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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE MIRACLOUS BIRTH MOTIF IN AZERBAIJAN
FOLKLORE**

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GENERAL CHARACTERISTICS OF THE DISSERTATION

Topicality and degree of using of the theme. Folklore texts are made up of a number of elements and their underlying idea is based on motifs. The plots make the folklore text completed based on motifs. In addition to the emergence of the world, the restoration of space and so on, the birth of humans, the birth of new generations, and the idea of growth have, for centuries, been in the spotlight. Early human ideas about birth were metaphorical, and they thought that birth was caused by magical sources. Birth is a symbol of creation and the beginning of a new life. Initial origins have always been the carrier of a number of traditions and represent distinct characteristics. In this sense, the miraculous birth is also a form of primary outlooks, in essence it leads finding ways to influence by our grandfathers with supernatural powers to the world (natural phenomena, spirits, people's moods, well-being, especially birth). From what is mentioned, it is clear that a comprehensive investigating the study of the miraculous birth motifs that play a role in the development of society is an important and urgent issue.

Ancient people, at a time when they were not yet able to understand the biological significance of the offspring, thought that the child would be born into the world by the rays of the sun, the luster of the moon, the foam of the sea, and various fruits. In their opinion, the baby is born to the world through extraordinary forces, not as a result of sexual intercourse between husband and wife. Thus, the study of the evolution of miraculous births reveals factors that play a major role in the formation of early birth forms. The urgency of the topic is also due to the fact that the subspecies with archaic traditions retains traces of various institutions of history. That is why this topic, which is always open to research, creates interest to learn about national creative traditions. Thus, the expansion of folklore-mythological motifs in epic, lyrical, dramatic poetic oral tradition establishes opportunity to lead to the typology of a number of similar and distinct issues, the creation of a portrait of the world from the national prism, access to information about customs of people in

ancient time, rule of behaviours, ethno-cultural indicators, life and lifestyle.

The miraculous birth motif has been involved in research at different times. An article "The myth of Innocence fertilization"¹ by P. Lafargue, written 100 years ago, explores the historical roots of the problem, explaining the history and true nature of parthenogenesis beliefs (virgin birth), which is linked to the virgin pregnancy - innocent fertilization has been studied as one of the primary forms of belief. Second chapter of part II of the book "The Hero with a Thousand Faces"², first published in 1949 by J. Campbell, is titled "The Virgin Birth"³. This chapter reveals that the patterns followed in examples in folklore of the peoples of the world regarding the birth of a virgin (Folk stories of virgin motherhood) are not fundamentally different from each other, there are more similarities. One of the first sources to investigate the phenomenon of miraculous birth is the Thompson Motif Index (TMI)⁴ directory, which lists about 45,000 folk motifs. During the study, we looked at the digital version of the revised and expanded version of the TMI. We find the name of the miraculous birth motif under the heading "T-Sex" (in the section "Conception and birth").

Since the second half of the last century, Russian folklorist V. Propp has also commented on the issue and made an article entitled "Miraculous Birth"⁵. He has researched fairy tales in his field of serious and new research in this area, and has provided information about different types of miraculous birth motifs. V. Propp's research object was the tales of Russian and world peoples. Other Russian

¹ Lafargue, P. Religion and capital / P. Lafargue. – Moscow: Ogiz, – 1937. – p.136

² Campbell, J. The hero with thousand faces / J. Campbell. – USA: Princeton University Press, – 2004.

³ Again there: p. 288.

⁴ S. Thompson. Motif-index of folk-literature: a classification of narrative elements in folktales, ballads, myths, fables, medieval romances, exempla, fabliaux, jest-books, and local legends: <http://www.ruthenia.ru/folklore/thompson/>

⁵ Propp, V. Folklore and Reality / V. Propp. – Moscow: Nauka, – 1976. – p. 205 – 240.

authors, V. Jirmunski⁶ and E. Meletinski⁷, investigated the motifs of the miraculous birth in the face of heroic images of Turkic Siberian peoples. The main research subjects of these authors were Altai, yakuth, Shor Tales and epics.

In Azerbaijani folklore, many scholars have looked at the semantics of the miraculous birth motif. M. Tahmasib paid attention to the fact that miraculous birth motifs are widely used in our tales, as well as in our epics, which are the product of primary imagination.⁸ M. Kazymoğlu analyzed the motifs of the children derived from magic apple as a part of the miraculous birth motif⁹. R. Qafarli studied the image of birth in tales with gradual and unchanging structure, and while researching the features of magical fairy tale plots, his miraculous birth was considered to be the first element of magical tale poetics¹⁰. While writing mythical encounters in Azerbaijani fairy tales, R. Aliyev wrote about the miraculous birth motif. In researching about the options of the “oghuzname¹¹”. F. Bayat paid attention to the motif of the hero's birth without a man. In designing the terminology of Turkish mythology¹². C. Baydili touched on the miraculous birth motif and noted some of the episodes in fairy tales, including the miraculous birth motif, came from the mythical world¹³. A. Asgar has linked the epic fate of heroic-Bahadur characters in magical tales of Azerbaijan with his

⁶ Jirmunsky, V. Turkish heroic epic / V. Jirmunsky. – Leningrad: Nauka, – 1974. – p. 224.

⁷ Meletinsky, E. The Origin of the Heroic Epic / E. Meletinsky. – Moscow: Vostochnaya literature, – 2004. – p. 317-329.

