rugs."



**Hajiyeve Sakina Agakishi gizi** – 1961. Teyvaz village.

"I learned this art from my mother, Gurbanova Pari Yusif gizi (born in 1936 in Ustupu village of Ordubad district). She learned it from my grandmother. My grandfather raised a lot of sheep. We would shear their wool, wash it, scrutch it, comb it, spin it on the spinning wheel, make skeins, dye them, and weave rugs, kilims, and palas on the loom. I wove rugs with wolf's feet and hooked medallions mostly."



**Aliyeva Tamasha Karim gizi** – 1949. Gazanchi village.

"I learned carpet weaving from my mother, Sayyadova Susanbar. The people of our village always wove jejims, kilims, palas, and carpets. Watching our neighbor Gulshan khanum design patterns, I began weaving carpets at home. We used to dye the yarns with dyes we obtained from walnut hulls, dog-roses, and madder."





**Asgarova Zari Gulam gizi** – 1928. Gazanchi village.

"I learned carpets weaving from my village fellow, famous weaver grandma Efruz. I still keep my comb and spinning wheel. Believe me, I could weave one rug a month if I was able to see."



**Allahverdiyeva Fatma Maharram gizi** – 1933. Milakh village.

"I learned weaving from my mother-in-law, Munavvar. We used to make yarn and then dye it. I would spread the carpets and palas of my mother-in-law over the loom and weave carpets looking at them. Nine out of my nine daughters weave the patterns I wove."



**Sayyadova Shamama Karim gizi** – 1941. Gazanchi village.

"I learned carpet weaving from my mother, Sayyadova Susanbar Huseynali gizi (1913-91) and my mother-in-law, Guliyeva Munavvar Mahammad gizi. My mother and mother-in-law had learned weaving from grandma Afruz – the famous weaver of our village. I taught it to my daughter, and gave some of my rugs to my children as gifts."



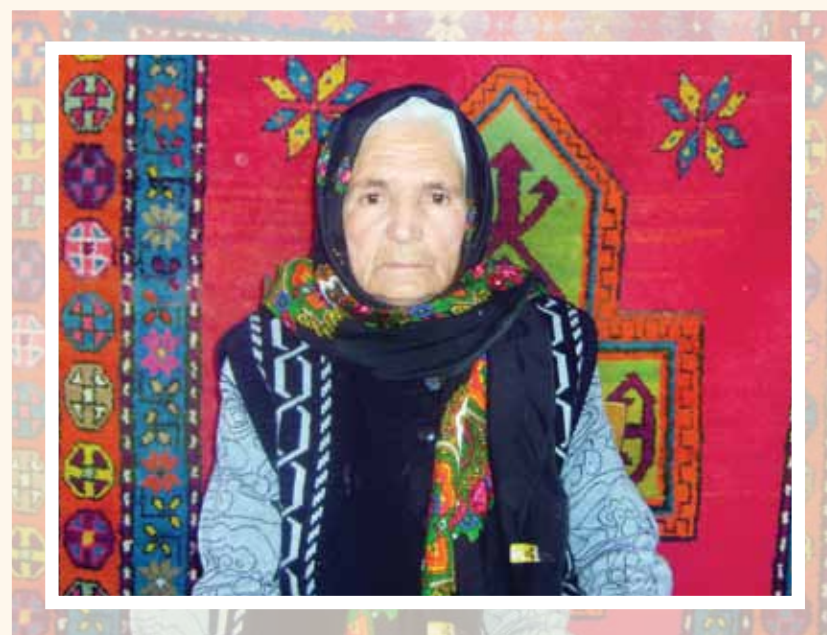
**Guliyeva Govhar Shikhali gizi** – 1928. Milakh village.

"I learned weaving from my mother, Sharaf khanim. I enjoyed carpet weaving so much I would weave a carpet of my interest at this age if I had a loom. I console myself with the fact that I have taught the secrets of weaving to my daughters, Zeyneb and Sade."





**Hajiyeve Shamama Khudakarim gizi** – 1910. Milakh village.  
 “I am the successor of my mother, Shovket. She continued the work of my grandma Sanam. During the years of war, I worked at kolkhoz during the day, but sat in front of a loom to weave rugs and palas in the light of an oil lamp at night. My works are kept at the houses of my daughters and grandchildren.”



**Hasanova Tovuz Vali gizi** – was born in 1930 in Teyvaz village and moved to Milakh village after she got married in 1953.  
 “I learned wool combing, spinning, skein making and carpet weaving from our neighbor, famous weaver Simuzer khanum. With my neighbors, Tellibeyim, Gulsum, and Jahan, I would work at kolkhoz and weave rugs.”



**Guliyeva Bagdagul Ali gizi** – 1939. Milakh village.  
 “I worked at kolkhoz and was one of the forerunner tobacco-growers. I learned weaving from my mother, Durna. I wove rugs and palas at night. My children have some of my works in their houses.”



**Hajiyeve Zeyneb Agamirza gizi** – 1928. Milakh village.  
 “I learned weaving from my mother, Gulsanam. My mother learned this art from her mother, Gulsun. I was one of forerunners at kolkhoz and wove carpets. I made the yarns and my mother had them dyed somewhere. I wove rugs with medallions, palas with patterns, and jejims.”





**Huseynova Gulzar Huseyngulu gizi** – 1950. Erefse village.

"I learned weaving from my mother, Salimova Salbi. My maternal grandmother Pari also was a good weaver. I remember how she wove kilims, palas, mef-resh, decorative horse cloth, and khurjuns in the light of oil lamps. Back then my grandfather had huge herds of sheep; therefore, they made the yarn, and dyed it. Although I don't weave anymore, my spinning wheel and wool comb still remain. I wove good rugs, jejims, and palas before. People know that it is harder to weave using goat's wool than sheep's wool; but I wove palas with goat wool, too."



**Hasanova Nargalam Isa gizi** – 1936. Ebreğünüs village.

"I learned carpet weaving from my mother, Aliyeva Nigar Hasangulu gizi (1910-2010). Her grandmother was a great weaver also. We raised herds of sheep. I made yarn out of their wool, had them dyed at a dyer's, hung them on the loom, and wove rugs and kilims. I wove rugs with medallions and chain rugs, and colorful kilims."



**Aliyeva Sura Suleyman gizi** (1938-2006). Gazanchi village.

Her spouse, Aliyev Yamen Shahhuseyn oglu (1937): "Sura khanim wove beautiful rugs. She gave these rugs to her daughters and sons. We still use the rugs and kilims my mother, Aliyeva Manzar Ismayil gizi, wove."



**Mammadova Giymet Karam gizi** – 1936. Erefse village.

"I learned how to weave palas from my mother-in-law, Zeyneb. However, later I began weaving palas out of goat's wool."



**Ibrahimova Masima Ali gizi** (1927-2011). Jamaldin village.

His son Vali: "Grandma Masima learned carpet weaving from her mother in her childhood. She made yarns herself, and dyed them using natural dyes that she obtained from plants. She wove tens of jejims, kilims, carpets, and heybe with her daughters. My mother's weavings were used for decorating houses on special days."

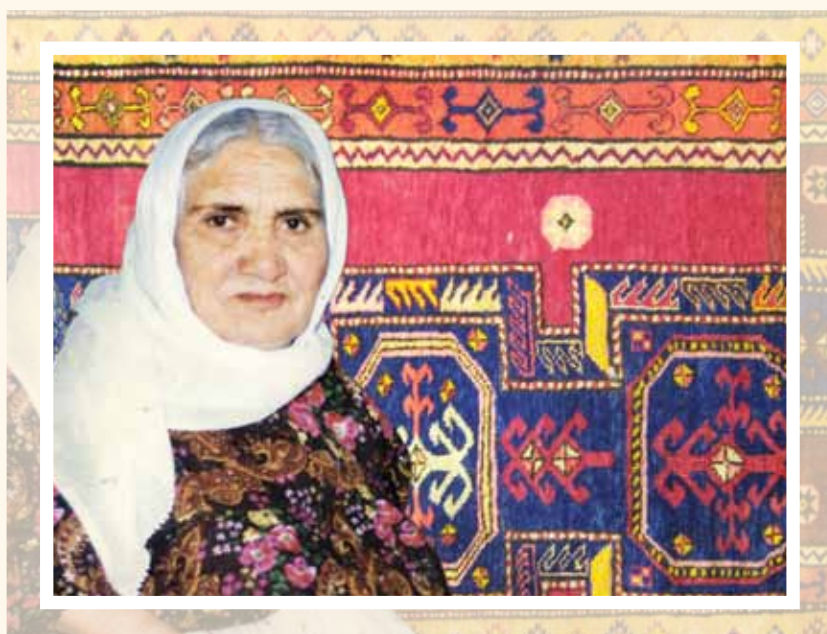




**Huseynova Gulsanam Dadash gizi** (1889-1970). She was from Gazanchi village. Her daughter-in-law: "Grandma Gulsanam learned weaving from her mother, Goncha. She used to make beautiful jejims, trousers, kureklik, khurjuns, and rugs. Grandma Gulsanam raised sheep in the mountains, took care of cattle on the farm, and wove with her daughters-in-law at night in the light of oil lamps."



**Mirzaliyeva Rugiyya Balakishi gizi** – 1905. Ebregunus village. "I learned weaving from my mother, Ejeb. We used to raise two herds of sheep and goats. We used the wool from these animals. My mother-in-law made good felt. It was very hard work. She spread wool on the palas first, then three to four men would stamp on the wool. Then we would lay colorful yarn over the wool to create patterns. I wove kilims, jejims, and mainly sazli medallion, flower, and deer designs."



**Ahmadova Tohfa Abbas gizi** – (1930-2009). Jamaldin village. Her son: "My mother learned weaving from her aunt, Mammadova Madina Nur-mammad gizi. She made the yarn and dyed it herself. She wove kilims, rugs, and jejims. Now, we are protecting some of mother's weavings at home."



**Mammadova Garagile Hamdullah gizi** – 1948. Erefse village. "When we were young, we would gather to learn weaving from Gulpari, Narza, and Khajja. We wove jejims on a ground loom, kilim and horse covers mostly. Later, I began weaving rugs and different kinds of palas."



