AZERBAIJANI NATIONAL ACADEMY OF SCIENCES
INSTITUTE OF FOLKLORE

AZERBAIJANISM AND MULTICULTURALISM IN FOLKLORE

BAKU – 2022

This research was carried out within the main grant competition (EIF-KETPL-2015-1(25)) announced in 2015 by Science Development Foundation under the President of the Republic of Azerbaijan

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Azerbaijanism and multiculturalism in folklore. – Baku, Elm ve tahsil, 2022, 376 p.

Azerbaijan has historically been a place where different peoples lived together. Although the majority of the population is Azerbaijani Turks, the Lezghins, Talishes, Tats, Gypsies, Jews, Ingiloys and representatives of other peoples lived here together with Azerbaijani Turks. Not only the common homeland, the common history unites these peoples, but also the common culture. The culture of Azerbaijan was formed by the peoples sharing this geography, each of these peoples had its own role in its development. This book is dedicated to the study of the ethnic culture and mutual cultural relations of the minorities living in Azerbaijan.

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N-098-2022

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Mukhtar Kazimoglu-Imanov*

AZERBAIJANISM AND MULTICULTURALISM IN FOLKLORE

Introduction

Multiculturalism is the main part of Azerbaijanism in Azerbaijan which is quite rich according to the national and cultural variety. To investigate the culture of the limited nations is to study the Azerbaijan culture completely. Such inseparability of multiculturalism with Azerbaijanism has found its own expression in oral and written literature. The idea of Azerbaijanism has begun to be observed distinctly in Azerbaijan written literature from the beginning of the 20th century. The writings about the fate of the country, the nation's life have taken main part in the journals "Molla Nasraddin" and "Fuyuzat" which had a substantial influence to our literature. The articles such as "Azerbaijan" by Jalil Mammadguluzade, "Rescuing is in love" by Ali Bey Huseynzade have been appeared as the works of the typical character program in the expression of Azerbaijanism. The various poetry, prose and drama samples have appeared in the theme of multiculturalism in Azerbaijan literature of the beginning of the 20th century. The artistic expression of the idea of Azerbaijanism in the Soviet period was possible within the possibilities provided by the Soviet ideology. Even within the framework of Soviet patriotism, in that period our writers published the valuable works related to the independence of Azerbaijan. The independence period of Azerbaijan literature with all other aspects, including the idea of the national independence, freedom and independence opinions has distinguished. In all historical levels our written literature appealed to the theme of Azerbaijan, of course, has derived advantage from the folk literature.

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Either the beginning of the 20th century or during the Soviet era or in the period of independence in many scientific works our literature scholars have been involved in the study of the important aspects in our written literature of the ideology Azerbaijanism. But it is difficult to tell these words about the oral folk literature. The reflection of Azerbaijanism, multiculturalism in the oral folk literature has not been investigated sufficiently. So, Azerbaijanism is a theme not drawn into the special research in our folklore and it is necessary to investigate that theme systematically.

Azerbaijanism

While observing the reflection of the idea of Azerbaijanism in folklore, first of all, it must be taken into account that this thinking passes the gradual changing and development way from the general native land conception to the concrete geographical space. In our written literature the questions such as "Where is my native land?", "What is my nationality?", "What language do I speak?", the thinking of Azerbaijanism becoming as the important idea in the literary activities of the literary men such as H. Zardabi, M.F.Akhundzade, M.Shahtakhtli, J.Mammadguluzade, A.Sahhat, U.Hajibeyov, S.Vurgun, B.Vahabzade, M.Araz have taken its base from the folklore.

If in our written literature the question "Where is my native land?" is answered gradually "It is Azerbaijan" instead of the answers such as "It is East", "It is Iran", "It is Turan", "It is Caucasus", such kind of mind changing comes from the folk, according to the changing socio-political condition the new and different attitude of the nation people to the concept of the native land. The new and distinct attitudes of the nation to the conception native land attract the attention more quickly in compact and prompt genres of folk literature. One can often meet the motifs of native land being a dearest creature for the human being in "bayati" (quatrains):

Ezizim veten yakhshi,
Geymeye ketan yakhshi.
Gezmeye gurbet olke,
Olmeye veten yakshi.

(Translation: The native land is good, the linen is good to take on. East or West, home is best)

At the end of the 18th century, when Azerbaijan was forced to choose its own route staying in Iran and Russia press this famous quatrain motif began to gain the new content shade, the concrete geographical areas (Shaki, Shirvan, Karabakh) replace the abstract native land conception:

Eziziyem Garabag,
Shaki, Shirvan, Garabag.
Tehran jennete donse,
Yaddan chikhmaz Garabag.

(Translation: Karabakh, Shaki, Shirvan are valuable, If Tehran becomes a paradise, no one can forget Karabakh).

The distinction of this quatrain (which is supposed have been told by Agabeyim who was the daughter of the ruler of Karabakh Ibrahimkhalil khan and sent to Iran to Fatali Shah's palace) from the first one is that here the native land is spoken about the country having its own borders as in example of Shaki, Shirvan and Karabakh, separated with these borders from Iran.

It is also characteristic for legends and rumors to cognize and to describe Azerbaijan having its own borders as a historical-geographical area, as an indivisible country land. It is no coincidence that most of our legends and rumors are connected with concrete geographical areas in the territory of Azerbaijan such as living areas (Shusha, Lachin, Kalbajar, Agdam, Gubadli, Zangilan, Nakhchivan, Ganja, Lankaran, Baku, Shamakhi, Guba, Shaki…), the mountains, rocks and castles (Shah dagi, Goshgar, Kepez, Girkhgiz, Yanardag, Gemigaya, Elinje, Giz galasi…); the rivers and lakes (Araz, Kur, Arpa, Hekeri, Bargushad, Goygol, Maral, Goycha…). Pointing Azerbaijan as the geographical area can be also characteristic for the epos "Koroglu". If

the main hero in the epos "Koroglu" connecting his country with Caucasus and telling as "I am from the other side of the mountain Gaf", this fact shows that in that epos the conception native land is just mentioned Azerbaijan.

It is necessary to note that if it is important to explore the conception of native land in folklore as a model of Azerbaijan, in the context of the concrete geographical areas of Azerbaijan, it is also important to investigate this concept in the example of the Oghuz people, the geography of the Oghuz region according to the mythological-historical point of view. In the epos "Dede Gorgud" the native land means the sacred land, the water with the divine origin, mountains and trees. The heroes of the epos "Dede Gorgud" take an oath on the sky together with ground – the land, they say "Goy tanig olsun, yer tanig olsun" ("Let the sky be witness, let the earth be witness), they look at the turbulent waters, the high mountain, the great trees as the divine power at the most difficult times.

In the Turkish mythological imagination the high mountain is a pillar connecting the heaven and the earth. The high mountain is a place closest to the heaven and God. In the ancient Turks the conception of the native land begins with the understanding of the heaven and the mountain closest to God. Today the word "oba" ("hamlet") used in our language as in the meanings "the homeland", "the small country" gets its origin just from the same belief. The ancient Turks and Mongols named the lands in the desert, the hills made from the stones in the foot of the mountain as the "oba" ("hamlet"). The "oba"s ("hamlets") replaced the sacred mountains and became the place of worship (Ogel 1994, 133). B. Ogel points out with these notes on the one hand first of all the understanding of the mountains under the name of the homeland and on the other hand the becoming of the mountains into the altar. From the mythological and ethnographic materials, it is known that the most of the great ceremonies (especially the ceremonies of sacrifice) led by the Turkish rulers people were celebrated at the top of the sacred mountains (Ru

1998, 119-120). The burial of the dead rulers on the top of the mountains is mentioned as one of the important indications of the belief to the holiness of the mountain (Ogel 1988, 763). Along with the image of the mountain there is also a connection of the holiness of the tree with the sky. According to the mythological point of view, the tree is also the pillar of the sky as the mountain. According to ancient Turkish thinking there are iron trees being the pillar to the sky as the iron mountains which are also the pillars to the sky. The head of such mythological trees getting up from the earth reach the sky (Ru 1998, 118-119). One of the widespread traditions related to the world tree in the Turkic nations is to plant the special pillars into the ground and to tie the blue, white and yellow materials on those pillars. Of course, the pillars mean the world tree, but the different colors are a sign to the sacred colors of the sky and earth (Ogel 1994, 44-45).

The Turkic nations have looked for the signs of God in the trees considered sacred. As God is alone, the sacred tree must be also alone; as God is eternal, the sacred tree mustn't shed its leaves in summer and winter, it must be dark green; as God is the greatest, most magnificent and most sumptuous of all creatures, the sacred tree must be much higher than the surrounding trees, it must be more magnificent; as God is not born and doesn't give on a birth, the sacred tree should also be without fruit; as God is only asylum, the sacred tree must be a place sheltering the humanity (Ergun 2002, 5-6).

The ancient Turks' water worship is side by side with the worship to the mountain and the tree. The Yakuts consider that that the roots of the world tree roaring to the passing yellow water and this water gives an everlasting power to the tree (Ru 1998, 119). According to the mythological imagination of the Yakuts the source of the rivers Lena and Yenisei is the beginning of the world, but the place where these rivers are thrown into the ocean is the end of the world. These are the sacred rivers taking their sources out of the paradise, it means coming down from the sky and running on the earth for a while,

then pouring into the ocean and joining the underground world (Ogel 1994, 140).

The importance of the images such as the mountain, the tree and the water is shown at the end of the parts in the epos "Dede Gorgud" by the ozan (singer) cheers:

Yerlu gara daglarin yigilmasun!
Kolgelije gaba agajin kesilmesun!
Gamin agan gorkli suyun gurumasun!

(KDG 2000, 45)

(Translation: Let your great mountains not be fallen! Let your great tree not be cut! Let your flowing water not become dry!)

In order to introduce the heroes in the high level the images mountain, tree and water in the epos are often used by the ozan (singer):

Garsu yatan gara dagim yuksegi ogul!
Ganlu suyum dashguni ogul!

(KDG 2000, 69, 71)

(Translation: "My son looking like the great mountain in the opposite side! My son looking like the turbulent river!")

As the Oghuz hero is made alike to the high mountain, the turbulent water, he is also been equal to the pillar, it means to be told about his as "dunlugu altun ban evimin gebzesi ogul" ("the pillar of my golden tent"), of course, is a sign of magnifying the hero to the high level. The word combination "Turkistanin direyi" ("The pillar of Turkistan") met rarely in the epos "Dede Gorgud' and the saying used very often by us "so-and-so is the pillar of my house", of course, is a reproduction according to its root from the mythological thinking "the pillar of the sky". The belief of the world tree's being a pillar to the dome of the sky, may be, means the conception of human's being pillar to the house, it means the characteristic example appears from the mythological thinking to the metaphorical thinking.

Certainly, according to theme the mythological features of the mountain, tree and water images about the native land conception,

the making those images holiness and idealization interest us very much. There is no doubt that, telling "garshu yatan gara dagim" ("the great mountain in the opposite side") the ozan (singer) imagines the mountain as the living being, the leading spirit according to the mythological thinking. Telling that "Su Hag didarin gormushdur" ("The water has seen God's face") (KDG 2000, 47) Gazan Khan points to the sanctity of water and its connection with the sacred world. But introducing the tree as the sacred creature it is necessary to remember the following part from the epos:

Mekke ile Medinenin gapusu agaj!
Musa Kelimun esasi agaj!
… Shahi-merdan Elinin Duldulinin eyeri agaj!
Zulfigarin giniyla gebzesi agaj!
Shah Hesenle Huseynun beshigi agaj!
… Bashin ala bagar olsan, bashsiz agaj!
Dibin ala bagar olsam, dibsuz agaj!

(KDG 2000, 50)

(Translation: Tree - the door of Makka and Madina, Musa's hand-stick! The king of men Ali's tree! Tree of Zulfigar's sword! Tree - the kings Hasan and Huseyn's cradle! If I look at your unseen head, you are very tall tree! if I look at your deep bottom, you are very bottomless tree!)

In this example given by Uruz the tree is named "bashsiz" ("headless") and "dibsiz" ("bottomless") except being connected with the sacred places and holy personalities, so the mythological root of the sacredness is pointed. Sharing Jan Paul Ru's opinion we also consider that naming as "bashsiz" ("headless") and "dibsiz" ("bottomless") the root and the head of the tree are not connected with this world (the profane world), it means that the tree is not an ordinary tree, but a tree of the world (Ru 1998, 118).

The mountain, tree and water being considered sacred in the epos is remembered as the most important means of sanctifying and idealization of the native land called Oghuz.

The statehood mentality, including the concept of patriotism is quite different in the epos "Koroglu" than in the epos "The

Book of Dede Gorgud". The main difference is the protest of Koroglu and his companions-in-arms against the existing Iranian kingdom and the Ottoman Sultanate and to fight for freedom and create a state within the state. The problem is that Azerbaijan became the battlefield of Iran and Ottoman states at the end of the 16th century and at the beginning of the 17th century, the movement Jelali beginning as a sign of the protest against the current political situation stimulated the formation of the epos "Koroglu". But as the epos "Koroglu" is a product of the same epic tradition with the epos "The Book of Dede Gorgud" there are quite enough moments in the ideological and artistic system of these epics, as well as in the problem of the statehood. One of such moments is the parallel of the land Oghuz and Chanlibel. As in the epos "Dede Gorgud" the land of Oghuz is a homeland and state symbol, Chanlibel is also the same thing in the epos "Koroglu". The behavioral norms in Chanlibel are very similar to the behavioral norms in the land of Oghuz. The most important similarity is to be ready for the battle for the sake of the people, to win the battle with unparalleled courage and not to be afraid of death on this difficult and glorious path.

As one of the main directions of Azerbaijanism idea in our folklore is the expression of love for the homeland, the description of the struggle for the homeland, the other direction is related directly or indirectly to the idea of the independent statehood. The struggle for the land Oghuz in the epos "Dede Gorgud" and the place Chanlibel in the epos "Koroglu" is carried out in order to prevent the dependence on others. The word expression "Oghuz eli" in the epos "Dede Gorgud" refers to the independence. It is known that besides the ancient word "il/el" ("land") there is also a word "bodun/budun" which is used in the meaning of "toplum" ("community"). The difference is that the community called "bodun/budun" may be politically independent, or on the contrary it may be not. But the community called "il/el" is independent on the politically point and it has own territory and boundaries which are cherished as

the apple of the eye. The word "el" ("land") is just used in the epos "Dede Gorgud" in the same form. Telling the expression "Oghuz eli" ("Oghuz land") the epos teller means the unity of a social organization named as folk, the geographical location called as native land and the political power named as government, but the irregularity of this unity is seen in political independence and not being dependent on the other states.

In addition to this direct expression of the idea of the independent statehood, we also meet the indirect expression in various genres of folklore. If in any of the examples of oral folk literature it is said about the human dignity and manliness, this is a reflection of the sense of independence indirectly. It is no coincidence that the folk literature is given as one of the most important sources of the idea of independence in the book "Independence period of Azerbaijan literature" published by academician Isa Habibbeyli's scientific editorial and co-authorship. It is believed that there are expressions of patriotism, immorality and national self-esteem in the proverbs such as "I came to my homeland, I came to belief", "Don't pass from the enemy's bridge, let the flood take you, don't sleep in the fox's shelter, let the lion eat you" and these feelings take to the independent statehood (Independence period of Azerbaijani Literature 2016, 39-40).

Multiculturalism

One of the main sources of the multiculturalism in folklore is the archaic thinking style, the mythological opinions. The similar mythological attitudes of the nations living far away from one another, having not any genetically and economic-cultural connection show the substantial influence to the strengthening of the human ideas in folklore. In the mythology of the world nations the attachment of the cultural hero to the divine origin, the connection with the magic forces and the presentation as a representative of justice takes folklore out of the narrow framework

such as the national selfishness. Folklore being extremely national according to its form carries out the general essence in content. In the eposes the heroes such as Basat nourished with the lion's milk in the epos "Dede Gorgud"; Sharvili born from the Sun in the epos "Sharvili" which belongs to the Lezghins – limited nations of Caucasus; Manas born from the apple in the Kirgiz epos "Manas", Zigfrid killing the dragon in the German epos "The song of Nibelungs" gain the invincibility character as the hero with divine origin and mystical forces and struggle for the justice. These invincible heroes fight with the dragons, the extra-ordinary creatures such as Tepegoz, including the humans. Are there other people and the persons from the other religions among the people the epic heroes fight? Yes, they are. The epos heroes' fighting with the other nations and the representatives of the other religions is to roll down the national egoism and to be far away from the multicultural values, isn't it? No. Because in the epos, as a whole in folklore, the people are distinguished according to their character of being well-wisher and evil-wisher than the religious and national belonging. The people whom are the epos hero fights with are malevolent, unjust not depending on their religious and national origin. As our theme is Azerbaijani folklore let's give the example from the Azerbaijan folklore. And let's mention that in the Azerbaijan epos "Dede Gorgud" as Gazan khan fights with Gipchag Melik who belonged to the other religion, he fights with Alp Aruz who belonged to the Islam religion, that is he fights with his own uncle. Because Alp Aruz and Gipchag Melik represent the harm, both Gipchag Melik and Alp Aruz procreate danger for the Oghuz nation, native land and state.

The archaic branches and genres of the folk culture created on the base of the oral tradition, delivered from the generation to the generation in the writing and oral form reflect the common primary imaginations and mythological views for the majority of the world nations. This factor shows itself more vividly in the seasonal ceremonies in which the initial imaginations of the surrounding world are reflected. It is known that the main aim of

the seasonal ceremonies is to show the enchanted influence with the help of the words, music and special movements in the individual seasons of the year and to encourage the nature "to take action" in the harmony of the human's wish. One of the most widely spread of such seasonal ceremonies is the "Godu-godu". The ceremony "Godu-godu" conveys meaning of the rising of the Sun during the long, rainy, foggy days. The children taking the doll decorated with the amber or the ladle decorated with the different things began to walk in the streets and sing a song. The decorated doll or the ladle is just called "Godu". "Godu" is really a symbol or an image of the Sun decorated artificially. It is seen from its cloth and decoration. The amber necklace resembling the Sun's is put on its head. The mirror being the symbol of the Sun is also tied on its forehead. The materials with different colors, including the color of fire are tied on it. With these decorations the doll imitates the beautiful woman. In short, the imagination with the illustrated human is formed about the Sun of the ancient Azerbaijanian" (Tahmasib 2010, 63).

In the limited nations living together with Azerbaijan Turks in the same geographical area and needing the Sun's light and heat there is also a game named "Godu-godu" and the different variants of the ceremony about this game. This ceremony in the Avars called "Gordi-gordi", in the Tsakhuries it is called "Godi", but in Lezginhs it is known as "Gudul". In order to stop the rain and to call the Sun the Avars put a stone into the wooden ladle and tie it with the silk kerchief. A girl and a boy take that ladle, walking along the streets sing the following song:

Горди-горди гордина,
Горди салам вардина.
Метер можой бакъ щайги,
Жекъа нижей няхI магащ.
НяхI кьураси вас щайги!
Магащ кьураси яс щайги!

(Translation: Did you greet Gordi? Let you have the Sun tomorrow, today we want to have butter-bread. Who gives butter

to us, let her have a son, but who gives bread to us, let her have a daughter!)

Reading this song they demand a share from the people.

It is evident that the ceremony-game in the Avars to call the Sun, to decorate the doll, having the same name of the ceremonies, to demand a share from the people the resemblance of the game-ceremony "Godu-godu".

There were also other ceremonies among Azerbaijani Turks, one of them was the ceremony of being the reason of rain. The game "Chomchakhatun" keeps the signs of those ceremonies. One variant of the game "Chomchakhatun" is as the following: "Children come together and hold one another, as if they are lambs. They take a wooden ladle, tie it with the black material and knock at the doors. Who opens the door, they ask for a present and sing the following song to them:

Chomchakhatun ne ister?
Tanridan yagish ister.
Goyunlara ot ister,
Guzulara sud ister, me-e-e (AFA 1994, 23)

(Translation: What does Chomchakhatun want? She wants rain from God, she wants grass for the sheep and the milk for the lambs).

Such similar game was also registered among the Avars living in Azerbaijan. The short content of the game is as the following: "About the 12-15 years old boy is decorated with green grasses and tree branches. This child is called "the rain ass". Performing the ritual the following song is sung:

Besh gun dayanmadan yagsin,
Yetim ushaglar uchun yagsin.
Garanlig gejede shiddetli yagsin,
Yashli gadinlar uchun yagsin.
Amin, ay Allah! (Yagubgizi 2014, 82-83)

(Translation: Let it rains incessantly, let it rains for the orphan children. Let it rains at dark nights for the older women. Amen!)

The main roles are done by the boys, putting on them the clothes of animals (lamb, donkey, ass) and singing songs to influence the nature magically are the similar characteristic facts in both games given as the example.

It is not difficult to see the traditions about Novruz holiday of Azerbaijan Turks in other nations such as the Tallish, Kurds, Tats, as well as Lezgi, Avar, Tsakhur, etc. in the similar form. Undoubtedly, those nations who are based on Islam beliefs have a role and influence in the similarity of the traditions of Novruz (also Ramadan, Gurban) traditions. But there is also a fact that Novruz traditions are similarly seen in the Udis with the Christian beliefs. "The Udis celebrate the spring holiday, this holiday is usually celebrated in the middle of the month March. During this holiday the Udis cook the special meal "herse" (the meal prepared from the wheaten cereals) and color the eggs in red. Putting the bag on their neck the children walked along the street and demanded a share. They also collected the flower primrose. Singing the song as the following they celebrated the coming of the spring:

"Novruz gulu, Novruz gulu,
Bir getir, iki getir, yumurta getir!"

(Translation: Hey, primrose, primrose, bring one, bring two, bring eggs!)

In the evening of the holiday making fire in the yards they jumped over them and told: "Agrim-ajim odda galsin!" ("Let my pains stay in the fire") (Yagubgizi 2016, 77)

Like the Muslim compatriots the Christian Udis also celebrate the coming of the spring, dye the eggs as the symbols of birth, reproduction and growth, to jump over the fire which is the symbol of purification and these are important indicators of multicultural values.

Multicultural values, as well as in seasonal ceremonies, find its characteristic expression in the household ceremonies.

Crying for the dead man in the mourning places is a typical case for many nations of the world, as well as the peoples living in Azerbaijan. It is no coincidence that, including Azerbaijan

Turks, there is a habit of telling the elegy during the mourning among the limited nations living in this country. Of course, the samples of the elegies collected and published in Azerbaijan belong not only a nation, but also to many peoples who live in this country. The samples of elegies belonging to the different nations give information just about the common values. At the same time, it is worth mentioning another common value in the mourning ceremonies. That value is born from the gratitude thought. It is known that to cry infinitely for the dead person, to shed tears in any time is considered disagreeable case in the religion Islam. Such thinking form is also observed among the nations with Christian belief living in Azerbaijan. For example, in the Udis "to cry for the dead man in the evening is considered to insult of the spirit of the dead man.

In Azerbaijan the Muslims consider the church as "one of Allah's houses" and approach the Christian traditions very respectfully, the Christians also treat the Muslim traditions with the same respect. As the Udis live together with the nations belonging to the Islam religion, in their good and evil ceremonies they don't use the pork. Even during the wedding and the engagement, especially for the funeral repast they ask Azerbaijan Turks or Lezghins to cut the animals, they don't want anyone to trouble. This is an example of a combination of co-existence and mutual respect among peoples "(Kechaari 2004, 57).

It is also natural to have the same wedding traditions of the peoples living in the mutual respect and the similar wedding ceremonies of the different nations. Some traditions such as to tie the bride's waist with a red cloth by her brother or brother-in-law, to pour the water behind the bride, to break the dough under the bride's foot, to steal the hen from the girl's house, etc. are met in the ceremonies of different nations in Azerbaijan. The main purpose in all of these traditions is the bride and bride-groom's happiness. The folk accepting one of the main conditions of happiness in the happy life, wishes to have a lucky bride and to get abundance life. One of the widespread symbols

of abundance at the wedding ceremony is to decorate "shakh" ("branch"). This tradition decorating the tree with 1-1.5 meters in height with the expensive gifts, fruits, chocolates and various sweets has been registered among Crimean Tatars, Gagauzes, Anatolian Turks, Uzbeks, in different regions of Azerbaijan, as well as in Shirvan among the Lahijs (Khurramgizi 2002, 122).

One of the main elements in the decoration of "shakh" that goes to the world tree belief is an apple. Even in areas where the tradition of decoration "shakh" is not typical, the apple draws attention as a special symbol in different stages of the wedding ceremony. If we remember the motives very often met in Azerbaijan tales such as eating the magic apple and becoming younger, the being formed from the apple, we'll reassure to the element of apple being just life-giving, reforming of the generation beliefs in the wedding ceremonies. As a sign of that belief we meet the following traditions such as the new bride-groom throws an apple to the bride in the region Nakhchivan of Azerbaijan and in the region Shaki-Zagatala the girl's consent is getting with the apple: "An apple is put on the plate and sent to the future bride. Usually the girl cuts the apple into two parts and eats a part of it herself, then she returns the second part to the party to send to the boy. It is considered as the sign of agreement. But if the girl doesn't cut the apple and returns it back, it is considered that she doesn't agree" (Kechaari 2003, 16). Comparing the Udis with other nations this tradition being very characteristic remembers the other tradition about the apple. It is a tradition registered among the Ingiloys as "to shoot at the apple": "In the Ingiloys a tree is planted in front of the door. The apple is put over the tree. According to the tradition a man from the bride-groom's relatives had to shoot that apple with a gun, and then they could enter the bride's place" (Yagubgizi 2016, 101). In this tradition shooting the apple with a bullet is probably the winning magic life-giving power of the apple.

The theme of love is very characteristic in order to investigate the multicultural values in Azerbaijan folklore. This

theme is represented both in Azerbaijan poetry and in Azerbaijan eposes on the bases of the Sufism philosophy. According to the Sufism philosophy Allah's particle finds its reflection on a beautiful girl's face or image. To love a beautiful girl is to love Allah, to wish a beautiful girl is to wish Allah. The master living with the ideals of loving, wishing, joining Allah rises to such a spiritual level that there is not any religious and national discrimination in that authority, the master praises both the Muslim beautiful girl and the Christian girl in the same level. The most obvious example of praising the Christian beautiful girl is seen in the epos "Asli and Karam". In that epos the son of a Muslim - Karam loves the Christian, Armenian girl Asli. It is interesting that among Karam's relatives nobody protests his love. It means, in the epos "Asli and Karam" the multicultural value doesn't get limited with the deep love of a boy belonging to the Islam religion to the Christian girl. In the epos the multicultural value surrounds the approach of a nation to the neighboring nation, its religious belief with respectfully.

The other characteristic example of this theme in Azerbaijan oral folk literature is the legend "Sheykh Sanan". In that legend a Muslim confessor named Sheykh Sanan fells in love with a Georgian, Christian girl called Khumar, his love was so great that he preferred that love to any religion and belief. The master who can estimate the events from the moral elevation, takes the theme of love on a wide range, expresses his love for the individual as a whole, with love for the religion and the people.

One can observe the special expression of multiculturalism and tolerance in folk laugh, in jokes which is one of the main genres of this laugh. The hero of the joke laughs at the representatives of his nation before the representatives of other nations. The hero of the joke laughs at the representatives of other nations and religions as a friend, not as an enemy. Such Azerbaijan jokes are the products of the healthy thinking as to laugh at own self before laughing at other people. To love own nation, including the other nations, to respect own religion,

including the other religions are the most important human values inspired by the folklore.

Conclusion

1. In our folklore Azerbaijanism ideology shows itself firstly in the conception of native land. The new and distinct attitudes of the people to the conception "native land" attract more attention in partial compact genres of folk literature. At the end of the 18th century, when Azerbaijan was forced to choose its own route staying in Iran and Russia press the common native land conception was replaced by the concrete geographical areas (Shaki, Shirvan, Karabakh). It is also characteristic for legends and rumors to cognize and to describe Azerbaijan having its own borders as a historical-geographical area, as an indivisible country land. It is no coincidence that most of our legends and rumors are connected with concrete geographical areas in the territory of Azerbaijan such as living areas (Shusha, Nakhchivan, Ganja, Lankaran, Baku, Shaki…), the mountains, rocks and castles (Goshgar, Kepez, Girkhgiz, Gemigaya, Giz galasi…); the rivers and lakes (Kur, Araz, Arpachayi, Hekeri, Goygol, Goycha golu…). Pointing Azerbaijan as the geographical area can be also characteristic for the epos "Koroglu". If the main hero in the epos "Koroglu" connecting his country with Caucasus and telling as "I am from the other side of the mountain Gaf", this fact shows that in that epos the conception native land is just mentioned Azerbaijan.