⁸ Tahmasib, M. Selected works / M. Tahmasib. - Baku: Mutarjim, – v.1. – 2010. – 226-227.

⁹ Kazimoglu, M. Dual image of folklore. – Baku: Elm, – 2011. – p. 18-19.

¹⁰ Qafarli, R. Myths and fairy tales (intersection of genre in epic tradition) / R. Qafarli. – Baku: ADPU Publication, – 1999. – p. 148.

¹¹ Aliyev, R. Mythological character in Azerbaijani tales / R. Aliyev. – Baku: Elm, – 1992. – p. 50-54.

¹² Bayat, F. Oghuz epic tradition and the legend “Oghuz Khagan” / F. Bayat. – Baku: Sabah, – 1993. – p. 141.

¹³ Baydili, J. Turkish Mythological Dictionary / C. Baydili. – Baku: Elm, – 2003. – p. 274-275.

miraculous births¹⁴. O. Aliyev has linked the miracle of birth with the myths of the first people. In addition to a number of motifs.¹⁵ Rustamzade spoke about many motifs, as well as the miraculous birth motif in his book "Plot index of Azerbaijani fairy tales"¹⁶. As it turns out, the miracle of birth was superficially mentioned in fairy tales and epics in Azerbaijan as the starting point of the plot line, but to date, no separate research work has been dedicated to it.

Object and subject of the research. The object of research is epic, lyrical and dramatic genres, ranging from archaic genres of Azerbaijani folklore. Along with ancient beliefs, myths, legends, tales and epics contain colorful depictions of the miraculous birth motif. The main subject of the research is the study of different types of the miraculous birth motifs, bringing together the descriptions, comparing them with the folklore texts of other Turkic and world peoples, revealing that they are used in a unique way in Azerbaijani folklore.

The purpose and objectives of the investigation. The main purpose of the research is to prove that types of international miraculous birth motif are also rich in Azerbaijani folklore, and to show that they have original signs. It is intended to carry out the following tasks in order to study the considerations of how a person emerges and to present what we have learned in the dissertation:

- To investigate the archaic roots and mythological semantics of the miraculous birth

- To identify traces of the levels of initial imagination based on the motif;

- To justify the connection of the origin of the miraculous birth motif to the mythical texts about primary man (people) with the help of national folklore;

¹⁴Asgar, A. Hero in Azerbaijani magic tales / A. Asgar. – Baku: Elm ve Tahsil, – 2017. – p. 73.

¹⁵ Aliyev, O. Poetry of Azerbaijani tales / O. Aliyev. – Baku: Sada, – 2001. – p. 17.

¹⁶Rustamzadeh, I. The plot of Azerbaijani fairy tales / I. Rustamzadeh. – Baku: Elm ve tahsil, – 2013. – p. 41.

- To introduce creation texts as the primary source of the miraculous birth motif, and to compare the examples recorded in Azerbaijani folklore with the texts of the world;
- To demonstrate the connection of the miraculous birth motifs with the main elements that shape the mythical World Model – soil, trees, water, fire, and animal (totemism);
- To demonstrate the execution of certain magical formulas at birth and in the mother's womb during and before fertilization, to clarify the reason why this image is associated with a new birth;
- To reveal the role of holy and demonic creatures that miraculously protect born heroes;
- To discover the function of motive in different genres of epic folklore;
- To discover the traces of the miraculous birth motifs in the lyrical and dramatic folklore;
- To reveal that the etiology of different objects and subjects in epic folklore is explained by a miraculous birth motive;
- To conduct semantic analysis of legends describing the birth of religious personalities, saint people and prophets in miraculous form;
- To reveal the factors that make the miraculous nature of birth episodes more common in tales and epics of Azerbaijani folklore;
- To show the traces of the miraculous birth in our ancient beliefs that are rooted in the period of inner development and pre-existing rituals that include the sacraments, the applause, the melancholy, the magic, the witch, and the like.

Research methods. The research is dedicated to the mythological sources and types of miraculous birth motifs. Most of the available folklore has been reviewed and compared with folklore texts of other nations. In our folklore that we have focused on, we have analyzed the miraculous birth motifs in a structural-semiotic approach – so, at all levels. We have proved activism of this motif by texts and options. The study also relates the works of foreign folklore scholars who have explored the miraculous birth motif. In this area

we have used the methods used in the research of V.Propp, V. Jirmunski, E. Meletinski, A. Veselovski¹⁷ and others.

Main theses for defense:

– In determining the historical roots of the miraculous birth motive, it is once again understood that the myths about the origin of the first humans are the main mythological source;

– The motive of a miraculous birth is directly related to the main elements that form the mythical World Model - earth, wood, water, fire, as well as the cult of animals (totemism);

– The existence of the myth of a virgin pregnancy among the mythological sources of the miraculous birth motive also manifests itself as an undeniable fact;

– The motif of miraculous birth has a direct impact on the dynamics of the plot in epic folklore, acts as one of the main tools in the formation of the literary text, reflects the emergence of chaos and the restoration of space;

– There are many types of miraculous birth motifs included in 6 main groups; (according to Azerbaijani fairy tales)

– Some episodes related to the motive of a miraculous birth are described in detail based on folklore texts in lyrical and dramatic folklore.

Scientific novelties of dissertation. The dissertation has many scientific innovations, such as the initial study devoted to the study of the epic, lyrical, dramatic folklore of miraculous birth within the main genres.