# Works of Julfa Weavers





**Carpet.** Weaver: Aliyeva Sura Suleyman gizi. Gazanchi village.



**Carpet.** Weaver: Hajiyeva Shamama Khudakarim gizi. Milakh village.



**Kilim.** Weaver: Allahverdiyeva Fatma Maharram gizi. Milakh village.



**Kilim.** Weaver: Hasanova Gullu Shirali gizi. Benenyar village.





**Carpet.** Weaver: Gulyeva Govhar Shikhali gizi. Milakh village.



**Carpet.** Weaver: Sayyadova Shamama Karim gizi. Gazanchi village.

**Carpet.** Weaver: Huseynova Gulsanam Dadash gizi. Gazanchi village.



**Kilim.** Weaver: Huseynova Gulsanam Dadash gizi. Gazanchi village.





# KANGARLI DISTRICT

On 19 March 2004, partial changes were made in the administrative-territorial division of Babek and Sharur districts of the Nakhchivan Autonomous Republic, and Kangarli district was formed. Its territory is bordered by Armenia to the northeast and Iran to the south and southwest. Its land area covers 704.9 square kilometers and its population is 29,200. There are 10 villages and one settlement in the district. Givrag is its center.

In the north and northeast, the district is surrounded by the Dereleyez mountain range, and looks towards the Araz River from the south. Kecheltepe (2744m), Garagush (2600m), and Anabadgedik (2081m) mountains are the highest peaks of the district. There are many archaeological monuments with material and cultural remains reflecting the lifestyles of people in Kangarli – ancient residential areas, castles, graveyards (including kurgans.) Galajig residential area, Garabaglar I graveyard, Garabaglar Govurgala, and the city of Chalkhangala attributed to the Late Bronze Age and Early Iron Age, testify that this place is an ancient territory.

The Garabaglar Architectural complex belonging to the Middle Ages was restored in 2004 at the request of the National leader of Azerbaijan,

Heydar Aliyev, with the financial means allocated by the World Bank.

Kangarli district is specialized in agriculture. Its population is engaged in cattle-breeding, wheat-, fruit- and vegetable-growing, and so on. Recently, a lot of work has been carried out in the fields of cultural development and health in Kangarli. Twenty-five private houses for refugees and internally displaced persons, Shahtakhti pumping station, an administrative building for the power network, a village hall, new schools, the House Museum of Shahtakhtinskis and others, have been built in Chalkhangala and Khinjab villages. Two-hundred-and-twenty children are educated in the district's six preschools, and 5013 students study at 13 secondary schools. There are 12 libraries, 13 clubs and cultural centers, and two music schools in the district. Ten doctors and 34 nurses work across 100 hospital beds including a 40-bed district hospital, three ambulances, and five midwife stations.

Givrag settlement, Garabaglar, Khok, and Shahtakhti villages are the largest residential areas of the district. The Givrag settlement is being reestablished as the center of the district, with administrative and social facilities in construction.



**NAKHCHIVAN AUTONOMOUS REPUBLIC**  
**KANGARLI DISTRICT**

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**THE**

**Abstract**—The purpose of this study was to determine the effect of a 10-week training program on the heart rate (HR) and heart rate reserve (HRR) of sedentary middle-aged men. The subjects were randomly divided into two groups: a control group and an exercise group. The control group was instructed to maintain their sedentary lifestyle, while the exercise group was instructed to perform a 10-week training program consisting of three sessions per week of 30 minutes of moderate-intensity aerobic exercise. The HR and HRR were measured at rest and during a maximal exercise test at baseline and at the end of the 10-week training program. The results showed that the exercise group had a significant decrease in HR and HRR at rest and during the maximal exercise test compared to the control group. These findings suggest that a 10-week training program can improve cardiovascular fitness in sedentary middle-aged men.



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# EEGION


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 **WYKŁADY**


 UNIVERSITY OF CAMBRIDGE

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**Discussion**



## Background

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### Blackboard research

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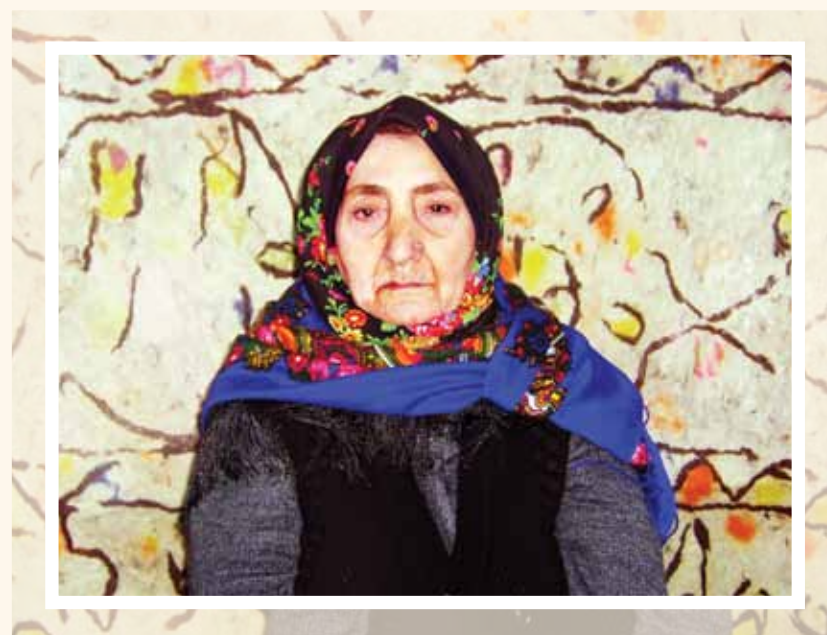
### Height Indicators





**Shahbazova Chichebeyim Ismayil gizi** – 1934. Khinjab village.

“I learned carpet weaving from my mother, Saidabeyim. My old grandma Fatma was one of the famous weavers. My mother used to say that khurjuns, mefresh, kilims, and jejims were needed the most back then. Therefore, we mostly wove those products.”



**Aliyeva Khanim Mammadseyid gizi** – 1934. Khok village.

“I learned weaving from my mother, Shahrabanu Karbalayi gizi. My maternal grandma, Dostu, was also a famous weaver. According to my mother, my grandma wove mefresh, khurjun, and sacks for wheat. I wove rugs, kilims, and jejims. My son, Mammad, used to help me weave. My daughters, Kimya and Kheyransa, continue the art.”



**Mammadova Kimya Agam gizi** – 1954. Khok village.

“Weaving is a keepsake from our grandmothers to us. My mother, grandma, and my brother Mammad (although it sounds strange) wove carpets. My mother taught weaving as an important life skill. We have engaged in this art as a family. Together, we combed wool, spun it on the spinning wheel, made skeins, and dyed them using dyes we bought from Nakhchivan. I wove tens of rugs, kilims, and jejims.



**Musayeva Khatin Mammad gizi** – 1923. Khok village.

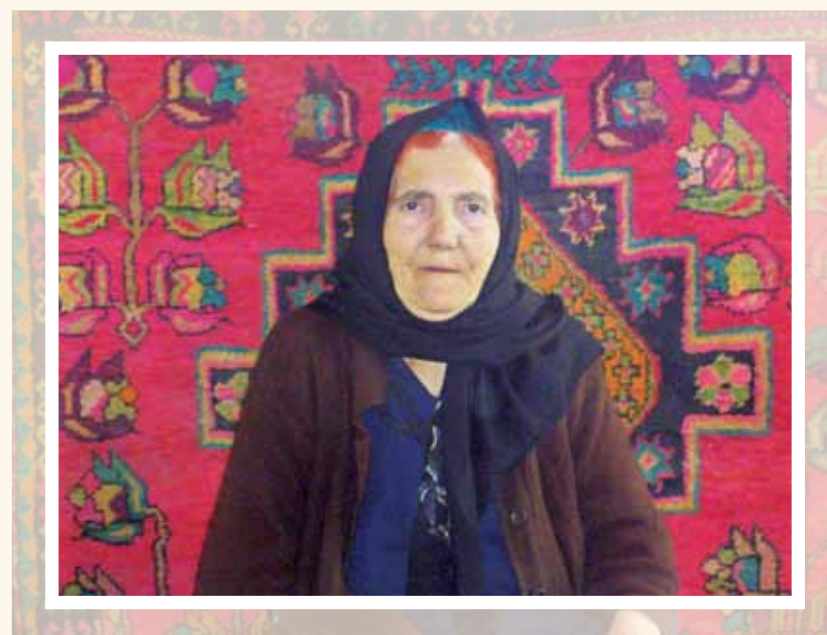
“I learned this art from my mother, Abbasova Sara Hasan gizi. My mother learned it from my old grandma Khadija. We had plenty of wool because we kept herds of sheep. Dyer Huseynova Simuzer Hasan gizi from Shahtakhti dyed the yarns. I wove rugs, kilims, and jejims. I taught my daughters, Gizilli and Zeyneb, how to weave. I gave a palas five meters in length and two meters in width to my son, Abdul, as a present. We still use the jejims I wove at home. I would like to add that I learned how to create many patterns from my mother-in-law, Musayeva Tarlan Alakbar gizi.”





**Abbasova Nanosh Ali gizi** – 1930. Yurdchu village.

“I learned weaving from my mother, Jeyran. She wove beautiful jejims, kilims, and rugs. This art helped us during the years of war. My mother used to sell the rugs she wove to support our family. I wove jejims, kilims, and rugs too. I gave some of the rugs I wove to my children. Weavers also made felt in this area.”



**Mammadova Gumru Rasul gizi** – 1929. Chalkhangala village.

“I learned carpet weaving from my mother-in-law, Nabat. She used to weave kilims and rugs mainly, but made good khurjuns and mefresh, too. I am her successor.”



**Mammadova Mehri Zeynalabdin gizi** – 1941. Garabaglar village.

“Everyone in our family was a weaver: my mother, my aunt, my sister. We made everything needed for carpets ourselves, and obtained dyes from flowers, tree leaves, and the skins of different fruit. During difficult times, we sold most of the rugs and kilims to buy bread.”



**Ismayilova Mansuma Nagi gizi** – 1930. Khok village.

“I learned weaving from my mother, Leyli Ali gizi; she acquired it from her own mother, Karbalayi Khatun. My mother used to say that my old grandmother wove patterned chul to cover the backs of camels, camel mefresh, khurjuns, and sacks for wheat and barley. I remember that to make felt people would spread wool on the ground and stomp on it, then fold it with colored yarn and put it inside a pitcher. In general, felt is very tough and durable. I also spun the wool, dyed it, and wove rugs, palas, and jejims.”