2. The other main direction of Azerbaijanism in our folklore is about the expression of the independent statehood feelings. If in proverbs and sayings, in quatrains, in the examples of Ashiq activity such as garayli, goshma, tajnis, etc. the love to the native land, manhood, courage are reflected, it means the indirect expression of the independence thinking. We see straight and distinct expression of the independence thinking comparatively in the eposes "Dede Gorgud" and "Koroglu". In the epos

about the struggle of the nation for its being the freedom of the native land becomes the main idea. In the epos "Dede Gorgud" the politically independent meaning of the word "el" in the word expression "Oghuz eli" once more shows that the heroes of Oghuz are ready to die to protect the political independence of the native land. Chanlibel being the place of the heroes and Koroglu is also a symbol of the independent society and state as the Oghuz area, the enemy's approach to those places is equal to the death for Koroglu and the heroes.

3. The investigation of the archaic roots of the national and cultural diversity in Azerbaijani folklore shows that the roots of multiculturalism in folklore go into the mythological thoughts. In the mythology of different nations the cultural hero's being attached to the divine origin, being connected with the magic forces and introducing as the representative of the justice separates the folklore being nourished from the mythology from the national egoism, according to its form being very national the folklore carries the universal essence. In the Azerbaijan epos the heroes such as Basat nourished with the lion's milk in the epos "Dede Gorgud"; Sharvili born from the Sun in the epos "Sharvili" which belongs to the Lezghins gain the invincibility character as the hero with divine origin and mystical forces and struggle for the justice. Having the other nations and the representatives of the other religions among the forces epos heroes' fighting can't roll down the national egoism. Because in the epos, as a whole in folklore, the people are distinguished according to their character of being well-wisher and evil-wisher than the religious and national belonging.

4. The archaic branches and genres of the folk culture created on the base of the oral tradition, delivered from the generation to the generation in the writing and oral form reflect the common primary imaginations and mythological views for the majority of the world nations. Ceremonies are one of the branches surrounding the different genres of the folk culture and as the other ancient branches the initial imaginations about the

surrounding world stand in the root of expressing the common spiritual values. The initial imaginations about the surrounding world keep their signs in the seasonal ceremonies. The ceremony "Guneshi devet" ("To call the Sun") is one of these ceremonies. In these ceremonies known with the names "Godu-godu" and "Gordi-gordi" among the Azerbaijan Turks and Avars to show the enchanted influence with the help of the words, music and special movements in the individual seasons of the year and to encourage the nature "to take action" in the harmony of the human's wish.

Multicultural values, as well as in seasonal ceremonies, find its characteristic expression in the household ceremonies such as wedding and mourning.

Registering of elegy examples belonging to different nationalities gives information about the custom of crying for the dead person in the mourning ceremony. To cry for the dead person infinitely is also considered the sin and it is another common aspect of the mourning ceremonies of the various nations. Some traditions such as to tie the bride's waist with a red cloth by her brother or brother-in-law, to pour the water behind the bride, to break the dough under the bride's foot, to steal the hen from the girl's house, to decorate the tree as "shakh", etc. are met in the ceremonies of different nations in Azerbaijan.

5. The theme of love in the folklore of Azerbaijan is the theme according to the manifestation of multiculturalism. Many of the examples of love-based examples of folk literature are devoted to the ardent love of Azerbaijan Turk to the Christian beauty. The main hero of the part "Ganturali" in the epos "Dede Gorgud" loves just the Christian beauty and marriages to her. Sometimes the theme of love in our folklore is represented on the base of the Sufism philosophy. The master living with the ideals of loving, wishing, joining Allah rises to such a spiritual level that there is not any religious and national discrimination in that authority, the master praises both the Muslim beautiful girl and the Christian girl

in the same level. The most obvious example of praising the Christian beautiful girl is seen in the epos "Asli and Karam". Karam's parents don't protest his love to the Christian girl. Everyone tries to help to Karam to join his love. It means, in the epos "Asli and Karam" the multicultural value doesn't get limited with the deep love of a boy belonging to the Islam religion to the Christian girl. In the epos the multicultural value surrounds the approach of a nation to the neighboring nation, its religious belief with respectfully.

All these mentioned and analyzed facts show that the multicultural values in folklore are closely related to the idea of Azerbaijanism.

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Azerbaijanism and multiculturalism in folklore

Summary

Azerbaijanism ideology in the folklore basically shows itself in the conception of native land and in the expression of statehood feelings. At the end of the 18th century when Azerbaijan faced with the challenge of choosing its own way to Iran and Russia the abstract native land concept was replaced by the concrete geographical areas (Shaki, Shirvan, Karabakh). In the epos "Koroglu" the main hero's saying "I am from the other side of Gaf" and mentioning his place as the Caucasus in that epos the conception of native land is showed just Azerbaijan. But in the epos "Dede Gorgud" the word "el" ("land") in the word expression "Oghuz eli" shows that it carries the independent society meaning according to the political point and Oghuz heroes are ready to give up their lives for protecting the political independence of the native land. Chanlibel where Koroglu lived with his brave men is the symbol of the independent society and state as the Oghuz

area, the enemy's visit to that place is equal to the death of Koroglu or brave men.

The root of the multiculturalism in folklore goes to the mythological thoughts. The ceremonies celebrated with the rising of the Sun and the rain, Novruz ceremonies are celebrated by Azerbaijan Turks and the limited nations living in Azerbaijan in the similar forms. Such similarity also shows itself in wedding and mourning traditions. In the mythology of the different nations the cultural hero's connection to the divine origin, being associated with the magic powers and being introduced as the representative of the justice separates the folklore nourished from the mythology from the national egoism and gives the common public content to it. According to the multicultural values one of the most characteristic subjects is love. In the part of "Ganturali" of the epos "Dede Gorgud", in the epos "Asli-Karam" the mutual love of the son of Muslim with the Christian daughter doesn't become limited with the love of two individuals. This love expresses the respect and esteem of the Azerbaijan nation to the neighboring nations.

Key words: Azerbaijanism, independence, national and cultural varieties, multiculturalism, myth, epos, ceremony, nationality, common public.

Азербайджанизм и мультикультурализм в фольклоре

Резюме

В фольклоре идеология азербайджанизма выражается в основном понятием родина и отображением чувств государственности. В конце XVIII века, когда Азербайджан, оставшийся в тисках Ирана и России, был вынужден выбрать свой путь, общее понятие родины в баятах постепенно заменяют конкретные географические названия (Шеки, Ширван, Карабах). Если главный герой эпоса "Короглы" словами "Я из той стороны Кафа" связывает свои корни с Кавказом, то этот

факт показывает, что в этом дастане под понятием родина подразумевается именно Азербайджан.

Выражение слова “эль” в словосочетании “Огуз эли” из эпоса “Книга моего Деда Коркута” независимого государства в политическом смысле еще раз показывает что, Огузские герои готовы пожертвовать своей жизнью за политическую независимость родины. Ченлибель, где Короглы со своими храбрецами обосновались, является символом независимого общества и государства, как и Огуз эли, вход врагов туда равносильно смерти для Короглы, а также его храбрецов.

Корни мультикультурализма в фольклоре восходят к мифологическим воззрениям. Обряды вызывания дождя и солнца, обычаи и традиции праздничного комплекса Новруз проводятся аналогичным образом как у Азербайджанских тюрков, так и у многих малочисленных народов, проживающих на территории Азербайджана. Такая идентичность также наблюдается и в свадебных и похоронных обрядах. В мифологии отдельных народов связь культурного героя с божественным началом и магическими силами и представление его как глашатая справедливости отдаляет фольклор от национального эгоизма, придает ему общечеловеческое содержание.

Одной из характерных тем в аспекте мультикультуральных ценностей является любовная тематика. Взаимная любовь мусульманина и христианки в Песне Гантуралы Эпоса “Книга моего Деда Коркута” и “Асли-Керем” не ограничивается любовью двух индивидов. Эта любовь выражает уважение азербайджанцев к соседним народам.

Ключевые слова: азербайджанизм, независимость, национальное и культурное разнообразие, мультикультурализм, миф, эпос, обряд, национальность, общечеловеческое

Ramazan Gafarli*

SOURCES IN THE TRADITIONAL CULTURE OF AZERBAIJANISM IDEOLOGY AND THEIR ROLES IN STRENGTHENING OF THE NATIONAL UNITY AND SOLIDARITY

A. INTRODUCTION

Azerbaijan is a country where the most important examples of traditional culture are created and lived. Our country is a rare cultural center of the ancient traditions, customs, folk beliefs, mythological outlook, legends, fairy tales, epos wonders, ceremonies and holidays that traditionally have come up to the modern times. These ancient, rich and colorful traditional cultural examples have been exposed to the certain influences in the situation of modernity and globalization, some traditional culture forms that want to continue their lives in local conditions and environments have begun to be passive and forgotten. It is possible to investigate the existing traditional culture examples from the social experience and memory in different regions of Azerbaijan. If this work is not done now, then it will be possible to record those values neither from the tradition nor the memory. In this case one of the topical issues is to investigate the unique traditional culture, the social-cultural institutions and the spiritual concepts of our independent state in the context of Azerbaijanism ideology. Because with these factors the national-spiritual foundations of the national unity, solidarity and state building are strengthened, the place and role of these values are clearly defined in the modernization and globalizing world. The ways of activation and popularization of the ideology of Azerbaijanism are also drawn into the research.

In order to investigate the sources of the traditional cultural examples immortalizing Azerbaijanism ideas in the modern period,

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containing the common values the research has been carried out in two directions: in the first direction with the help of *the ethnographic field researches* the meetings and the interviews with people living in different regions of Azerbaijan must be held, the spiritual value concepts and the cultural institutions living in the tradition and memory must be identified, recorded, systematized, studied and promoted. In the second direction *the archives and the ancient written sources* must be investigated, the materials about the traditional culture of Azerbaijan and the texts written in the ancient times in the archives must be discovered and researched. In this case two aspects of the traditional culture - **modernity** and **globalization** should be taken into consideration. Because with the effects of both factors the cultural the weakness of the institutions is observed as a result of the damages and losses of the traditional culture, the desacralization processes appear. So, the main purpose of the research is to find out and investigate carefully the values that strengthen the ideology of Azerbaijanism in modern conditions. It is necessary to determine the methods of activetion of ideology of Azerbaijanism together with the existing social and cultural behavioral stereotypes, the moral concepts in the traditional culture. Thus, the effective work has been done in order to strengthen the traditional bases of Azerbaijanism by keeping the negative and positive tendencies in the focus of the attention of the modernization factor.

1. The sources of Azerbaijanism ideology in the traditional culture

The embryos of the idea of Azerbaijanism were melted in the materials of the most ancient culture and art ages. One can group them as the followings:

1. In the ancient mythological thinking of folk;
2. In the rituals and beliefs;
3. In the initial literary-historical written monuments;
4. In the religious thoughts and in the sacred books;

5. In the results of the archeological excavations;

6. In the information materials about the ancient history, culture and ethnography in the sources such as Greek, Arabic, Persian, Indian and Chinese;

7. In tales, eposes, legends and other folklore sources;

8. In the written heroic eposes;

9. In the classical artistic heritage, in the works by our poets, philosophers and thinkers belonging to the ancient period;

10. In the investigations of the Europe and Asia scientists investigating the culture of Azerbaijan nation;

11. In the 19th-20th century Russian and Azerbaijan press;

12. In the investigations and collections of Azerbaijan folklorists.

The earliest sources of the ideology of Azerbaijanism - the outlook of our great ancestors, the ritual-ceremony examples are the arguments showing the majesty and the first inhabitants of the world of our nation, their old living quarters (Azikh Cave, Gobustan rocks, Gemigaya, etc.) are doubtless. The stones and rocks are witnesses of the ancient rituals, traditions, outlook and cults of our great ancestors. The pictures such as the Sun, human, animal, the strange figures and ornaments done on some rocks with the hands of our initial ancestors are still being protected. The picture of dancing men as the symbol of the unity of people was reflected in the Gobustan rocks.

Millions of years ago, when the signs of culture and evolution were irrelevant the basis of the views of people about the world, life, time, space and quantities were formed with the primitive nature images, some mythology elements had appeared as the initial culture and the literary activity form and the great ancestors had looked for the answers about the formation of the creature. The synthesis of myths standing in the historical roots of religion, science, art, literature and philosophical thought with the archaic rituals has arranged holidays and celebrations, behavior and attitudes, customs. The signs in the mythology – the symbolized images such as Night

and Day, the Sun and the Moon, the Sky and the Earth, Water and Wood - have been the basis of development at all times and become the place of hope, confidence, comfort and help in the most difficult moments.

In ancient periods the science, art and religion were in the form of synthesis, in the definite level of the development were parted from one another. All three have a single root, which is called myth or mythology by the modern science. The mythology which is considered the initial thinking collection of the world is such a peak of wisdom that it will never lose its importance and value. Because the typical universal images of mythology – archetypes take the human to the very deep layers of time. It is possible to find the embryos of all material and spiritual creatures.

The full model of the world has been reflected for the first time in mythology. The idea of managing all nations from a single center thought to be the residents of the united world house was the first place in the oldest imaginations. In the idea of the great ancestor all living-lifeless creatures have been created by the Sky and the Earth. From the massive objects in the universe to the smallest insects on the ground - the origin of each one is united at one point. And there is no such thing that its place, different feature, special function not to be shown in the mythological systems. Living and lifeless - everything returns to its root after passing the activity period.

The culture elements, the social relations, the inter-tribal relationships give information about the beginning of the development. In 1932 the idea by A. Berdson “the open society” connected the source – the historical roots with the religion and morality took part in the mythical meetings firstly. In addition, the sign from the total management is not observed in the khanate based on the truth, justice the Turk’s great father Oghuz. Everything is done with the help of the intelligence, the power, the violence, cunning is used only against the evil. In the mythological thoughts **the idea of creating a single world state**

is realized firstly by **Oghuz**. But the genius Nizami Ganjavi has created the image of Iskander from the Macedonia in his work "Iskendername" who united the East and West in the history initiated the creation of the first real world empire and, first of all, benefited from the most spectacular monument of Turkic mythological thinking – "Oghuz kagan". Today the struggle against the international terrorism is one of the most important problems and it is considered acceptable to use all means to overcome it. It is strange that Oguz's actions that had been repulsive from the offensive actions of Kil-Baraks were aimed at ending savagery and barbarism. And in his latest poem Nizami showed the idea of "free and happy society". It was characterized by the researchers as the utopia of the poet of the Renaissance. But one aspect was forgotten that the fire-worship issues in the poet's all works were also based on that image. In the text "Myth about Yim" the good God Ahur-Mazd tells to the prophet Zoroaster about the fertile world formed in the "golden age": *"4. Then, O Zoroaster, I – Ahur-Mazd said to him: "If you refuse to learn and protect Belief, hey Yim, expand the world, become the watchman, guardian and educator of the earth. (Develop my creatures, care for them, become their defender and protector).*

5. *That beautiful Yim answered me, hey Zoroaster: - "I can expand the world for you. I can become the defender, protector and educator of the earth.* ***The cold winds, stuffy heat, heat, illnesses and death can't be in my supremacy…***" (Avesta 1993, 196-197).

In Yum's world supremacy there is peace and justice, the abundance is so much that everyone lives the prosperous life and there is no need for envy and greediness. Faithfulness and honesty become the function of everyone. People are always young and far from the trouble. Nobody has any idea of bad things, stealing, murder and robbery. In the base of Nizami's "utopia" there is a motif taken from the "Avesta". It is interesting that the poet pairing up the good and bad countries as in the sacred book of the fire-worship describes together. In the chapter of "Iskender's

arrival to the north and building Yajuj (Gog) wall" of the work "Igbalname" the representatives of the harm are in the center of attention. The poet shows:

"Bu dagin dalinda, bu dashligda
Deniz kimi genish bir chol gorursen,
O cholde Yejuj adli bir khalg
Bizim kimi insandan dogulmushdur, lakin dive benzeyir,
Shirler kimi urekleri dash, jaynaglari almazdir,
Bed tebietli gurdlar kimi rengleri tutgundur,
Tukleri bashlarindan ayaglarina tokulur,
Uzlerinde burundan bir nishan gorunmur…"
(Nizami 1981, 578-579)

(Translation: In the back of this mountain, in this stony place, you can see a great field as a sea, in that field the nation called Yejuj have been born from a human like to us, but they look like a giant, their hearts are stone as in lines, their claws are sharp, their color is as deep as in wild wolves, their hair swing from the head till their feet, they have no noses…)

It is no coincidence that these episodes coincide with the images of the Kil-Baraks in the ancient epos "Oghuz kagan" created by Turks. When Nizami created his works, firstly, he addressed to the oral and written epic tradition of his tribe. It is clear that the great poet knew the motifs of "Avesta" created by his great ancestors Medians very well. Understanding that the issues were more global and he advised his contemporaries that in order to create a free and happy society all nations should unite under the flag of Turk. Improving Yim's (Jamshid) management to his contemporaries Nizami introduces it in the following form:

"Eyrilik perdesinde bizim ishimiz yokhdur,
Dogrulugdan bashga hech bir shey bilmirik.
Dunyada eyrilik gapisini baglamishig.
Dunyadan bu jur dogrulugla khilas olmushug…"
(Nizami 1981, 584-585)

(Translation: We have no connection with falsehood, we know only justice. We have closed the door of falsehood. We have protected ourselves with honesty)

In Azerbaijan mythology thinking the inclination of humanity to the harm openly is completed with the fundamental changes in the world: *"Before the Sky was near to the Earth. The men killed one another and did not appreciate each other. Seeing it God became very angry and diverted the Sky from the Earth*". In another version of the myth the issue is given more incisively: "Before there was nothing on the earth. Later the animals, insects, greens, trees appeared. At the end Allah created humanity. They became so many that the world was narrow for them. They began to hurt one another. Seeing it the Sky became very angry and moved away. From that time the abundance vanished into thin air, it is very difficult to earn money" (AMM 1988, 35).

It means, it is possible to find the simplest and easiest forms of creating a united world state by obtaining the full meaning of the future, by revealing the essence, secret codes of the mythological images that originate on the world. Because the hypotheses about the future and the end of the world in the mythological models and systems are less and more unimportant than the works by the modern scholars. One can meet the optimistic, realist and pessimistic conclusions in the eschatological (the latter creatures, the end of everything, the end of the world) myths. The magnificent forces that change the map of the world, chaos, imbalance syndrome, the regulating of the population growth, the cultural civilization changes, the environmental degradation and the solution ways of other problems are also shown in mythology. That is why the sources, the eve, the most ancient thoughts as the initial source of Azerbaijanism ideology must be carefully looked through.

As it is seen, folklore is the eve of all cultural factors, including the written literature. During the first years of formation it has become the main source of food, the foundation stones, the foundry and building material, but the next historical develop-

ment levels it became the most loyal companion. Mentioning the influence of folklore to the written literature, first of all, it is understood how to use the examples of poetic oral folklore in the works by the writers and poets. However, the rooted meaning of the issue is, generally, to discover the origin of the artistic literature, to develop the various literary processes and directions in it. If we give a precise definition, the relationship or connection of the written literature with folklore is its uniqueness.

All researchers agree that folklore is the basis of written literature, the source of nourishment and the comprehensive (subject, plot, form, content, style) influence object. Because the written literature has been created on the basis of the folklore samples, the initial literary genres and forms have been taken from the folk activity. But the written literature after the periods of getting the full independence and beginning to develop with its traditions and laws as a professional word art, forming the special genre system it has not stopped its connection with folklore, on the contrary, it has rather closely tied to tale, epos, legend plots and motifs, it has used from the folk telling and its artistic styles creatively. So one can tell decidedly: from the ancient times to nowadays there is no any poet or writer that hasn't used folklore. In all levels of the history the written literature has been accompanied by folklore. It is necessary to note that folklore has also influenced by the written literature, it has immortalized its themes with own method. So, it is necessary to clarify two main issues with the problem of "Folklore and written literature": (a) nourishment of the written literature from the folklore; and (b) the influence of the written literature to the folklore. The problem of the connection of the written literature with the folklore can find its correct solution only if this problem is investigated in the general sense, in the historical aspect as the folk character of the artistic activity. Just the correct understanding of the latter gives opportunity to the writer to explain folklore through his creativity, or to describe the pass to the folk activity again.

A number of works have been done in this field of Azerbaijan literary studies, the monumental monographs and articles about the mutual relation of the poetic oral folklore activity examples in the activity of many writers and poets from the period of Nizami Ganjavi have been devoted. The factors based on the folk character of literature and the presence of folklore in the art style of the different word masters show that by the occurrence of the writing, oral literary tradition, the process of individualization of the creative process have taken place and the speakers having the special status have got the opportunity to transcribe what they think.

So in the early literary-historical monuments, the religious books, during the archeological excavations have been found the signs, patterns and graphic images reflecting mythic motifs on the various household items, weapons and ammunitions, they have a great importance in the restoration of their mythical system and in the formation of the ideology of Azerbaijanism. These signs were later shifted to the carpets by our grandparents. The reflection of the whole text of the mythical idea about the formation of the world in the ancient weavings of Azerbaijan is doubtless. In order to open their codes the successful steps are carried out. However, unfortunately, as the bloody wars continue in our lands, not only the music, poem, art as well as the monuments created by our ancestors have been either destroyed or taken to the foreign countries; only some parts have taken from parchments, handwritten books, but the original texts have been burnt. For example, “Avesta” originally written with the golden letters on the skins of twelve thousand cows in the language of the madays (the ancient Turkic ethnos) located in the ancient Midia on the territory of Azerbaijan was sent to Greece by Alexander from Macedonia, the original text was destroyed after some parts of the Europeans translated into Greek. Later, only a small part of this giant monument belonging to the Medians was restored only in the ancient Pelican language. It has shaded the history of our people for several thousand years. Therefore the ancient history of

our nation with some thousand years was kept in the background. That is why it is necessary to look for the information about the ancient history, ethnography and culture of our country among the ancient documents from Greek, Arab, Iranian, Indian, Chinese and other countries.

Taking into the consideration the fact that the ancient mythological-religious system of the Old East the fire-worship and its founder, the prophet Zoroastrian is connected with our country, "Avesta" occupies one of the most prestigious places among the ancient sources collected myths. It is true that as the origin variant of "Avesta" appeared in Azerbaijan (Midia) was burnt by Isgandar from Macedonia, but later accepting Zaoroastrism as the state religion the Iranians collecting it from the memories and restoring it not in the prophet's native language, but in the ancient Pahlavi language, the definite parts according to the Midias interest had been added. That is why the whole world recognizes "Avesta" as only Iranian monument. But in "Avesta" in the mythical thoughts there are also parts of Azerbaijanis who replace Midians in the ancient land.

One of the most important sources of the restoration of Azerbaijanism ideology is the epos "Oghuzname". As S.Rzasoy writes: "The epos "Oghuzname" gives very great and rich material as the transformative paradigms system of the Oghuz myth. To cover it wholly is a great job. Only the genre structure of the epos Oghuzname, the poetic structure of the text covering each genre, the layers of this structure, the elements in them, their place principles and mechanisms and finally the functional dynamics (how they work) are extremely powerful for giving the rich information" (Rzasoy 2002, 6 -7).

The Oghuznames "Kitabi Dede Gorgud" are the most necessary source reflecting the ideas of Azerbaijanism, unity, solidarity and desire to create a single state. Both the original Turkish imaginations and the most archaic thoughts formed in the Caucasian environment that feed the Greek mythology are synthesized within it. In this case the epos "Kitabi Dede

Gorgud" can be considered as "Iliad", "Odyssey", "Bilgamish", "Rigveda" of Azerbaijani Turkic mythology.

Looking through the ancient periods of Azerbaijan classic literature, it is impossible to be surprised by one issue that has not been ignored. Until now the poem written as an "official part" (minajat, tawhid, nat, adoration, worship) was written apart the analysis by putting religious form to the epic tradition. However in the same parts of the poetic heritage of classical word masters such as Gatran Tabrizi, Khagani, Nizami, Avhadi, Fuzuli one can come across the ancient mythological beliefs of our people about the formation of the world, including the Islamic mythological thoughts. It is impossible not to see being kneaded from the myths the majority of the events that carry out the critical importance in the plot of their works. In the work "Munisname" (its only handwriting copy is being protected in London which was taken in 1920 from Azerbaijan) by Abu-Bakr ibn Khosrov Al-Ustad (the 12th century) who was born and lived in the city of Ganja in Azerbaijan and was a teacher of the Turk Atabeys dynasty the imaginations about the monumental myth system consisting – the entirely of heavenly bodies, the world, the universe, the origin of creatures, the source of nature, animal, plant and the origin of the human generation are given. One can add here the astral thoughts by Nizami and Mesihi. It means the classical literature is also valuable as a source giving rich material to the restoration of the mythical models.

Mohammed Fuzuli giving the mythological essence of his time in its own structure about five hundred years ago explained it privately. In his work "Metleul-etigad" we read: "The universe is ancient; because it has immediately invoked for a full reason. Therefore, there is no lack of existence before the world; because initiality demands the time. But as the time belongs to the creature, it does not coincide with the non-existence" (Fuzuli 1960, 110). The poet wants to say that if it is spoken about the time the existence of something must be brought to the imaginations. If there is neither space nor creature, then there is

no time either. The attitude to the mythical time is also in this form. The mythical time is not the time of absence, it is time of appearing of the existing things in the world. Summarizing the thoughts of Greek philosophers Fuzuli comes to the conclusion that the latter can not exist before its own existence. In this case the existence is divided into two parts: first, the absolute existence, the existence of God is an example to it. Such creature is invariable and has not been taken from the other. The second is the creature got afterwards. Such creature is changeable and created with the help of someone else. Telling with the language of the myths, the creation of the world and its different elements are realized with the help of the "absolute creature" - the God. If we estimate the poet's explanation in the context of the contemporary information about the mythological time, it is impossible to overestimate the concepts by E. Meletinsky about "the mythical time": "Ancient has two types. One of them is already ancient ("gedimi-zati"), it means that does not need anyone else by its existing".

It is interesting that the Greek historians of the ancient times and the European researchers investigating the mythology in the world scale have also given even a little place to the elementary thoughts of Azerbaijanis in their works. J. Frezer speaking about the "second birth" told that "In Caucasian Turks it is an ordinary case to adopt the son, the ceremony is that the adopted son is passed from the mother's shirt that is why in the Turkic language "to pass someone from the shirt" means "to adopt the son" (Freezer 1989, 256). Is not it the analogy of Nigar's adopting Eyvaz as a son in the epos "Koroglu"? The scientist tells the original thoughts clarifying the problem of "to prefer a younger brother" in our fairy tales and writes about the mourning ceremony that "in the ancient times when the Turks cried for the dead persons, they cut their faces with a knife that blood flew along with their tears in their cheeks" (Freezer 1980, 450). The mythical thoughts of Azerbaijanis it is shown that the soul of a person parting from the body goes to the underground

world and the evil forces torment it there. The relatives of the dead person on the earth weeping wounded their faces with their nails or with a sharp knife. The salty tears mixed with the shaking blood and run over the face and flew over the soil. They thought that their hot blood was scattered over the evil forces on the black ground. As the blood weakened the evil spirits they could not plunge forth upon the died person. The word expressions used widely among the people today such as "to weep with bloody eyes", "to have a bloody eye", "to be beaten black and blue" are connected with the customary and mythical imagination given by J.Freezer. In fact, when the eye tears ran to the cutting part of the face it hurted very much, the great ancestor understood that with that pain he shared the died person's pains in that world. In the artistic examples such as in quatrains, "tajnis" and "ustadname" by the classic masters the expression means based on those imaginations are observed. In the quatrain beginning with the hemistich "Ne bakhirsan, gozu ganli harami?" ("Why do you look, hey bloody eye?") by Ashiq Abbas Tufarganli as the Ashiq cuts his face in front of the door of his lover, he doesn't look at anyone with the bad look:

Yarin gapisinda yuz gan eyledim,
El uzatdim, chekdim, uz gan eyledim,
Bir konule deydim, yuz gan eyledim,
Daha bir kesinen yaman deyilem. (Ashiqlar 1960, 18)

(Translation: In front of my lover's door I cut my face, I extend my hand, pulled and wounded my face, I hurt her heart, but now I don't hurt anyone anymore)

Or he compares the situation of hearing about taking his lover by force to the king's palace with the pain of the ancestors who wounded themselves during the mourning ceremonies:

Shah hokmuyle khan ustune khan getdi,
Aglar didem, yash yerine gan getdi… (Ashiqlar 1960, 19)

(Translation: With the king's order the queen went to his palace, I cried much, the blood run instead of the tear…)

One can meet tens of facts about the explanation of the primary myth systems about our country in the work "Gizil budag" ("The golden branch") and others by the ethnologist of the 19th century J. Freezer.