– The most important scientific novelty of the case is the systematic and comprehensive study of the problem for the first time. In this sense, we have tried to fill the gap with the theoretical bases of motif. Accordingly, many texts have been reviewed.

– The study is based on myths about creation of the primary humans as a mythological source of the miraculous birth motif. In the texts of creation, this motif is clear.

¹⁷ Veselovsky, A. Historical poetics / A. Veselovsky. – Moscow: Khudozhestvennaya literature, – 1940. – p. 533-540.

– The use of miraculous birth motif has been revealed to be the primary means of elementary world outlook, and folklore examples of the myth of immaculate conception have been discovered;

– Types of The myths of innocent fertilization have been identified based on Azerbaijani folklore samples.

– When dividing the imagination of miraculous birth, two situations are separated by content and form: 1. Miraculous conception (miraculous fertilization). 2. Miraculous birth (miraculous birth).

– Descriptive methods of miraculous birth motifs in Azerbaijani folklore have been clarified; In the epic, lyrical and dramatic folklore, the illustrative methods of miraculous birth have been elucidated.

– Based on Azerbaijani fairy tales, the types of miraculous birth motif have been identified.

– In the epics of Azerbaijan the character of the acts of activity aimed at the magical birth of the birth was determined.

– Ancient episodes of pre-Islamic mythical outlook have been found in some of the revealed types of myths.

Theoretical and practical significance of research. For the first time in the dissertation, the miraculous birth motif was explored among the main genres of folklore. The study summarized many theoretical considerations regarding the miraculous birth motif and evaluated its weight in folklore texts. At the same time, our research has revealed that birth motifs in fairy tale and saga, and even in other genres – myths and legends, ancient beliefs and rituals, are miraculous and need to be explored separately. The results obtained in the study can play a theoretical stimulus in the study of other motifs and the roots of other peoples' cultures, and can be used in the teaching of high school folklore and mythology courses

Approbation and application: The content of the dissertation is reflected in various scientific sources. Articles and theses on the subject were published in various scientific journals in accordance with the requirements of the Higher Attestation Commission, and reports were made at a number of international and local scientific conferences.

Name of the organization where the dissertation work was carried out: Prepared in the "Dada Gorgud" department of the Folklore Institute of the Azerbaijan National Academy of Sciences. The topic of the dissertation was approved at the meeting of the Scientific Council of the Institute of Folklore of ANAS on March 31, 2017 (protocol № 3). The topic was approved at the meeting of the Scientific Council on Folklore Studies of the Coordination Council for Scientific Research of the Republic of Azerbaijan on April 19, 2018 (protocol № 4).

Structure of the dissertation The total volume of the research, consisting of an introduction (17132 characters), chapter I (127198 characters), chapter II (97694 characters), conclusion (14393 characters) and a list of references, the total volume is 278354 characters.

BASIC CONTENT OF DISSERTATION

The “**Introduction**” section, which describes the general nature of the case, justifies the relevance of the topic, identifies the level of study, scientific novelty, goals and objectives, outlines the theoretical and practical significance, methods and sources used in the research, and provides information about approbation and structure of the work.

The first chapter of the dissertation is called “**Miraculous birth motif and archaic mythological imagination**”. Paragraph I of this chapter is called “**The Mythological Sources of the Miraculous birth motif**”. It is mentioned that the basis of the miraculous birth as the name implies consists of the birth of a person in the extraordinary, and often, magical way. Anthropogonic myths about creation of person are known for science which it is the most archaic idea and creativity phenomenon that was formed at the outset and later became an important element of separate epic texts, transforming into an artistic manifestation in the formation of conscious creature. When considering the miraculous birth motif in

folklore texts, V. Propp discovered its historical basis and concluded that it is not homogeneous, its evolution consists of several stages. The scientist has rightly divided the source of the miraculous birth motif into three groups:

- “1. *Concepts of Totemism;*
2. *Concepts (sometimes with traces of totemism) regarding the vital forces of the flora;*
3. *Motifs leading to the myths about the origin of the first people.*”¹⁸

Of course, myths of birth cannot be confused with miraculous birth texts. However, it is necessary to carry out parallel to the basis of both of them, because it leads the idea of opening one's eyes to the world. Our goal is also to analyze the miraculous birth motif at all levels with a structural-semiotic approach. With the help of these analyzes, we have tried to differentiate the “*changing and unchanging aspects of texts*”¹⁹ from each other.

Although, in general, the various motifs associated with the first people are described, this matter is related to the texts of creation, mainly included the name of Adam and Eve. These types of texts have also caught our attention in the folklore of Azerbaijani Turks.

The myths of the Azerbaijani Turks about the miraculous creation of the first man who are not concretely named, and the use of the words "ilk insan" (first human") and "insanoglu" (son of human) " is more common; What these concepts contain is a generalized picture of Adam and Eve, Ece and Törungei (the first people to expelled from heaven for eating fruit forbidden). Our article on this subject was published in the journal “Dede Gorgud”²⁰.

In the clause as we called “**The myth of the virgin birth**”, we emphasize that many of the texts mentioned in national folklore

¹⁸ Propp, V. *Folklore and reality* / V. Propp. – Moscow: Nauka, – 1976. – p. 237.

¹⁹ Rzasoy, S. *Mythology and folklore: A theoretical-methodological context* / S. Rzasoy. – Baku: Nurlan, – 2008. – p.35.