**Mammadova Gizilli Maharram gizi** – 1935. Yurdchu village.  
 “I learned weaving from my mother, Mammadova Tarlan Huseyn gizi. She acquired the secrets of this art from her mother, Zeyneb. My father always kept a herd of sheep. We would comb the wool, spin it on the spinning wheel, and dye it with dyes we bought from Nakhchivan. I wove rugs, kilims, and jejims out of those yarns. My children still use some of my weavings at home.”



**Mammadova Malak Imamali gizi** – 1941. Yurdchu village.  
 “I learned how to weave kilims, palas, and jejims from my mother-in-law, Izzat. We made the yarn and dyed it ourselves. I taught weaving to my children.”



**Heydarova Saadat Ali gizi** – 1941. Yurdchu village.  
 “I learned carpet weaving from my mother, Jeyran Shamil gizi. There was a lot of interest in carpet weaving in our village. We made yarn to weave rugs. We combed the wool, spun it on the spinning wheel to make skeins, then dyed it in pitchers and wove rugs, kilims, and jejims.”



**Huseynaliyeva Sharaf Mukhtar gizi** – 1920. Givrag village.  
 “When I was young, I used to plough and gather tobacco, and weave palas and jejims in my free time. I used to weave mittens and socks to send to soldiers during the war. My mother, Madina, used to weave jejims and palas. My mother-in-law, Khatun, used to comb wool, spin it on the spinning wheel, dye it, and weave jejims, palas, and socks.”





**Tarverdiyeva Asmar Zeynalabdin gizi** – 1938. Garabaglar village.

“I learned weaving from my mother, Khanim Maharram gizi, and my aunt, Sakina. We spun the wool of our sheep into yarn, made skeins, and dyed those skeins in copper pots using colors we obtained from plants such as madder, gurdgulagi, and ganteper, walnut hulls, and quince. I wove a number of rugs, kilims, khurjuns, and jejims. I wove bird, deer, and medallion images mainly.”



**Huseynguliyeva Khadija Alosi gizi** – 1946. Khok village. She moved to Garabaglar village after she got married.

“I was actively involved in social work. I was elected the deputy of the Supreme Soviet of Azerbaijan. In addition, I am well acquainted with weaving. I learned weaving from my mother, Sara. My old grandmother Khatun wove mefresh, khurjun, chaval, and jejims. I wove rugs, kilims, and jejims. At times I had to sell my rugs out of need, but I kept my jejims.”



**Guliyeva Khanimzar Shukur gizi** – 1940. Shahtakhti village.

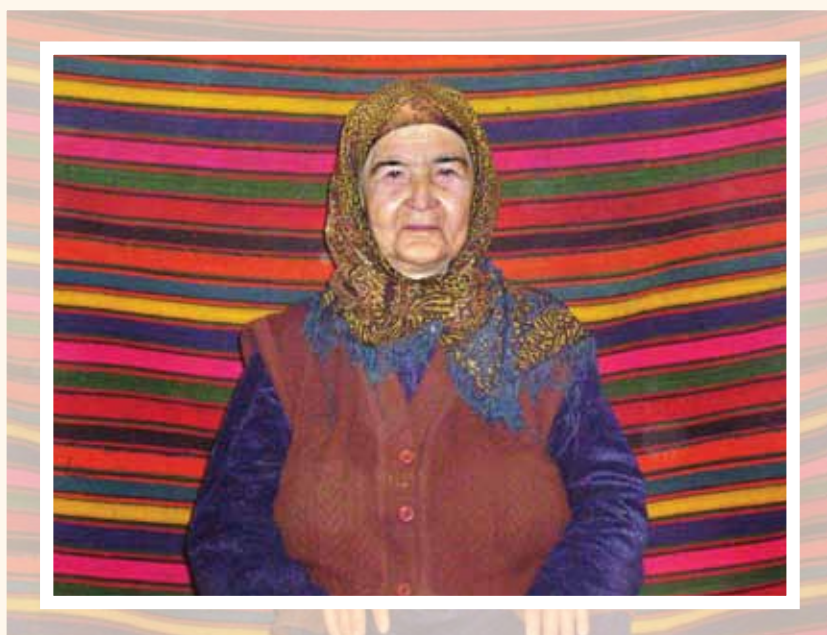
“I learned weaving from my mother, Shahrabanu Karbalayi Hashim gizi. My mother used to say that my old grandma wove khurjuns and mefresh. I spun the wool into yarn, made skeins and dyed them in copper pots. I wove kilims and jejims out of the dyed yarns. I still have my spinning wheel.”



**Valiyeva Khatin Imran gizi** – 1936. Givrag village.

“I learned the secrets of weaving from my mother, Samannaz. We kept sheep. I made yarn out of their wool, dyed it with natural dyes, and wove palas and jejims. I gave some of my palas to my children as gifts.”





**Jafarova Zuleykha Najaf gizi** – 1931. Gabilli village.

“I learned weaving from my grandma, Targul. My mother died when I was little. It was wartime. My grandma worked at kolkhoz. Despite that, she and several neighbors gathered and wove kilims, mefresh, khurjuns, and jejims (on a ground loom) in the light of oil lamps at night.”



**Jafarova Telli Huseyn gizi** – 1933. Gabilli village.

“I learned from my neighbor, grandmother Masma. In our village, young women gathered around Grandma Masma to learn the secrets of weaving. I still keep my wool comb, spinning wheel, and my yarns. We had the yarns dyed in Nakhchivan. I wove eight rugs and more than 10 kilims and jejims.”



**Hasanova Fatma Seyid Suleyman gizi** – 1940. Gabilli village.

“My mother, Khanim, wove palas and jejims. I sat beside my mom when she wove and learned by watching her hands. I scutched wool, combed it and spun it on the spinning wheel with my mom. We dyed the yarn ourselves, and wove jejims, palas, and kilims mainly.”



**Seyidova Shahpari Mirmahammad gizi** – 1920. Gabilli village.

“I learned the secrets of weaving from my mother. She used to say that she learned it from her own mother, Masma Huseyngulu gizi. My mother wove khurjuns, mefresh, and large-sized kilims out of naturally-dyed yarn. She sent the socks and mittens she wove during the war to soldiers. I combed the wool, spun it, made skeins, dyed them, and wove kilims and jejims with my neighbor Rafiga.”





**Guliyeva Tamam Ismayil gizi** – 1931. Garabaglar village.

“I loved weaving when I was little. I learned it from my sister-in-law, Guliyeva Shakar. We worked at kolkhoz during the daytime, but spun the wool on the spinning wheel and made skeins to weave rugs, palas, and jejims in the light of oil lamps at night.”



**Valiyeva Maruza Majlum gizi** – 1938. Garabaglar village.

“I learned carpet weaving from our neighbor, grandma Gulgaz. I received a golden medal during the Soviet period. I worked at kolkhoz during the day and wove at night in the light of oil lamps. We had a hundred sheep. We made yarn out of their wool, dyed it using natural colors, and wove kilims, jejims, and rugs. I taught the secrets of this art to my daughter, Nardane.”



**Mammadova Firangiz Asgar gizi** – 1938. Tezekend village.

“The majority of the families in our village were engaged in weaving. I learned weaving from my mother, Gumru Ali gizi. I combed wool and spun it on the spinning wheel. I dyed the yarns with the dyes I bought from the city and wove rugs, kilims, and jejims. I gave some of my kilims to my children. I still keep a jejim.”



**Mammadova Samangul Feyzulla gizi** – 1943. Khinjab village.

“I got married and moved to Tezekend village in 1962. I learned weaving from my mother, Mammadova Khavar Mammad gizi. My mother-in-law, Gumru Mammadova, was also a good weaver. She wove mefresh, khurjuns, and jejims. With them, I combed and spun the wool to weave kilims.”





**“Guliyeva Nazli Majid gizi – 1949. Tezekend village.**

“I learned weaving from my mother, Mahi. She wove rugs, khurjuns, mefresh, and jejims. I have been engaged in this art since the age of nine. I washed and combed the wool with my mother; when she spun the wool, I made skeins out of the yarns. We obtained the dyes from plants, flowers, and walnuts. Later, I wove the patterns my mother wove.”



**Sadigova Shukufa Abdulhuseyn gizi – 1946. Khinjab village.**

“I learned weaving from my mother, Zarri. She washed and combed the wool, but I spun it on the spinning wheel. We made skeins out of the yarn and dyed them in copper pots using natural dyes. Then, we set up a loom to weave rugs and kilims.”



**Mammadova Khanim Jalal gizi – 1950. Khinjab village.**

“I learned the secrets of this art from my mother, Mammadova Mirvari Ibrahim gizi. We raised sheep. With my late mother-in-law, I washed the wool, scutched it, combed it, spun it on the spinning wheel, and made skeins. Then, we dyed the yarn in copper pots, hung them over the loom as skeins and wove kilims. We wove medallion patterns on the kilims – small medallions, along the borders.”



**Mansimova Mensure Mansim gizi – 1938. Khinjab village.**

“I learned weaving from my mother, Khanim Huseyn gizi. My mother used to say that my old grandma Gulgaz also wove mefresh, khurjuns, and horse covers. During the Soviet period, I went to work at kolkhoz during the daytime, and combed and spun wool at night. Then I dyed it to weave rugs and kilims. At times, we interpreted the historical events our grandmothers told us on the carpets and kilims in the forms of symbols.”





**Rustamova Fatma Huseyn gizi** – 1934. Givrag village.

“I learned weaving from my mother, Nanakhanim. I worked at kolkhoz during the day and took care of cattle. I sheared the wool from the sheep, washed, scutched, and spun it, and made skeins. I dyed the yarns using the dyes I brought from the city and wove kilims and jejims.”



**Seyidova Rafiga Mukhtar gizi** – 1930. Gabilli village.

“My mother, Zinyet, was a good weaver. My grandma Immi had witnessed all the oppression of the war. Despite this, we wove mefresh, khurjuns, and small carpets with birds and camels on them to lay over camels and horses. I learned all the secrets of designs and knots from my mother and wove palas and jejims.”



**Mirzayeva Hadiga Alakbar gizi** – 1939. Shahtakhti village.

“I learned this art from my mother, Sakina. I loved weaving very much. My interest in this art began when I was little. It is possible to deliver historical events through symbols and figures as messages aimed at future generations. Although I worked at kolkhoz during the daytime, at night I combed wool, spun it on the spinning wheel, dyed the yarns and wove kilims, jejims, and rugs. In my pieces, I used the designs and symbols I learned from my grandmothers and some elements attributed to our era.”