J. Freezer almost looks for the roots in Azerbaijan which is based in the expression "scapegoat" used in the majority of Christian nations. He writes that the Albanians living in the East Caucasus kept "the sacred" slaves it the temple Moon and many of them had the illness of prophecy.

As in the Hond tribes (in the imagination of the honds God chooses a person during the holiday, giving all sins of the tribe to him sends to the deserts and takes away his mind) if the sign of becoming mad appeared in one of the slaves, if he walked alone in the forest, the head priest bound him with a sacred chain (Freezer 1980, 535). That slave was fed with honey and butter for a year, and then she was taken and sacrificed at a ceremony devoted to the Gods. Thus, a man with a spear in his hand shot the "sacred slave" from his kidney. The future life of the community would depend on the hitting of the spear to the slave's heart and the instant death of him. Then they carried the body to a specially allocated place and all the members of the community tore the corpse in order to forgive their sins. But the other slaves who were in the temple of the Moon set free to the depths of the forest. J. Frezer mentions that the form of the same ceremony replaced by goat was passed to other nations. In the sources the ritual of "scapegoat" by Jewish and Christian (this word is being currently used in the Russian language) is widely explained and it recalls the tradition about the human of the Caucasian Albanians. On the great "The day of remission of sins" the Jews organized a special ceremony: two goats were brought in front of God (that is, all); then they threw lots and determined the sacrificed goat, one of the goats was set free. They sacrificed the goat instead of their sins. The head priest of Jews put his hand on the sacrificed goat's head and passed the sins of his nation people to the first goat, and the second goat's

safe return accepted as the God's mercy, but its death from the thirst was accepted as the double punishment.

2. The role of the ideology of Azerbaijanism in strengthening national unity and solidarity

According to its geopolitical position being on the caravan road connecting the East and the West the merchants, travelers, connoisseurs, masters of poetry and art have acquired the traditions, outlook and activity of people living in our country to the East and to the West. That is why we find interesting articles about our country in a number of valuable books related to other nations. With the writtings of Herodotus, Strabo, Plutarch and others the clarity is brought to the ancient moments of our ancestors' life. With the legends "Astiag" and "Tomris" which are included in the first book "History"(Herodotus) the life of a number of myth systems (especially the fate myths) are extended. In Roman mythology the initial statehood thoughts are reflected, and it is considered as the beginning of the cultural world. Romulus and Rem create a new unity with special execution mechanism in order to protect Rome from the enemy attacks and the internal betrayers. The information given by Herodotus about the establishment of the Mediya state of Astiag Deiyok's shows that the more perfect model of the state was created in the mythological imagination of Azerbaijan.

In modern philosophical studies the structural components of the national idea are investigated in both diachronic and synchronous ways. However the aspects of the traditional culture of the issue are beyond the scope of the research. From the observations it is clear that the national idea has evolved by changing its dominant position as the main form of the self-identification of the ethnic and religious component, depending on the circumstances and the conditions till the level of the Azerbaijanism. The enlightenment movement begining in the 19th century formed the foundations of the progressive events in

Azerbaijan and founded the positive tendencies in culture, literature and public opinion. The initial embodiments of the national idea of Azerbaijanism have also arisen as a result of the activity of these intellectuals. At the beginning of the 20th century the national idea had not yet been transformed into a single concept that united society **from the ethnic component - from Turkishism** and **from the religious component - to Muslimism**.

Azerbaijani ideology was first proposed as a single national idea by the founders of the Azerbaijan Democratic Republic. Meanwhile the founders of the republic had explained the notion of **nation** and **nationalism** as a different category. In Azerbaijan where many nationalities live the Azerbaijanism has been proposed as the idea of the nation. Here the main innovation was to transform the **single space** category into the self-identification, to represent the concept of a **single homeland** as a structural component of the national idea. Though much work was done during the two years of the Republic, time was not enough to stabilize such important and significant ideology in the society. That is why this ideology could only cover the enlightened part of the society and could not hold itself in the national thought. As the idea of "Soviet nation" of the Soviet period was deprived of the sufficient nationality and was artificial, it could not prove itself in the society.

In general, **a citizen, a state and a leader** prove itself as a social-cultural category in the context of the modern reality of society with one another as **a single whole and integral part** of its organic relationship and unity. Studying the dynamics, perspectives and priorities of the system of social-moral relations that provide such interconnection and cohesion, pays great attention to public and humanitarian sciences. In this sense the study of the resources of the Azerbaijanism ideology should be actively involved in public-humanitarian sciences, including folklore, ethnographer and other humanitarian specialists studying the spiritual world of the nation, the spiritual sources of national ideology.

The innovative modernization in the modern society put Azerbaijan in the forefront of the world. The President of the Republic of Azerbaijan, successfully implementing the concept of national leader Heydar Aliyev's strategic development, is successfully moving the country to the future. The rapid economic development dynamics of Azerbaijan creates the favorable conditions for the activation of the socio-cultural institutions, the national-moral values and the optimal organization of stability and solidarity of the society. Under such circumstances the society is united around a national idea that embodies the concept of the national-spiritual value. The national development strategy, initiated by national leader Heydar Aliyev to achieve society's solid moral foundation is continuously and systematically continued by the President of the Republic of Azerbaijan Ilham Aliyev and extends its conceptual scope. President Ilham Aliyev pursues such a policy that the national ideology itself includes the democratization of the political space, the progressive and comprehensive economic development, the integration into the world community and preservation of the national spirit and uniqueness. The national development strategy in Azerbaijan is based on Azerbaijanism. In this strategy all opportunities are mobilized to develop our modern society morally and safeguard national interests from negative tendencies in the world, to further develop **our integrity and completeness** in the name of **united Azerbaijan** both in the social and moral context. In fact, Azerbaijanism ideology should be studied in the context of tradition and modernity. It should be noted that when it is said about the idea of Azerbaijanism, the unity of socio-cultural, ideological and moral aspects of modern society building, strengthening the national unity and solidarity, but when it connects with the idea of a single Motherland the priorities of the prospective development are determined.

As a result of the investigation it has been revealed that there are three aspects of relationship and commitment of the empirical time over sacral time:

a) what happens in the real life is the prototype of all in the mythical time;

b) empirically occurring on the square is based on the pattern of the initial occurrences;

c) the progress is going through the destructions - it returns to chaos again and then creates new ones. So revealing the sources of the Azerbaijanism ideology shows that the motives and ideas that have been transformed into the written literature through the gene memory have created conditions for the formation and development of the multicultural relations, as well as national self-consciousness.

Folklore is an ethno-space thinking model, a code of ethnical self-expression and behavior. Folklore has a broader understanding than the epos and takes it inside itself. Aprroaching to the problem in the historical-diacross aspect, mythology, epic, folklore are imagined in the form of a series of paradigms, chains, claws created by one another. In this regard **the diaxron is the undeniable development line of divine evolutionary energy (within a certain limit).** The structural elegance of this line is very complicated when it comes to the synchronized plane. Here each system itself is an intersecting system, which is also an integral part of another system, or with it. From this point of view, as if, mythology being far from us in the diachronic plane is also in synchronous plane with us. In other words, the myth, epos, epic, etc., which are rhythmically arranged in the derivative chain structural units also show a distinct location structure in the contemporary national mentality system - the diachronic derivative sequence in folklore. Each of these elements being the energy points of the ethno-space thinking system (levels and units of the structure) are studied in the system of mutual relations, which is a problem facing humanitarian thinking in Azerbaijan. It is important to bring the issue to the national scientific thinking space in several ways:

First, the energy structure of the national mentality system is a universal problem. The world is dealing with this problem in

different ways. However the materials of Azerbaijan are not used in any of the studies. It means that the nationalistic outfit **is not recognized** by the international research, nor is the Azerbaijani people **deprived** of its energy for the first time.

Second, **it is the national energy system that provides the artistic thinking system and ethnos of thought energy that protects all the genetic structure schemes of the epicenter's existence.** The Turkic nationalism system, which was one of the main ethnos that created and maintained the history of Eurasia was a national energy source, living in its epic as a whole. It changed the political, cultural and spiritual image of the world through the rhythmic sequence of the national epic system energy. The epos epoch and its thoughts remain on the bottom pages of history, almost to the zero point of contemporary Turkish nations and in general, modern nations' relationship with the epic power source. It means that the collection of epic energy for centuries (and other peoples) of the Turkic people, in turn, is transformed into the "black energy" and increases its reserves. **"The Black Energy" - that has sublime chaotic entropy (chaos), sublime to the national life energy (in simple terms: turning) "Kitabi Dede Gorgud", "Koroglu" and love epics defines the new dimension** of the national humanitarian and scientific thought and the responsibilities its implements. (Rzasoy 2015, 15).

Summarizing we have come to this conclusion that folklore as the national-moral memory has the most functional, durable and tolerant formulas of the physical and spiritual experience of ethnos. Folklore remembers the national existence philosophies of the people, from which they can mobilize all the physical and spiritual resources of the nation in the face of ethnic and cultural destruction, protecting the people from survival, epochal change as a nation, from the historical experience of the nation. In this regard, Oguz Khan, Dede Gorgud, Koroglu, Kechel Hamza, Nigar Khanim, Ashiq Garib, Ashiq Keram, Kechel, Kosa, which we perceive as ordinary folklore heroes, are actually the functio-

nal units of the national mentality system of Azerbaijan, the organization of the national immune system mechanisms, meaning semantems of the national mentality system. For example:

Oghuz khan semantem is an organizational formula for the Oghuz people's ethnic-biological system.

Dede Gorgud's semantem is an epoxal concentration center of national and spiritual values that keeps the Oghuz people in a single system.

Koroglu semantem - the organizational scheme of the physical power in the face of the destruction of the Azerbaijan ethnic-cultural system is the heroic code of the ethnic identity of the people.

Kechel Hamza semantem is an experimental and experimental mechanism for the establishment and improvement of the self-defense mechanisms of the ethno-cultural system: an important, necessary opposite element that ensures the centralized process of the system involving the processes of escape from the center.

Nigar Khanum semantem is a functional model that promotes and ensures the biological integrity of the Azerbaijani ethno-cultural system. The national immune system launches the potential of the woman - the power of the female when the body of the person representing the physical strength of the system is not able to mobilize the national immune system during the threat of destruction. The image of Nigar Khan, depicted on the horse, the sword in his hand, plays the role of the method, code, scheme, formula for transforming the women's potential into national movement energy.

Ashiq Garib or Ashiq Kerem semantems are the moral harmony formulas of the Azerbaijani people's relation to reality. The moral potential of the people is transformed into a form of moral behavior through these images. Amorphous archetypes living in the psyche of the people are transformed into cultural self-formulas by passing through oblique mechanisms such as Ashiq Garib // Ashiq Kerem" (Rzasoy 2015, 336).

B. CONCLUSION

A number of topical problems of research in the area of revealing the sources of Azerbaijanism ideology in traditional culture are covered: the sources of Azerbaijanism ideology are exposed on Azerbaijanism myth and folklore texts; Azerbaijanism ideology has a great role in strengthening the national unity and solidarity. It is no coincidence that in the sources of the ideology of the Azerbaijanism, the epic image of the Mythic World Model and the Homeland is used and coded in different folklore materials by various means.

So the deepest layers of the resources of the Azerbaijanism ideology are found, the mythical structure of the thinking and behavior model is studied in the following directions:

a) In the mythological and folklore sources there are traces of the greatness of the Azerbaijan people standing among the world's first inhabitants;

b) In the early literary-historical monuments, religious books, the evidence reflecting the ideology of Azerbaijanism on various household items, weapons and ammunition found during archaeological excavations;

c) Factors of the origin of the elements of the oral tradition of Azerbaijanism ideology;

e) Evidences reflecting the formation of nationalities, nationalities and national statehood traditions in the rich written sources of Azerbaijan classical literature.

New scientific conclusions have been achieved with the study of the research, systematization and analysis of folklore-mythological origins, written sources of Azerbaijanism idea. According to the folklore-nifological sources of the idea of Azerbaijanism, the myth was transformed during the transition to the historical thought as a conscious event of its age (mythological-cosmic thinking epoch). From this point of view, it has been impossible to find a "pure" way in societies with historical thinking. Mythology, which forms the dominant worldview of its own age, has shaped various forms of public consciousness after the transition to consciousness. Therefore, the study of the starting

points of the rooted residents of any ethnic-cultural system of the homeland and the land begins with the restoration of the cosmogonic-mythological world model from different texts. In this case folklore mastery, first of all, epics, tales, legends, ceremonies, etc. the sources of reconstruction, special attention is paid to the manifestations of the idea of Azerbaijanism in national culture.

The investigations show that the study of the problem of the sources of the idea of Azerbaijanism in myth-folklore and literary texts requires a special methodology. This methodology is based on the comparison of poetic verbal forms of writing with the materials of written literature, typology.

Traditional cultural samples, cultural institutions and moral concepts of Azerbaijan are enriched by new scientific findings, analyzes and results. As the studies on the ideology of Azerbaijanis expand, in accordance with the national interests of our country, the clear and scientific foundations of the traditional culture of our people are gaining more robust conclusions.

The findings of the research can be used in Azerbaijani culture studies. At the same time they will benefit from accurate scientific findings in the history of Azerbaijan, ethnography, culturology and folklore.

The main direction of the research is the study of Azerbaijanism ideology in the context of tradition and modernity. Azerbaijan's rapid economic development dynamics creates favorable conditions for the activation of socio-cultural institutions, nationnal-moral values, and the optimal organization of stability and solidarity of society. In such circumstances, the society is united around a national idea that embodies the concept of national-spiritual value. National development strategy, initiated by national leader Heydar Aliyev to achieve society's solid moral foundation, is continuously and systematically continued by the President of the Republic of Azerbaijan and extends its conceptual scope. It should be noted that Azerbaijaniism implies modern social construction, socio-cultural, ideological and moral aspects and defines the priorities of the perspective development.

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Sources in the traditional culture of Azerbaijanism ideology and their roles in strengthening of the national unity and solidarity

Summary

The research has been conducted in two directions in order to reveal the sources of traditional cultural samples that contain common values in the modern era: first, ethnographic field research has been conducted with interviews and interviews with residents living in different regions of Azerbaijan, traditions of spiritual value, discovered, recorded, studied and promoted. In the latter, archives and ancient written sources were investigated, the materials on archives of Azerbaijan traditional culture and the texts transmitted to the ancient times were found and investigated. It is possible to learn traditional culture patterns in different regions of Azerbaijan from social experience and memory. The idea of the idea of Azerbaijanism was melted in the culture and art of many ancient ages. The study shows that the ideology of Azerbaijanism in traditional culture is in the mythological thought of the people; in rituals and beliefs; original literary-historical monuments; religious imaginations and holy books; archaeo-logical excavations; Greek, Arabic, Iranian, Indian and Chinese sources related to ancient history, culture and ethnography of our country; tales, saga, legend and other folklore sources; heroic epics written; in the classical literary heritage, in the works of ancient poets, philosophers and thinkers; In studies of European and Asian scholars studying the culture of the Azerbaijani people; Russian and Azerbaijani press in the 19th – 20th centuries; He is involved in the investigation and analysis of the folklore works of Azerbaijan.

Key words: Azerbaijanism ideology, traditional culture, myths, epos, tale, legends, written monuments, idea of creating a single state, national unity and solidarity

Источники идеология азербайджанства в традиционной культуре, их роль в укреплении национального единства и солидарности

Резюме

В эпохе современности исследование идеология азербайджанства было проведено в двух направлениях: во-первых, этнографические исследования были проведены с жителями разных регионов Азербайджана, от них собраны традиционные духовные ценности, новые фольклорные материалы обнаружены, зарегистрированы и изучены. Второе, были исследованы архивы и древние письменные источники, найдены и анализированы материалы традиционной культуры Азербайджана и тексты, переданные в древние времена. В разных регионах Азербайджана можно изучать традиционные образцы культуры из социального опыта и памяти.

Исследование показывает, что идеология азербайджанства находится в традиционной культуре. Начальном стадии цивилизасии эту идеологии можно встретить в мифологической мысли людей; в ритуалах и убеждениях; потом литературно-исторических памятниках; религиозных фантазиях и священных книгах; археологических раскопках; Греческих, арабских, иранских, индийских и китайских источниках, связанные с древней историей, культурой и этнографией нашей страны; а так же сказке, легенде, героических эпосах и других фольклорных источниках. Источником идеология азербайджанства является и классической литературной наследии, произведения древних поэтов, философов и мыслителей, научные произведении европейских и азиатских ученых, изучающих культуру азербайджанского народа; Российская и азербайджанская пресса в XIX-XX вв. Основном в статье анализируется фольклорные материалы и произведений Азербайджанской классической литературы.

Ключевые слова: идеология азербайджанства, традиционная культура, мифы, эпос, сказка, легенды, письменные памятники, идея создания единого государства, национального единства и солидарности.

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THE CONCEPT OF AZERBAIJANISM IN THE FOLKLORE OF HISTORICAL AZERBAIJAN REGIONS: TYPES, FORMS AND ETHNO-CULTUROLOGICAL SPECIFICATION (IN THE CONTEXT OF THE WESTERN AZERBAIJAN FOLKLORE)

What is Azerbaijanism? First of all, it is necessary to clarify the essence of the concept of Azerbaijanism in any aspect in order to give a clear and exact answer to the question "What is Azerbaijanism and what we understand when we say Azerbaijanism?". Many recent researches on this subject confirm that although the roots of Azerbaijanism in Azerbaijan are deeply rooted in history and have been in the vicinity of the Caucasus Range in the north to the Persian Gulf in the south, from the Black Sea to the East of the Caspian Sea for many years the people serving the idea live and fight, the ideological basis for the latest research on this subject forms the following statements by national leader Heydar Aliyev in his speech at the First World Azerbaijanis Congress on November 9, 2001: "National identity for every human being is his pride. I have been always proud and today I am proud that I am Azerbaijanian. The main ideology of the independent Azerbaijan state is Azerbaijanism. Each Azerbaijani should be proud of his national identity and we must immortalize Azerbaijanism - the Azerbaijani language, culture, national-spiritual values, traditions... Not depending on the place they live, Azerbaijanis should always be loyal to their national-spiritual values and national roots. It is the idea of Azerbaijanism which unites all of us. After achieving the independence, Azerbaijanism has become a main idea for all Azerbaijanis living in Azerbaijan as well as in the whole world.

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Azerbaijanism means to protect its national belonging, national and spiritual values and at the same time, to benefit from the synthesis, integration of universal values and being secured the development of every human being". (http://files.preslib.az/site/diaspora/gl2.pdf)

Heydar Aliyev came to the Azerbaijani leadership for the second time in a historical period that the country faced not only foreign aggression, but also it was in front of the compulsion to struggle with the ethnic separatism within the country. In such a difficult period, "Heydar Aliyev not only realized the concept of creating an independent Azerbaijani state, but also created the national training, the ideology of Azerbaijanism, uniting citizens of Azerbaijan, combining our people around the common aim, belief, purpose and mission".

The meaning of the term played a decisive role in being elected as the national statehood ideology of Azerbaijanism. Azerbaijanism means "to be Azerbaijani", i.e., not depending on religion, language, nationality, social status, sex or age anyone living in Azerbaijan should put the country's interests and advantages to the first row. In a country which is under occupation, in a state of war, in a country threatened by ethnic separatism, it was the only ideology that could create national unity, and Heydar Aliyev chose that ideology with great political prescience.

But where and how did it start? Of course, first of all, **from the national self-actualization, preservation and development of the national values**. On December 24, 1998, President of the Republic of Azerbaijan Heydar Aliyev in his speech addressed the public on the occasion of the World Azerbaijanis Solidarity Day: "To immortalize, develop and promote the culture, language and national traditions of our nation is a very important historical load for each of us".

Then, **the idea of united and indivisible homeland, national unity and solidarity** among all social strata and ethnic groups in Azerbaijan should be promoted and the people should

unite around this idea. And it is not accidental that "Azerbaijanism was a powerful ideological and political shield in front of threats from many directions against Azerbaijan and its attempts to break our country on the basis of the ethnic division. Because Azerbaijanism is the basis of the idea of a single Azerbaijan as a value from our past, the historical experience of all the confessions and ethnic groups in the country in solidarity and understanding" (Orkhan 2010).

As we know from the history, Azerbaijan has always been a country where different ethnicities and religions live together. Despite the national and religious differences, people who live in this region have the same fate, together they have always fought against alien invaders. During the 3rd-4th centuries it happened in the struggle against the Sassanid, it was also in the struggle against the Arab invaders during the 7th- 9th centuries, in the resistance movement against the Mongolian crusades in the 13th-14th centuries, in the struggle against the Russian invaders during the 19th century and even now still existing war in Karabakh war.

"The concept of "Azerbaijanism" has been used comparatively in the national political discourse recently. It has appeared as the idea of combining all ethnic groups and nations living in the country on the basis of public interests and values, particularly in the fight against the widespread chauvinist and separatist mood during 1992-1993.

On the base of understanding the idea of Azerbaijanism the idea of unification on the basis of the historical, spiritual-ethical and cultural traditions of the Azerbaijani nation and it will serve not only one generation, but many generations of Azerbaijanis in the present and future periods".

However, the ideology of Azerbaijanism is not only the ideology of the national unity of Azerbaijanis living in the territory of the Republic of Azerbaijan and of the various minority nations that consider Azerbaijan a historical homeland

and it is also **the ideology of unity and solidarity of Azerbaijanis of the entire world**.

As it is said by National Leader Heydar Aliyev in his appeal dated December 28, 1999 on the World Azerbaijanis Solidarity Day: "Millions of our compatriots live, work and act at different countries of the world. Nevertheless, there is only one state that can sustain their national-spiritual existence. It is an independent sovereign Azerbaijan Republic. The basis of the idea of unity and solidarity of Azerbaijanis is the care of the state of Azerbaijan, the language, religion, national and spiritual values of our people, their respect and protection of universal values".

That is why on April 28, 1996, the great leader Heydar Aliyev declared on the World Azerbaijanis Solidarity Day to the entire world Azerbaijanis that "Azerbaijan is the homeland and the native fatherland of the whole world Azerbaijanis". Thus, Azerbaijanism was put forward as a national ideology that united all the Azerbaijanis of the world and mobilized them for the sake of Azerbaijan for a common purpose.

History of the idea of Azerbaijanism. The history of the idea of Azerbaijanism begins with the fact that the Azerbaijani people have entered the stage of history as an ethno-unity, ethnic subject. Because as the academician Nizami Jafarov said, "In fact, the history of the Azerbaijanian ideology is as old as the history of the Azerbaijani people; above all, because this or that nation (ethnos) forms its own national philosophy - the philosophy of life throughout its existence" (Jafarov 2011).

In other words, shaping their ethnicity, ethnic values, ethnic existence the people live and perceiving this existence, these values they try to protect it. Before this protection happens the inner world of the ethnos, the ethno-inner life and behavioral rules are defined, then, as a result of the consultation of relatives and adults the interethnic harmony norms appear and everyone follows these norms.

After that, the common interests of all people living in a single geographical region are revealed. The common interests are often threatened by foreign attacks, and these attacks make everyone to take guns into arms and fight against the enemy. Meanwhile, the concept of Homeland in the sense of a single territory occurs. The foundation of the idea of Azerbaijanism in the geography of Azerbaijan is laid so.

The unanimous idea of the researchers (and we also support this idea) is that "the ideology of the ancient nations, including the Azerbaijan Turks, was primarily myth and then religion, to tell the truth, the old beliefs. Myth is the ideology of the ages before the class stage" (Shamsizade 2006).

Later, Zoroastrianism being the oldest philosophical religious education of the East appears as a conceptual source of the ideology of Azerbaijanism. Being created, spread and acted in Azerbaijan territory this education has distributed itself in the mind and spirit of the Azerbaijani people and its various elements live in the form of ritual elements, beliefs, tests, etc. among the Azerbaijani people. The influence of Zoroastrianism and its ideas to the ideological systems are especially indisputable.

Commenting on research on the history of Azerbaijanism ideology Professor Suleyman Mammadov shows that the greatest historical-ideological result of the Azerbaijan history before Islam was the formation of the Azerbaijan nation. It was also the formation era of Azerbaijan language and ideology - Azerbaijaniism. As the other nations of the world, the Azerbaijan nation has also been formed in their homeland - Azerbaijan. The territory of our nation consists of Derbent in the north, the Zanjan-Gazvin region in the south, the Caspian Sea in the east, west banks of the Iravan and Urmia lakes in the west. From the historical point of view, "the formation of the Azerbaijan language and nation began in the 3rd-7th centuries and ended in the 7th -8th centuries. The religious struggle in Azerbaijan was over during that period" (Mammadov 2007).

Our researchers have described the Khurramiler Movement which lasted more than half a century in Azerbaijan, as a socio-historical expression of the free spirit, as a pure ideology of Turks, a real movement of Azerbaijan event which aimed not only to protect the territory of Azerbaijan, but also to protect the freedom of the Azerbaijan spirit. As Professor S. Mammadov said: "Khurramis continuing the ideological traditions of the mazdakizm had rocked the Khurramis caliphate and it became the most consecutive and active struggle for freedom in the East. Unlike the previous movement and ideological systems, the movement Khurramis was turned against the strangers in order to protect the homeland, the homeland morality and sense of patriotism were based on it. As a result of the ethno-genesis processes beginning from the 13th – 14th centuries the conception "Turk" entered as the name of Azerbaijan nation the thinking and evolution" (Mammadov 2007).

After that historical period the ideology of Azerbaijanism showed itself vividly in the political, sociological processes. During the period of Atabeyler, Garagoyunlular, Aggoyunlular, Safavids, Afsharlar, Gajarlar the idea of the homeland included all the historical Azerbaijan geography. Though it was called as state dynasties, the country was called "province-Azerbaijan" in its historical-ethnic identity.

In the 19th century especially in North Azerbaijan as a result of acquaintance with Russian and European culture the new contours of the idea of Azerbaijan were in the activity of M.F.Akhundov, H.B.Zardabi and others, later with the help of some persons such as A.Huseynzade, A.Agayev, A.Topchubashov, M.Rasulzade, J.Mammadguluzade, U.Hajibeyov, M.A.Sabir, H.Javid and in the activity of the literary-historical movements the national ideology of Azerbaijan was formed at the end of the 19th and beginning of the 20th centuries and for the first time in 1918 it resulted in the formation of the national state - the Democratic Republic of Azerbaijan. ... That ideology which

united the values of Turkic, Islamism and Patriotism was the ideology of Azerbaijanism" (Mammadov 2007).

So, three basic principles of independence ideology of Azerbaijan were found as the basic principles of the Azerbaijanism ideology "I am from the Turkish nation, from the Islamic people, from my homeland Azerbaijan". It is true, for example, in the epos "Dede Gorgud" which is one of the first written sources of the Azerbaijan Turks, had the idea of Azerbaijanism, but according to academician Nizami Jafarov's opinion this idea was historical inertia. Ali bey Huseynzade (and his political followers) turned this historical inertia into an ideology (Jafarov 2011).

There was no other way in that historical period. During the period when Azerbaijan was separated by neighboring empires and separatism took place in its territory, there would not be a great ideal of patriotism. The ideology of patriotism was the only right ideology to protect Turkish national and Islamic religious values. In other words, "Azerbaijanism is a national ideology of the Azerbaijan people with Turkic origin, it is the cognition of the idea of Turkism as a national idea and a political conviction in native land morality" (Shamsizade 2006).

That is why the brave son of our nation Jalil Mammadguluzade said: "I worry about my native land", he asked his fellow citizens: "Where is Azerbaijan?". When he didn't get answer to his question "Oh, my forgotten native country, oh, my poor country! Where are you, my miserable country?" Then he answered his own question: "Most of territory of Azerbaijan is in Iran, which is a center from Tabriz; the remaining parts are from Gilan, and the ancient Russian government is within the Ottoman Empire, with a large part of our Caucasus consisting of the Ottoman Kurdistan and Beyazid ... Oh, my beautiful Azerbaijan Homeland! Where have you been?" (Mammadguluzade 2004, 4-5).