²⁰ Mammadova, Kh. *Historical roots of the miraculous birth motif (Association of birth with soil)* // Baku: Dede Gorgud, 2017. № 2 (61), p. 132-140.

reflect the theory of parthenogenesis, as in the folklore of the world. This theory incorporates beliefs (the virgin birth) that a woman gives birth to a child without the presence of male. Combining folklore samples of virgin motherhood, Campbell observed, based on the surviving folk beliefs, that a leaf swallowed by nonsense, a melon, or even a breath, could be sufficient for a ready-made mother's womb²¹. P. Lafargue noted that although the three Greek goddess - Greek, Minerva and Diana - were husbandless, they became mothers several times. In ancient times, the Greek concept of virginity did not bear the burden of the present meaning, and simply referred to the son of the unmarried woman as "parthenias"²². But over time the virgin mother was depicted in myths and began to think of motherhood (in Russian: mat bez sodeystva) without male participation. Also, in Turkish mythology, there are special stories about the birth of virgins. In one of these stories, it is mentioned that "they are born of an unmarried girl"²³.

"Some of the miraculously born heroes of our national folklore have also emerged as a result of that innocent fertilization conception. In the above-mentioned Azerbaijani folk tales about the myth of miraculous fertilization, these are the basic sacral means: beads, dry skull powder, magical water, gazelle meat. A large article on the myth of innocent fertilization was published in the scientific and literary collection "Dede Gorgud"²⁴.

"The miraculous birth motif" and archaic thinking levels" is the one of paragraph of I chapter. It is called archaic cult traditions are involved in the analysis. **"The soil cult"** says that in the

²¹ Campbell, J. The hero with thousand faces / J.Campbell. – USA: Princeton University Press, – 2004. – p. 288.

²² Lafargue, P. Religion and capital / P. Lafargue. – Moscow: Ogiz, – 1937. – p.136-138.

²³ TDEMA / pr. men. S. Tural. – Ankara: – Atatürk Culture Office Presidency Publications, – v. 1. – 2001.– p. 533-539.

²⁴ Mammadova Kh. The myth of the immaculate conception – One of the main myth's source of miraculous birth motif // Dede Gorgud, – 2019. №1 (64), p. 111-119.

folklore texts of Azerbaijan there is practically no alternative to the connection of the first man to the land.

If we consider archaic anthropogonic myths as a continuation of cosmogonic myths, it would be logical to conclude that being human is associated with land or water. “*The sky has seven layers; The first floor is land, black people are living*²⁵” said the Azerbaijan Turks, as mentioned the holiness of the soil is important. The phrase, “*be productive as the earth*²⁶,” when applied to a man, emphasizes that it is a symbol of fertility.

It is important to refer to theoretical ideas and practical examples (with the help of folklore texts) of the role of the Earth mother, while discussing the varied versions of the miraculous birth motifs. As a result, although the creation of the first humans, according to the old beliefs, took place in the power of God, the earth also symbolized the mother womb. There are also numerous references to the mythological existence of the Earth Mother in the mythological texts collected from other Turkic peoples (Altai, Yakut) about the Earthland being anthropomorphic. It is seen as the image of the earth - the land, supporting the women, especially the birth and growth.

The idea of born from earth laid the foundation of belief in the possibility of being born from inanimate objects.

According to the myths analyzed in another clause called the “**Tree cult**”, the anthropomorphization of the tree among the structural features of the tree is the foreground: the tree gives birth, the tree is born, and the tree plays its first creative role. (Note that the tree is conventional in nature and contains many concepts - all flora, herbs, flowers, fruits). In many texts, the artistic semantics of stone, bird, and tree transformation are those inanimate objects that give directly birth to a man. These objects can sometimes be regarded as ancestors. It shows the level of thinking of people who have archaic ideas of worshiping a tree and asking for a child. Looking at this

²⁵ Azerbaijani mythological texts / col. and comp. by A. Acalov. – Baku: Elm, – 1988. – p. 35.

²⁶ Proverbs / col. by A. Huseynzadeh, comp. by B. Tahirbeyov. – Baku: Yazichi, – 1985. – p. 608.

level, it can be seen that the fact that the World Tree is among the indices that regulate chaos at the time of the creation of the universe does not deny that the concept of the tree will have transformation to cult. According to A. Hajili, a variety of pictures of the World Tree, the Gaba tree – found a great popularity in Turkish folklore²⁷.

Some authors point to the fact that in addition to depicting hollow trees as a symbol of the mother's womb²⁸. The belief that the tree gave birth as a female was deeply rooted in it. The details of the miraculous birth motif within the national folklore that we have considered, that is, being born in a tree hollow, is just only a belief remained in memories.

Pregnancy with eating the fruit of the apple tree is one of the frequent encounters in our folklore, especially in our fairy tales and sagas where the miraculous birth motif is explored. As it turns out, the magik apple is at the core of this motif. We made a report at one of the international conferences on this subject²⁹.

According to “**The cult of fire**” clause, if we take fire as a symbol of the sun on the earth, we should pay attention to the examples of sunshine in Azerbaijani folklore as the cause of the birth and miraculous birth motif. In this regard, the most obvious example is the "Tapdıg" tale³⁰. This is one of the sole tales in Azerbaijani folklore that can accurately portray the belief that the sun is giving birth. In another text unlike the "Tapdıg" tale, not the sunlight, the light from the sky miraculously approaches the woman who has not a

²⁷ Hajili, A. The philosophy of mythopoetic thinking / A. Hajili. – Baku: Mutarcim, – 2002. – p. 11.