**Mammadova Afruz Karbalayi Habib gizi** – (1917-2000). Khinjab village.

Her son Rashid: “My mother worked on the farm during the day, and wove rugs, kilims, and jejims at night. She made and dyed the yarn herself. She gave some of her weavings to her children as gifts.”





**Tagiyeva Sakina Alirza gizi** – 1941. Khok village.

“I learned carpet weaving from my mother, Leyli. She wove fine kilims, rugs, jejims, and khurjuns. We had our own supply of wool and dyed the yarns we spun with natural dyes. My mother exchanged her pieces for wheat during the war. I sold some of my works, but gave some to my children as gifts.”



**Akbarova Goyerchin Safar gizi** – (1912-99). Garabaglar village.

Her niece Sura: “Grandma Goyerchin washed and combed the wool, spun it on the spinning wheel, made skeins and dyed them herself. She loved weaving mefresh the most. She always said that although weaving mefresh was more difficult than weaving jejims: she wove them from the heart. She gave some of her mefresh and jejims to her daughters as gifts.”



**Aliyeva Zeyneb Jamil gizi** – 1926. Dereleyez province. She settled in the Chalkhangala village of the Kangarli district after she was driven out of her own home in 1988. “I was one of the famous weavers of Dereleyez. My mother, Tutu Mamish gizi, was also a well-known carpet weaver. She wove mefresh, khurjuns, and jejims (on a ground loom). She told bayaties (an Azerbaijani poem created by common people) while weaving:

Kəlik elə yoldadı,  
Oxur, yenə yoldadı.  
Xəyalım o xəyaldı,  
Gözüm elə yoldadı.

(I have the same dreams and I am still waiting.)

There were looms in each house of the village. I used to comb and spin the wool, make skeins, dye them in copper pots, then weave kilims, rugs, and jejims.”



# Works of Kangarli weavers





**Carpet.** Weaver: Guliyeva Nazli Majid gizi.  
Tezekend village.



**Kilim.** Weaver: Sadigova Shukufe Abdulhuseyn gizi.  
Khinjab village.



**Felt.** Tagiyeva Sakina Alirza gizi.  
Khok village.

**Kilim.** Weaver: Akbarova Goyarchin Safar gizi.  
Garabaglar village.



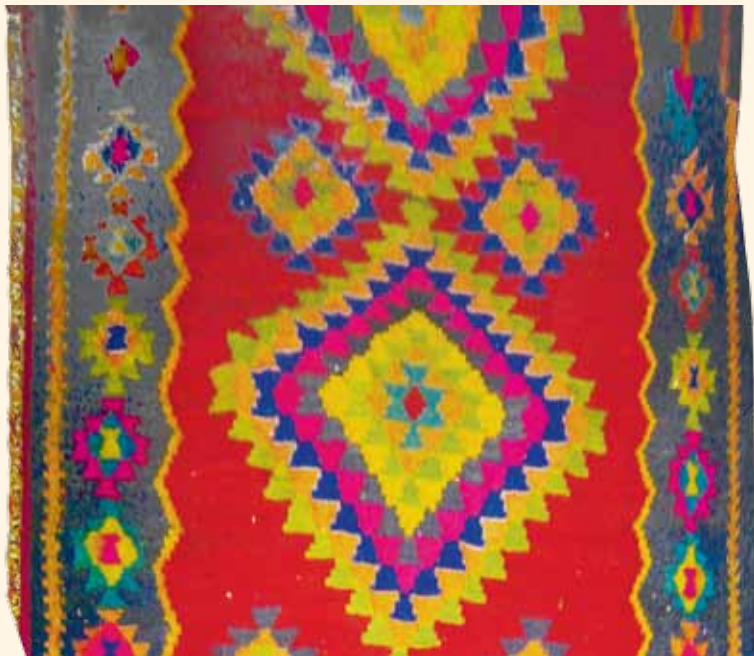
**Carpet.** Weaver: Rustamova Fatma Huseyn gizi.  
Givrag village.



**Carpet.** Weaver: Mammadova Afruz Karbalayi Habib gizi.  
Khinjab village.







**Kilim.** Weaver: Abbasova Nanosh Ali gizi. Yurdchu village.



**Kilim.** Weaver: Mirzayeva Hadiga Alakbar gizi. Shahtakhti village.



**Jejim.** Weaver: Seyidova Rafiga Mukhtar gizi. Gabilli village.

**Jejim.** Weaver: Jafarova Telli Huseyn gizi. Gabilli village.



**Felt.** Valiyeva Meruze Majlum gizi. Garabaglar village.



**Felt.** Aliyeva Khanim Mammadseyid gizi. Khok village.





# SADARAK DISTRICT

Sadarak district was set up on 28 August 1990, to further accelerate and strengthen the socio-economic development of the region. It borders Turkey, 11km to the southwest, and Armenia 24km to the northwest. Its territory is 163.8 square kilometers, and its population is 14,600. There are three villages and one settlement in the district. Heydarabad settlement is at its center.

In the southeast, the territory of the district becomes separated from the Sharur plain through Dehne and Velidag. It is surrounded by the Ujubir, Ajdakan, Tejkar, Velidag and Sarajli mountains. Residential areas and grave monuments belonging to the Eneolithic, Bronze Age, Ancient, and Medieval times were discovered in Sadarak district. A residential area attributed to the IV-III millennium BC was found to the south of the district. Historical place names like Ajdakan, China Tendouri, Jahannam-dere, Shir Ark (Leo ditch), Dehne, Girmizilar, Farhad ditch, Kultepe, Agoglan, Caravanserai, Aladdin, and Qaraburun also exist.

A residential area and Sadarak castle were discovered in the southeast of Sadarak. As of the IV millennium BC, life has continued incessantly in the region. Thirty-one historical and cultural monuments were discovered in the territory of the district, three of which are of world importance.

According to popular etymology, "Sadarak" means "sel gerek" – "we need flood". The word "Sadarak" is also related to the name of the "seed-li" tribe. It is concluded that Segrek, whose name is mentioned in "Kitabi-Dede Gorgud", turned into a toponym to become Sadarak.

Researchers confirm that the Sadarak territory is included in big country unions like the Van, Midiya, and Assyrian kingdoms. In the early Middle Ages, the territory was dominated by the Sassanids, Byzantine Empire, the Arab Caliphate, and later, the Atabey, Garagoyunlu, and Aghgoyunlu states. During the Safavid dynasty, the Sadarak territory and present Nakhchivan Autonomous Republic were part of Chukhursed beylerbeylik.

Sadarak was located at the crossroads of trade caravan routes. It rose to city level in the Middle Ages; water was brought here through ceramic water pipes. In his "Book of Travels" (Seyahetname), Ovliya Chelebi wrote about Sadarak: "We... reached Sadarak village. The village is located in the land of Nakhchivan... is beautiful and well organized. It has a hundred beautiful houses, endless orchards and vineyards, and a ple-

asant climate. Its entire population is Shia. Hot water springs out behind the city, at the bottom of the high hill close to the gardens."

Since the beginning of the XVIII century, the Ottomans took control of Sadarak. With its 24 villages, Sadarak is shown as part of the Ottoman Empire in the "Review Book of the Iravan Province". According to the 1828 Treaty of Turkmenchay, Sadarak, along with Nakhchivan and Iravan khanates, was annexed to Russia.

In attempt to occupy the lands of Nakhchivan, Armenian invaders have attacked Sadarak a number of times (1904-05, 1918-20, 1990-93), and committed atrocities. The main headquarters of the self-defense battalion "Red Army Corps" created under the leadership of A. Shadlinski was located in Sadarak. In 1921, 19 (four from Sadarak) out of 500 fighters (100 from Sadarak) of the "Red Army Corps" who were distinguished in clearing Nakhchivan, Iravan, Dereleyez, Zengezur, Sharur and other districts from armed Dashnak troops were awarded the "Red Flag" order.

Armenian armed forces attacked Sadarak severely 14 times in 1990-93; Kerki village was invaded on the night of 19 January in 1990, and the first martyrs of Bloody January were acknowledged here. On 28 March 1990, nearly 300 cannonballs were thrown at Sadarak by Armenia. As a result, about 500 residential houses, schools, and administrative buildings were destroyed.

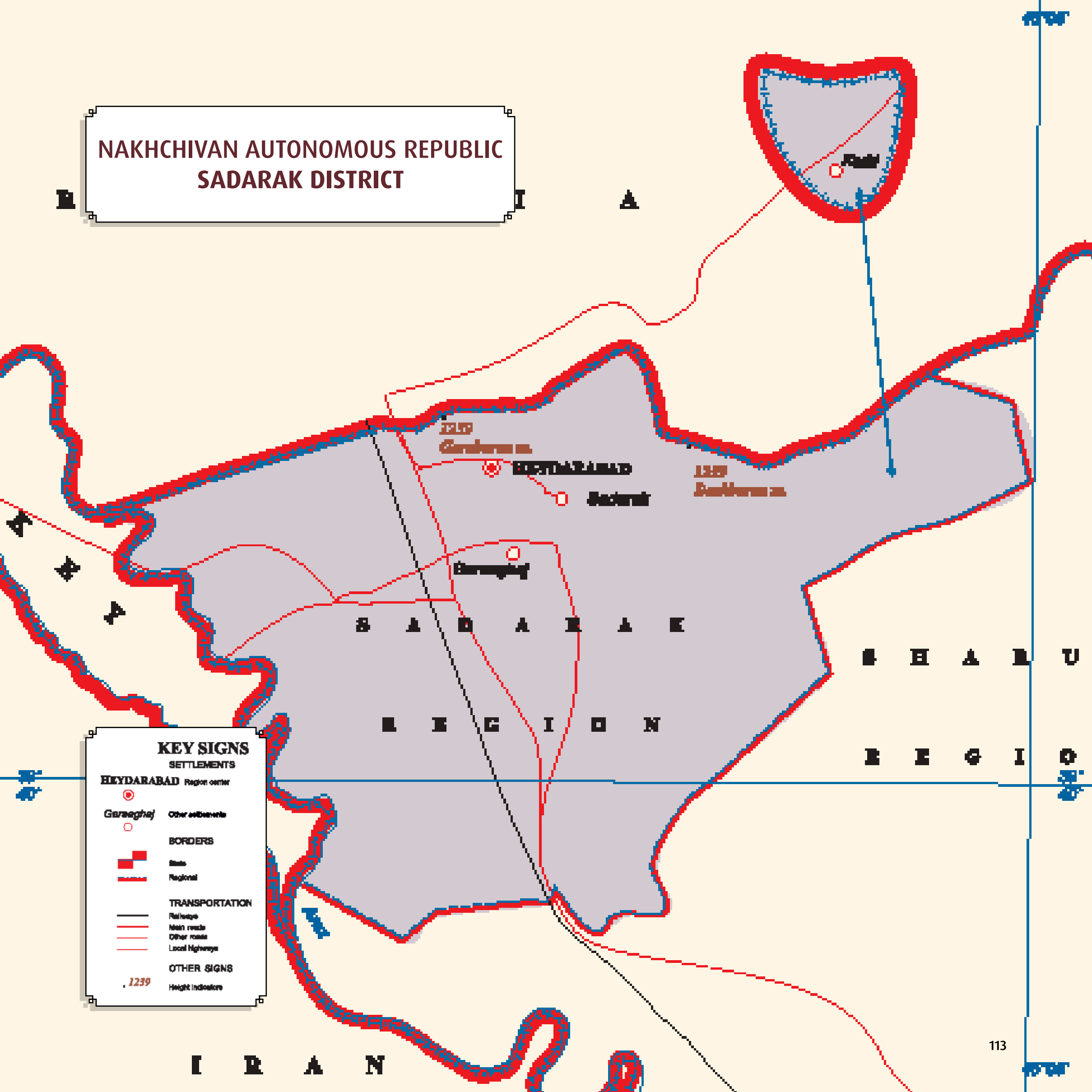
During the years that the great leader Heydar Aliyev lived and worked in Nakhchivan, Sadarak was salvaged from the threat of invasion of other border districts.