But unfortunately, though the founders of the Azerbaijan Democratic Republic Ali bey Huseynzade, Ahmed bey Agayev,

Alimardan bey Topchubashov, Mammad Amin Rasulzade and others tried to raise the idea of Azerbaijanism to the level of state policy, the idea of Azerbaijanism with the collapse of the Democratic Republic was oppressed into the shadow of the Communist ideology.

"Turkism being the first part of Azerbaijanism was forbidden from the middle of the 30s. And the scale of the prohibitions reached such point that in the direct genotype of the Azerbaijani people - their historical background was interfered; persistently tried "to prove" that the nation of Azerbaijan was not Turkish, they were with Iran origin, but simply they had accepted the language of nomadic Turks who came to Azerbaijan in the Middle Ages. It was also interesting that the process of falsifying the ethnic history of a great nation was carried out in the Soviet Union as well as in Iran with the same form, content and methods. By depriving the people of their ethnic and cultural roots (and historical environments), destroying the carriers of the national memory (the great intellectuals), the imperialist regimes went to form masses that were easy to manage from a complete eternity.

If one of the greatest works of the public-artistic thought of the people, about the history of the nation the epos "Dede Gorgud" is prohibited, it means, all kinds of aggression are allowed for the spirituality of that nation.

The attitude towards the Islamic religion, which is part of the second component of Azerbaijanism was even worse. The Soviets forbade the religion which is one of the most important spiritual indicators of each nation from the first days they came to the authority.

As for the issue of modernity (internationalism), there was a great political and ideological restriction here ..." (Jafarov 2011).

So, in the Soviet era the idea of Azerbaijanism did not become a state ideology, but it lived in artistic works and traditions, ceremonies and rituals. Hundreds and thousands of poems written by our poets and writers such as Samad Vurgun's

"Azerbaijan", Suleyman Rustam's "Tabrizim", Bakhtiyar Vahabzade's "Native language" and "Gulustan", Mammad Araz's "Veten mene ogul dese" ("If native land calls me "my son"), etc. can be examples to it.

"But we must emphasize a fact that the favorable socio-political, scientific and moral conditions were created for the development of Azerbaijanism in the first half of Heydar Aliyev's leadership – during the 60s and 80s. At that time deriving extensive advantage from that situation the historians, literary men, linguists, philosophers and other intellectuals created numerous works. The works written in those years show great progress in the development of the national language, national consciousness, traditions and propagation in the world, and the upbringing of the younger generation in the spirit of Azerbaijanism".

Thus, the ideology of Azerbaijanism showed itself on a more dynamic and highly developed stage in the second half of the twentieth century (Aliyev 2008).

To be inserted the ideology of Azerbaijanism as a philosophical training to the systematization and its application to the independent state of Azerbaijan is directly related to the name of Heydar Aliyev and it is his historical service. "Although there are great theoretical and historical traditions, Azerbaijanism has been formed as the expression of a new political era, the philosophy of a new thinking stage. The ideology of Azerbaijanism based on the state policy of independent Azerbaijan since Heydar Aliyev's new historical era - since June 15, 1993" (Shamsizade 2008). As Professor Nizamaddin Shamsizade said correctly: "Heydar Aliyev founded the state ideology of the independence period as a national idea in the works of the twentieth century, as well as the nationalism of Azerbaijanism, as a national state ideology in the new historical conditions, national ideology, ideology of the world Azerbaijan, national unity education" (Shamsizade 2008).

Forming Azerbaijanism idea as a state ideology Heydar Aliyev paid special attention to the preservation of the centuries-old national-moral values of Azerbaijan, as well as creating the basis for further development of the Azerbaijan nation.

By appealing to the ideology of Azerbaijanism, which Heydar Aliyev had once proposed as a unifying idea by the ideologists of the Democratic Republic of Azerbaijan, the newly independent Azerbaijan once again confirmed that the Azerbaijan Democratic Republic was not just a political and ideological heir.

Geography of Azerbaijanism. But in our opinion, Azerbaijanism like the national ideology doesn't only surround the borders of the Republic of Azerbaijan, it is not formed within these limits and it doesn't define their own parameters. The result is that the concept of Azerbaijanism has been shaped and developed in the context of the coexistence of the Azerbaijanis throughout the thousands of Azerbaijanis inhabited by thousands of Turks and communities of different tribes and peoples who lived in their neighborhoods. Community with the different ethnicities in different regions, the contact of different languages, traditions and customs have also played an important role in identifying different types and forms of Azerbaijanism.

The territory of Western Azerbaijan (now the Republic of Armenia) is not an exception in this form. The Azerbaijan Turks who were inhabitants of the ancient Turkish-Oghuz land and main part of whole Azerbaijan for thousands of years have experienced a very hard and painful fortune in the last 200 years after the occupation of the region by Russia. The steps taken by the Russia towards the Armenianization and Christianization of the region have put the Azerbaijan nation in need of care for preserving their national heritage, the national values - the language, culture, literature and traditions of this entity. Preserving, protecting these national values our western Azerbaijan compatriots immortalized and developed the historical Azerbaijanism traditions.

Azerbaijanis living in Western Azerbaijan have never imagined themselves apart from the whole of Azerbaijan. For them, Azerbaijan was a homeland, Khudaferin was a bridge of extinction and Tabriz was a city of dreams. As the text-books such as Azerbaijani language, literature, history, geography came from Baku children have breathed with Azerbaijan from the first day of the school, learned Azerbaijani literature and history, mastered Azerbaijani geography.

It is no coincidence that when the Armenians fought for Karabakh in 1988, the western Azerbaijanis immediately responded to this separatist action and fought for Karabakh in Armenia against Armenians. Though they lived in Armenia with Armenians, no one was thinking of their own fate, the national interests had overcome everything, all worried for Karabakh and the territorial integrity of Azerbaijan. It did not take long since meetings began against Armenians for Karabakh in Vedi, Goycha and it shook all "Armenia". It was the triumph of the Azerbaijanism ideology outside the borders of the Republic of Azerbaijan – in the ancient Azerbaijan lands in Western Azerbaijan.

Azerbaijanism in folklore. As Azerbaijanism is a national ideology and contains all the moral values of the nation, folklore has also its own particular place. "All the manifestations of oral folk literature, folk art, national music and the cultural and spiritual existence of the nation must be closely interconnected today in a single idea. The national and spiritual values that have been inherited from the centuries must be transformed into the guarantee of not only our modern national existence, but also to our political existence, our statehood and vice versa. Preservation of our national-moral existence must also be one of the main functions of the state" (Khalilov, 2011).

It is no coincidence that almost all researchers consider the Azerbaijan folklore as one of the sources of the idea of Azerbaijanism, while the myth is considered to be the "integral part", "native land", "initial stage" of this ideology (N.Sham-

sizade). Professor Jamal Mustafayev writes: “Who does not accustom the fairy tales, eposes, folklore samples from the childhood, from school age and becomes indifferent to all, a great emptiness forms in that person’s spiritual being. That man is deprived of the happiness of taking share from the beauty treasures of our nation. He or she can not benefit from the word wealth of the native land, from the mighty artistic thoughts and the amazing wisdom, while this rich spiritual treasure has always been and will be an inexhaustible source of good aesthetic pleasure, moral purity and high ideals” (Omarov 2012a).

Folklore being one of the historical sources of national ideology, has attracted the attention of the prominent Azerbaijan scientist of the nineteenth century, orientalist Mirza Kazim Bey, in his scientific researches he had paid considerable attention to folklore - legends, rumors, etc. He wrote: The ancient myths and legends are not the in last place of the history and literature of nations. The stories about the past reflect them as historical elements in the form of events and facts, and history often involves the discovery of important secrets about the dark periods of human life; literature get from them as a rich treasure and valuable material for its embellishment. There is not any nation without a legend, in migrants it passes from generation to generation in oral stories, in half-culture nations they form the basic content of their beliefs, their writings, literature and histories and in cultural countries they play a rich source for the holy nation idea” (Omarov 2012a).

The idea of Azerbaijanism has also reflected in the eposes “Kitabi Dede Gorgud” and “Koroglu” which are the bright oral monuments of Azerbaijan history and morality.

It is also natural. “Kitabi-Dede Gorgud” from the heroic traditions in the period of joining of tribes till including the 13th – 14th centuries is an artistic chronicle sounded with the mythological elements of a great historical period. “Kitabi-Dede Gorgud” is also the history of the Azerbaijan people and a poetic expression of its socio-political existence” (Omarov 2012). In

other words, according to academician Tofig Hajiyev's thought "The Book of Dede Gorgud" is the first written textbook of our history (Hajiyev 2014).

"The ideas and contents of the parts of the epos "Kitabi Dede Gorgud" show that in ancient Oghuzs the Azerbaijanism has found its reflection in the unity of the concepts "native land", "homeland", "society" and "state". The ancient Oghuzs knew a place. That place was a native land, native country and magnificent and mighty state for them. That is why the desire for a prominent homeland, to struggle for the fate of the people and the state were not accidental and superficial feelings. There was a moral purity and a deep faith in this wish. Because the Oghuz state has been formed with justice. The brave heroes such as Dede Gorgud, Bayandur khan and Salur Kazan had given invincibility and indestructibility to its foundation" (Omarov 2012b).

Professor Suleyman Mammadov has also paid special attention to this aspect in the epos. According to his thought, the epos "The Book of Dede Gorgud" is about patriotism. Here the conception "homeland" surrounds the area from Demirgapi Derbend to Zenjan and Anatolia. Later the historian continuing his thoughts writes: "We consider that the epos "The Book of Dede Gorgud" is the Azerbaijan encyclopedia about the Oghuz Turks" (Mammadov 2007).

The idea of Azerbaijanism shows itself more evidently in the second great epos of our nation "Koroglu". Because according to the period the epos "Koroglu" is much closer to the present time than the epos "The Book of Dede Gorgud" and so the heroes of this epos are more appropriate to today's Azerbaijan ethnicity. On the other hand, it mustn't be forgotten that "the artistic nucleus of the epos is real historical events happened at the end of the 16th and at the beginning of the 17th centuries in Azerbaijan and in Small Asia. During that period a strong folk movement known in the history as Jalaliler began in the southern and western regions of Azerbaijan. These events

are exactly in the main line of the epos. In this sense, the nation's thoughts about the national idea have been reflected in the epos. In contrast to other eposes the historical elements are much stronger in this epos. In the epos "Koroglu" the best characters of Azerbaijan nation, the moral and physical strength and indestructibility, the social and moral ideals of the people have been reflected. In this episode the similarity between prototype and historical identity of the epic hero is observed evidently" (Omarov, 2012c).

The concept of Azerbaijanism in Western Azerbaijan folklore. Though the Western Azerbaijan folklore enters the common Azerbaijan and common Turkic ethno-cultural system, no doubt, it has a serious regional identity. It shows itself in subject, plot, motif, image and genre very vividly.

As a result of the comparative-typological investigation of folklore materials collected from the different regions of Western Azerbaijan, especially our compatriots continued to live up to 1988 deportation of Goyche, Daralayaz, Zangazur, Garagoyunlu, Derechichek, Agbaba, Shorayel, Vedibasar, Zangibasar, Garnibasar, Irevan, Loru- Pambak and other districts we meet with the exciting new shades of Azerbaijanism concept. According to our opinion, unlike the territory of Azerbaijan Republic, in Western Azerbaijan – among our compatriots living with enemy nation the formation of the Azerbaijanism ideology had become faster and more specific. This ideology had combined the people with a different life (lowland-mountain, farmer- cattle breeder, etc.), with different characteristics of tribes (oghuz-gipchag, etc.) in a single ethno-cultural system.

It shows itself in genre specifications, descriptive and expressive means, especially in ceremonial folklore of folklore texts very vividly. For example, one of the greatest cultural attributes that has accumulated a lot of moral values of the Azerbaijan people, no doubt, is Novruz holiday. This holiday was celebrated in West Azerbaijan as well as in other regions of our country. Joining of the nation together to these folk

festivities led to the formation of quite interesting folklore samples. For example, in the area of Irevan this holiday was specially prepared from the very beginning and celebrated. As Professor Kamran Aliyev accurately observes, "It was impossible to imagine Novruz in isolation, beyond those stages. In this sense the period "chille" (the period of sixty days of winter) that had taken part in our memory are more typical. ... Till Novruz there are three chronologically interconnected "chille" which are continuations and connected with one another with indestructible ties" (Aliyev 2017, 261).

Preparation for Novruz in Western Azerbaijan began immediately after the end of the "Kichik chille" (period of twenty days of winter). The month from that period till Novruz holiday was called "boz ay" ("grey month") in Western Azerbaijan. The last night of the "kichik chille" was called as "Jemle torpaga dushur" ("The dew falls into the ground"). It means the earth begins to breathe. After that, the water, the fire, the weather began to breathe. During this period, it means, till the holiday the yards and houses were cleaned up and kept in order. Before the holiday in all houses the ceremony of "evtokme" ("cleaning the house") or "paltartokme" ("to put order the clothes") was carried out. It means in all families their clothes, beddings used to wash, the houses used to keep in order, in short, it would be considered the first term of meeting the holiday. On each four pre-Tuesdays before the holiday the great fires used to be burnt in streets.

Last Tuesday evening in the area of Irevan was called "Ilakhir charshanba" ("Last Tuesday") and celebrated with a special celebration. On last Tuesday all people of the village used to go to the cemetery for the ceremony "gebirustu", all graves were visited. In the ceremony the sweets prepared by the women were presented to everyone. After returning from the cemetery the people visited the houses of the families who had lost family members or relatives and presented their condolence. The funeral repast and syrup were given to the guests there.

That night the fires were burnt in the streets, the people telling "Atil-batil chershenbe, bekhtim achil chershenbe" ("Let my luck be happy, Tuesday") or "Agirrigim-ugurrugum bu odun ustune" ("Let my difficulties burn in this fire") jumped over the fires. But the children burning the great torches (flocks called "lopa") threw them into the air (the torches were usually prepared from the old materials and tied with wire, then those torches were put into the petroleum). The sky was lighted with those torches" (AFA 2004, 53).

Novruz holiday reflects the peculiarities of the local environment in which the people live in every part of Azerbaijan. These aspects show themselves in the most different elements of the holiday (in their cuisine, games, traditions, etc.). The Novruz ceremony celebrated in West Azerbaijan was also an ethno-regional event with all indicators, it means, it included the peculiarity of the environment in itself.

It was a habit to send a present from the parents' house to the children's places or to visit the great parents on holiday evening (that day was called **"Kichih bayram" ("Small holiday") or "Baja-baja" ("Flue"**)). There was also an interesting tradition of young boys to throw a cap, a shawl or a towel to the houses in order to get presents. The name of the holiday evening as "Baja-baja" was also taken from that tradition. Hiding themselves the young boys threw a cap, a shawl or a towel from the chimney of the houses and waited for the presents. The boys who had a girlfriend often would also throw a towel to the girl's house. If the melon was put into the towel, it was a sign that they agreed to give her to the boy. The colorful eggs would be sent to the engaged boy's friends from the girl's house.

On the last day of the year a small fish was brought from the river and was put into the basin, "semeni" ("the sprouted wheat") and a candle were put near it and the movement of the fish was observed attentively. When the fish began to flounder strictly, then everyone congratulated one another and then a holy

ceremony began in the village. The offended persons were reconciled by the elder people.

Not talking to each other a young boy and a girl would bring a bowl of water from the spring or river and poured it into the basin. Spinning the cotton to the needle they would put it into the water in the basin. Each needle was named with names and their movements were observed. When the needles were touched, everyone would be happy that the boy and the girl would be married.

But in the great holiday the people usually used to go to congratulate one another and presented the holiday sweets (AFA 2004, 54).

Celebrating of the religious holidays in Western Azerbaijan with special attention and punctuality was one of the terms of national and religious identity. The religious ceremonies such as Fasting, Gurban, Muharramlik, Khidir Nebi were performed at a high level.

One of the most prominent ceremonies in Western Azerbaijan was the ceremony of "Gurbankesme" ("Sacrificing"). There was a belief that the sacrifice would not be accepted unless the traditions were acted correctly in the performance of that ritual. For example, there were some peculiarities of this ceremony in the Vedibasar district of Irevan area. Three of them collected from the people of the village Bayburt of the ancient Garnibasar district are the followings: **"Bishme gurban", "Sajarasi"** and **"Niyaz"**. They differ with their differentness.

Bishme gurban (Cooked sacrifice). A well-fed ram for a certain intention was cut off. This ceremony was held in the biggest house of the village, where all the inhabitants of the village would take part. The ceremony would be headed by the most prominent elder of the village. When the sacrificed ram was cut, its meat was not chopped up, it was separated from the joints and then it was cooked in great pans. The meat was cooked until it was separated from the bone, and then the meat was put into the large copper basins. Then that meal would put

into the bread and presented to all population of the village. From the beginning of the ceremony till the end the prayers were read. The cereals would pour into the remaining water of the meat and presented to the people. But in order not to be found by the wild animals the bones of the animal were buried in the inaccessible places.

Sajarasi. The dough is mixed with butter and milk, then "saj" (iron disk for baking bread) is put on the fire, the dough is put on it and other "saj" is put on the dough. After cooking it, the bread is cut into pieces and distributed to the people of the village. If a person can't afford to cut a sacrifice ("Bishme gurban"), then three "sajarasi" can be cooked instead of it.

Niyaz. Niyaz was also cooked from the dough. It is smaller than "sajarasi", its dough is mixed with milk, sugar or honey. It is also cooked on the "saj" (iron disk for baking bread) and oven made of clay in a hole in the earth. It was usually prepared together with "sajarasi" (AFA 2004, 56).

As the Western Azerbaijan is one of the cradles of the Ashiq art in Azerbaijan, this art has played a special role in the formation and development of the idea of Azerbaijanism among the Azerbaijan Turks. Professor Azad Nabiyev divided Ashiq activity into four schools: a) Anatolian school, b) Shirvan school, c) Tabriz school, d) Goycha school.

The scientist has also classified four environments of Goycha school: 1) Borchali environment; 2) Dereleyez, Irevan, Childir environments; 3) Ganjabasar environment; 4) Karabakh environment.

According to A. Nabiyev's opinion, "As Anatolian, Shirvan and Tabriz Ashiq school traditions spread across the great territories, Goycha Ashiq school also spread its creative traditions to near and distant areas after its formation and created the environments continuing it" (Nabiyev 2006, 206).

The main scientific result of our investigation on the theme of "Azerbaijanism concept in folklore of historical Azerbaijan regions: types, forms and ethno-culturological specification" is

that the Western Azerbaijan, one of the historical regions of Azerbaijan, is an integral part of the whole system of ethno-cultural system of common Azerbaijan and from the ancient times it had the oldest role and participation of the Azerbaijanism ideology in creating and forming. The Western Azerbaijan folklore materials have preserved this process as an oral memory of the historical way of the nation.

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The concept of Azerbaijanism in the folklore of historical Azerbaijan regions: types, forms and ethno-culturological specification (in the context of the Western Azerbaijan folklore)

Summary

The Azerbaijani ideology is the national and statehood ideology of the Azerbaijani Turks, residing historically in the geography called "Azerbaijan", i.e., the Azerbaijanis and the ethnic minorities, residing in this territory from ancient times and considering it their homeland. The roots of this ideology are rested on the ancient mythological outlook, passed through various stages up to modern time and appeared in different types and forms.

The meaning "to be adherent of Azerbaijan" of the concept "Azerbaijani ideology" was understood and explained first of all

in the sense of keeping alive the language, culture and national and spiritual values of Azerbaijan. Then, the "Azerbaijani ideology" has to be understood both inside the country and all over the world in the sense of national unity and solidarity.

Despite the fact that the Azerbaijani ideology was introduced to the circulation at the begining of the 20-th century as an ideology of the national statehoodbased on three foundamental principles of the Azerbaijani independence ideology (Turkishism, Islamism and Patriotism), the systematization of the Azerbaijani ideology and its application to the Independent State of Azerbaijan are related to the name of Heydar Aliyev, the great political figure and statesman and is his historical service.

This article deals with all-detailed analysis of the manifestation of this ideology in the folklore, including in the western Azerbaijani folklore, in the the historical lands of Azerbaijan.

Key words: Heydar Aliyev, Azerbaijani ideology, Turkism, Islamism, patriotism, national unity, solidarity.

Концепция азербайджанской идеологии в фольклоре исторических азербайджанских регионов: типы, формы и этнокультурологические характеристики (в контексте фольклора Западного Азербайджана)

Резюме

Азербайджанская идеология – это национальная и государственная идеология азербайджанских тюрков, исторически проживающих в территории Азербайджана, т. е. Азербайджанцы и этнические меньшинства, проживающие на этой территории с древних времен и считающие ее своей родиной. Корни этой идеологии основаны на древнем мифологическом мировоззрении, прошедшем различные этапы вплоть до современности и появляющиеся в разных типах и формах.

Значение “быть приверженным Азербайджану” концепции “азербайджанская идеология” было объяснено прежде всего в смысле сохранения языка, культуры и национальных и духовных ценностей Азербайджана. Затем, “азербайджанская идеология” должна пониматься как внутри страны, так и во всем мире в смысле национального единства и солидарности.

Несмотря на то, что азербайджанская идеология была введена в обращение в начале 20-го века как идеология национальной государственности, основанная на трех основополагающих принципах идеологии независимости Азербайджана (тюркизм, исламизм и патриотизм), систематизации азербайджанской идеологии и его применение в Независимое Государство Азербайджана связано с именем великого политического и государственного деятелья Гейдара Алиева и является его исторической услугой.

В этой статье рассматривается всесторонний анализ проявления этой идеологии в фольклоре, в том числе в западно-азербайджанском фольклоре, в исторических землях Азербайджана.

Ключевые слова: Гейдар Алиев, азербайджанская идеология, тюркизм, исламизм, патриотизм, национальное единство, солидарность.

Ilkin Rustamzade*

AZERBAIJAN DOMS: GEOGRAPHY, ECONOMY AND DAILY LIFE

One can meet the different compactness called "gypsy" by the local population in different regions of Azerbaijan. These communities living in the centre of the city and surrounding settlements differed from the indigenous population according to their appearance, lifestyle, characteristic peculiarities and due to these different points they have always been in the focus of the attention. These communities having migratory lifetime had not engaged in boiling city life, stone or brick houses, preferring to live in the wild nature, in the deserted pastures. There are no regions in Azerbaijan, so they should not camp there. They have settled in many regions of Azerbaijan such as from the region Sharur to the region Kalbajar, in the area of lake Goy-Gol. Who are these communities called Gypsies? What do we know about their life and farm?

First of all, let's note that the name "gypsy" has been given to these communities by the local people, but in fact they introduce themselves with the different names. Those communities living in the area of Balakan, Zagatala, Gakh and Gabala regions name themselves as "pars", others living in the area of Yevlakh region name themselves as "kurd", the group of them living in the area bus stations of some regions such as Agsu, Agdash, Agdam, Agjabedi, Barda and Yevlakh name themselves as "Dom". The difference is not only in the name of these tribes, but it also shows itself in their outward appearance, language and traditions. Those who call themselves as "pars" speak in the Persian language, the group living in the region Yevlakh speaks in the Kurdish language and the Doms speak in the Azerbaijani

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language. During the period of the migratory life the definite intimacy was formed among these tribes, they have begun to recognize one another better, but they also claim that they are separate communities.

The Pars have settled in the settlements Guluzanbine and Malikzade of the Balakan region, in the village of Chobankol in Zagatala, in the villages Gulluk and Gapichay of the Gakh region. Their settlement in Azerbaijan coincides with the 60s of the last century. The pars living in the Balakan area before lived in the mud-huts near woods in the area called Shoytalibine. These drills which were dug out of the ground, covered with a cane and ground, may be, were their winter huts. Because before they became sedentary, they lived in a nomadic life and their mainly visiting place was Georgia. After the order about getting seats they were opposed to it and many of them even did not want to get seats saying "My father has not built a house for himself and I don't want either". In order to force them to settle the excavated drums were burnt and then little by little they began to move to the land allocated for them. According to the residents' telling the elder and respected person of the pars Alikhan had settled down firstly and later the other pars had gradually settled out of the diggings and began to settle in the territory allocated for them.

The Parses introduce themselves as a Persian Gypsy and they refer to each other as "gurbet". They use the Persian language in everyday life and many traditions ("Halva party", "khuna-khuna, etc.) are selected in close proximity to Persian traditions. It is said that there are two generations in the Parses: one of them is the Pars living in the territory of Azerbaijan, and the other is Georgian Parses. It is said that the Parses connected with Georgia had come from Kutaisi, Batumi near Tbilisi region. It is also mentioned that the elderly representatives of those generations knew the Georgian language very well.

The communities who speak the Kurdish language and known as gypsies by the nation have settled in the regions Yevlakh and Barda. According to their telling there are also families belonging

to their generation and they live in Ganja, Gazakh and Aghstafa. In general, they call themselves as "Zilan Kurd", at the same time they have been divided into different tribes among themselves. The main tribes are the followings: "masuri", "olame", "geloi", "guzayi", "polati", "aloi", "bukevendi", "salmanli", "jalali". All of these tribes speak the Kurdish language, but it is said that there are dialect differences among the tribes. But according to their origin it is said that they are from Turkey and Iran.

During the meeting with the tribe "Gurbet".
Balakan region, Hanifa village

A. Azerbaijan Doms

Till nowadays the Doms have been known as "gypsy" in Azerbaijan. But the observations show that the name "gypsy" is not their real name, that name was given by the local population. The name of gypsies was used in the territory of Azerbaijan and

the Caucasus and was concerned to the people who were engaged in begging. It also proves that the name "gypsy" is not their own name, they do not accept it and they consider being named as "gypsy" for themselves as humiliating and insulting.

The Doms have settled in the regions Agsu, Agdash, Yevlakh, Agdam, Aghjabadi and in the village Deli Mammadli. Though their exact figures are not known, according to the approximate figures given by the local executive authorities and their families there are about forty eight families in Agsu, two hundred fifty families in Agdash, fifty families in Yevlakh and one hundred one families in Agdam.

The Doms have been formed from the different tribes, in their own words, from the layers: the Emir, the Gara (they are also called as the Shirmammadli), the Saris, the Bedirki, the Leshtanli, the Iranli and so on. The tribes have been often named to their color or to the geographical origin. For example, the ancient generations such as the Garas (black), the Saris (yellow) have been named according to their color of their skin, but the Bakili, the Iranli, the Leshtanli have been called according to their geographic origin. During the geographical belonging the areas they belong to are not considered. For example, the Amirli tribe settled in Agsu region is considered as "the Bakili" among the other Doms, but the tribe "temirkhan" settled in the region Barda are known as the Persians. Naming of the tribe "Amirli" as "Bakili" is connected with their living in the areas Mardakan, Bilge, Buzovna. The tribe "Bedirki" had settled in the city Agdam, after the occupation of the city many of them moved to Baku. The tribe "Leshtanli" had settled in the region Agjabedi, the "Gara" had settled in Agdash, Barda and Dalimammadli, but the tribe "Sirovlu" had settled in the city Agdash. It is said that the tribe "Sirovlu" is connected with the region Gakhetiya and they had moved from there during the years of famine.

Settling down of Azerbaijan Doms coincides after 1956. The representative of Agsu Doms Shamaddin Jabiyev told the followings: "In 1956 our camp was near the village

Chaygaragoyunlu. One day the secretary of the region Shamakhi Allahyarli looked for Mashadi Ahmed who was the elder, respectable man of the tribe Amirli. The people told him the address of our nomad tent. When Allahyarli came we greeted him very kindly. In his speech he introduced himself and told that there was an order[1] by Khrushov, in the order it had been mentioned that if the gypsy tribes had settled in the definite areas, their wealth would have stay in themselves. But if they had forced, they would have been sent into exile lands (Kazakhstan – I.R.). As Mashadi Ahmad was arrested in 1949, was sent into exile lands and he knew the difficulties of those areas. Hearing about the exile lands Mashadi Ahmad told Allahyarli to sent him to Agsu region. So from 1956 the living areas were given to the dom families and they began to live there. The dom families from Agdash also settled in that period. The dom families from Agdash got news about the order of their settlement when they moved to the camp near the village Garkhun of the Yevlakh region. According to the telling of Doms from Yevlakh region they were not allowed to move after the order, all gathered near the village Garkhun. Many of them had a lot of cattle and they pastured the cattle in the pastures of the villages Garaoglan and Garkhun, but the inhabitants of those villages were against it. As there were not enough fields for pasturing many of the Doms had to sell their cattle. Later they were given places of living in the areas of Yevlakh and Barda. During the period of settling down each tribe chose the region according to their relations, friends and familiar peoples. The government had given them the definite privileges and they were free from the military service during the first five years. But after the settling down the elder people could hardly got accustomed to the sedentary life and wished the nomadic life.