²⁸ Bayat, F. Turkish mythological system / F. Bayat. – Istanbul: Otukhen, – v.2. – 2007. – p. 38.

²⁹ Shaikkizi, Kh. Apple as a priority fruit of the miraculous birth motif // Proceedings of the International Scientific Conference on Modern Problems of Azerbaijani Science and Education, Baku: Zardabi Publication, Kazakh, – May 25, 2019, p. 373-378.

³⁰ Azerbaijan folklore collection: [30 volumes] / comp. by H. Ismayilov, O. Aliyev. – Baku: Sada, – v.2. – 2006. – p. 3.

child. Unlike the "Tapdıg" tale here, light plays a phallic role in the female body, as in the myth of innocent fertilization conception³¹.

"The water cult" clause points out that, in general, ancient people have observed an increase in productivity and revival as long as it rains and drinks. The increase in water in all of nature could not have escaped their notice. The water revives, gives life, makes the flowers blossom, the grass grows. He gives birth. When a person drinks water, a new life can be created. It is again clear that the idea of the water fertilizing power did not come about by chance. The magic of water in the folk tales of Azerbaijan is evident in the story of the "Reyhan" tale³². We see in the face of folklore texts that the magical power of the water causes fertilization, either to drink water or to immerse in the water to form a miracle of birth. Researchers point to the equilibrium between water and man, as well as the ability to increase water productivity³³. The same article was published about both fire and water cults for the miraculous birth motif³⁴.

"The animal cult" clause said that the main heroes of many myths of origin in many peoples of the world, that is, ethnographic myths, are totem animals. Totem animals mean the name of their ancestors, according to the community reasoning. *"It is believed that mythological notions of totem ancestry originated during the same period as the sources of miraculous fertilization originated during the motherhood"*³⁵.

³¹ Azerbaijani folklore anthology: [23 volumes] / Goycha folklore / col. and comp. by H. Ismailov. – Baku: Sada, – v. 3. - 1999. – p. 171.

³² Azerbaijani fairy tales / comp. by A.Akhundov. - Baku: Sharg -Garb, – v.4. – 2005. – p. 130.

³³ Krajushkina, T. Wonderful children and their birth in Russian folk fairy tales of Siberia and the Far East // – Ulan-Ude: Bulletin of the Buryat State University, 2009. No. 10. – p. 279 ..

³⁴ Mammadova, Kh. Cultures of fire and water in miracloous birth motif // – Baku: Studies on Azerbaijani Folk Literature, – 2018. No. 2, p. 156–162.

³⁵ Krajushkina, T. Wonderful children and their birth in Russian folk fairy tales of Siberia and the Far East // – Ulan-Ude: Bulletin of the Buryat State University, 2009. No. 10. – p. 279 ..

In the "Kitabi-Dede Gorgud" we hear from the protagonist's own language: *"If you ask my father's name- it is Khagan Aslan"*³⁶. It contains information stored in the memory of the totem ancestor. M. Imanov says that Basat is connected to a zoomorphic origin, based on his words and thoughts³⁷. In the stories of "Sudemen"³⁸ and "Ayluylæ"³⁹ it is clear that the bear plays the role of an animal father. In both texts, the child is born from contact of girl and bear. It is considered as a miracle.

*"In the "Tumar Pahlavan" fairy tale, the hero forces daughter of the enemy to have sexual relations with the bear, and cuts off the head of the newborn child and feeds it to her mother. In "Hatemin nagili"s tale," the dervish pushes his wife to sleep with a monkey, killing her newborn baby and adding its fat to the food"*⁴⁰. In the "Canavar oglu" tale, the mother animal role appears⁴¹. It has also been found in Azerbaijani fairy tales that the hero of tale does not become by sexual relationship of human and animal but only after the eating of any element of the animal as a food by the future mother. In the "Reyhan" Tale", the pond in which the water of the river horse sticks is accepted in form of motif as a sacral spot, which miraculously becomes contaminated. The mother, who gave birth to her son from drinking this pond, talks about Aigir Hasan: *My son has some horse badges*⁴². Some of the rituals of non-paternalistic women are expressed in the belief that includes adjusting power of the attributes-elements of animals: It was believed that a baby would fall

³⁶ Kitabi-Dede Gorgud / comp. by F. Zeynalov, S. Alizadeh. – Baku: Yazichi, – 1988. – p. 102.

³⁷ Kazimoglu, M. Dual image of folklore. – Baku: Elm, – 2011. – p. 30.

³⁸ Azerbaijan folklore collection: [30 volumes] / comp. by H. Ismayilov, O. Aliyev. – Baku: Nurlan, – v.5. – 2007. – p. 280.

³⁹ Azerbaijan folklore collection: [30 volumes] / comp. by H. Ismayilov, O. Aliyev. – Baku: Nurlan, – v.4. – 2007. – p. 264.

⁴⁰ Asgar, A. Hero in Azerbaijani magic tales / A. Asgar. – Baku: Elm ve tahsil, – 2017. – p. 73-74.

⁴¹ Azerbaijan folklore collection: [30 volumes] / comp. by H. Ismayilov, O. Aliyev. – Baku: Sada, – v.2. – 2006. – p. 319.