Sadarak district has developed in all areas in recent years. New administrative and public properties have been built and restored, and construction and renovation work has been carried out in the center of the district and in the villages. Heydarabad settlement was established and Sadarak-Diluju bridge – "Hope Bridge" – uniting Azerbaijan and Turkey, was constructed across the Araz river.

Close to a hundred residential houses that were destroyed by Armenians have been repaired; water, electric, and communication cables restored, and a substation installed in Heydarabad. A new drinkable water line have been set up, 12 sub-artesian wells dug, and 15 springs opened for public use. About 2,300 children are educated in two preschool, three secondary schools, and a technical-vocational school. A cultural center, village hall, two clubs, central library, 75-bed hospital (with 10 doctors and 35 medical workers) operate here.



NAKHCHIVAN AUTONOMOUS REPUBLIC  
SADARAK DISTRICT







**Shukurova Sakina Mashadi Gafar gizi** – 1933. Sadarak.

“I learned carpet weaving from my mother, Abulhasanova Khadija Mashadi Mahmud gizi (1891-1946). She wove beautiful carpets, mefresh, and khurjuns. I would sit beside my mom and watch her hands. We had a lot of sheep. My father gave their wool to us; my mom and I would wash the wool, spin it on the spinning wheel, and have it dyed by dyer Ali. I had so much love for weaving that I continued weaving carpets with my late mother-in-law, Shukurova Zahra Rza gizi (1900-2000), after I got married.”



**Najafova Khatun Maharram gizi** – 1938. Sadarak.

“We have six sisters and three brothers in my family. My mother, Ibrahimova Sakina Ibrahim gizi (1915-2005), taught weaving to me and my sisters, Yagubova Salatin (1941), Aliyeva Gulbasti (1951), and Asgarova Tarlan (1958), the secrets of weaving. We spun the wool and a dyer dyed it. I wove carpets with my mother-in-law, Najafova Bilgeyis Mashadi Rza gizi, after I got married. My father-in-law would spread the wool in the stable, then we would wash it in the river to prevent the colors mixing.”



**Guliyeva Mushgunaz Agabala gizi** – 1950. Sadarak.

“I learned carpet weaving from my mother, Mehdiyeva Tamam Mehdi gizi. My mom had good skills, therefore people from neighboring villages asked her to weave dowry carpets for their daughters. I loved carpet weaving very much - learned it with love. Later, I began weaving carpets all by myself. I asked my mom for advice when I had difficulties. I wove carpets with my mother-in-law, Guliyeva Salvi Ahmad gizi, after I got married.”



**Yedigarova Chimnaz Mammad gizi** – 1939. Sadarak. “My mother, Samadova Shirin Tagi gizi (1909-84) taught weaving to me and my sisters. My late sisters, Habibova Fatima (1929-2007) and Habibova Sakina (1936-2003), were professional carpet weavers. We would sit beside our mother when she wove to watch her fingers. We wove the carpets out of wool from our own sheep. My mother and I washed and combed the wool, spun it on the spinning wheel, and dyed at a dyer’s.”





**Valiyeva Mahira Salman gizi** – 1973. Sadarak.

“I learned carpet weaving from my mother, Valiyeva Zohra Najaf gizi (1949). I started working at a carpet weaving shop after learning weaving. However, I still wove carpets at home with my mother and sisters.”



**Gurbanova Shura Jamil gizi** – 1988. Sadarak.

“I learned weaving from my mother, Mammadova Solmaz Kamil gizi (1963). My mother is a very good carpet weaver. I learned tying knots and weaving patterns by watching my mother. My mother learned this art from her own mother, Mammadova Fatma. My mother still works at the carpet weaving shop as a weaver.”



**Alakbarova Gulkhanim Karbalayi gizi** – (1913-69). Karki village. She was one of the famous carpet weavers of Nakhchivan.

Her son: “My mother learned weaving from her grandma, Fatma. I remember, there were 18 rugs at my mother’s, but we sold them at Sherur and Sadarak markets out of need. My mother worked at kolkhoz during the day and wove carpets at night.”



**Ahmadova Sudaba Alakbar gizi** – 1936. Kerki village. She settled in New Kerki village in 1990 as an internally displaced person.

“My eight sisters and I learned carpet weaving from our mother, Shahrabanu. Together, we would tear up the wool, comb it, and make skeins. Then my mother would dye the skeins in the dyes she made out of plants and then we would spread them out. We wove kilims and rugs out of the dyed wool. I gave some of the kilims and rugs I wove to my children.”



# Works of Sederek Weavers





**Jejim.** Weaver: Yediyarova Chimnaz Mammad gizi. Sadarak.



**Carpet.** Weaver: Ahmadova Sudaba Alakbar gizi. Karki village.

**Carpet.** Weaver: Shukurova Sakina Mashadi Gafar gizi. Sadarak.



**Carpet.** Weaver: Alakbarova Gulkhanim Karbalayi gizi. Karki village.



**Carpet.** Weaver: Najafova Khatun Maharram gizi. Sadarak.





# SHAHBUZ DISTRICT

Shahbuz district was established in 1930. Shahbuz is its center. The district is comprised of one city, one settlement, and 22 villages. Shahbuz city, Badamli settlement, Kolani, Kuku, and Kechili villages are its largest residential areas. Its territory is 836.6 square kilometers and its population is 23,600.

Shahbuz district was annulled in 1963 and annexed to the Nakhchivan region (currently Babek district), and turned into an independent district again in 1965. The district borders Armenia to the north and east.

The landscape of the district is mainly mountainous. The highest peaks are Shapug (3204m), Salvarti Mountain (3162m), Uchgardash Mountain (3156m), and the Zengezur chain. Mineral waters like Badamli, Bichenek, Batabat, and Karvansara spring out in the territory. Subalpine and alpine meadows are widespread.

Residential settlements and grave monuments belonging to the Eneolithic, Bronze, and Iron Ages, the Antique period and Middle Ages, and human settlements attributed to the III millennium along Kukuchay River were discovered here. We also encounter the traces of Khojali-Ge-debey cultures and painted dishes. The Shahbuz castle that is mentioned in Middle Ages resources was constructed during the first centuries of our era. Residential areas and grave monuments attributed to the III-XVII centuries, were studied in the territory of the district.

Shapurgala (fortress), defense strongholds, a caravanserai, and so on, lie in the territory of Shahbuz. When historical and cultural monu-

ments in the territory of the Nakhchivan Autonomous Republic were documented in 2006-07, 137 of these monuments were identified in the Shahbuz district. Six of these are of world importance.

Shabuz is a cattle-breeding district. In addition, leguminous plants, raw material plants, and fruit and vegetables are grown in the district. Agrarian reforms ceased in 1999, and the population was provided with land shares.

About 5,000 students study at the 12 preschool, 24 secondary schools, and a single music school in the district. Twenty-six clubs and cultural house, 29 libraries, the Museum of History and Ethnography, one 175-bed and one 75-bed district hospital, 12 midwife centers, and eight doctor's clinics (26 doctors and 240 middle medical workers) operate in the district.

In recent years, several bridges have been built in Kuku, Mahmudoba, and Gizilgishlag villages, as well as on the Batabat road, and the road itself was repaired. Eleven new school buildings have been constructed in the villages of the district. Shahbuz district was expanded, reestablished, and received city status; an avenue and a park named after of the national leader, Heydar Aliyev, were built. Administrative buildings for the district's organizations and more than 50 residential houses for refugees and internally displaced persons were also built; a martyrs' complex and the district's symbolic entrance-monumental complex were also constructed.



# NAKHCHIVAN AUTONOMOUS REPUBLIC SHAHBUZ DISTRICT



## KEY SIGNS

### SETTLEMENTS

SHAHBUZ

Region center

Badamli

Other settlements

### BORDERS

State

Regional

### TRANSPORTATION

Railways

Main roads

Other roads

Local highways

### OTHER SIGNS

-1725

Height indicators





**Rustamov Teymur Hasan oglu** – (1899-1975). Kolani village.  
According to his country fellows, Teymur kishi was engaged in the carpet, kilim, and mefresh trade. He used to identify each pattern and design and to which district they belonged. According to the people, he always had the final word when an argument arose about the age of a carpet.”



**Jalilova Simuzer Tahmaz gizi** – 1928. Kolani village.  
“I learned this art from my mother, Hajiyeve Shani Ildirim gizi. Her master was her mother, Adigozalova Tamam. I had so much interest in weaving that I would sit beside her when she wove, and learn how to design and tie knots. My father kept a lot of sheep. My mother and I would wash, comb, and spin the wool together. My father would have the yarn dyed at a dyer’s, and we would weave kilims and carpets on a loom. I wove a number of carpets and palas with my mother-in-law, Jalilova Firuza, after I got married.”



**Madatova Zelbab Mahammad gizi** – 1928. Kolani village.  
“We had one brother and five sisters in our family. I learned weaving from my mother, Badalova Sakina Ali gizi. She used to weave beautiful carpets. After we washed and cleaned the wool of our sheep, we would spin it and dye it at a dyer’s. After I got married, I wove carpets with my mother-in-law, Badalova Abuhayat Ibrahim gizi. I taught carpet weaving to my daughters, Madatova Khurma, and Gulzar.”