[1] The order about the settlement of gypsies' in the area of USSR was given in October in 1956 by the chairman of the Supreme Soviet of USSR K.Voroshilov. But as his government years were short, he was not in the memory of the nation, that is why that order was connected with the name of Nikita Khrushov who was very famous among the population.

But being careful not to be sent to the exile they got accustomed to the sedentary life.

B. The nomadic life

As we have mentioned before the Doms had lived the nomadic life, but their nomadic life was neither the purposeless nomadism as we understand nor their freedom wish as it is mentioned in the written literature. N.G.Demeter mentioned that the nomadic life of the gypsies was not connected with their independence passion, it based on only the economical principles (Demeter 2000). It is known that the gypsies were busy with the production of some daily life things such as the bolter, the sieve, the riddles, in order to sell those things they needed new bazaars. That is why they needed new places, new buyers. This requirement involved them to move from one region to another, to find new markets and new places. As the nomadic life was connected with the farm activity this feature has not disappeared after the sedentary life and it has been continued in any other form. Till the recent times the Doms used to travel from the village to village and sell the labor instruments which were prepared by them. It is known that in order to sell their products they go beyond the borders of the region, even they hire houses, prepare the daily life things such as the bolter, the sieve, etc. and sell them in Georgia. But the women who are engaged in beggary and fortune telling continue their occupation in other regions. These facts again show that the migration of the Doms was simply related to the economic activity.

The migration of the Dom community began in spring, at the beginning of March and continued till the end of autumn. The Novruz holiday was already celebrated in tents and camps. They migrated in the form of groups. Each group was made up of the closest family members. For example, according to Shamaddin Jabiyev's telling their group consisted of five families – his family, his cousin's family and three families from the Mashadi Ahmeds (himself, his son and his brother's family).

The belongings of the group members were together, camping they set up their tents very close. Although they were migrating in different groups, the tribe had a migration route and they camped very closely. If someone wanted to part from the general company, firstly he had to ask permission from the elder person of the tribe and then he continued on his way.

The elders of the group migrated on the horses, but the others followed them on foot. The women put their babies on their backs, the other children were sitting on the donkey's back. They loaded their heavy loads on a donkey or a mule. In order to protect their cattle the Dom community kept big dogs. Not to disturb the local population the camps were settled down around the river, mostly in the countryside. The gypsies' camping near the river was also used in the saying "Look for a gypsy near the river". Their main campgrounds were near the rivers Girdiman, Turyanchay, Araz and not only the Doms, but also the Russian gypsies camped near the river Turyanchay when they came to Azerbaijan. The Doms usually stayed in the camp for a week or ten days and sold the labor instruments such as the bolter, the sieve, etc. they produced, the food-stuffs such as rice, walnuts, nuts, chestnuts, etc. bought from the other regions sold in the villages and regions such as Agsu, Agdash, Kurdamir and so on, then they began again to migrate. The migration usually began early in the morning. Each tribe had its own migration route. For example, the Doms from Agsu moved in the direction to Agsu, Ismayilli and Gabala. But the domes living in the area of Agdash walked from Yerevan, Kalbajar and Sharur, constructed the camps near the lake Goy-Gol and spent the summer in the region Shaki. The migratory place of the Doms from Barda was Karabakhh, Khoshbulag, Istisu in Kalbajar and Gadabay. When the winter was severe they took refuge in a friend's houses in the lowland regions and when it was mild they were wintering in the plain near the village of Garana in the Barda region.

There is also a rule of nomadic life that when a tribe came to another tribe during the migration, in order not to have

troubles with them and their animals, they used to camp at a distance. The elder person of the tribe invited the elder people of the other tribe to the party who were camped before them, and the next day the elder person of the other tribe invited the people of the first tribe.

The main transport of domes was horses and donkeys. During the migration they loaded the sticks of the nomad tents, their luggage on their horses and donkeys. Though later the vans appeared, but the Doms did not show any interest in the vans, as the vans were unfavorable for the relief of Azerbaijan, because they could not go to mountainous and hilly areas. The donkey was the most beloved animal of the Doms: because it helped them very much in the roads. That is why the Doms had a special love for this animal and paid special attention and care to it. They liked the donkey so much that the death of other animals did not exhaust them, but the death of a donkey worried them. This love of the domes for a donkey was also reflected in the saying "If the gypsy's donkey dies, it means the gypsy himself dies".

The migration of the Doms continued till the end of October - before the rains began and they lived in winter in the lowland regions. The Doms from the region Agsu usually lived in winter in their relatives' places in the village Kangarli of the region Kurdamir. But the Doms from the region Agdash during winter lived in the villages Husun, Mursel, Hajili in their relatives' houses, but not finding places to live they tried to make camps near the river Kur and lived there. The reason of choosing the place near the river Kur was the fields for grazing and the wood for the heating. But the Doms from Yevlakh region stayed during the winter months in the village Bugur of Goychay region. During the winter months the women usually used to be busy with selling the products collected from the other regions, but the men crocheted the bolters and sieves. When they started camping in spring the Doms carried their belongings to nearby villages and sold there. In order to carry

the bolters and sieves comfortably there was a special installing technology: they used to pack the bolters into one another, so that it could be packed ten bolters in a bundle. The packed bolters were compact and to carry them was very comfortable.

The Doms usually kept horses, donkeys, mules, but before the settled way of life they kept the cattle. As the little horned cattle were not useful for the nomadic life, they did not care to keep them.

The Doms lived in the nomad tents with ten meters length and five meters breadth. The felts of the nomad tents were woven from the goat hair. In order to prepare the nomad tent the Doms bought the coat hair from the local people, spinning it knitted the tents. Usually the tents were ten-twelve meters length. By means of it, the cloth was covered, and the side of the broom was held by the spears. Because of the fresh tents, rainfall dropped off, but it's a feature of the hawthorn that swells after the rain and the holes are dropped. The roof of the nomad tent was covered with it, but its sides were covered with "yeleni"s. The inside of the tents were covered with old clothes and materials, then the carpets and rugs were put on them. But the walls of the tents were also decorated with the new carpets. Looking the tent it was seen as an ordinary black tent, but entering it the different world was observed. In the middle of the tent the fire was stoke up. When the weather was cold in winter months the cattle were also brought into the tent. But the richer Doms built a "mukhro". The "mukhro" was bigger than the tent. Who built a mukhro, he had to have a donkey, because the switches of the mukhro were very long and only the donkey could carry it. The Dom from Agdam region called Lotu Kerim used to built three mukhros during the migration: for his family, for his food-stuffs, for his guests.

The nomadic life has made the Doms very healthy and cheerful. The difficulties and suffering of the nomadic life had strengthened them so much that the sick man among them was rarely found. Today, it is possible to find people who have a

hundred years of age, but who is cheerful and merry. As having the nomadic life they were well aware of the way and they knew better ways to get more quickly.

C. The entertainment of the Doms

The investigators mention that not depending on the living areas the entertainment of the Doms is almost the same: the traditional craftsmanship, trade, music and dance, taming the animals, fortune-telling and begging. These profession spheres which are the inseparable parts of their life show themselves as a connecting factor (Demeter, 2000). Though some of the profession fields mentioned above are among the other nations, telling about the professions sieve-making, bolt-making, fortune telling the gypsies are primarily in the sense of shamelessness, sarcasm, and fortune telling. Since the time they left India these areas of art existed among them till nowadays, though some fields of art did not meet the requirements of the time, above mentioned ones were an integral part of their lives.

Not depending the location of the Azerbaijan Doms the areas of occupation are almost the same. The men were mainly engaged in the professions such as making bolter and sieve, shopping, music, street action and enchantment, but the women were engaged in begging, fortune-telling, palmistry, chiromancy, augury. Even though there were people of Agdash Doms with the profession copper, they had learned that artwork in Lahij by working near the masters. That is why the profession of copper was forgotten after the death of the old generation. As they didn't have any imagination about the profession of agriculture, generally they were not interested in it.

If we pay attention to the occupations of the tribes, we'll see that they are specializing in certain areas. In other words, there is a division of labor among the tribes. For example, Amirli and Badirki tribes were engaged in the profession of sieve and bolt making, but these professions are not seen among

the Doms from Barda. The tribe Garalar are differed according to the taste of music, mainly the musicians were among this tribe. The Iranians living in the Barda region were mostly engaged in trade and shopping, but the tribe Zinyet living in the same region were engaged in the trade of the fortune-teller. Leshtans living in the region Agjabedi were famous for setting dogs on and cockfighting.

The most favorite art of the Doms was traditional crafts-manship - sieve-making, bolkt-making, blacksmithing, etc. It is no coincidence that the sieve belonging to the gypsies is very famous in Azerbaijan and it was differed from other sorts of quality and kind of knitting. There was no need to go to someone to learn this art and they studied it at home, looking at the hands of their ancestors and elders.

A sieve consists of three parts such as a net, a rim and a "kover". The net of the sieve was prepared from the mane of a horse. The Doms used to buy the mane of the horses from the local people, then they washed it with the soap. The net of the sieve was sewed from those manes in the instrument called "kargah". The rim part of the sieve was made from the willow tree with the instrument called "kerki". There are two kinds of knitting of the sieve: one folded and two folded sieve. The one folded sieves were knitted from the one folded mane of the horse, but two folded sieves were knitted from the double mane of the horse. Unlike the ordinary sieves, the double sieves were knitted by order. The embroidered cushions were decorated with a special decoration. The net of the sieves destined for dowry was usually decorated with the beads. But now the net of the sieve is bought in the ready form in the shops, but its parts called rim and "kover" are made with the special instrument saw. According to its size the bolt was prepared from the skin of the sheep and the cow. First, the parts form the skin of the sheep and cattle were cut, then those parts were dried and the net was knitted. After having knitted the net its holes were opened. In order to check the holes of the net they pour the match straws

into it. If the holes of the bolt kept the straws, it would also keep the wheat. In addition, the Doms prepared the "shadara". It differed from the bolt according to its holes. The art of sieve-making today is mostly lived among Agdash Doms and a small amount of Agsu and Agdam Doms also prepare such instruments. The sieves prepared by Agdash Domes are sent to Sadarak Trade center in Baku and to many regions of Azerbaijan. Even in Georgia, there are families living there prepare and sell the sieves. When they live the nomadic life they do mobile shopping, camping in the regions they prepare labor instruments and sell them in nearby villages.

Master of bolter Aliyev Ahliman Allahverdi oglu.
Agdash city, Mashad street.

The Doms are actually a working community. In their own words, if they are put into the millstone dead, they will be alive. That is why the saying about them such as "they are lazy, they are afraid of work" is not correct. The best trade for them is

shopping. During their nomadic life the Doms were busy in the shopping of mule, nut, walnut, rice, etc. When migrating to a particular region, they buy foods that are typical for them and sell it in other regions. As the women of the Amirli tribe had relations with Baku, they bought fifty or hundred pairs of rubbers, hundred meter of cloth, then they sold or changed to nuts, walnuts and rice in Gabala region. The nuts, walnuts, rice from the Gabala region they sold in the bazaars of low-lying regions such as Kurdamir, Agsu, Hajigabul, Salyan.

The mule trade is also widely spread among gypsies. Legends, proverbs, sayings about mule show how this animal plays a role in the Doms' former life. A mule is the offspring of a donkey and a horse (strictly, a male donkey and a female horse), typically sterile and used as a beast of burden. There is a legend about the mule told by gypsies: "Prophet Suleiman knew the languages of all animals in the world and all of them came to his call. One day Prophet Suleiman said: "I want to check all animals. I wonder who will come first". All animals came to prophet Suleiman's calling, but when a mule came, it trampled down the prophet's garment. As it was a bad animal, it showed its bad action. The prophet Suleiman wanted to punish the mule and called down curses upon the mule: "Go and don't have a baby".

The mule was always considered the best means of transportation and it was needed to carry wood in the Shaki and Goris regions. The Doms used to sell the mules in those regions with the money of that period for sixteen golden money. The mule's being more expensive shows also itself in one of the sayings told by the Doms. They say that if there is a mule among the hundreds of animals, the wolf will not touch any animal, it will find only the mule and will eat it. That is why the Doms use the saying: "Where does the wolf know that the mule is expensive?" They say that the shopping of mules was very expensive and they got much money. In order to prevent the money from the robbers and outlaws, they either hide it in a

cushion of a donkey or wrap them in a long piece of cloth like a belt. The women often took the money on themselves, because when the robbers and outlaws attacked the camp, they didn't touch the women.

The carpet trade was also widespread among the gypsies. They say that they were engaged in this work before their nomadic lifestyle. The Domes have been so busy with carpet trade that they were professionally trained in this field. They knew everything about the Azerbaijan carpets such as the different features, their decorations, etc. Looking through any carpet they could tell its value. Even the carpenters sometimes asked them the value of the carpet they want to buy. The domes did not just recognize the carpet, they were also masterpiece of bazaar and sold at least twice as much as they did. As they know the Azerbaijan folklore very well, they used folklore texts when they were in the marketplace and sold it at an even higher price.

After the collapse of the Soviets and the closing of the borders, the carpet trade was ruined, then the Doms began to engage in the trade of gold, ancient golden earrings, necklaces, rings and belts, but recently the iron trade has been widespread. Today the Doms men walking from the village to the village buy the useless iron things from the population for 6 kopecks and sold them for 12 kopecks in the factory.

Among the Doms there are people who are engaged in begging and fortune-telling. In fact, beggary is not from the need. Because there are people who have all the comforts of the life, but they do not lose the habit of begging. A fairy tale we have written from the Doms also shows that begging is not improbable. There is fairy tale about the begging. There was a king and the king's son was in love with a gypsy girl and wanted to marry her. But the king was against that marriage, the king told his son that the gypsies were engaged in in begging, which would harm their name and fame. But the son didn't agree with his father and justified that as the gypsies were poor and did the begging for it. If they had enough wealth as the king had, the

gypsies wouldn't beg. The king tried to prevent his son from that marriage, but the son married the gypsy girl. At the end, the father was right. It turns out that no matter how wealthy the gypsies are, they don't break their habit of begging. This example taken from the Doms also shows that begging doesn't depend on the poverty, it comes from any imagination. But since the imagination behind the begging is forgotten, they themselves can not accurately give information about the belief about it. Asking about the origin of the begging the Doms usually tell the same legend in different variants. In the legend told by the Doms it said that once upon a time the wheat was given to the gypsies to be planted for the settled way of life. to plant them. Since they have no understanding of the planting, they have been planted and sown wheaten. As they didn't have any information about the wheat, they roasted it and then planted it. As result, the wheat of the others began to sprout, but their wheat did not shoot. Then they were cursed by the people that "Let your bread be a horse, but you are on foot". They say that from that time the Doms people have nomadic life for making their living. The same legend is also found among other tribes called gypsy living in the territory of Azerbaijan with certain variants. In fact, going to the different countries they have told some legends about their immigration and begging by using the folklore of the local people. The cultivation of the roasted wheat is also a motif taken from the Azerbaijan folklore, one can meet this motif in the jokes about Bahlul Danende and many folklore samples. That legend has no relation with the imagination behind begging.

The researchers associate the begging with the religious-philosophical concepts about karma of Indians (Demeter 2000). Karma expresses the complexity of human's actions in this world in Judaism. According to the concept of karma, the activity done by the human in this world determines his future fate. If a human's good deeds are high, it is believed that after his death, his soul will be born in body of people with high

quality and that the souls of those who are miserable will have a lower empire, even in the body of animals. The belief in the rebirth of the human soul in the body of other beings was also recorded in Sobu village of Zangilan region of Azerbaijan. According to that belief, the spirit sacrifice must be cut in order not to have the same soul in the body of an evil, disgusting animal after the death of the human. Here begging carries out the role of the soul victim in the concept of karma. In the Castra system begging was considered as a means to improve karma and refusal from it was perceived as a punishment. That is why begging was regarded as an important and necessary occupation in India.

Due to the strong musical sensations the Doms have been engaged in music and dancing in any country they live. Formerly they had talented musicians performing the instruments such as kamancha (an oriental bow instrument a kind of fiddle or violin), saz (an Azerbaijan folk musical instrument like guitar). Though the majority of those people who are involved in this art have already died, there is still interest to music among the young people. The music feeling of the Doms has developed so strongly that they have learned the art by moving the strings of the craftsman and the string without seeing the master. The leader of the Doms from the region Barda Hatam was a performer of saz, he had played together with Ashiq Adalat. There were famous Ashiqs among the Doms from Barda such as Ashiq Ganbar, Ashiq Ibrahim, Huseyngulu from the Doms of Agdam region, Ashiq Pasha who lives in Deli Memmedli village today. The most famous Ashiq among the Doms was Garachioglu Ibrahim (Ibrahim Aliyev), he took part in the organization of the congress of Ashiqs in 1928 and represented Azerbaijan in the international organizations successfully.

It was also emphasized by the researchers that the Gypsies are the most beautiful performers of the country's folklore they belong (Demeter 2000). Though Azerbaijani Doms even are

differed with beautiful performances, there is no fact that they create a new example and enrich Azerbaijani folklore with new examples.

In addition to the before mentioned branches of art, the Doms were also engaged in other professions such as fortune-telling, palmistry, chiromancy, augury, soothsaying, quacksalver. It is difficult to find out information about these trades, because those who engage in these branches do not want to reveal their ability. But someone asks them about it, the answer is that Allah has forbidden them to reveal secrets of art. But the information we get from people who engage in these branches shows that these professions are based on the certain trickeries.

The speaker who informed us about the snake-charming did not deal with this work, but he had relations with people who had been engaged in snakes such as Khosrov, Habish, Bakhtiyar, Seyfeddin, he had also learnt some tricks from them. According to his telling those who are engaged in hobbies keep snakes in their houses and when they go to hunt snakes, they carry some of these snakes in the bag and carry them with themselves. However they created impression that they hunted the snakes from other villages. They either hid one of the snakes under their bosom or on their backs. Walking around the house they said that there was a snake in the house. When they entered the room, they let the hidden snake in. When they went out, they closed the door in order not to let the snake go out. They lined around the house. In order to make sure that the snake was not on them, they put off their outdoor clothes. Then they beat the door with a staff and sang:

Ilannar haya geder,
Hay vermez, haya geder.
Ey heyvan, bedesile jan verme
Emelin zaya geder.

(Translation: The snakes go to the sounds, they don't response, hey animal, don't agonize, your labor be wasted).

Ilan bashdan eyridi,
Gelem gashdan eyridi.
Eyri gonshu duz getse.
Gene bashdan eyridi.

(Translation: The snake's head is crook, the pen is crooker than the eyebrow. If the false neighbor walks straight, he is false beforehand).

Telling the sentences such as "Hey animal, you are an adder, a viper, God damn you! Hey, the poisonous snake, in spring you poison the grazing animals from their tongue, you poison the horse from its heel, you poison the foot-passenger" the man enters the room and arrests the snake he let in. Watching all of the snake-keeper's actions one of the men from the neighbors wants to take him to his house, but being afraid of not use trickery for the second time, the snake-keeper finds a pretext for not going there. Mostly going to the next house the snake-keeper says: "This snake has gone for seven days' trip, it will return after seven days and I'll come to take it".

Certain people could earn money with that way, but there were quite a few people who were able to cure with different methods such as quackery. That is why they did not need a doctor and they would treat themselves, even when it was important. They knew the folk medicine so well that they cured the sick men with irrational methods. According to one of the teller's thought when he was a child, he had quinsy, the parents took him to the old woman. The woman brought a frog and gave its breath in his mouth and as a result the same disease disappeared with it.

Among the Doms there were people walking from the village to village with the bear and showed interesting pastime. It is interesting that though these men belong to different tribes, they are all named Lotu Kerim. In fact, Lotu Kerim was a famous man known for playing with a bear in the Bedirki tribe. The reputation and glory of this man were so popular that others who later engaged in it were known as Lotu Kerim among the

people. Lotu Karim's son, Hasanaga was also known with his bear in Agsu hills as Umud who was famous in the epos "Gachag Nabi" for playing tambourine.

Lotu Kerim could retell beautiful poems. He usually played in tambourine and retold poems, praised the certain men. Those certain men also gave him a lot of money. He usually told funny poems or stories about the chiefs of the farms who did not give him money. That is why some chiefs of the farms, famous people paid attention and presented money or expensive things to Lotu Kerim. It is clear from a poem told by Lotu Karim.

Almaram, men almaram,
Gazan-gavala salmaram.
Lotudu yalan deyen
Iki erkekden eskik olsa,
Men almaram, almaram.

(Translation: I wouldn't take, I wouldn't put it into the pot. I would be a liar, if I took less than two sheep)

The men playing with bears tame them form the babyhood. Playing and showing some mastery they appeared in front of the crowd in the villages and in the city squares. They gave orders to the bears and the bears put their hands on the eyes by the command jumped off, played on feet, etc.

D. The Dom camps and the principle of ruling

In the Doms each tribe had its own elders and the tribe was governed by that elder. They were followings: the elder of the Shirmammadli tribe was Huseyngulu, the elder of the Sarilar tribe was Allahgulu, the elder of the tribe Amirli was Mashadi Ashraf, the elder of Barda Doms was Hatam, the elder of the Yevlakh Doms was Eyvaz, and the elder of the tribe Bedirki was Knyaz. The local people characterizing the leaders of the tribes as the king, shah tell about them as an authoritarian person with unusual competences. In fact, the authority of the tribal elder is not comparable to the authority of the king, the shah and it

should be regarded as simply the moral superiority of the tribe. Though the elder had certain decisions, he did not decide alone, the elders of the other tribes met and consulted together.

"To be elder" is not defined by election, the people earn that name with the certain positive qualities. There is a saying in the Doms: "Before you become an elder, you have to fall down and the crowd will estimate you". The famous men mentioned above have also gained the same power as the elders. If one of the members of the Dom tribe was ill, every elder of the tribe would visit the sick man immediately. If someone from the tribe died, the elder man attended all ceremonies of the family during forty days. Just according to these attentions the people estimated him and considered him as an elder of the tribe.

There is a special respect for the elders in the tribe. During the migration the people dismantled the tent of the elder man, saddled his horses and then packed their load. The children were not allowed to enter the ceremonies where the elder man took part, if the child entered, his parents were fined. Seeing the elder person of the tribe the young girls and brides didn't speak near him. In order to show the respect of the elder man of the tribe, let's pay attention to an example. In 1949 in Baku the head (elder man) of the Amirli tribe Mashadi Ashraf was arrested and not having the certificate card on himself he was sent to exile to Kazakstan. When he returned from the exile in 1955, the Agsu Doms were not have sedentary life and they camped on the bank of the Girdiman River. When Mashadi Ashraf came out of the exile, the Aghsu Doms spread the way (at least 500 meters) with carpets. The respect for the elder man was so powerful that it was the law what he said. That is why the official circles and government agencies have addressed to their elders when they had a work with the Doms and they worked with him. During the period of sedentary life the elders were first settled down and then the other people were settled there.

The elder man of the tribe should be a good speaker, he had to be differed with his speech from the others. The tellers

have especially emphasized the talent of some elder men such as Allahgulu from the tribe Sarilar man, Huseyngulu from the tribe of Shirmammadli, Mashadi Ashraf from the tribe Amirli tribe. They say that once the people complained of Huseyngulu's speech for a long time. Hearing it Huseyngulu became very angry and taking part in the mourning ceremony he didn't tell a word. The people saw that without Huseyngulu's speech the ceremony was very dull. Admitting their guilt the people ask Huseyngulu to speak to them. It is said about Mashadi Ashraf that his speech was so interesting when he was speaking, the whistle of the flying fly was heard.

The role of the elder man was great in the management of the tribe. The elder man suppressed scandal, reconciled people, when he asked for a certain desire, his request was accepted. The elder man of the tribe always defended the interests of the tribe. He never let the person belonging to his own tribe be under arrest. It is said about the elder man of Agdash tribe Huseyngulu that when somebody needed anything, he asked about it Huseyngulu and Huseyngulu bought that thing with his own money and did not hurry to return the money. Or, if someone was lazy and did not go to work, he would have to pull him out of the house to earn the money. Without consulting with the elder man of the tribe no one would marry. Those who wished to have a wedding, they also advised with the elder man of the tribe the date of the wedding day. But if anyone from the tribe didn't ask permission, the elder man of the tribe didn't allow anyone take part in that wedding.

In some Dom tribes the leadership was transmitted from generations to generation. For example, the elder men of the tribes Bedirki and Barda Doms Knyaz and Hatam were leaders of their tribes after the death of their fathers. But as the leader of Agdam Doms Huseyngulu had no son, his leadership was continued by Allahgulu who was the leader of the tribe Sarilar. There is no law that leadership of the tribe must be transmitted from generations to generation. Because the person who is the

elder is not elected by himself, the people of the tribe decide and the proposal is taken to him by the community. Therefore, the people mentioned above have responded to the demands of the being the elder of the tribe.

The institute of leadership is not characterized only for the Doms, it is also met in different communities such as Kurdish people settled in the Yevlakh region, Persian gypsies living in the area of Balakan and Gakh. The collapsing of the leadership institute is observed recently, and the older generation connects it with many negative factors such as drug inclination, theft and crime.

The grave and the tomb of Huseyngulu, who was one of the respected persons of Agdash Doms

E. The ethnic peculiarities

The acceptance of the language, religion and tradition of the country in which they live is a sufficient factor for the assimilation of a people. But it is interesting that though all these features are in the Doms, they are not only assimilated, but also have preserved their identity. Even though the Doms have

the same language and tradition as the local population, the Dome have never considered themselves one of them.

They distinguished themselves from others by telling "tayi". Telling the word "tayi" they meant others, not considering any tribe, race, discrimination nationality, they meant everybody who was not the Dom. This approach is characteristic not only for Azerbaijan, but also for all Doms living in other countries. For example, the Doms living in Europe have been called others "*gajo*". The presence of the words belonging to the Sunni-Shiite sect in the Dom language shows that the Doms have also distinguished themselves from others according to their religious affiliation, those who belonged to the Sunni sect have called the Doms as "pinjile" and those who belonged to the Shii sect as "panjim". The separation of the world into poles such as "Dom-tayi" and "panjim-pinjile" is one of the main reasons for the preservation and destruction of the gypsy identity.

The Doms have been closed to the world, they have never let anyone enter their tribe. That is why they were married only with from the tribe by the 70s of the last century. Those who broke the rules were expelled from the tribe. According to the telling of a high-educated Dom when he was younger, he wished to marry an educated girl. But his parents sent a message to him that he might have a cup of poison, either to take poison or to marry his cousin. According to the teller's saying he married to his relative under compulsion. Unlike him his brother kidnapped a girl in order to marry from the local population, so his father drove him out of the house. The teller's cousin also married with a local girl, his relatives stopped the relation with him. Probably the tribal-endogamous marriages come from the Casta system in India. After leaving India the Doms preserved their endogamous marriages, along with many features derived from the Casta system.

Though the Doms were a closed community, they were able to keep secrets. During their relocation some people found shelter near them, but they never turned traitor.

The Doms are differed with their pugnacity and irateness. The saying "gypsy fight" which is used as a statement in our language has not been created in vain, it has the certain basis. When the Gypsies fight, they say that they become very angry and throw to each other what they see around such as iron, stone, tree, etc. That is why, when a fight begins in the gypsy street, no police come to that street, but after a quiet intervention they come to the place. One of the strongest fights among the Gypsies from the tribes Shirmemmedli and Sarilar was in the eighties of the last century in the Agdash region. It was so great fight that it was possible to part the sides only by sprinkling the fresh water by the firemen. According to the elder men's telling, at least 18-20 people were wounded and hospitalized in the same fight. The enmity between the sides continued for some time, after which the elders of both tribes gathered at the house of Huseyngulu and reconciled with each other, the hostility was eliminated and reconciliation was achieved. The Doms usually fought mainly with wood and sticks. The saying "Give a tree to the gypsy, and give the gun to the others" indicates that the gypsies are real master of the tree fights. They usually prepared the cudgel from the cornel tree, because it is very forbearing. In order to prepare the cudgel the straight tree with knob was chosen. The cut tree could not dry under the sun, the tree would be cracked or dropped by the Sun. It was usually dried not peeled in a shade. After drying it was peeled in the fire, then it was greased by the chicken fat in order to be in red color. They drilled the tip of the tree and put the strap to it. During the battle they wind that strap to their wrists so that the tree did not move. The cudgel always was on them: they put the strap on their shoulders and carried it under their arms. They also had a special tongue in their trousers and they pulled on the tip of the cudgel there. As the cudgel was under the coat or jacket, it was impossible to know that the tree was on them.