⁴² Azerbaijani fairy tales / comp. by A. Akhundov. – Baku: Sharg-Garb, – v.4. – 2005. – p. 131.

on the neck of a woman who had no children if they swim in water of snake bark and worm skull⁴³.

The paragraph, called “**Saints and Demonic Creatures, which protect the heroes of miraculous birth**”, reveals that miraculous born heroes has still been traced by supernatural forces before they were born. This research process is divided into several stages. The first stage (again, it is necessary to look at the texts of creation) is to understand that the creation of man is done by the wish of God and Gods. We read in Volume XI of AFA: God gives children to those who thank God, even though they have no children⁴⁴. One of the episodes that catches our attention in the "Kitabi-Dede Gorgud" is that God gave birth to a child with the applause of his prayer. Or, Baybore, who has no children, says God has cursed me. The semantics of this outlook is based on the fact that in the folklore of Azerbaijan the creation or birth of a human being is noticed by the power of God, and in this regard, the opinions of the miraculous birth of the people are remarkable. These comments have been added by speakers. "*God who gives life to the dry stone*⁴⁵" is exactly connected the belief in this miraculous creation. The semantic of other beliefs isn't also differ-rent: "*Dirse khan make a great assembly on the words of his wife ... He wished child for Allah. God gave child after the prayer*⁴⁶."

The fact that the idea of creating the first man from the soil was related to God is also expressed in folklore. If we accept that the image of the Qari nene, which is widely used in Azerbaijani folklore, characterizes the vital and constructive functions of the Earth Mother⁴⁷, it means that we must stand on the spirits of the Great Mother -

⁴³ Azerbaijani folklore anthology: [23 volumes] / Garagoyunlu folklore / comp. by H. Ismayilov, G. Suleymanov. – Baku: Sada, – v. 7. – 2002. – p. 23.

⁴⁴ Kitabi-Dede Gorgud / comp. by F. Zeynalov, S. Alizadeh. – Baku: Yazichi, – 1988. – p. 52.

⁴⁵ Karabakh: folklore is also a history / col. and comp. by L. Suleymanova. – Baku: Zardabi LTD, – Book 6. – 2013. – p. 43.

⁴⁶ Kitabi-Dede Gorgud / comp. by F. Zeynalov, S. Alizadeh. – Baku: Yazichi, – 1988. – p. 35.

⁴⁷ Baydili, J. Turkish mythological dictionary / C. Baydili. – Baku: Elm, – 2003. – p. 396.

Earth Mother – Qari nene complex in national folklore. (Here, of course, all spirits involved in birth motifs, that is, sacral guards).

In the Azerbaijani-Turkish mythology, the dervish image, which carries the attributes of the Shaman image from the Great Mother Complex, is also remembered as a chaos regulator for birth in the tale-saga tradition.

Dada Gorgud, as child as Hizir, but more famous as the main figure in Turkish folklore, is also among the saints who protect and defend the heroes of the miraculous birth motif.

“In the epic, lyrical and dramatic folklore, the miraculous birth motif” are name of our chapter II. The first paragraph of this chapter is called **“The miraculous birth motif in the epic folklore”**. The analysis of the miraculous birth motifs described in the genres included in the epic folklore first began with an analysis in the clause of miraculous birth motif legends. **“The motif of miraculous birth in legends”** clause states that, In some legendary texts, unlike our fairy tales and legends, birth motifs are not divided into stages, that is, the realization of this motif is not a target. This legend, along with the fact that the stone and the tree are of human origin, makes the formula for the reemergence of the above-born. Yes, even though the miraculous birth motif is not at all noticeable, mysterious codes are also made clear from the inanimate creatures that human beings have become. Let’s take a closer look at the legend of the **“Tək ağac”** (“Lonely tree”)⁴⁸. This legend relates that the stone and the tree are of human origin. Legend of **“Lələ”** is one of the only texts in legends of Azerbaijani folklore explaining the motifs of creation from stone.

The next paragraph is presented as follows: **“The miraculous birth motif in the narration”**.

The function of Hal related elements in the texts of narration is as follows:

- Caring for a woman who gives birth

⁴⁸ Azerbaijani folklore anthology: (Nakhchivan examples) / [23 volumes] / col. by A. Jafarova, comp. by A. Alekberly, A. Jafarova. – Baku: Nurlan, – v.23. – 2011. – p. 68.

- Damage to a woman who gives birth (attempting to kill herself and her child)

- Marriage of Hal to human being and give the birth of a child

There are numerous narrations that reflect the power of the second mission, namely Hal's moment of birth and power of affecting the outcome of the process. In these myths, it is clear that Hal intends to perform a miracle at birth.

Miraculous birth motif is found in some of the texts related to the prophets in Azerbaijani folklore. From the first sentence of the narration, "The Birth of the Prophet Muhammad", it is predicted the birth of the future Prophet. *"It is written in the book that a man named Muhammad will be born and rule the world"*⁴⁹. Predicting the birth of a future prophet in the aforementioned text informs us about miraculous fertilization. In some of the texts relating to Ismail, Suleyman, David, and Noah in the folklore of Azerbaijan, the miraculous birth motif about Prophets was found. Some of the stories dedicated to the Pir (saint places) owners and their miracles.

"The miraculous birth motif in fairy tales" is the name of next part. *"In his quest for poetic perfection of the epic hero, folk imagination eagerly relied on traditional fairy tales motifs, based on mythological ideas and beliefs of an ancient age that had lost its original mythological content with the development of society"*⁵⁰.