**Babayeva Leylan Iji gizi** – 1923. Kolani village.  
“My late grandmother Najafova Nazi Najaf gizi wove beautiful carpets. She taught me how to tie knots and create patterns. After I got married, I wove carpets with my mother-in-law, Babayeva Sharaf Mamish gizi. We didn’t raise sheep, therefore, we bought wool from the bazaar. After we washed and dried the wool, my mother-in-law combed and spun it, then dyer Fatma dyed it.”





**Zeniyeva Gular Ali gizi** – 1946. Kolani village.

“My mother, Imanguliyeva Sona Abbas gizi, died at the age of 83. She had wonderful handicraft skills. She learned weaving from her mother, Karimova Balli Karim gizi. My mother called me when she wove carpets to teach me how to tie knots and make patterns. Since we raised sheep, we were never short of wool. We washed, combed, and spun the wool, and had the yarn dyed at a dyer’s. Then my mother and I sat in front of the loom to weave carpets, kilims, and mefresh.”



**Lazimova Shukufa Mammad gizi** – 1961. Kolani village.

“My mother, Abbasova Zeyneb Mursal gizi, was born in 1941 and died in 2009. She wove lovely carpets. My sisters and I used to sit beside her and learn weaving by watching her hands. I would clean the wool from our sheep, spin it on the spinning wheel, and dye it at a dyer’s. After I got married, I wove mefresh and carpets with my late mother-in-law, Lazimova Fatima Musa gizi. My mother-in-law was 79 when she died. People asked her to weave dowry carpets for their daughters because she was very skilled.”



**Orujova Shujayet Mammad gizi** – 1963. Kolani village.

“We have three brothers and three sisters in our family. We learned the secrets of weaving from our mother, Mustafayeva Sakina Mursal gizi, who died at the age of 83. My mother’s patterns were extremely beautiful and unique. I wove dowry carpets for my sisters and myself. After I got married, I wove a lot of carpets with my late mother-in-law, Aliyeva Zeyneb Abuzar gizi.”



**Ismayilova Zilekhumar Mahammadali gizi** – 1941. Kolani village.

“My mother, Yusifova Asli Haji Maharram gizi, was my weaving master. She learned the fine secrets of weaving from her mother, Gullu Haji gizi. As my mother wove, she explained to me the techniques of each knot. Thus, I was able to learn the arts of carpet weaving. I wove kilims, carpets, and mefresh with my mother-in-law, Novruzova Balli.”





**Najafova Nisa Ali gizi** – 1963. Kolani village.  
My mother, Najafova Gulzar Ahmadkhan gizi (1931), taught weaving to me and my sisters, Eyvazova Sadagat (1958) and Najafova Zohra (1983). When we were little, we sat beside our mother to learn and help her.”



**Eylazova Fatma Huseynali gizi** – 1940. Ashagi Gishlag village.  
“Three out of the eight girls in our family were able to weave carpets. My mother, Huseynova Nazkhanim Ismayil gizi, who died at the age of 99, taught weaving to me and my sisters, Badalova Pari (died aged 81) and Muradova Nabat (1953). Later I wove carpets, mefresh, and khurjuns with my late mother-in-law, Eylazova Sarvinaz Shirin gizi.”



**Rustamova Gulab Huseynali gizi** – 1942. Ashagi Gishlag village.  
“We learned carpet weaving from our mother, Huseynova Nazkhanim Ismayil gizi. I wove carpets with my mother-in-law, Huseynova Javahir Abdulali gizi, after I got married.”



**Ahmadova Beyim Abbasgulu gizi** – 1930. Ashagi Gishlag village.  
My mother, Ahmadova Goyum Mirzali gizi (1887-1988), wove beautiful carpets. We had four brothers and two sisters in our family. My sister, Jabbarova Asli (1934), and I learned carpet weaving from our mother. My mother’s neat and fine style made her handiworks different from others. Therefore, people asked her to weave dowry carpets for their daughters. My sister and I helped our mother and wove carpets, mefresh, and khurjuns.”





**Seyidova Aruze Mirsalah gizi** – 1948. Ashagi Gishlag village.

My mother, Seyidova Fatma Rustam gizi, who died at the age of 67, taught carpet weaving to my sisters, Seyidova Tukazban (1942), Seyidova Chichek (1976), and me. My mother wove wonderful carpets. We spun the wool from our sheep on the spinning wheel and dyed it at a dyer's. When the yarn was ready, we wove carpets. We still keep some of the carpets and khurjuns we wove. I wove carpets with my mother-in-law, Eylazova Beyim Gara gizi, who died at the age of 86."



**Jalilova Sakina Ayyub gizi** – 1933. Ashagi Gishlag village.

"My mother, Ahmadova Goyje Mashadi Mahammad gizi, is my master. She valued my interest in this art and taught me to make patterns and tie knots. Thus, I learned the secrets of weaving and began to weave independently in front of a loom. My mother-in-law, Ahmadova Zulfunaz, liked my handiworks. I am giving one of my works – "gerdek bashi" (bed curtain border) – to you as a gift."



**Guliyeva Zargalam Avaz gizi** – 1948. Yukhari Gishlag village.

"Our entire family was engaged in weaving. My sisters, Alakbarova Fizzat (1955), Alkbarova Firangiz (1957), and I learned weaving from our mother, Alakbarova Giymat Jabi gizi (1923-96). She gave us advice until the end of her life. We combed and spun wool, and our father took the yarn to Kolani village to have it dyed by dyer Sakina."



**Huseynova Sona Aydin gizi** – 1948. Yukhari Gishlag village.

"We had a big family – five brothers and four sisters. My sisters Gaybaliyeva Gular (1935) and Huseynov Tukazban (1952) learned weaving from our mother, Asadova Shaban Ali gizi, who died aged 83. We were our mother's students and helpers. Later, we wove our own dowry carpets and kilims."





**Asadova Sona Asad gizi** – 1946. Yukhari Gishlag village.

“My sisters, Ramazanova Nargiz (who died at the age of 56), Safarova Sarvinaz (died in 1938), and I, learned rug weaving from our mother, Asadova Salvi Gara gizi. My father had a lot of sheep; we spun the wool sheared from our sheep and dyed it at a dyer’s. Then, we set up the loom and wove carpets and khurjuns. I wove a lot of carpets with my mother-in-law, Agamaliyeva Nisa Ali gizi (1929-99) after I got married.”



**Hasanova Nenesh Mirlatif gizi** – 1963. Yukhari Gishlag village.

“My mother’s carpet weaving was a big education for me. My sisters, Aliyeva Sudaba, Aliyeva Banovsha, and I learned weaving from our mother, Babayeva Nabat Novruz gizi, who died in 1992. My mother wove beautiful carpets, mefresh, and khurjuns.”



**Jafarova Sakina Novruz gizi** – 1929. Yukhari Gishlag village.

“Our whole family loved carpet weaving. My mother, Babayeva Samannaz Dunyamali gizi, taught carpet weaving to my late sisters Nabat Babayeva, Bayaz Babayeva, and me. My mother’s handiworks were beautiful; she wove fine carpets, mefresh, and khurjuns. We learned how to make patterns, tie knots, and fine weaving from her.”



**Seyidova Mushgunaz Aslan gizi** – 1938. Bichenek village.

My sister, Ramazanova Sevgili (1933), and I loved carpet weaving very much. Our mother, Dadashova Zeyneb Alakbar gizi, who wove wonderful carpets, mefresh, and khurjuns was our master. My mother watched our work carefully; she stopped us when we made a mistake with tying knots or mixed colors the wrong way, and advised us well. We wove our own dowry carpets and kilims. I continued this work at my husband’s house after I got married. I wove tens of carpets and palas hand in hand with my mother-in-law, Seyidova Tutu Gara gizi.”





**Jabbarova Maral Mahammad gizi** – 1938. Bichenek village.

“My sisters, Gurbanova Mansuma (1940), Gurbanova Samaya (1951), and I learned carpet weaving from our mother, Seyidova Ulkar Seyid Zulfugar gizi. Her knots and patterns were natural and clear. My mother had a jeweler’s accuracy in her work. My mother copied special patterns and pictures she learned from older generations onto the carpets. However, we are unaware of the meanings of these symbols. When we asked our mother, she said that they were signifiers for those who know better. My mother-in-law, Jabbarova Khadija Abbas gizi, knew the secrets of carpet weaving well.”



**Dadashova Hajar Khanlar gizi** – 1952. Bichenek village.

“My sister Hajiyeva Gozel and I learned weaving from our mother, Hajiyeva Shamama Shahvali gizi (1930). She wove beautiful carpets. She tried hard so we could be good weavers like her because it is an art from. People who were skilled at weaving wove carpets at the request of others. We became professional weavers like our mother wanted us to be. My mother-in-law, Dadashova Guldasta khankishi gizi, who died at the age of 72 in 1997, was a very skilled weaver.”



**Gurbanova Zahra Alish gizi** – 1927. Bichenek village.

“My mother, Jalilova Zinyet, was one of the famous weavers. My late sister Gurbanova Fatima, who died at a very tender age (1922-46), and I learned weaving from our mother. It was hard to take your eyes off my mother’s pretty patterns. We sheared wool from our sheep, dried it, combed it, and spun it on the spinning wheel, and had dyer Pari dye the yarn. Like many girls, we wove our own dowry carpets. I wove carpets, mefresh, and khurjuns with my mother-in-law, Gurbanova Samaya Tanriverdi gizi.”



**Dadashova Nubar Elbeyim gizi** – 1948. Bichenek village.

“Weaving depends on your taste. My sister, Huseynova Nargila (1940), and I learned carpet weaving from our mother, Huseynova Gulnisa Abbas gizi. We had much interest, and sat beside her and tried to help her. I still remember that dyer Davud kishi dyed our yarns. I have learned many things from my mother-in-law, Dadashova Gulsum Humbat gizi.”





**Nuriyeva Samannaz Islam gizi** – 1939. Bichenek village.

“My sisters, Nuriyeva Selvinaz (1923-2007), Nuriyeva Zilfinaz (died at the age of 73), and I learned carpet weaving from our mother, Nuriyeva Jeyran Dadash gizi. She taught us patterns and tying knots while she worked. When we were little, my mother tried to teach us easier weaving techniques. That way it was easier to learn. As we kept working, we were able to adopt more complex methods. Later, I continued this work with my mother-in-law, Selvinaz Gafar gizi.”