During the fights as they take out the cudgels from the arms it is also called "goltugdan chikharma" ("taking out the arms").

In order to weaken the strength of the opponents they shifted their jacket to their left hands.

In addition to it, self-satisfaction, complacency, competing in speed have widely spread among the Doms. In the streets where domes live, first of all, the two-storey houses attract one's attention. Most people do not need such big houses, but they built it competing in speed. Competing with one another shows it self in the construction of the graves. In many regions of Azerbaijan, to build the grave is expected to the year of the death, when the ground is ready to be built, the grave is constructed. But in the Doms community the grave is built before the forty days of the death, if the family doesn't build the grave, they are shown the bad attitude by others. After the construction of the grave some people are invited, the grave is visited, the Holy Quran is read, after returning from the cemetery the funeral repast is given in the house.

The education, literacy among the Doms is at a very low level. They engage their daughters at a very early age and then they do not allow them to go to school. The boys usually study till the ninth form. The gypsy children rarely study till the eleventh form. The Doms living in Agdash district go to the secondary school number 8. Only two children finished this school in the 2016-2017 academic year, but there is only one child in the 2017-2018 academic year, a total of one Dom student studies the 11th grade. The attendance to school is so bad that school teachers go to their places every day. That is why the school administration is often not interested in taking them to school and they accept the Dom children when they receive written confirmation from their parents. But it is not a way out of the situation, during the holidays such as Ramadan, Gurban the children don't go to school.

The fact that the Doms do not show interest in education is actually related to the arts they are dealing with. This community is engaged in traditional craftsmanship, commerce, fortune telling and begging, so it is not necessary to read or go

to school for it. It is enough to recognize the letters and to have some understanding about the account. On the other hand, those who study, especially those who graduate from the high school are away from the traditional occupation, and they are engaged in occupations such as teaching, driving and being a toastmaster, which is not typical for them. As a result, they lose their Gypsy identity and change their attitude to the traditional occupation areas. Thus, the educated Doms feel the negative attitude to the beggars, fortune-telling which is accepted normally by the ordinary Domes, they say that it is a bad habit. As it is seen, though getting education, being educated is a good job, but on the one hand it leads to the isolation of the people from their identity. The reason of the Doms being uneducated or not studying should be search here.

Many people in the Doms bear two names: a name is written in the document, but in life they are known by another name. For example, in the official document the name of Aydin is Joshgun in the real life, Logman - Vatan, Aladdin - Vasya, Bakhsheyish - Fazail, Abbasgulu - Burkhan, Shakir – Fazail, etc. Not only men, but women also have the second name. For example, the person in the document is called Mahbuba is called Insaf in the real life. The second name gets so popularity that the name in the document is not used, the people are known by their nickname. It is interesting that this feature is also observed among the Doms living in other countries. In Europe even a period naming the second name was prohibited (Demeter, 2000). Though we asked the reason of naming with the second name, we could not get any answer from the Doms. Of course, naming with the second name in order to protect the child against the evil spirits and to deceive Azrayil was also in our tradition. May be naming with two names among the Doms comes from that imagination.

F. The Doms' language

The main spoken language of the Doms is the Azerbaijani language. The analysis of folklore material and their language collected from the Doms show that they do not have a single dialect and everyone speaks in the dialect of the area in which they live. However, there are certain languages in the household that they use which they name it the Dom language. In fact, it is impossible to look the Dom language as an independent language, because it does not meet the requirements for the language. There are no lexical affixes and specific grammatical suffixes in this language. The grammatical relationships among the words are created by the suffixes of the Azerbaijani language, the sentences are based on the syntactic structure of the Azerbaijani language. The Dom's language does not have rich vocabulary. We have written about 200 words, phrases and sentences about this language and if it's a bit deeper, the number of the words spoken in this language will be 500 or 600. The junior generation knows only certain words and expressions of this language. They do not have the ability to form sentences or express their thoughts in the same language, but representatives of the elder generation can freely pronounce the sentences in this language.

Because of the limited vocabulary, it is impossible to express any kind of opinion in this language. In order to express the abstract and ethical concepts in this language there are no words in this language. The strangest thing is that there is not enough fund of words to describe the plants and animals they meet in everyday life. Because of the lack of vocabulary, sometimes they have expressed a few concepts in one word. For example, the different birds such as a hen, a cock, a turkey are expressed with the word "duvaye". The word "chicken" is used in the meaning "a little hen" as "giti duvaye". The word "ovla" is used in the meaning "to come" and "to bring", the word "chin" is used in the meaning "to cut", "to crumble", "to chop",

"to mince". In the language Dom the word "rifle" is named as "dilendaz", but the word "pistol" is called as "giti dilendaz" which means a small rifle.

The language Dom is practically used by all the Doms living in Azerbaijan, but the certain dialect differences are observed. For example, Agsu, Agdash Doms use the word "gulde" in the meaning "tea", but Barda Doms use it in the meaning of "sugar". There are also differences in the pronunciation of the words: Agsu, Agdash Doms pronounce as "gulde", but Barda Doms pronounce it in the form of "gilde". Or Agsu, Agdash Doms name the word "father" as "baha", but Barda Doms use the word "daya".

This language used among the Doms is considered the remnant of the ancient Dom language. Despite the strong influence of the foreign languages and serious distortions, this language has a close relationship with the dialects in the north-western part of India (Patkanova 1887, 44). However, under the influence of the dominant language of the country it lived, it has undergone serious changes and has lost its grammatical formulas, many words and the other words have undergone the serious changes and distortions. They have kept the words used to express the most ordinary things in everyday life, but they have got the other words from the other nations. The way they left India after leaving the country, the countries they lived have set their signs in their language. That is why it is natural to have the loan-words from the different languages such as Greek, Romanian, Hungarian, Slavic, Turkish, Persian, etc.

G. The origin of the Doms

Different opinions have been expressed about the origin of Doms. For the first time they came to Europe in the 15th century through the Black Sea coast. In the initial research written about them the origin of this nation was connected to Egypt. Later collecting the samples of Doms and comparing them with the

Indian language revealed their proximity to the ancient Sanskrit language. After that the idea that Doms was Indian origin gained more superiority.

There are different opinions about the history of the Doms' leaving India. The general idea is that they had to leave India at least a thousand years ago. Those who came to Iran, Iraq and Syria were called "Dom", those who went to Europe were called "Rom" and those living in Armenia and Turkey called themselves "Lom". It is assumed that the change of the first voice in the word "dom/rom/lom" is derived from the dialectic difference. Ch.Leland, F.Brokgauz, K.Patkanova and other researchers have stated that similarities between the ethnic cultures of these peoples based on the similar words in their language are of the same origin (Patkanova 1887, 110).

We have just mentioned that the Doms have not saved any folklore samples about themselves, so, it is impossible to speak about their origins basing on the folklore and traditions. But in the ethnic culture there are enough bases showing their Indian origin. The most important of them are some features that come from the Casta system in India today, the Doms have saved them in themselves. The endogenous marriages, division of labor among the tribes, escape from the communication with strange people, etc. are just imaginations that come from the Casta system. In addition, the special emphasis to India is felt among these tribes. This is more commonly observed among the tribes living in Balaken and Gakh regions. They usually name the newborn babies with the name of Indian main actors such as Jimi, Shaka, Raju, Ganga, Gamit, Rail. They love Indian cinemas so much that even in the Soviet period they walked several kilometers of roads in order to watch those movies at the club. They dance to Indian songs mainly at the wedding, the young girls made tattooing in their forehead like Indian girls. Such peculiarities show that though the centuries passed from the tribes leaving India, they lost their language, religion,

traditions and customs, the closeness to India displays itself in this or that way.

At the beginning of the article we mentioned that though there are similarities in the culture, lifestyle and ethnic culture of the communities called gypsies in Azerbaijan, they had introduced themselves with the different names and were distinguished from their anthropological characteristics. Based on the same differences K.Patkanova says that not only one, but also some tribes left India. (Patkanova 1887, 139). Though the tribe settled in Balaken, Gakh, and Gabala regions called themselves "gurbet" ("stranger") is the same origin with the Doms, it is a different tribe. That is why they have distinguished themselves from the Doms and introduced themselves with a different name. As for the communities spoken in Kurdish and living in the Yevlakh and Barda regions, though there is a great similarity with other Gypsy communities in their everyday life, there is a need for further investigation in order to have a full idea.

H. Conclusion

During the centuries the negative notions about the Doms had formed in Azerbaijan community. They were charged with kidnapping. The result is that in many regions the mothers frightened their naughty children with the gypsies: "Don't go out, or the gypsies come and steal you". There is no fact about the kidnapping of child among the Doms. Only it is known that during the migration of Agdam Doms to Iravan they had found an orphan boy. Though that child found his native parents, but he preferred to stay with the Doms. May be there were some events about kidnapping. Because not having a child in an environment where the child plurality is widespread it is not considered as a good thing and the family is met with the strict reproach "the dry tree". In order to get rid of this problem such families have adopted a child from the close relative and may have kidnapped when there is no child to adopt. The idea of kidnapping about Gypsies may be takes its origin from here. The

European Gypsies were also subjected to persecution, the kidnapping, but none of the statements about them found its affirmation (Patkanova 1887, 13). The emergence of such ideas about other ethnic groups comes from the intolerance of peoples, the desire to abandon the difference, to abandon the difference.

Having the definite differences in ethnic culture, daily life, agriculture does not give base to approach any nation with any prejudices. I remember that a Dom woman expressed her disappointment to one of the well-known artists during the conversation. The reason was that in one of his interviews the artist had declined the name of the Gypsies together with the Armenians and had used the sentence "Armenians are also a nation like Gypsies". It is clear that the people who had given a martyr in Karabakh battles can't accept such attitudes. This kind of attitude against them, humiliating and hurting disturbs them and involves them to be careful to strangers. But it should not be forgotten that this community has undeniable services in the promotion and immortalizing of Azerbaijan literature and music. There are also famous personalities, people with higher education among them. The most famous of them is Garachioglu Ibrahim, he is considered one of the most prominent representatives of the 20th century Ashiq art. If we think that there are people who work in high positions and hide their identity because of misconceptions in society, then this list can be further expanded. All of them show that the Gypsies are not so lazy as they are told about, they are hard-working and know the ways of earning money. It is true that the differences coming from the ethnic cultures have been barrier for them and prevent their adaptation to the society. But encouraging the Doms to educate their children, helping them to study all levels of the education can keep them free from tortures and be useful to the community.

Words belonging to the language dom

1. **ana** – an egg
2. **arat** – night, evening. *Aratdi, suvle – It is late, sleep.*
3. **baha** – father. *Baham – my father; Bahamdir – He is my father*
4. **baha soynovu** – ten gold
5. **bahar** – brother
6. **bekire** – sheep
7. **bekle** – to wait. Bekledim – I waited.
8. **bevay** – bad (Doms from Barda)
9. **biyle** – to fear. *Biyleme – Don't be afraid; Biyletdin – You scared me.*
10. **biyar** – sister. *Biyarin hestdi? – Have you a sister?*
11. **buf** – much
12. **buxur** (Doms from Agsu) – bad
13. **canla** – to know. *Dom dilini janlayirsan? – Do you know the Dom language?*
14. **ceye** – bedding. *Ceyesini tukle. – Go to bed.*
15. **ciyish** – police in a uniform
16. **cuvur** – an old woman
17. **cuvurlashdim** – to become a woman
18. **chayla** – to eat. *Mana chayla – Eat bread. Chaylama – Don't eat. Chaylayin – Have a meal.*
19. **cheppe** – clothes. *Cheppeyini verele – Dress your coats. Cheppeyim – My clothes.*
20. **cheppek** – a carpet. *Gohmaya cheppek mengiledim – I bought a carpet with money.*
21. **chilov** – a cap. *Chilovu siriva toyla – Put your cap on your head.*
22. **chin** – to cut. *Ay dunov, vundurla, kimle duvaye ovla, chiniliyim. – Hey, wife, go and bring a hen, I will cut it.*
23. **chingi** – saz. *Chingini kimle. – Bring the instrument saz.*
24. **chon** – a horse
25. **chona** – a boy. *Chonadi. – He is a boy.*
26. **chovra** – a cow.

27. **chomari** (Doms from Barda) – a hen. *Chomari chinlet. – Cut the hen.*
28. **chune** – little.
29. **chuvana** – who? whom? – *Chuvana vukulladin? – Whom did you sell?*
30. **daha** – mother.
31. **daya** (Doms from Barda) – father
32. **deyle** – to give. *Kurumu deyledin? – Did you give the house?*
33. **derib** – a door
34. **dendi** – a tooth
35. **dilendaz** – a rifle. **Qiti dilendaz** – a pistol. *Neyle qiti dilendazi qeftile. – Go and hide the pistol.*
36. **dirge** (noun) – police. *Dirge manisi neyledi – A policeman took the man.*
37. **dirge** (adj.) – big
38. **dirge gohma** – twenty five gold
39. **Dom** – Dom (gypsy)
40. **dohre** – wedding
41. **dunov** – a wife
42. **duvaye** – a hen, a cock, a turkey
43. **eki** – an eye
44. **engez** – an instrument case
45. **feyle** – to beat. *Feyledi – He beat; Feyleshdi – He quarreled.*
46. **gehde** – good. *Gehde manis – a good man. Sen gehde manissan. – You are a good man. Gehde ceye tukleginen – Prepare a good bedding.*
47. **geyre** (Doms from Agsu) – butter. Doms from Barda – **geher**
48. **gesiv** – wheat. *Gesivi turgiye girdele – Put the wheat into the sack.*
49. **gel** – a word. *Bashga gel gellanma. – Don't tell an other word.*
50. **gellan** – to speak. *E, manisla gellan da – Hey, speak to the man. Dom dili gellanma. – Don't speak the language Dom.*
51. **girah** – an ass
52. **gohma** – money. *Gohman hest? – Have you money?; Gohmani cheppeye deyledim. – I spent the money on the carpet.*

53. **gulde** – tea. Gilde (Doms from Barda) – sugar
54. **hest** – to have
55. **hini** – here. *Ovlama hiniye, digre hest. – Don't come here, the police man is here; Hini ovla – Come here. Ay manis, hini ovla. – Hey man, come here. Manis ovluyuf. – The man has come.*
56. **khamcha** – a guest, a friend. *Khamchamiz ovluyubş – Our guest has come.*
57. **kheli** – fast. *Kheli ovla – Come fast.*
58. **khest** – a hand.
59. **khirs** – a car
60. **khit elemek** – to tell fortunes
61. **khiy (khil)** – wisdom.
62. **khoynovla** – to cook. *Khoynovlamisan perizi? – Have you cooked the meal?*
63. **khul** – a cap
64. **ke** – what
65. **keche** – how many? how much? – *Kecheye deyledin? - How much did you sell it?*
66. **kel** – vodka. Doms from Barda: mesi
67. **kelle** – to dance. *Kelleme – Don't dance.*
68. **keyne** – to do. *Gohmani keynedin? – What did you do with money?*
69. **kerve** – money
70. **kimle** – to go. *Kimle, yekhast ovla panjima. – Go and bring ten manat for me; Kimliyek – Let's go; Kimlemirem – I don't go; Kimledi – He went.*
71. **kivi** – him, her
72. **kokune** – mullah
73. **kuvan** – who? *Kuvandi? – Who is he/she? Kuvansan? – Who are you?*
74. **kurum** – a house. *Kurum mengiledin? – Did you buy a house?*
75. **lafki** – a girl (a daughter). *Ay ana, Jafarin lafkisini mene mengile. – Mother, marry me to Jafar's daughter.*
76. **lam** – a name. *Pajimin lami Elidir. – My name is Ali.*
77. **loku** – a prostitute

78. **mana** – bread. *Mana chaylamayib. – He hasn't eaten bread.*
79. **manasiz** – hungry. *Mana ovla khamchamiza, belke manasizdi. – Bring the meal to our guest, may be he is hungry.*
80. **manis** – a man. *Manis, kerve bukhur? – Man, have you money?*
81. **marilanmag** – to die. Marilandim – I died.
82. **masi** – meat. *Masi xoynovla – The meat is cooking. Khamchamiz ovluyuf, kimle, masi khoynovla. – Our guest has come, go and cook the meat.*
83. **mengile** – to get, to marry. *O lafkini mene mengile. – Marry me to that girl.*
84. **mishovu** – shoe. *Mishovunu povuna verele. – Put on your shoes.*
85. **muchulla** – to kiss
86. **muh** – face. *Muhum – my face; muhun – your face.*
87. **nabala** – bad. *Nabaladi – It is bad.*
88. **nakka** – a nose
89. **nehi** – no, not
90. **neshle** – to run
91. **neyle** – to abduct. *Eye manisin lafkisini Jeferin zoru neyledi. – Jafar's son has abducted the girl;* **Neyle** – to take, to kidnap, to steal
92. **nufala** – mad. *Nufalasan – You are mad.*
93. **novush** – beggary
94. **ovla** – to take, to get, to bring. *Gulde ovla. – Bring the tea; Dirgeler ovladi, panjini neyliyejek. – Police have come, they will take you.*
95. **pagim kuvu** (Doms from Barda) – shoe
96. **panjim** – I, me. *Panjima deyle. – Give it to me; Panjima mengile. – Buy it for me; Panjimizdandi. – He is from us; Panjim chonayam. – I am a boy.*
97. **panjin -** you. *Panjini novluyuf. – He is looking for you.*
98. **pani** – water. *Ay lafki, pani ovla, piyliyim. – Hey, girl, bring water to drink; Ay lafki, panjima pani ovla. – Hey, girl, bring water for me.*
99. **paniladi** – watered
100. **peyle** – to beat, to kick. *Peyle, biyleme. – Kick, don't be afraid.*

101. **periz** – meal. *Periz ovla – Bring the meal. Mehmanimiz ovluyuf, vindirla, ya chuvari chinile, ya periz khoynovla. – Our guest has come, either cook a chicken or the meal "ash".*
102. **pinjile** – the name given to the people belonging to the sect "Sunnah"
103. **piyle** – to drink. *Pani piyliyim. – Let me drink water; Pani kimle, piyliyim. – Bring water to drink.*
104. **piyleme** – wine
105. **povun** – a leg. (Doms from Barda) pagin. Povum hurovluyur. – *My legs hurt me.*
106. **qafti** – a thief. *Qafti ovladi, kurumleri girkerledi, nesheledi. – The thief has entered the house.*
107. **qaftiledi** – to steal
108. **qavi** – an old man
109. **qiti** – small
110. **qiti duvaye** – chicken
111. **shamda** – cigarette
112. **sehle** – to look
113. **sinanlamir** – not to know
114. **sir** – head. (Doms from Barda: sur). Sirima – to my head; sirina – to your head
115. **sinayfi** – friend. *Sinayfimiz ovluyajag, ona periz xoynovla. – Our friend will come, prepare the meal for him.*
116. **sofeyle** – to call. *Manisi sofeyle, ovlasin hiniye. – Call the man, let him come here.*
117. **soynovu** – gold
118. **sunati** – a dog; police
119. **suvle** – to sleep. *Manisin ceyesini tukle, kurumde suvlesin. – Prepare the man's place, let him go to bed.*
120. **shir** – milk.
121. **tayi** – the person from the other nation.
122. **terne** – a man
123. **tikile** – to look; to see. *Tiklemir – He doesn't see; Tikliyir – He looks; Panjima tikle – Look at me; Manis tikiliyir – The man sees.*

124. **tikili** – pocket. *Tikilinde gohman hest? – Have you money in your pocket?*
125. **toyla** – to put. *Toylama – Don't put.*
126. **vali** – elek
127. **veshle** – to sit
128. **verelen** – to put on. *Verelen, kimliyek. – Put on your clothes and let's go.*
129. **vidi** – an old man
130. **vindirla** – to get up. *Vindirla, kimliyek – Get up and let's go.*
131. **viyar** – bazaar. Viyara ovluyuram. – I go to the bazaar
132. **vukulle** – to sell. Kurumu vukulledin? – Did you sell the house?
133. **yexast** – ten mantas
134. **zovr** – mouth. Zovrum – My mouth.
135. **zovur /zavir** – boy

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Azerbaijan Doms: geography, economy and daily life

Summary

"Dom"s known as with the names gipsy, "sigan", "posha", "chingene" etc. consists the eastern branch, they have settled

especially in the territories of Arabic countries, Iran, Caucasus, Turkey, Syria and Israel.

Till the 50s years of the last century Azerbaijan Doms lived the nomadic life as the other nations, only in 1956 they had been settled in the territory of USSR with the chairman of Supreme Soviet of USSR K.E.Voroshilov's order about the settling of gypsies living. The citizenship was given to Doms after having the sedentary life and they were drawn into the military service. Though their nationality was written in the identification card the "Azerbaijanian", because of the differences in the ethnic culture there is a serious gulf between the local nation and them. The main reason of this gulf is our unknown information about them, our definite stereotypes coming from the tradition. Looking through their cultural level it is seen as if they are wild, in fact, they are very hospitable, devoted and faithful. We believe that this article will help to destroy the definite stereotypes existing in Azerbaijan society about the Doms and to understand them much better.

Key words: Dom, gypsy, foreign country, the system of "casta", sieve-making, endogamy marriages, double name, the institution of leadership, the language of Dom

Азербайджанские домы: неизвестные стороны известного племени

Резюме

Домы составляют восточную ветвь народа называемого цыганами, поша, джингене и др., в основном проживают на территории арабских стран, Ирана, на Кавказе, Турции, Сирии и Израиля. До конца 50-х годов прошлого века Азербайджанские домы вели кочевую жизнь, и перешли на оседлую жизнь лишь после указа об оседлости цыган, проживающих на территории СССР, изданный председателем Верховного Совета СССР К.Э.Ворошиловым от 1956 года. После перехода на оседлую жизнь домы получили

гражданство и были привлечены к обязательной военной службе. Несмотря на то, что в удостоверении личности они были показаны азербайджанцы, существует глубокая пропасть между ними и местным населением, из-за разницы в этнической культуре. Но основной причиной возникновения этой пропасти является то, что мы не зная их, основываемся на некоторые традиционные стереотипы. Насколько бы они издалека не выглядели бы дикими, с низким культурным уровнем, на самом деле домы очень гостеприимны, верны в дружбе, привязаны к семье. Верим что, эта статья, посвященная домам, поможет разрушить стереотипы, существующие в Азербайджанском обществе, также поможет правильно понять и принять их.

Ключевые слова: домы, цыгане, чужбина, ситоводство, система каст, эндогамные браки, двоеимя, институт старейшин, язык домов.

Galib Sayilov*

THE RELIGIOUS-CULTURAL VARIETY AND TOLERANCE IN AZERBAIJAN ETHNIC SPACE

Introduction

Being the same age with humanity, mankind the religion and its genesis, its foundations and essence have always been the subject of argument throughout the history. The deists, atheists, believers and those who reject religion have also emerged as the part of this problem. The religious diversity being translated from French has taken part in our language.

Covering all aspects of human sociology the religion Islam has taken a regulating position on the traditions and social bases of the nations for centuries. But the essence of the religion being the patriarch of the national and spiritual values, is to protect its members against the external pressures, no matter how great the impact force is. The cultures of Muslim nations have risen up to Islam in all periods of history, as well as their pure and humane ideas.

The religious variety and tolerance

In the nineteenth century the Ganikh-Haftaran culture had passed such an exemplary way. Though Azerbaijan is smaller than a number of geographical locations in the world it has great spiritual values in terms of human history. Having gained the independence our country, the diverse forms of the cultures and the national-moral values have turned into a field of research. Sufism becoming the object of the traditional Islam and folk activity is just one of these values (Niyazov 2016, 24).

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The historical Jar-Tala region (now Gakh, Zagatala, Balakan) located in the north-western part of Azerbaijan has shown a historical and spiritual heritage related to the genetic foundations from the past to nowadays. The various ethnic groups belonging to the Islam religion live in the region. Having the same belief in the carriers of different cultures can be a stimulus for them to live together and alongside. But here the communities with different religious beliefs continue to live in peace and harmony with them.

As the epochal cycles change the civilizations also pass from "the experiment of the moral self-reliance". But the ethnic-cultural, moral-social changes occur in a global context. If we look through the history of changes and integration, we can be witness of the interesting types of pre-doctrine. Thus, at the end of the centuries when the great changes happen "the world powers" form the new ethnic, national and religious theories and concepts. Firstly, they "stitch" their design codes as a science to the nations and peoples, then they put forward those theories in the ideological battlefield.

Adopting, studying and teaching the moral norms such as human rights, implicit rights, human justice presented by Islam and then "privatizing" and adapting to the purpose and its relevance appear with this or other names to the agenda. This "science" which is considered to be second-class and especially "exported" to the Muslim countries, is, unfortunately, greeted by the "intellectuals" who master the highest names in the science and are encouraged by them without understanding the essence.

Recently the new concepts making the agenda very busy such as tolerance, multiculturalism in humanitarian science can be considered as a priority. But this "innovation" brought by the West to the scientific podium is actually one of the foundations of Islam and 1400 years ago it was told as Allah's order by the Prophet Muhammad. Not to see this fact is moral blindness.

If we learn Islam, we can see the attention of the different religions and beliefs to their supporters. The only religion is

Islam which does not need any force and suggests the people the exemplary morals. The concept of multiculturalism today is characterized by the fact that the true meaning of Islam comes from inside. I do not know if it is incompetence or illiteracy, sometimes those who want to put an end to Islam can not grasp the essence deeply.

Today the correct meaning of the concept multiculturalism is characterized with its coming from Islam. The religious diversity and ethnos relations are always one of the actual research interests. The problem that turns folklore into a priority topic is the dynamics of public consciousness. The problem of "ethnos-religion" is never stays in the constant comprehension frame, but it becomes a subject of a constantly improving and changing system of views. Any changes in the anthropological-humanitarian field of the public consciousness change in the views of the ethnos-religion problem, not depending on where it occurs in the world of the science.

The problem of religious-cultural diversity and tolerance in the ethnic area is closely related to its outlook. The approaches to the materialist and idealistic views to the development history of the public consciousness are at the same time the solution of the problem, making it possible for the most diverse, contradictory and even discreditable options. The theme of the ethnic space and the religious diversity in the context of folk beliefs are becoming a priority of folklore-study.

The contemporary Azerbaijan folklore-study has been based on its theoretical and methodological basis on the 20th century Soviet folklore science. The Soviet science as a whole came from Marksist-Leninist philosophy based on the ideology of materialism. Azerbaijan Soviet folklore-study being one of the most important branches of common Soviet folklore-study is based entirely on the materialist outlook and approached to the folklore-religion relations with the exception.

Folklore and religion

According to Marxist-Leninist philosophy, folklore and religion as the forms of public consciousness are the products of human consciousness being "the property of the high-formation matter". The Marxist-Leninist philosophy considering the idea of "Allah" as a fancy carrying out the exterior constatasion of the development history of the human thought embraces all kinds of cognizant activity and made to perceive and explain all the aspects of the universe which are considered to be "phenomenal" to the human mind and considered to be "self-item" (created in itself and having all creature in itself).

The Azerbaijan folklore-study science not taking the problem "folklore-religion" as the theme of the fundamental investigations during its history, it was satisfied with the ideological "constructions" coming from the "centre" (Moscow). But the articles written in this direction in the 30s-40s of the last century did not go beyond the ideological-propaganda writings, which served to educate the masses in the spirit of Soviet ideals and did not have any scientific significance. In the 60-70s of the last century this propaganda direction was completely forgotten as the research direction of the "folklore-religion" problem in Azerbaijan folklore and the void appeared in the field of folklore-study. Though gaining the national independence has raised the ideological-philosophical framework on this theme, there has been no noticeable change in that desire during the fourth quarter of the century. One of the main reasons of it is the fact that the Azerbaijan humanitarian science which has been deprived of its Soviet-ideological-philosophical bases after independence, generally inextricable in the philosophical-methodological base and its throbbing in the eclectic ideas, theories, exercises and visions. But the philosophical-ideological uncertainty is a necessity in the development of the cognition and the most important feature of this phase is the expression of the ability to offer "self-restraint" to socio-humanitarian sciences. It is seen in the example of a number

of fundamental studies that have appeared in recent decades in Azerbaijan folklore-study science. In Azerbaijan folklore is now being studied as "the ethno-cosmic model of thought, the ethnical self-expression and behavioral code", "folklore materials as the analyzed in matter modeling experiments" are appeared and the main thing is that it is summarized within the single theocratic-philosophical system as "mythology and religion Theo-information levels". And in turn, it allows us to bring a complex philosophical-methodological basis such as "folklore-religion" and a problem of a theoretical-scientific structure to a totally new perspective of vulgar sociological views.