The following types we found during the study were based on Azerbaijani tales:

1. For miraculous fertilization tools:

- 1.1. Birth from magical apple
- 1.2. Birth from magical apple peel
- 1.3. Birth from magical pear
- 1.4. Birth from magical medicine
- 1.5. Birth from an egg (bird egg)
- 1.6. Birth from water

⁴⁹ Karabakh: folklore is a history / col. and comp. by I. Rustamzadeh, Z. Farhadov. – Baku: Elm ve təhsil, – Book 1. – 2012. – p. 43.

⁵⁰ Jirmunsky, V. Turkish heroic epic / V. Jirmunsky. – Leningrad: Nauka, – 1974. – p. 224.

- 1.7. Birth from sunlight
- 1.8. Birth from gazelle meat
- 1.9. Birth from the dead (by eating or touching a piece of corpse)

- 1.10. Birth from saliva - mouth water

- 1.11. Birth from magical beads

2. In relation to the inhuman beings:

- 2.1. Birth from the bear

- 2.2. Birth from a wolf;

- 2.3. Birth from genies

- 2.4. Birth from Satan (Devil)

- 2.5. Birth from angel

- 2.6. Birth from the Div (Ogre)

- 2.7. Birth from Goreshan (Hyena)

3. Wonders of nature objects:

- 3.1. Birth from a tree

4. Because of its unusual shape:

- 4.1. Incomplete birth (in the form of a pair of brows, without the surrounds, without any other organs, like meat)

- 4.2. Birth with precious metal (gold, silver);

- 4.3. Birth with an iron object (lock, key) on it;

- 4.4. The teeth of the newborn are from iron;

- 4.5. Birth in the form of a half-snake

- 4.6. Birth in the form of the dead

5. According to certain acts carried out:

- 5.1. Birth with blessings;

- 5.2. Child born in answer to prayer

- 5.3. Birth which Charity causes

- 5.4. Birth in response to the cessation of social isolation

6. Other processes that replace miraculous fertilization:

- 6.1. Dreams and their interpretation

- 6.2. Writing destiny

- 6.3. Divination

“**Miraculous birth motif in saga’s**” is the last clause of the first paragraph of chapter II. The extraordinary birth of the heroes of

the saga, the birth caused by magical and miraculous forces, as a typological motif is a subject matter encountered in the folklore of most peoples. In the folklore, the second place of miraculous birth motifs refer to saga s. This motif is equally described in our heroic and love sagas. M. Jafarli writes that in the texts of the saga, the birth of an extraordinary or miraculous birth is a plot event, and in it realizes following events:

“1. The birth of a child as a result of blessing for wealth and charity works

2. The birth of a child as a result of eating the apple which given to parents by Dervish

3. Other kinds of miraculous birth motifs”⁵¹.

We have had some conclusions as we examine the mysterious nature of the birth motif in the epics of love and heroism. We would like to reiterate their deep-rooted beliefs about the birth of their children. According to these beliefs, there are certain obligations that should be made in the place of the future hero's parents in order to produce the desire. That is, the heroes of the saga that are considered miraculous born under the following conditions:

1. Contribution - to give alms;
2. Comprehensive charity;
3. to create social welfare;
4. Praying and worshiping God;
5. Cheers(Alqish), blessing;
6. To eat magical apples giving by Dervish.

The first issue of the "language and literature" magazine, published in 2019, describes the functional nature of the miraculous birth motifs in the epics⁵².

Chapter II has a new paragraph, which is called **“The traces of miraculous birth motifs in lyrical and dramatic folklore”**. This part explains the miraculous birth episodes found in other genres. The paragraph **"Miraculous birth motif in labor songs and**

⁵¹ Jafarli, M. Saga and myth / M. Jafarli. – Baku: Elm. – 2001. – p. 27.

⁵² Shaikkizi, Kh. Functional character of miraculous birth motif in epics // – Baku: Language and literature, – 2019. No. 1 (109), p. 233-236.

ceremonies" refers to interesting folklore texts. The mention of Adam in the first labor songs proves that the name of the first man miraculously formed, in the archaic genres of national folklore, is mentioned at some moments:

*"When Adam came to his father,
When the golden bull stood..."*⁵³.

Cheers for the birth of the baby was of great importance. The meaning of cheers "Your Qaba tree is not cut" well-known in the Dede Gorgud chronicles, is that the generation will continue. Blessings that sounded the cheers of a mouthful are believed to be worthwhile. The content of some applause published in folklore anthologies highlights the desirable generation growth: "*Be the father of seven boys*"⁵⁴, "*have a son and daughter*"⁵⁵.

Alqish (Cheers) was also given at ceremonies where beliefs were used.

The month of Kurban (sacrifice) was celebrated with great elegance. Sacrifices were usually cut off in shrines, saint places, and hearths. In the Guba region where we were on a folklore trip, we were able to visually observe this type of ritual. Those who visit the pirs (saint places), Hazrat Baba and Khidir dynasties are cut off and sacrificed because of their desire to become parents. They made a promise to cut off this victim some time ago and fulfilled their dream. The information collected from the folk confirms that pir beliefs have often been focused to born. In sacrificial ceremonies for the birth of a child, sheep sacrifice is more common in the national tradition. Based on our observations, we can say that this ritual is done individually and collectively, and the desire to have children comes first. As you can see, in some births, the main focus is often on pregnant women. Find out what a pregnant woman will have,

⁵³ Songs, beliefs, applause / col. and comp. by A. Nabiyev. – Baku: Yazichi, – 1986. – p. 32.