**Shirinova Hulnisa Sharif gizi** – 1945. Gizil Gishlag village.

“I learned carpet weaving from my mother, Huseynova Guluzar Adikhan gizi; my mother learned the art from her own mother. Sometimes I would turn to my mother to ask about the things I didn’t know, and she explained everything very clearly. We made the yarn, then dyer Dilbar dyed it. Then we hung it over the loom and started working. After I got married, I wove carpets with my mother-in-law, Shirinova Fatima.”



**Orujaliyeva Agja Teymur gizi** – 1940. Guney Gishlag village.

“My sisters, Aliyeva Afruz (1945), Aliyeva Maryam (1951), Aliyeva Naila (1959), and I learned weaving from our mother, Aliyeva Bibikhanim Ali gizi. My mother used to say, ‘You remind me of my youth because I started weaving at the same age as you.’ After I got married, I wove different kinds of carpets with my mother-in-law, Orujaliyeva Gulnisa Hagverdi gizi.”



**Huseynova Lalazar Azim gizi** – 1945. Gizil Gishlag village.

“My mother, Mammadova Zarifa Alish gizi, had excellent carpet weaving skills. They were very captivating. Her choice of colors and style were different and pretty. That is why she wove dowry carpets at the request of others. We produced the yarn needed for weaving ourselves. We combed the wool, spun it on the spinning wheel, and had dye master Tohfa dye the yarn. My mother-in-law, Huseynova Gulzar Adikhan gizi, was a very skilled weaver.”





**Isgandarova Lala Behbud gizi** – 1949. Gizil Gishlag village.

My mother, Behbudova Imarat Jafargulu gizi, taught me carpet weaving. My mother had great creative skills. Therefore, she wove beautiful carpets and khurjuns. Although I am my mother's successor, I consider myself a weaker weaver compared to her. I recognize her pieces at first sight because of the symbols and patterns she used."



**Goyushova Zibayet Ibrahim gizi** – 1961. Gizil Gishlag village.

"My sisters, Mammadova Chichak, Aliyeva Ruhgul, and I are my mother's students. We washed the wool, and combed and spun it when we were little. Our father took the ready yarns to dyer Lala to dye. When the yarns were ready, we wove different kinds of rugs, kilims, and mefresh."



**Babayeva Gizbasti Gulu gizi** – 1932. Guney Gishlag village.

"My sister, Babayeva Gulbasti, and I learned carpet weaving from our mother, Babayeva Munavvar Abbasgulu gizi. My mother learned this art from her own mother. We still protect some of her beautiful pieces."



# Works of Shahbuz Weavers





**Carpet.** Weaver: Jalilova Sakina Ayyub gizi.  
Ashagi Gishlag village.



**Carpet.** Weaver: Dadashova Nubar Elbeyim gizi.  
Bichenek village.



**Carpet.** Weaver: Babayeva Gizbasti Gulu gizi.  
Guney Gishlag village.

**Carpet.** Weaver: Jabbarova Maral Mahammad gizi.  
Bichenek village.



**Carpet.** Weaver: Jalilova Simuzer Tahmaz gizi. Kolani village.







**Carpet.** Weaver: Isgenderova Lale Behbud gizi.  
Gizil Gishlag village.



**Carpet.** Weaver: Hasanova Nenesh Mirlatif gizi.  
Yukhari Gishlag village.



**Carpet.** Weaver: Huseynova Sona Aydin gizi.  
Yukhari Gishlag village.



**Carpet.** Weaver: Huseynova Lalezar Azim gizi.  
Gizil Gishlag village.



**Carpet.** Weaver: Goyushova Zibayet Ibrahim gizi.  
Gizil Gishlag village.



**Carpet.** Weaver: Eylazova Fatma Huseynali gizi.  
Ashagi Gishlag village.





**Carpet.** Weaver: Lazimova Shukufe Mammad gizi. Kolani village.



**Carpet.** Weaver: Madatova Zelbab Mahammad gizi. Kolani village.



**Carpet.** Weaver: Nuriyeva Semennaz Islam gizi. Bichenek village.



**Carpet.** Weaver: Orujova Shujayet Mammad gizi. Kolani village.



**Carpet.** Weaver: Najafova Nisa Ali gizi. Kolani village.



**Carpet.** Weaver: Ismayilova Zilekhumar Mahammadali gizi. Kolani village.





**Carpet.** Weaver: Guliyeva Zergelem Avaz gizi. Yukhari Gishlag village.



**Carpet.** From trader Rustamov Teymur Hasan oglu's collection. Kolani village.



**Carpet.** Weaver: Gurbanova Zahra Alish gizi. Bichenek village.



**Carpet.** Weaver: Zeniyeva Guler Ali gizi. Kolani village.



**Carpet.** Weaver: Seyidova Aruze Mirsalah gizi. Ashagi Gishlag village.



**Carpet.** Weaver: Orujaliyeva Agja Teymur gizi. Guney Gishlag village.





**Carpet.** Weaver: Dadashova Hajar Khanlar gizi. Bichenek village.



**Gerdek bashi (Bed curtain border)** by Jalilova Sakina Ayyub giz. Ashagi Gishlag village.



**Carpet.** Weaver: Shirinova Hulnise Sharif gizi. Gizil Gishlag village.



**Khurjun.** From trader Rustamov Teymur Hasan oglu's collection. Kolani village.

**Carpet.** Weaver: Seyidova Mushgunaz Aslan gizi. Bichenek village.









# **Nakhchivan Carpets Held in Private Collections**





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3



4



5

1. Mefresh cover. Wool. Flat weave. 1880.  
Babek district, Chalkhangala village.
2. Carpet. Wool. Pile weave. 1900.  
Babek district, Gahab village.
3. Carpet. Wool. Pile weave. 1900.  
Babek district, Nehrem village.
4. Carpet. Wool. Pile weave. 1900.  
Babek district, Karimbeyli village.
5. Prayer carpet. Wool. Pile weave. 1900.  
Babek district, Gahab village.



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1. Carpet. Wool. Pile weave. 1944. Julfa district, Erefse village.
2. Carpet. Wool. Pile weave. 1900. Julfa district, Jamaldin village.
3. Zili. Wool. Flat weave. 1850. Julfa district, Yayji village.
4. Carpet. Wool. Pile weave. 1900. Julfa district, Dize village.
5. Prayer carpet. Wool. Pile weave. 1920. Julfa district, Elinje village.





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2



3

1. Prayer carpet. Wool. Pile weave. 1870. Kangarli district, Shahtakhti village.
2. Carpet. Wool. Pile weave. 1890. Kangarli district, Khok village.
3. Carpet. Wool. Pile weave. 1900. Kangarli district, Givrag village.
4. Carpet. Wool. Pile weave. 1900. Sadarak district.
5. Carpet. Wool. Pile weave. 1870. Sadarak district.
6. Carpet. Wool. Pile weave. 1900. Sadarak district.
7. Carpet. Wool. Pile weave. 1900. Sadarak district.





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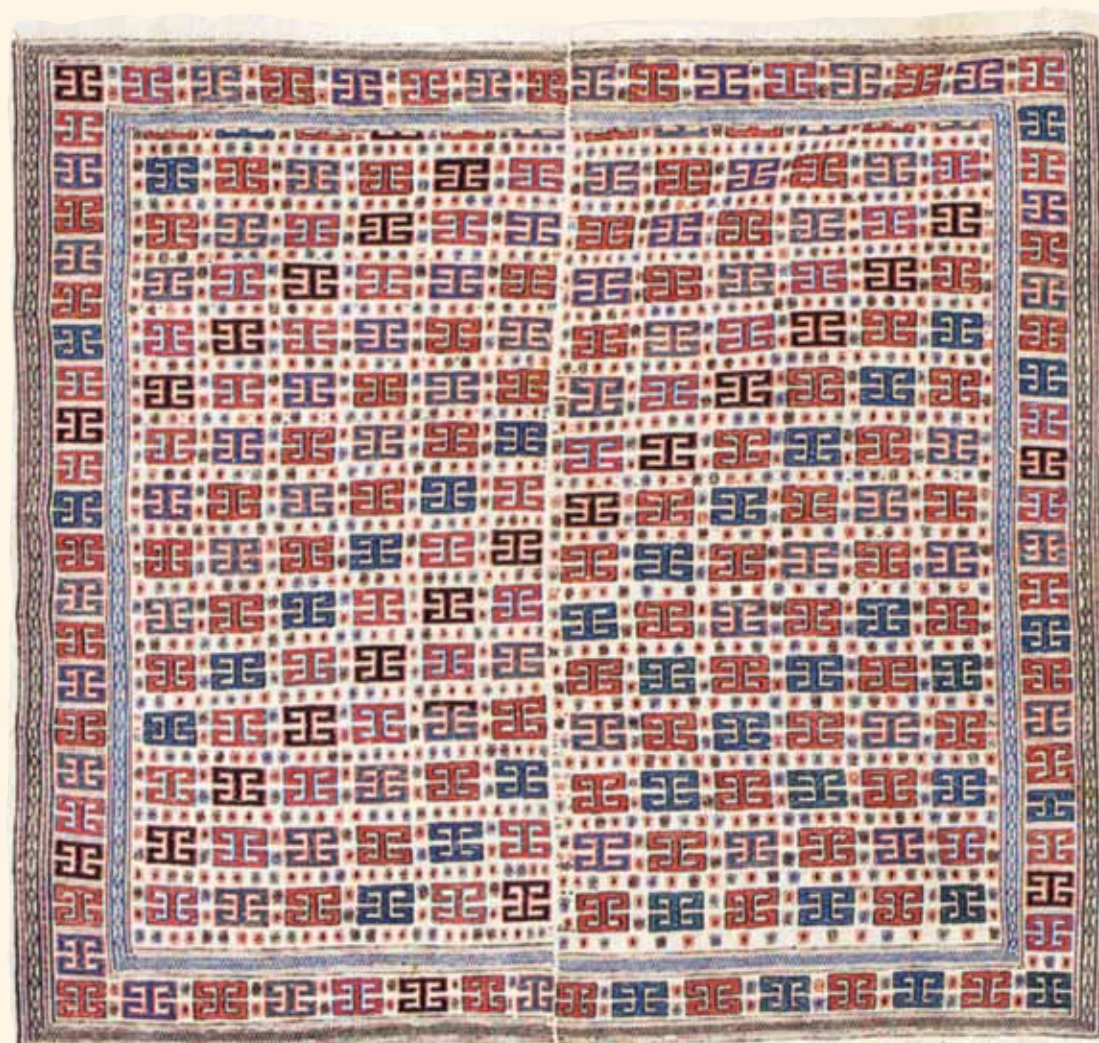




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1. Carpet. Wool. Pile weave. 1879. Nakhchivan city.
2. Carpet. Wool. Pile weave. 1870. Nakhchivan city.
3. Carpet. Wool. Pile weave. 1850. Nakhchivan city.
4. Zili. Wool. Flat weave. 1870. Nakhchivan city.
5. Zili. Wool. Flat weave. 1880. Nakhchivan city.