Being the thinking concepts "folklore" and "religion" are the inseparable notions from each other. Folklore is one of the art-used codes of ethnos. However, it is a quality that folklore has in the subsequent development stages. In the ancient periods folklore, religion, philosophy, etc. were indivisible and appearance forms of unified synchronic public consciousness. In the development of public consciousness philosophy, folklore, religion, art having membership separated from one another, but it did not eliminate the wires that connect them together: folklore and religion that being coincided within the syncretism system, then being in a single public consciousness system with each other became the ethnical self-expression and behavioral codes which were constantly interconnected with one another. Religion having the outlook, the ideology of creation and the social-cultural system of behavior influences to folklore and folklore genres show themselves as the forms of religious self-organization (religious legends, rumors, etc.).

Folklore and Islam religion

One of the most actual branches of the religious-cultural diversity and tolerance in the Azerbaijan ethnic domain is the theme of "Azerbaijan folklore and Islam Religion". Islam being the revelation religion began to enter the religious-philosophical,

ideological-cultural thinking system of Azerbaijan since the end of the 8th and the beginning of the 9th centuries. This process involving the encounter, struggle and reconciliation of the ideologies and philosophical systems is characterized by three important models of relationships:

1. The model of "folklore-religion" relations before Islam;
2. The model of "folklore-religion" relations entered the new stage with Islam;
3. The model of "folklore-religion" relations reformed on the base of the system of Islamic values.

Though this "history" influences a simple effect as a substitute of stages externally, but in fact, it is a very difficult problem. The complexity of the problem is also related to the systematic and eclectic study of the Azerbaijan religion history. Till nowadays there is no research that summarizes the Zoroaster-godliness relations in the scientific thought circulation. On the other hand, the protection of the ancient national ideological traditions, polytheist mythological-religious values by folklore doesn't give opportunity to place it to the definite historical chronology which replaces the religious outlook. With the "special immune codes" the folklore thought tries to protect and to save its "national" autonomy (the commitment of the ancient traditions). And in turn, it makes the theme of "Azerbaijan folklore and Islam religion" more difficult problem than it seems. But not depending on the complexity of the problem, removing this difficulty the modern level of Azerbaijan folklore-study demands the creation of the theoretical-philosophical, ideological-methodological basis of the problem "folklore-religion". It is the time's demand and urgent task in front of Azerbaijan folklore science. Because in folklore-study, especially in the investigation branches of Ashiq poetry and love eposes the serious theoretical-methodological gaps and philosophical-intellectual errors have appeared. The urgency of the problem is related to the danger of turning these errors into futuristic and irreversible processes in folklore. According to its essence and structure the scientific research de-

pends on the methodology and requires it constantly. The theoretical-methodological void and the philosophical-intellectual incorrectness about the problem "folklore-religion" are being turned into the blindfold methodology. And in turn, it makes carry out the fundamental-monographic studies in this direction, including the theme "Azerbaijan folklore and Islam religion".

Darwinism lost its essence within 40-50 years. The notion of history before the religion could not keep its place in science. It means the religion is the same age with the human history and the existence of human beings. The religion has always been the subject of controversy in all periods. The main parts of the dispute are religious people and atheists. Finally, the atheists also confirmed the existence of Allah. What is religion? What Is faith? What is blasphemy? Firstly, these word expressions must be clarified. Let's look through the views of different cultures and societies to the religion. In his book "Religion" Tumer Gunay said: "The religion is a divine law that calls everyone conscious for adopting the truths the prophet declares". So, religion is a divine law, it is not a factor that people can design and think.

Some ignorant people telling about "Islam phobia" explain the wrong direction. What Is Islamic phobia? It is to cover the non-Muslims' occupation policy, to justify their injustice. As you remember, Armenians also used this term very often. These are expressions that any foreigner enters in the information circles before the attack on Muslim countries. Let's look through, if there is a tendency for xenophobia in Islam. Let's look at the Bible about the Islamic Prophet. "… God's kingdom will be taken away from you and given to a nation that is going to grow its fruitage. Who falls on this stone, he will be become broken, and if that stone falls on somebody, he will become dust" (Bible 1996, Takvin 21).

"God will send you other Faraglit, he will be always with you" (Bible 1996, Matta, 42).

"He will teach you everything and will remember everything that I told" (Bible 1996, Bab: 14/15).

"… If I don't go, Faraglit will not come… And when He comes, he will rule the world for sin, goodness and judgement" (Bible 1996, Bab: 14/7-8).

Looking through the examples mentioned above, one can see Prophet Muhammad's codes in Bible. In the last verses Faraglit is Priklitos with the Greek origin and its translation in the Arabic language is the word Ahmed, in Noble Quran it is also said that our Prophet's name in Bible is Ahmed (Noble Quran, 2016, As-Saff, 61, 1).

Isn't it clear from these examples that the contemporary theoretical scientists' "Islam phobia" is figmental?

What does the Quran say about the protection of non-Muslims' rights? Let's see if there are phobias here, or what is wrong with slander against Islam.

It is said in Quran: "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Zalimun* (wrong-doers those who disobey Allah). (Al-Mumtahinah, 60/8-9)

The Quran recommends to be fair to non-Muslims, but

1) those who fought with us for our religion;

2) those who attack our homeland;

3) they who support those who fight against us, mustn't be in friendship relations.

Allah has ordered so: "And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihad,* but it was supplemented by another (V.9:36)]. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing". (Noble Quran, Al-Baqarah, 2)

Living together in Islam and other configurations demonstrate a situation that is worthwhile and worthy of other religions. As it is known, there are two main holidays in Islam, the essence of both holidays must be promoted by human and humanitarian character. Today the history of the Moslem Festival of sacrifice which is celebrated with joy in the Islamic world is as ancient as human history. In the detailed presentation by the well-known theologian scientist Ahmed Niyazov the essence of the Sacrifice is lightening from the point of view of tolerance to the scientific circulation. The scientist notes that in the sacrifice worship the main thing is to cut an animal in accordance with the method and conditions of the religion. Fro the time of cutting the definite animal this worship of a believer is considered as fulfilled. Almighty Allah says:

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, have We made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad) to the Muhsinun (doers of good)." (Holy Quran 2016, 22-37)

Both the ayah and Hadith-Sharif are a part of sacrifice and acceptance of sacrifice. The distribution of the meat of sacrificed animal is not one of the rituals of this worship. That is why its meat can be given to everybody, such as rich, poor, Muslim and non-Muslim. Nor depending on the country a Muslim lives he can give the meat from the sacrificed animal to his neighbors such as the Jewish, Christian and non-Muslim people.

His Holiness Omar (may Allah be pleased with him) firstly used to send the meat of the sacrificed animal to his un-Muslim neighbors when he usually cut the animal. Even until he was convinced that the sacrifice did not reach the neighbor he did not used to eat. The Prophet (peace be upon him) also communicated with many Jews. The Jewish Abdullah ibn Salam talked with prophet Muhammad to convince of his prophecy and accepted Islam as a result of that conversation.

There is a famous treaty known in the history as the "Medina Document" which is a clear example of tolerance of Islam, patience and respect to various beliefs. No society has ever acted equally. Only the Islamic religion and its prophet have been fair to all humanity.

"Medina Document" gave Jews the right to live and possess property. Not being Muslim did not restrict their rights. According to the "Medina Document" relations between Muslims and non-Muslims, including Jews were identified, and Jews were also considered to be citizens of the Islamic State. But today the Jews occupy Islamic lands in Palestine and kill thousands of Muslims. Where is the phobia now? Is Islam a phobia or is it realized as phobia against Islam?

According to the "Medina document" the Jews had the right to be free in their belief and protected by the state. Being the Arabic word "the nation" was used in the Arabic language as in the meaning of religion. In the Holy Quran the word "nation" has been used in the meaning of the religion (Holy Quran 2016, Baqarah 130, Ali Imran 95, Yusuf 38, Nahl 123, Sad 7). If we express the word nation in a short form, it is a behavioral pattern that reflects the religious traditions and customs of the people. In the Ottoman era and in the state the word of the nation was used as a religion and the Ottoman Empire was based on the religion factor in its policies against the different nationalities. Multi-national or multi-cultured was expressed in the philosophical thoughts by Imanuel Kant and John Locke in the Western world with respect, pleasure or disregard of the sides (Locke 1990, 19-21, 55). These meetings were primarily the foundation of individual thoughts based on public opinion. This mutual respect based on the principle of assimilation of individual thoughts and ideas in front of the public need and necessity has been further shaped by the fact that different cultural figures have played an active role in the region and ensuring their rights.

Religious-cultural variety

Multiculturalism is one of the basic principles that almost from all aspects of socialism, from sociology to policy science, from philosophy to teaching sciences. Being practical and normally these principles can be analyzed in two basic categories. According to the practical, theoretical and normative foundations these analyses indicate that multi-culturalism has a system derived from social class, religious, ethical, and ethnic affiliation. Almost all countries are home to multiculturalism in the world, except Korea and Island (Joshkun 2012, 34).

Multiculturalism is already globalization, worldwide brain power and brain migration, change in job opportunities, individualization and etc. is based on the claim that the concept of "me and the other" that classical expressions, such as patience, good vision are not the negative side of Poper's expression, but at the same time it is based on a positive personality and positive moral values. These provisions have also been expressed in UNESCO's "Goodwill Declaration" of 1995 with the richness of different cultures, the respect and esteem for humanity.

The theme of the subject is the integration of Muslims in Europe and the acquaintance of culture with the difference in identity, thinking, religion and traditions in the east. Muslims have introduced themselves in the 8th century by establishing the state and culture of Andalusia in the Iberian Peninsula and acquainted with different cultures. As for the present day of Europe this is the basis of the task of ensuring the future of the future and future generations of nations, without reference to historical past and legends. This historic legacy inherited by the West has been shaped by the integration of nations to the cultures, or to the collapse of civilizations as Huntington points out (Samuel 2002), either by the collapse or assimilation of cultures on the strengths and weaknesses of the cultures (Pershenbe-Karai, 1943).

To acknowledge the truth, in order to prove ourselves we often need the inspiration we receive from examples of different

cultures, especially from the West. However, if we pay attention to our historical heritage, we can say that in the Ottoman culture there is a very pathetic, not an oral one, but a living specimen. The vast majority of Ottoman Empires included people with different opinions and thoughts, such as orthodox and Catholic Christians, Rabbi, Karai, Samiri sects, Shiite and Sunni sects of the Muslims in the Muslim region. According to statistical data in the authoritative records of the period of the Sultan Suleiman Kanuni (Suleiman the Lawgiver) (1520-1566) the population of the country was estimated to be approximately 12 million, of which 58% were Muslims, 41% were Christians and the remaining 1% was the Jews. It is interesting that 38% of the population of Rumelia was Muslim and 60% were Christians, but 83% of population living in Anatolia were Muslims and 15% were Christian (Pershenbe-Karai 1943, 215). Generally, living with many nations or their strong influence has been exacerbated by culture or has disappeared in history, or has been united in the same goal and purpose of different nations and has been able to deal with their cultural heritage, with respect and esteem. In a simple example, the Srebrenica genocide was carried out in the middle of Europe and in the evidence testimony of the world as a result of racism with the capture of the Balkan region, the world's richest and diverse culture with four centuries-old Ottoman rule (Karpat 2001, 513). Among the examples such as the grave that emerged during the excavations in Guba different genocides on the national ground, the crusades in history, etc. can be shown (Yilmaz 2004, 40). The investigation of contextual study of folklore and religion is a complex issue. It means the religion and folklore are always adjoining consciousness forms. As either the polytheist belief or the monotheistic revelation the religion becomes verbal passing through the person's "speech" (turns into a word). In this case the transposition of any event is already folklore. Because the whole essence of the concept of "folklore" is related to the verbal expression of the idea. **By means of the verbal speech**

the "variant", "collectivization" and "improvisation" turns it into a folklore text. Thus, the expression of the revelation of the religion, that is, the verbal expression of theo-cosmic information combines it with folklore. So, it is possible to imagine a level of the complex relationship between religion and the folklore, as well as the relationship between the content (religion) form (verbal expression). But as a whole, religion and folklore are the independent forms of the public consciousness.

Religious-cultural variety and tolerance as the public consciousness concepts

The concept "public consciousness". The public consciousness is a total thinking system formed from the individuals that surround the whole society. This system has a layered structure. Religion, philosophy, folklore, literature, science, art, etc. are forms of the public consciousness. Those forms express the same public consciousness through the different codes. For example, the idea of statehood is expressed in the eposes with the epic-historical code, in the models of socio-political organization in the intercourse relations, in the moral and ethical models given by Allah in the religious texts and so on.

Diachronic development stages of the public consciousness: the mythological and the historical consciousness. The public consciousness is a historical category. Two levels of the public consciousness are differed in the science: mythological and historical consciousness. The mythological and historical consciousnesses are differed according to the place and time thoughts.

The reality has a spatial and closed-back structure in the mythological concept. Reality begins at a certain point either in its entirety, or in its constituent parts, it moves on a closed trajectory and ends its existence at that point. After that the new closed circuit begins. So the reality is imagined in the mythological world model as a closed, continual (place-time system) form.

In the model of historical consciousness the closeness of time and place breaks down and goes straight to continuation.

Mythology – as the starting stage of the public consciousness. Mythology is considered as the initial consciousness stage of human history. All the meaningful elements we see today in culture are taken from the mythology in any form. Mythology is the cradle of the initial culture. From this point of view the religion and folklore are closely connected with mythology.

The synchronic structure of mythological consciousness. One of the main features of mythology is its synchronic structure.

Syncretism means "joining", "being crossed" in the literal sense. In other words, today the independent social consciousness forms such as religion, philosophy, science, literature, politics, folklore, etc. are in the mythology in the united form. They can also be considered as embryos in the conditional form. That is why in the mythology the boundaries of imagination of folklore with religious views are often unknown.

Transition from the mythological consciousness to the historical consciousness. The history of the mythological consciousness is considered the initial stage in the history of human thought. Towards the end of this stage the mythological consciousness enters the period of splitting. With its collapse religion, folklore, science and art begin to separate from each other. Thus, the mythological consciousness gives its place to the historical consciousness forms.

Folklore and religion as the forms of historical public consciousness becoming the mythological consciousness. Many consciousness forms develop with the division of mythological consciousness. Religion and folklore transforming the actual membership from the mythological consciousness become the independent historical consciousness forms. These consciousness forms have both similar and distinctive features. The similarity is associated with their common stage - the beginning of the synchronic mythology.

Folklore as the ethno-cosmic thinking model, the artistic self-expression and behavior code. "Folklore" being one of the

forms of the public consciousness forms the great meaning system as the thinking concept. From this point of view there are many definitions about folklore.

The concept of "folklore" was identified with the oral folk literature in the former Soviet science space. Later, folklore began to be regarded as an extensive system surrounding the oral folklore. In Azerbaijan folklore-study folklore is almost looked through as "the ethno-cosmic model of thinking, artistic self-expression and behavior code". This definition covers the whole structure of the folklore concept. In this regard **folklore**:

– the thinking system combining the traditional ideas of the people about the reality, the model of world as **"the ethno-cosmic thinking model"**;

– oral literature, artistic word activity, artistic-aesthetic form of thinking as **"the self-expression code"**;

- "**as the code of conduct"** is a symbolic system of the social organization. Traditions, weddings, mourning ceremonies, etc. being the mass-ceremonial behavior form of the people belong to it.

Religion as the ideology of creation, outlook and social-cultural behavior system. Though there are different positions in the religion, it can be taken as the ideology of creation, outlook and social-cultural behavior system. In this regard the religion:

- the ideological thinking system about the creation of the whole universe **as the creation ideology**;

- a complete (whole) thinking system about the existence **as the outlook**;

- as the social-cultural behavioral system a model of total behavior that forms human life on the basis of sacral behavioral patterns throughout history.

In Islam tolerant it is said about the inter-sectarian and the inter-religious coexistence. The famous Islamic scholar Abusattar Ibrahim al-Hayti in his work called "In the dialogue of the individual and with others" writes that if religion and intercultural dialogue are the subject of many contemporary life

and conditions, according to Islam it is the religious duty and responsibility. The non-Muslim scholars have repeatedly pointed to the fact that Islam is a humane religion and consequently the arrival of all people into Islam in their exciting work. Even many clever and non-religious people accepted Islam after they understood the essence of Islam.

The encyclopedia "Every Man" commenting about Islam and Muslims, their attitude to multiculturalism writes that Islam sets rules for all aspects of life. It is a faultless collection of laws. Yes, Islam is the norm of morality. It has been sent to all mankind, for the world's possessions the people of the world are to be robbed of their wild skin and must be fair to one another.

Conclusion

The observations and analyzes done by us on the issue of the religious-cultural diversity and tolerance in the Azerbaijan ethnic area allow us to come to the following conclusions:

1. The ethnic-cultural environment of Azerbaijan has a complex structure. The nucleus of this structure is Turkish ethnos. All other ethnic elements being around this nucleus have created a functional system.

2. The research showed that religious-cultural diversity in the Azerbaijani ethnic space has deep roots. Azerbaijan has historically been one of the ancient civilization centers and the anthropological-cultural history has always existed in this area. Looking through this history, one can discover two main layers of the religious diversity:

a) mythological-religious systems;

b) heaven religious systems.

There is an Islamic concept based on the religious-cultural diversity and tolerance in Azerbaijan ethnic area. Islam being the last revelation of the religion, the adoption of the previous revelation and creating the situation for their fictionalization have made Azerbaijan ethnic space a center of religious-cultural diversity and tolerance.

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The religious-cultural variety and tolerance in Azerbaijan ethnic space

Summary

In the article it is said that Islam is the only religion that there is no need for violence and suggests the people the exemplary moral. Today the correct meaning of the concept multiculturalism is characterized with coming from Islam.

Key words: epochal, integration, ethnic, Islam, multiculturalism

Религиозно-культурные различия и толерантность в Азербайджанском этническом пространстве

Резюме

В статье указывается на то, что Ислам является единственной религией, в которой нет места насилию и внушает людям образцовую мораль. Сегодня правильное значение понятия мультикультурализм характеризуется его происхождением от сущности Ислама.

Ключевые слова: эпохаль, интеграция, этнический, ислам, мультикультурализм.

Afag Ramazanova*

TATS AND TAT FOLKLORE IN AZERBAIJAN

Everyone has the right to keep his/her nationality.
Nobody may be forced to change his/her nationality.
The Constitution of the Republic of Azerbaijan
Article 44. Right for nationality

Introduction. In modern globalizing period the investigation the communal life of the different cultures (coexistence, community) problem attains the important urgency. The urgency of this process is also settled on the migration movement surrounded the whole world now. Noting and ruling this problem, that is ethno-cultural variety appears as the possible solution ways of the problem – the policy of the multiculturalism. In all cases in poly-ethnic society in order to get the harmony of the ethno-cultural relations multiculturalism presents the progressive tendencies and the modern views. The main sign of multiculturalism is "the living equal in rights of the different forms of the cultural life" (Khabermas 2001, 4). This sign includes the preserving the cultural identity in the multinational state. One of the most punctual determinations is so: "Multiculturalism is the theory, practice and policy of the peaceful life of the many different cultural groups in any place" (Kirabaev 2002, 15-20).

Multiculturalism in Azerbaijan. Without exaggeration one can say that from the formation Azerbaijan has been just such kind of place. Multiculturalism in Azerbaijan is based on the spiritual, scientific and political sources formed historically and the multicultural traditions created on their basis. Just according to these traditions helping to protect the national personality, traditions and customs, languages of the limited nations, national

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minorities, the ethnic groups in Azerbaijan not depending on their ethnic origin, language, religion and numbers in order to realize their potentials the suitable opportunity has been created.

If we consider that the multiculturalism policy carries the passive and active character (Prostakishina 2014, 3) we must acknowledge the active peculiarity of multiculturalism in Azerbaijan. In the first case if the multiculturalism policy expresses the tolerant attitude to the cultural variety, in the second case it means being supported and propaganda of this variety actively. It is known that in Azerbaijan the national minorities have always used their rights to create their national centers, associations and other organizations. These national cultural centers acting in Azerbaijan such as "Birlik" society, "Ukraine" society, "German-Azerbaijan" society, "Azerbaijan-Europe" Society, "Azerbaijan-Slavic Cultural Centre", "Tat Cultural Centre", "Azerbaijan-Israel" Society, "Ronai Kurd Cultural Centre", "Samur" Lezghin National Centre, Ahiska Turks' "Veten" Society, Talish Culture Centre, Mountain Jews' Community, Europe Jews (Ashkenazi) Community, Konshaus German Culture Community, "Pologiya" Polish Culture centre and others show the active character of multiculturalism in our country. As the President of Azerbaijan Republic Ilham Aliyev says: "Today multiculturalism in Azerbaijan is the state policy and at the same time it is the life style".

The other signs of this activeness are the formation of Baku International Multiculturalism Centre with the order the 15th May 2014 of President of Azerbaijan Republic, the different meetings held by this centre from the formation day till nowadays and finally to declare the 2016th year as "Year of Multiculturalism" with the order of the 11th February 2016 of the President of Azerbaijan Republic.

The Tats in the multicultural sphere of Azerbaijan. As we mentioned above some of the events realized by Baku International Multiculturalism Centre "paying attention to the importance of introducing Azerbaijan as the tolerance example to the world, where the multiculturalism has turned into the life

style, the analysis and propaganda in Azerbaijan reality, including the philosophical, social, political and other aspects belonging to the various multicultural models in different countries" were held with organizational activities of Baku International Multiculturalism Centre and Knowledge Fund near the President of Azerbaijan Republic "Multiculturalism in Azerbaijan as the life style: the national and religious values" the 3rd International multiculturalism school representatives' visit to Lahij (on the 23rd of July, 2016), arranging the project "Solidarity camp" by the Organization ASAN Volunteers (July 2016) and the round-table talk on the theme "Multiculturalism and Azerbaijan folklore" in Lahij, of course, were not accidental.

The Tats being ancient nations of Azerbaijan have their own specific place in the colorful ethnic cultural map of Azerbaijan. Elucidating the Tats' life and living style, the history of this small village, traditions and customs provoke the great interest according to the investigation of Azerbaijan multicultural sphere, the culture of national minorities, life style by the rights and freedom provided by the government.

As it is said in the sources, "the Lahijs are the minority of Iran ethnos speaking in the languages Persian, Dari and Tajik, including the Tat language belonging to the South –West group of the Persian languages. Majority of the Lahijs use two languages: the Tat language, including the Azerbaijani language" (4). But about the language of the Lahijs it is said that this language is the most isolated variant of the Tat language, it looks like to the Persian language and it is called the Lahiji language. This language belongs to the Persian language groups of India-Europe languages and it is considered the dialect of the new Persian language. But we think that the most correct information is that the Lahijs are the minority nation living in Lahij, belonging to Persian group, but it is mixed with Turkic languages.

In the investigations Tats from Azerbaijan are classified in three major groups. This classification is based on the religious views and beliefs of the Azerbaijan Tats. Such distinction, in fact,

allows investigating everyday, material and spiritual cultures of Tats more accurately and thoroughly. This classification was first made scientifically by Professor B.Miller in 1929. B. Miller had a great deal of experience in the investigation of Azerbaijan Tats. As we'll give information about it further, we would like just to tell that the article titled "Tats, their resettlement and sayings (materials and questions)" is considered the first comprehensive and authoritative source written about Tats (Miller, 1929).

In recent years, a well-researched investigation carried out in the branch of the ethnography and language of Azerbaijan Tats named "Azerbaijan Tats" by M.Aliev has also been observed in terms of religious beliefs and Muslim, Christian and Jewish Tats are being studied separately (Aliyev 2006, 3).

So, Azerbaijan Tats are divided into three groups:

- Muslim Tats
- Jewish Tats
- Christian Tats

One of the magnificent sources about the information of the areas Tats living in Azerbaijan can be considered the work "Gulustani-Iram" by A.Bakikhanov. In this historical work Bakikhanov mentioning the names of the villages in the area of Dagestan writes: "In the region between Shamakhi and Gudyal (present-day Guba) cities, for example: in Shirvan Hovz, Lahij and Goshunlu; in Guba barmak, Shampara, the down part of the Budug and all Baku area – except six cattle-breeding nomad villages – all population speak the Tat language" (Bakikhanov 1951, 30).

Professor M.Miller notes especially the area that all three Tat groups have settled. According to the professor's thought the Muslim Tats have settled in Absheron (Mashtaga, Balakhani, Surakhani, Gala, Zira, Hovsan, Turkan and other villages), Khizi area (Baku district), Guba district (four Tat villages in Gonagkend area, nine villages in Devechi, forty two villages in Rustov, forty six villages in Gumur-Dehna) and near the north-western part of the Shamakhy and Goychay districts (including Lahij, thirty two villages). Christian Tats have settled

in the village Kilvar of the Guba district and in the village Medrese of the Shamakhi district. B.Miller also gives the information that according to A.P.Fituni's telling, the Christian Tats had lived in the village Khachmaz of the Guba district. According to Miller's thought the Jewish Tats had lived disorderly in the area of Guba, Derbent, Teymurkhanshura, Grozny and Makhachkala (Miller 1929, 3).

The most complete information about the settlements of Tats in Azerbaijan is as followings: "In the territory of Azerbaijan the Tats live mainly in the north-eastern part. Here, they have settled compactly in Guba, Devechi, Siyazan, Khizi regions and surrounding villages of Baku. They also live in some villages of the regions Shamakhi, Gobustan and Ismayilli. In addition, the Tats have been living in scattered hamlets in Oguz, Gabala, Gusar, Khachmaz, Absheron and other places…

The Muslim Tats live in the villages such as Afurja, Atuj, Bad, Bash Talabi, Gam-gam, Ganidere, Derk, Zikhir, Zergeva, Isnov, Kelenov, Kunkhirt, yerfi, Gulezizi, Muju, Novdun, Nuteh, Orduj, Rujug, Ruk, Orta Talabi, Sebetler, Sirt Chichi, Reziyeler, Rengidar, Pustegasim, Rustov, Tengalti, Utug, Firig, Khanegah, Khashi, Khaltan, Khirt, Chichi, Jimi, Chartepe, Shudug and other villages due to the Guba region, etc., according to the Devechi region the Muslim Tats live in the villages such as Saadan, Sachloujun, Dere-zarat, Dag Biliji, Duz Biliji, Zarat, Galagah, Gushchu, Gandob, Girsang, Lejedi, Nohurlar, Zagli, Kunchal, Zeyve, Ugah, Charag and other villages, according to the Khizi region in the villages such as Agdere, Almakolu, Bag Ahmedyurd, Bahal, Verdah, Dizavar, Erish-kush, Embizler, Kars, Kohne gishlag, Kohne gushchu, Kunushe, Gileneva, Gulah, Gilezi, Yarimja, Mustafakhanli, Nesirli, Yukhari Gushchu, Geriblik, Gizil-gazma, Pimchi, Tikhli, Yekyali, Tudar, Findigan, Khorkou, Khizi, Khalaj, Charmezar and other villages, due to the Ismayilli region they also live in the villages such as Lahij, Ehen, Buynuz, Zarat, Julyan, Dahar and other villages, according to the Shamakhi

region the Tats live in the villages such as Melhem, Mudri, Tullar, Himran and other villages.

In addition, Muslim Tats are located in the Musabeyov settlement of Yasamal district of Baku, they also live in surrounding villages of Baku: Balakhani, Surakhani, Novkhani, Kurdakhani, Binagadi, Bilajari, Sabunchu, Zabrat, Gala, Amirjan, Bilgah, Bulbule, Hokmali, Shagan, Jorat, Gobu and other places. Muslim Tats have been also living in Gabala, Oguz, Khachmaz and Gobustan regions in the scattered forms. Many of the villages inhabited by Muslim Tats don't exist now. A number of villages have been destroyed and disappeared in connection with the strong flow of people to the city from the villages for many in all the territory of Azerbaijan. In Baku and surrounding villages, however, only the older generation can speak the Tat language. A number of villages that existed early in the century as the city of Baku grew entered its territory.

Jewish Tats are compactly inhabited in the settlement Girmizi Gesebe of Guba region, in the village of Muji in Ismailly region and in Vartashhen (now Oghuz) settlement. In addition, they also live in retail form in Gusar, Khachmaz, Shamakhi, Gabala and other regions of Azerbaijan...