⁵⁴ Azerbaijani folklore anthology: [23 volumes] / Iraq-Turkmen volume / comp. by G. Pashayev, A. Banderoglu. – Baku: Nurlan, – v. 2. – 2009. – p. 94.

⁵⁵ Azerbaijani folklore anthology: [23 volumes] / Goycha folklore / col. and comp. by H. Ismailov. – Baku: Sada, – v. 3. – 1999. – p. 99.

write her pregnancy dreams, and so on. The tests were considered to be birth control tools. In anthologies of folklore, the dreams have been published under a separate headline, including the predetermination of the signs of the baby to be born.

Some beliefs make it possible to determine not only the sex but also the nature of the baby to be born in the future. We also encounter various birth songs in the oral poetry of Azerbaijani Turks. A wish for well-being at birth for mothers, the health of the child, the reproduction, the likeness of the father were mentioned in these songs. Maternity hymns cover the period from the mother's pregnancy until birth.

“Miraculous birth motif in Ashig's poetry” is next part of II chapter which is about new sources we turn to in purpose of exploring the motifs of miraculous birth. *It is clear that different folklore patterns existed in legend and fairy tales, and from there came to ashug creativity*⁵⁶. Beliefs in the idea of texts reflected in religious books on the creation of humanity in ashug poetry, and a great deal of room for the praise of this idea. The idealistic explanation of the idea that the human race was created by God is reflected in some of the annexes, and some of them (qoshma, geray).

It has been reported at one of the international conferences on the impact of anthropogenic myths on ashug poetry, depicting the miracle of birth⁵⁷.

Other clause is named **“The miraculous birth motif in games and performances”**, clears that the miracle of the birth of games and performances reveals that the famous singing of the festive performance, which presents Kosa as pregnant, was gathered from the crowd. States that, The essence of Kosa- Kosa and Maraloyunu

⁵⁶ Tahmasib, M. Selected works / M. Tahmasib. – Baku: Mutarjim, – v.1. - 2010. – p. 251.

⁵⁷ Mammadova, Kh. The mythological source of miraculous birth motif - myth and love poem of the first humanity // II International Develi Asik Seyrani and the Turkish Cultural Congress // Reports Asik Seyrani – 3 books. Kayseri: – 10-11-12 – October, – 2019, – p. 390-394.

performances is elucidated, and miraculous birth motif are presented in various ways.

In the “**Conclusion**” part the main provisions of the dissertation are summarized. It states that one of the most important transitions in human life is the miraculous birth motif to be found in folklore texts. It is emphasized that the beliefs of birth, based on ancient ethics and mythological ideas, are completely emphasized transmission to folklore.

The main content of the dissertation is reflected in the following abstracts and articles of the author:

1. Historical roots of the motif of the miraculous birth (Association of birth with soil) // Baku: Dede Gorgud, 2017. № 2 (61), p. 132–140.

2. Cultures of fire and water in the miraculous birth motif // // – Baku: Studies on Azerbaijani folk literature, – 2018. No. 2, p. 156-162.

3. Tree cult in the miraculous birth motif // IV Turkish Symposium on Education and Social sciences in Turkish Geography, – Baku: 27-30 June, 2018, p. 144:

4. Functional character of miraculous birth motif in epics // – Baku: Language and Literature, – 2019. No. 1 (109), p. 233-236.

5. The myth of the immaculate conception – One of the main myth’s source of miraculous birth motif // Baku: Dede Gorgud, – 2019. №1 (64), p. 111-119.

6. Miraculous birth motif and initiation // Baku: Philological issues, – 2019. №2, p. 345-352.

7. Apple as a priority fruit of the miraculous birth motif // Proceedings of the International Scientific Conference on Contemporary Problems of Azerbaijani Science and Education, Baku: Zardabi Publication, Kazakh: May 25, 2019, p. 373-378.

8. The mythological source of miraculous birth motif – myth and love poem of the first humanity // II International Develi Asik Seyrani and the Turkish Cultural Congress // Reports Asik Seyrani - 3 books. Kayseri: – 10-11-12 – October, – 2019, – p. 390-394.

9. Birth Paradigms of Azerbaijani Folklore in the image the Mother Earth which protects birth // III International Black Sea Journal Social Sciences Simposium, Baku: – 19-21, November – 2019, – p. 206-211.

10. The miraculous birth motif in the narratives // Baku: Dede Gorgud, – 2020. №1(68), p. 115-122.

11. History of the study of the folklore motif of miraculous birth // – Almaty: Eurasian journal Al- Farabi Kazakh National University, of Philology: Science and Education – 2020. № 2 (178), p. 74-81.

12. Miraculous birth motif in Azerbaijani tales // Turkish culture and art symposium, – Ankara: 29-30 october, – 2020, volume 5, – p. 231-247.

13. Miraculous Birth Motive in Early Labor and Ceremonial Songs // 4th International Noüruz Conferencen on Scientific Researrch, Karabagh, Azerbaijan: 18-21 March, – 2021. Volume III, – p. 425-439.

14. Dervishes as the sacred protector of miraculously born heroes // "In the light of intellectuals" Ramazan Gafarli – 70. International Conference of Social and Cultural Sciences, Azerbaijan – Baku: – July 15-16, – 2021, – p. 248-255.

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