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6

1. Carpet. Wool. Pile weave. 1910.  
Ordubad district, Aza village.
2. Carpet. Wool. Pile weave. 1913.  
Ordubad district, Dize village.
3. Carpet. Wool. Pile weave. 1920.  
Ordubad district, Dirnis village.
4. Carpet. Wool. Pile weave. 1900.  
Ordubad district, Goruglar village.
5. Salt bag. Wool. Flat weave. 1910.  
Ordubad district, Genze village.
6. Khurjun cover. Silk. Flat weave. 1900.  
Ordubad district, Bilev village.





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1. Horse cover. Wool. Flat weave. 1900.  
Shahbuz district, Kolani village.
2. Shedde. Wool. Flat weave. 1900.  
Shahbuz district, Kolani village.
3. Carpet. Wool. Pile weave. 1870.  
Shahbuz district, Kolani village.
4. Carpet. Wool. Pile weave. 1900.  
Shahbuz district, Nursu village.
5. Carpet. Wool. Pile weave. 1900.  
Shahbuz district, Yukhari Gishlag village.
6. Zili. Wool. Flat weave. 1850.  
Shahbuz district, Kolani village.



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1. Carpet. Wool. Pile weave. 1881. Sharur district, Dudenge village.
2. Carpet. Wool. Pile weave. 1900. Sharur district, Ashagi Aralig village.
3. Carpet. Wool. Pile weave. 1900. Sharur district, Kosajan village.
4. Khurjun cover. Wool. Flat weave. 1850. Sharur district, Tumasli village.
5. Salt bag. Wool. Flat weave. 1870. Sharur district, Ashagi Aralig village.
6. Prayer carpet. Wool. Pile weave. 1830. Sharur district, Oglangala village.
7. Zili. Wool. Flat weave. 1900. Sharur district, Makhta village.
8. Carpet. Wool. Pile weave. 1900. Sharur district, Akhura village.
9. Carpet. Wool. Pile weave. 1900. Sharur district, Siyagut village.
10. Carpet. Wool. Pile weave. 1800. Sharur district, Makhta village.





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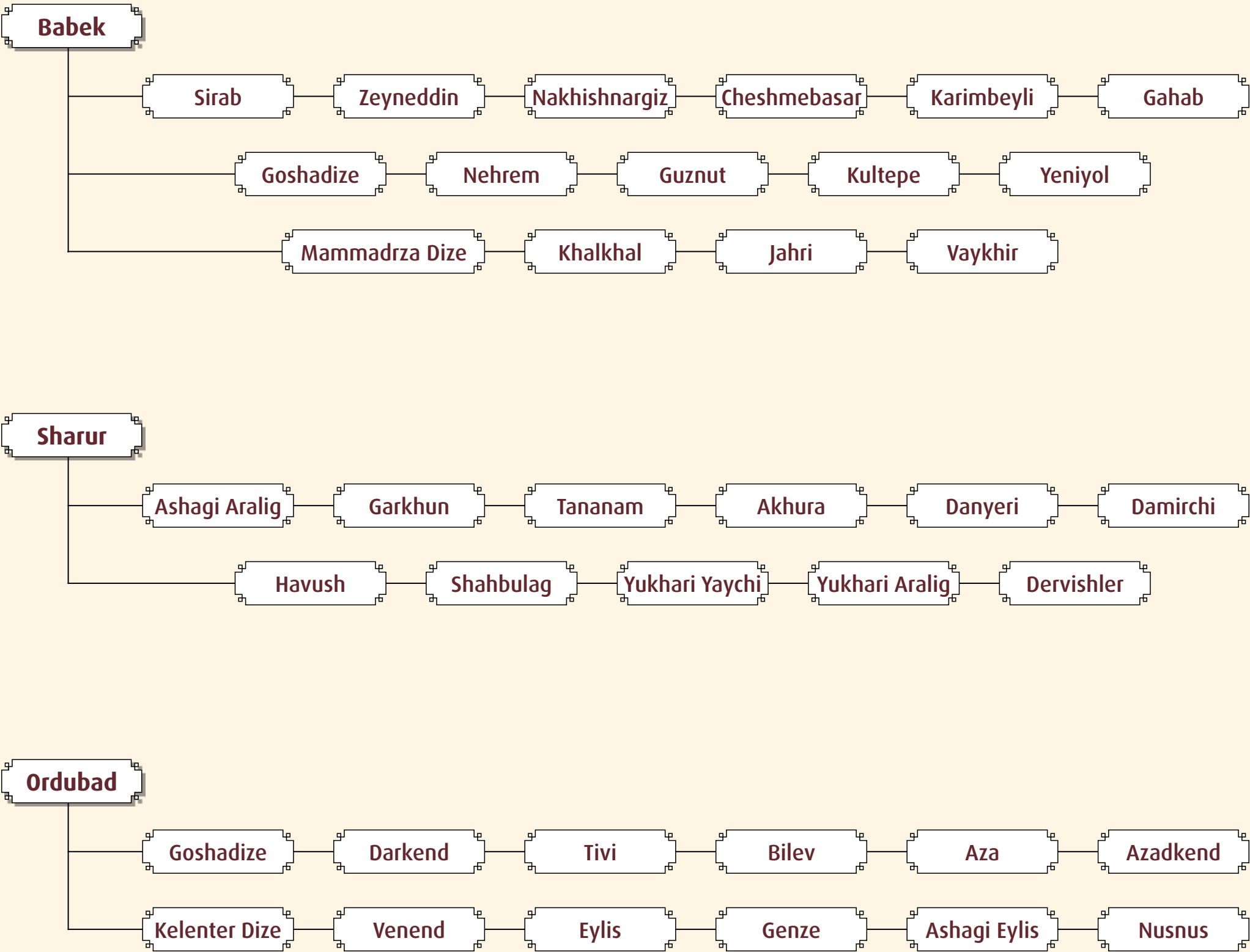
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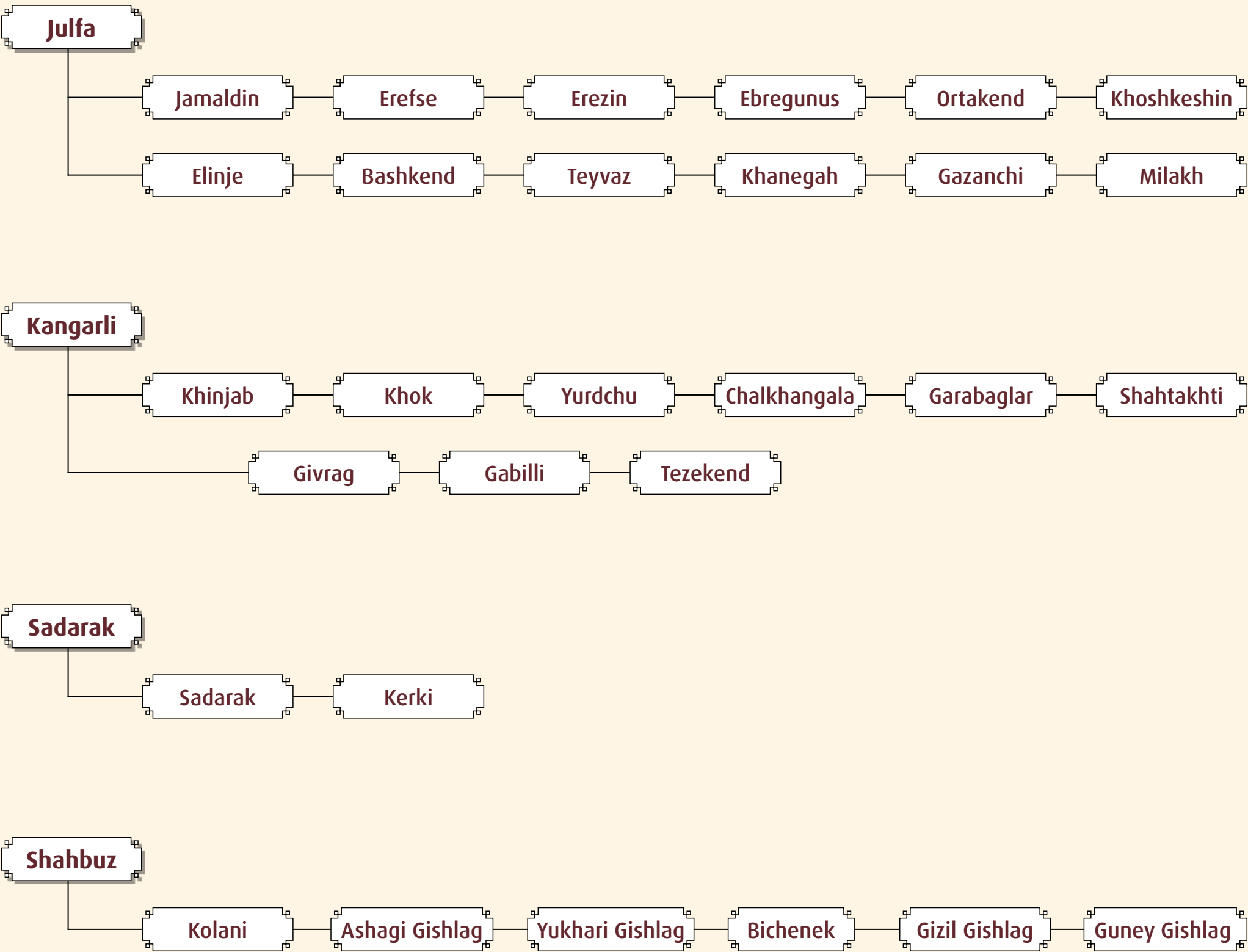


# Carpet weaving areas of





# Nakhchivan Autonomous Republic





Vidadi Muradov

**NAKHCHIVAN  
CARPET WEAVERS**

New York- “ELM” - 2013