... The Christian Tats were the smallest group of Tats and lived in the villages Madrasa, Kerkenj, Dere Kerkenj, Kelekhan, Meseri, Sagiyan of Shamakhi region and Kilvar village of Devechi region of Azerbaijan. In addition, they lived in several parts of Azerbaijan, including the city of Baku (https://az.wikipedia.org/wiki/).

It is interesting that the Tats living in Khizi name themselves as "berneki", the Tats living in the area of Shirvan, especially in Lahij call themselves as "lahij", the Tats living in the city of Baku and being from the region Khizi name themselves as "dagli" ("mountainous"), but the Tats living in the villages of Balakhani and Surakhani call themselves "pars". Or the Christian Tats are called "Armenian". The Tats from Guba and Vartashen (present Oghuz) regions call themselves "juhud" (naming of last two Tat

groups is directly connected with their religious belonging). But naming the above mentioned Muslim Tats differently is still present (it is possible to tell it as a result of the travels carried out within the framework of the project) and it has historically been so. In the sources belonging to the end of the nineteenth and the beginning of the last century one can meet the mentioned naming. For example, in 1928 B.Miller witnessed this phenomenon while carrying out the collecting work among the Tats in Absheron: "The Balakhanis call their language "parsi"... About 2,000 Tats from Khizi region live in Baku and they are called "dagli" ("mountainous") (Miller 1929, 4).

Even in the sources its reason is shown. Professor M.Miller notes that this attitude is related to the fact that "Tats themselves are indifferent to their national belonging, they are ashamed of it, though they do not regard the word "tat" respectful, they consider it dishonorable" (Miller 1929, 3). In addition, another meaning expressed by the "tat" invasion could have shaped such an attitude of Tat. According to the sources, in the nineteenth century the word "tat" did not mean ethnonym, but the meaning expressing the people's lifestyle and social status. The prominent Russian ethnographer Y. Weidenbaum writes about it: "The name Tat, as it seems, is not ethnic, that is, it does not mean the definite nation, but only determines the way of life and social status. In the Jagatai dialect of the Turkic language, this word means a citizen who serves a nobleman. Turkish tribes proud of their nomadic way of life, named all the enslaved peoples who led a settled way of life as "tat" (Weidenbaum 1888, 75).

Tats from Balakhani and Surakhani district name themselves as "pars", because "the ethnonym tat is the same for them with the origin as the Persian ethnonym (the ancient form is "pars"). Here it is possible to conclude that they are part of the ancient Persians, who came from Iran to Absheron. According to the Balakhani Tats their ancestors were parsis" (Guliyeva 2005, 17).

Naming themselves as "bermeki" the Khizi Tats connect it with the district Khizi-Bermek. They even connect the naming

of the same district Khizi-Bermek with the tribe "bermeki". In the Middle Age sources the Khizi population was also called "Bermeki" and that area was called the district of Bermek. In the art work "Gulistani-Iram" by A.Bakikhanov the district Bermek of the Guba region was mentioned and it was noted that the population of that district was Tats (Bakikhanov 1951, 30).

During the desert expedition carried out within the project we witnessed the naming of one of the sacred places on the way to Khizi called "Beshbarmag" as "Bash Bermek" by the Tats from the Khizi region. Of course, though naming of this mountain by Tats is not the same (for example, about it R.Dagli writes: "Collecting information about Azerbaijan since the 7th-8th centuries some Arabic historians had written the word "Beshbarmaq" or "Barmaq" as "Bermek gayasi". As there is not a letter "A" in Arabic alphabet, the word "Barmaq" is written as "Bermeq". The writing of that word was also influenced by the name of the generation "bermeki" which was famous in the Arabic Caliph, especially during the period of the Abbasid Caliphates" (Dagli 2011, 68)) it is called "Bash Bermek" for many centuries.

It is interesting that Miller had collected many folklore materials - narration and fairy tales about Yahya Ibn Khalid Bermeki (in general, in the sources it had been written that the Bermekis had been in the occupation of the vizier for seventeen years in Abbasids caliphate) who was the vizier of Harun er Reshid. One fact is also interesting: these materials have been collected not only from the Tats of Khizi region, but also from the Lahij Tats.

Muslim Tats in Azerbaijan. The information about Muslim Tats living in Azerbaijan territory has been given above. The majority of the authors writing about Muslim Tats generally support the idea that Tats were transferred to these territories during the 4th-6th centuries. A.Bakikhanov, I.Berezin, N.Zeydlis, V.Miller, B.Miller, V.Minorsky show that the Tats were transferred from the territory of Iran to the territory of Azerbaijan during the Sassanid period. "In general, the Tats' coming to Azerbaijan is also shown in other sources. B.M. Miller writes that

he had heard the tale in the 20s of the last century about Tats' coming to Azerbaijan during Sassanid Khosrov period. May be that was Khosrov Anushiravan (531-579). As it is known, Derbend barrier was built in his ruling period. In general, now there is an idea that the Tats living in Azerbaijan are from the garrison of the Sassanids settled here in connection with the war of Iran and khazars. This idea was also told by V.Miller. Indeed, nowadays the Tats live in the Derbent district which had played the role of the crossroads in the east part of the Caucasus Mountains. It is possible to suppose that those Tats are the descendants of the tribes resettled from Iran in the sixth century because of the Derbend barrier" (Guliyeva 2005, 23).

According to the essay by M. Afandiyev "Lahij village of Goychay district of Baku province" published in SMOMPK due to the saying of the local population it is said that they had come from the Lahijan district of Iran and they still consider Lahijan their native land. But in the following legend the reason for their coming from Iran is shown differently: "The Persian king Keykhosrov who was tired of the Iranian-Turan wars killed the Turan's ruler Afrasiyab in the battle and occupied his territories. Leaving the government he left Iran once and for all and choosing the place with a mild temperate climate moved there. That place was called Lahij in accordance with the Lahijan district". A teller form Lahijan even says that Keykhosrov died there and was buried in the Zevero cemetery. For evidence, he also notes that the stone written the name "Keykhosrov" is still preserved in the Zevero cemetery (it means in 1901) (Efendiyev 1901, 65). As we have already noted, this legend has been collected from the Lahijs. The researcher V. Ivchenko presented the same information in 1984 in a slightly changed form: "According to one of the legends a thousand years ago, the Iranian king Key-Khosrov defeated the neighboring ruler in the battle, being afraid of the revenge he had run to the north. Here hiding in the mountains he had spent the last years of his life in prayer. He was buried in this strange country, on the river valley, at the foot of

Niyal Mountain and the name "Key-Khosrov First" was written on the stone of the grave. The servants of the late king had settled down in the village and named the village as Lahij" (Ivchenko 1984). The researcher A.Alizade also considers the Lahijs coming from Iranian Lahijan (Gilan province) (Alizade 2005).

The notes about the living places of Tats by the orientalist Vladimir Minorsky are also interesting, in his writings he addresses the Eastern sources: r It is interesting to note that the writer of the tastes of Vladimir Minoris, the Orientalist Vladimir Minorsk, is interested in Oriental sources in his writings: "Layzan (written as Layzan, Laizan, Laican and even mistakenly al-Iran and al-Abkhaz) corresponds to the modern Lahij valley in the upper stream of River Gardaman (*Girdman – A. Kh.*) river, before it was one of the Sassanid Vassal kingship (Mesudi's (*Abulhesen el Mesudi – the Arabic historian of the 10th century – A.R.*) explanation is the following (II, 40-6) … according to Istekhriye's (*Abu Ishag Istekhri – the Arabic geologist of the 10th century – A.R.*) thought: Layijan was surrounded by Shirvan, Muganiyye and Enbasiye (it means Gabala). Ibn Hovgal (*Abulgasim Ibn Hovgal – the Arabic geographer and traveler – A.R.*) mentions the name of al-Layijan among the small kingships and adds that it is in the chain of Gabk (Caucasus) mountain. But Mugaddasi (Shamsaddin al-Mugaddasi - *the Arabic geographer of the 10th century – A.R.*) shows its place as the following: from Shamakhiyya to Shirvan – two passages, from there to Layijan – two passages, from there to Samur bridge – two passages, from there to Bab-al-Abvaba a passage" (Minorskiy 1963).

Jewish Tats in Azerbaijan. The group of Jewish Tats settled in Baku and in the "Girmizi settlement" of Guba region, their language and other problems that are looked for mostly either in Russian sources or in other sources. The authors investigating the mountain Jews living in the North Caucasus area have also expressed their opinions about the Tats living in the territory of Azerbaijan. As we have spoken about these works in details below, let's note that this Tat group considers

themselves “Jewish” and thinks that their ancestors were deported from Palestine by Assyrian rulers to Midian and then moved to these territories. They even give examples from their sacred book Bible to confirm their arguments (Miller 1929, 17). It is interesting that the mountain Jews’s claim was groundless in 1907. Because the author K. M. Kurdov argued that Muslim Tats and Jewish Tats belong to the same anthropological group - Central Asia (Aliyev 2006, 86). In this case, the Tats with Judaism belief can not have a relationship with the Jews.

The idea being about the Jewish Tats in the world of science “the Jews speaking in the Tat language” is also disarmed with several theses by M.Aliyev who was the investigator of Azerbaijan Tats: “The Jews who have been all over the world from the ancient times have never forgotten their native language. Second, why did the Jews accept the Tat language as the communication means rather than another language in this region? Third, not only Jewish Tats, but also Christian Tats have also undergone to the religious influence” (Aliyev 2009, 95)

As we have noted, the majority of Jewish Tats have settled in the North Caucasus (Grozny, Nalchik, Mozdok and other places) and Dagestan (in Buynaksk and Derbent cities, Gizlar and Khasavyurt settlements, Tabasaran region, Gaziyurt). Therefore the same problem was in the scientific circulation of those places. But the researchers investigating Jewish Tats in the North Caucasus also come to the conclusion that they are not Jewish by origin, they are Tats. Thus, the author named M.Hasanov writes in the book “Dagestan and the Iranian world”: “According to the conclusion of the Institute of Ethnography of the Academy of Sciences of the USSR, the mountain Jews were formed from Tats who once adopted the Judaic religion, evidently penetrated from the north from the Khazars. With respect to the Tats of the Jewish religion, the name “dag juhud” was used in everyday life (which in translation means “mountainous” trusting in Judaism); this

determined the religious, not the nationality, just as the Tats of the Muslim faith were called "Muslim Tats" (Hasanov 1999).

Christian Tats in Azerbaijan. It is difficult to speak about Christian (or Gregorian) Tats settled in Madrasa village of Shamakhi region, Kubar and Khachmaz villages of Guba region in the contemporary period. Because after the known events of the 80s of the last century the Christian Tats considering themselves "Armenian" moved from Azerbaijan, some of them moved to Armenia (Dprevan village) and others moved to the North Caucasus (Yeni Madrasa village). After exploring the Christian Tat villages in the territory of Azerbaijan B.Miller shows that Armenians were deported from Karabakh, Iravan, Gars and Zangezur (Miller 1929, 12) to these territories after 1918 (Miller 1929, 12). Though the local Gregorian Tats learnt the Armenian language very well from the immigrant Armenians, they still continue to speak the Tat language. Mixing with the Armenian element also happened through the marriage. The Gregorian Tats which were married with Armenians from other parts of Azerbaijan are under the influence of the process of "Armenianization" at times. Of course, the main reason of these processes is a religious partnership.

In the sources enough correct information about the origin and affiliation of Christian Tats is given, and it affirms that they are not a nation or an Armenian with "Armenian" origin, but they are Tats being victim of policy of becoming Gregorianism centuries ago: "... after the Arab conquest and before it in Albania the policy of making Gregorian of the Armenian catalycosizm was pursued. The Armenian-Gregorian Tats were also the victim of this policy. ... So, Christian Tats are not Armenians, but they are a part of the Iranian Tats trusting in the Gregorian sect of Christianity" (Aliyev 2006, 84).

Investigation history of Azerbaijan Tats. The history of the investigation of the Tats living in Azerbaijan begins from the end of the 19th and beginning of the 20th centuries. However, it

is possible to find certain information about Tats in some or other sources.

The first scientific information published in the Russian press about the Tats is the article "Notes about the legal proceedings of Tats" by M.M.Kovalevsky, a Caucasian-ethnographer who traveled to Azerbaijan in 1887 (Kovalevsky 1888). The information about the daily life right of Tats was collected by Kovalevsky on the Absheron peninsula in Surakhani village from 76-year-old Ojam (Ejem) Aligulu oglu (Kerimov 1977, 204). In this article it is said about the solution ways of different problems with legal points happened in daily life of Tats.

One can meet the episodic information about the Tats in the article "Population of Dagestan territory" by A.V.Komarov who conducted research on the people of Dagestan in 1873. While giving information about the seven Tat villages near Derbent area the author mentioned about the Azerbaijan Tats (Komarov 1873).

The systematic and scientific investigation history of the Jewish Tats (mountain Jews) begins from 1888. At the end of the nineteenth century "Society for the dissemination of education between Jews in Russia" charges the ethnographer I.Y.Cherni to investigate the mountain Jews. The author collecting materials during ten years ago among the mountain Jews of Georgia and Dagestan mentioned also the mountain Jews living in Guba (Cherniy 1870).

The most monumental investigation written in the 19th century about the mountain Jews belongs to I.Sh. Anisimov who is the mountain Jew and knows the Tat language very well. In 1886 I.Sh. Anisimov was sent to the Caucasus with the V.F.Miller's initiative and Moscow Archeological Society to collect archaeological and ethnographic information about the Mountain Jews. Anisimov was in the territory of Shamakhi, Guba, Khachmaz and Oghuz regions of Azerbaijan. Knowing the Azerbaijani and Tat languages Anisimova collects a lot of material. In the investigation the author tries to show some ideas about the ethno-genesis of mountain Jews. But as Karimov

noted, in this article Anisimov often mixed up the Jewish Tats with Muslim Tats and he also mixed up the materials he collected from them.

Professor Vsevolod Miller was a folklorist-ethnographer, one of the founders of the Russian Oriental Studies School and investigator of mountain Jews language in Azerbaijan. During his recent trip to the Caucasus in 1886, V.Miller, who was five times sent to Caucasus to collect materials about the Osetins, also collected enough material about mountain Jews. This acquaintance and collection later produced several articles about the language of the mountain Jews (Miller 1892; Miller 1900, Miller 1903, and others). The investigation of the Jewish Tats also makes the interest of the studying the language of Muslim Tats in Miller. As he pointed out, in 1903 Miller was acquainted with Tats living in Baku, one of them was a student of Baku Technical School Agabala Karbalayi Abulgasim oglu Janbakhishzade and with his help Miller could collect the Lahij folklore. Inviting the teller to Sochi Miller collected, transcribed and translated the folklore materials of Tat language. On the base of those materials Miller compiled the Tat-Russian vocabulary. As a result of that meeting two perfect investigation works were prepared by Miller - Tat etudes, part I, Texts and the Tat-Russian Dictionary, Moscow, 1905; Tat etudes, part II, Experience of grammar of the Tat language. Works on Oriental Studies published by the Lazarev Institute of Oriental Languages. Issue XXIV Moscow, 1907.

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At the end of the 19th and the beginning of the 20th centuries the journal SMOMPK (Collection of Materials describing the nations and tribes of Caucasus) which was the most perfect source of coverage of the history, culture, ethnography and folklore of the people living in the Caucasus was not also indifferent to the minority populations living in Azerbaijan, including their history, literature, everyday life, folk pedagogy,

ethnic-national composition, birth and death, study of statistical data on living quarters and research and collection materials on folklore had been published on pages of this journal many times.

In the 14th edition of the journal SMOMPK (Collection of Materials describing the nations and tribes of Caucasus) published in 1892 the article "Short information about the village Vartashen and its people" by M.S.Bejanov was published and the article is about the Udins and Jews. Bejanov being Udin summarizes his personal observations and introduces the extensive material about the Jewish material and spiritual heritage. Here Jewish family life, customs and traditions, weddings, mourning and birth, children's games and entertainment are reflected (Bejanov 1892).

M. Bejanov's second article on SMOMPK (Collection of Materials describing the nations and tribes of Caucasus) pages was dedicated only to mountain Jews. In the 18th edition of the SMOMPK published in 1894 Bejanov presented his thoughts and views about the origin and language of Jewish Tats in his article "The Jews of Vartashen village (Elisavetpol province, Nukhin district)" (Bejanov, 1894).

In 1901 in the 29th edition of the SMOMPK (Collection of Materials describing the nations and tribes of Caucasus) the essay entitled "Lahij village of Goychay district of Baku province" was published by Efendiyev (Efendiyev 1901, 45-96). This article was devoted to Muslim Tats living in Azerbaijan and the Tat village Lahij of Goychay district in Baku province. The author had been a teacher for many years at school in Lahij village and presented the collected materials to the SMOMPK journal. The first part of this article was devoted to the history of Lahij village. Here one can also find the historical stories and anecdotes collected by Efendiyev (Khurramgizi 2016).

Finally, in 1894 in the 20th edition of the SMOMPK journal the article about the Christian Tats was published (Armenian-Tat texts 1894). To tell truth, two magical and religious tales collected from Christian Tats had been published. These tales

were collected by the pupils of Shamakhi city school Efendiyev and Shahverdiyev in 1893 or 1894 in Madrasa village of Shamakhi in the Tat language. The tales was written by L. L. (this person is Lopatinsky) and he had mentioned his thoughts about the Christian Tats settled in Azerbaijan (Khalilov 2016).

In the 20s of the 20th century the Azerbaijan Research Society (Azerbaijan Tedgig ve Tetebbo Jemiyyeti) began to show interest to the Tats. Since 1925 the Tat Commission had been created within the Society. "The secretary of this commission was the well-known educator of Azerbaijan Sultanmajid Ganizade, the chairman was Haji Alakbarov... This commission organized a photo exhibition about Absheron Tats and put it into his scientific plan writing the book "Tats and their life". Linguistic-vocabulary sub-committee which was attached to the society (chairman was professor H.I. Ashmarin, vice-chairmen were professor V.B.Tomashevski and A.Hagverdiyev) planned to prepare a dictionary of the Tat language. A number of scientists, including professors V.A. Ryumin and P.K. Juze were seriously engaged in the Tat committee of the society and made presentations about Tats and carried out research in this field" (Hajiyev 2009, 16). This commission draws B.Miller who was involved in Talish folklore in Lankaran into research to investigate Azerbaijan Tats. According to B.Miller's information he was sent to the Tats' living area for a month by the Society on an excursion and he was accompanied by the scientific secretary of the Society A.R.Zifelt-Simumyagi and the scientific worker of the Society A.P.Fituni. During the excursion B.Miller met Tats living in the peninsula Absheron and visited the Tat settlements in Guba and Shamakhi areas. As a result of the excursion one of the numbers of the journal ATTS was dedicated on the work by the professor about the Tats – "Tats, their replacement and sayings" (materials and questions). News of the Control Society and Investigation Azerbaijan. N 8, volume 7. Baku: 1929.

The material collected from the Azerbaijan Tats by B. Miller in 1928 was presented by the collector to the collection

"Iranian languages" of the Institute of Language and Thinking named after N.Marr Scientific Academy of USSR and published in 1945 (Iranian languages 1945).

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From the 60s of the 20th century Professor Magsud Hajiyev had engaged in the Tat language, ethnography and folklore of Tat thoroughly and consistently for many years. Investigating dialects for many years the professor had been in living areas of Azerbaijani Tats, had collected a lot of materials and had published research works in high scientific level (Hajiyev 1962; Hajiyev 1971, Hajiyev 1995, Hajiyev 1995, Hajiyev 2009, etc.). It is interesting that in his researches M. Hajiyev had mentioned all three groups above-mentioned and had written the theme about the Tats in details.

In recent years the investigation of Azerbaijani Tats in folkloric-ethnographic aspect is being carried out at the Institute of Archeology and Ethnography of ANAS successfully. In 2005 by the decision of the Scientific Council of that Institute the monograph "Family life and moral culture of the Azerbaijani Tats" by N.Guliyeva was published (Guliyeva 2005). In this book the family-household relations, spiritual culture, folk creativity, customs and traditions, holidays and religious views of Azerbaijani Tats on the basis of rich field-ethnographic and folklore materials have been investigated.

In 2008 the part about Tats in the book "The nooses of a carpet. The literature anthology of nations living in Azerbaijan" published by the Council for State Support to NGOs under the President of the Republic of Azerbaijan was also prepared by professor M.Hajiyev (The nooses of a carpet 2008).

One of the scientific works dedicated to the Tats living in Azerbaijan during the beginning of the 21st century is the monograph "Azerbaijani Tats". This monograph is the most extensive work written about Tats by Magsud Hajiyev.

In 2010 the investigation work "Lahij. Historical-ethnographical investigation" in the Russian language by Ph.D. A.Alizade appeared. In this work giving a complete description of the village Lahij the author also notes the traditions of Lahij village (Alizade 2010) by. It should be noted that this book was also published by the decision of the Scientific Council of the Institute of Archeology and Ethnography of ANAS.

The appearing of regional, ethnographic works in recent years has also contributed the opportunity to elucidate the living areas of Tats in the form of media and mass media. For example, in 2015 a book with large volume (667 pages) entitled "Historical-ethnographic essays about Chichi" was published. This book has been written on the base of folklore, historical and ethnographic materials collected from the village of Chichi which is considered the Tat village of Guba region (Guliyev 2015). The book written by Manaf Suleymanov about Lahij "The Land of Azerbaijan. Lahij" can also be considered as ethnographic fragmentary book (Suleymanov 1994).

In the press many times the writings about Tats villages of this or other regions have been published. An example to it one can show the series of articles dedicated to the "Khinayakhdi" Tat folk ensemble of Shabran region (Aliyev 2016, etc.).

In general, it should be said that the interest to Tats in Azerbaijan was primarily at the level of their language. That is, linguistic orientation studies have always been needed in historical-ethnographic and folklore aspect. The investigational materials from the 19th century to nowadays are arguments to our sayings. Only in recent years the interest to the national minorities living in Azerbaijan has grown at every level (either linguistics, history or socio-political, etc.), proclaimed 2016 as the Year of Multiculturalism in Azerbaijan, President Ilham Aliyev's words "Today multiculturalism in Azerbaijan is the state policy and at the time, it is the lifestyle" in the light of the wise statement, and finally, through the Baku International Center for Multiculturalism, dozens of research works dedicated

to the Tats were created. The Institute of Folklore of ANAS also established the series of "Folklore of limited nations" with the strategy of the State leader, the department with the same name was also formed and the first research work devoted to the folklore of Tats (Ph.D. thesis on the theme "Folklore of limited nations in Ismayilli ethno-sphere" the post graduate student Dadash Aliyev (he is from the Lahij Tats, his scientific leader Ph.D., Associate Professor Afag Ramazanova (her origin is from Lahij Tats) was accepted and discussed successfully.

Folklore of Azerbaijani Tats. As we have noted, the Tats have a rich oral word art. Tales, proverbs and sayings, riddles, lullabies, quatrains, etc take the main place in the folklore fund of this ethnic group. The uniqueness of the Tat folklore is that it is created by Tats in two languages - Turkish and Tat. The other interesting aspect also shows the uniqueness of this ethnic group's oral word tradition – creation and expression in the language differs from genre to genre.

Epic kind. Proverbs and sayings take an important place among the examples created in Tat folklore. The Azerbaijani Tats create the proverbs and sayings usually in the Tat language and tell them in that language. Often these proverbs and sayings are the equivalent of examples living both in Azerbaijan and other nations:

"*A suxda gö düvə mıdəro*" – "Od olmasa tustu chikhmaz" – ("*There is no fire without smoke*")

"Aqil (ağıllı)umuna nə miyofu, gij ə tö miyo" – "Agil (agilli) umuna ne miyofu, gij e to miyo*" ("The clever can't find us, but the crazy is always in front of us").*

Sometimes one can meet the proverbs and sayings which are very original and belong only to the Tats. But one of the peculiar features of these proverbs is that, in most cases, the dominance of vulgarism in these examples (in particular, in the samples collected from Lahij). This aspect, unfortunately, makes the registration process of these examples very difficult. The informer-teller is embarrassed to tell them, but the collector

avoids recording them. So, these original examples are removed from circulation and are forgotten from time to time.

The tale genre is usually told in the Tat language among the Tats, but there are also tale tellers telling them in Turkish. Among these tales one can see the tales about Shah Abbas and some tales are only the translation variant of Turkish original.

As we have noted above, at the beginning of the last century there were many tales about Yehya Bermeki collected from the Tats by Miller. Unfortunately, during the desert expedition we witnessed that those tale tales were completely out of circulation.

In Tat folklore the riddles are also created and told in two languages.

As in Azerbaijan folklore there are also riddles told in prose and poetry:

Elometi, elomet
Ye chol atash salomet.
Tar zerum,
Khishg vakandum. (Nun, tenur) (in the Tat language)

Elametdi, elamet,
Ishi od, cholu salamat.
Yash vurdum,
Guru chikhartdim (chorek, tendir) (in the Azerbaijani language)

(Translation: It is a sign, it is hot inside, it is safe outside, I put in the wet form, but took in the dry form) (bread, oven made of clay in a hole in the earth)

A rafd-umo kheberum,
E ser yegosh zeverum.
Dirum ge ses bisokhdan,
Bi poyi rugan zerum. (deri) (in the Tat language)

Gedib gelenden kheberdaram,
Bashdan bir az hundurem,

Gordum chokh ses edir
Ayagini yagladim. (gapi) (in the Azerbaijani language)
(Translation: I am well-informed about everybody and everything, I am a little taller, it made much noise, I greased its leg) (door)
Chetin vinum ure man,
Vo bistenum bure man. (Vini) (in the Tat language)

Chetin gorem onu men,
Onunla bilirem iyi men. (burun) (in the Azerbaijani language)
(Hardly can I see it, I can smell only with it) (nose)

As in other regions of Azerbaijan in Lahij there is also a special joke hero (as it is said, "Haji dayi" of Lahij region), he is Gulu Sheyda who lived in the middle of the past century. The funny episodes about him, his quick wittedness have been material for creation of many legends:

"Gulu Sheyda earned his living with selling the milk. One day the hat-maker Abdul knowing Gulu as the religious and perfect man he asks:

"Abdul kishi, if it is not a secret, what are you going to cook?

– I want to cook the milk porridge,

– Ok, it is good, but when you begin to cook the milk, please don't add the water, I have already added"…

Lyric kind. In Lahij the lullabies and quatrains are told mainly in the Turkic language. The Lahij women are told the quatrains only in the Turkic language. The quatrains created lately have enriched the Lahij folklore:

Dədemun Qorqud bire,
Zəreyi soz, ud bire.
Ye mısqol bı zuhunman,
Tıra dire pud bire. (in the Tat language)

Dədəmiz Qorqud olub,
Çaldığı saz, ud olub.

Dilim bir misqal idi
Səni görüb pud olub. (in the Azerbaijani language)

(Translation: Our grandfather was Gorgud, His instrument was saz, my tongue was little, but seeing you it became great)

Pöyıste ba duhun dər,
Ə dərdhonman bixəbər.
Çı güyi soxtagorum,
Tı ağeyi, man nükər. (in the Tat language)

Qapının ağzında dayanıb,
Dərdlərimdən bixəbər
Nə desə edərəm mən
O ağadır, mən nökər. (in the Azerbaijani language)

(Translation: Standing in front of the door, not knowing my sorrows, I'll do everything he asks, he is a master, but I am his slave)

Tat folklore is full of songs and lyrical examples. Unfortunately, at the beginning of the last century B.Miller preferred the epic texts to the genre of lyrical kinds in the collecting. However, Tat folklore is rich with the wedding songs, children's songs and so on. It is interesting that it was possible to record the same poetic text in the collection process with the different versions from the Tats of Lahij, Balakhani and Shabran:

Raftum ba buni qozi
Duto qəloğ bı vozi
Ye sanq şundum na rasi
Dı sanq şundum na rasi
Döyüstüm
Parıstum
Ə viniman xun mo
Xuna dorum bı xori
Xori be man güvö do
Güvöra dorum ba gispand
Gıspand be man dimbə do

Dimbərə dorum bı mallo
Mallo be man kitob do
Kitobadorum be xudo
Xudo be man ağıl do (in the Tat language)

Getdim gordum qazinin daminda
Iki qarga oynashir
Bir dash atdim deymedi
Iki dash atdim deymedi
Qachdim
Yixildim
Burnumdan qan achildi
Qani verdim torpaga
Torpaq mene ot verdi. (in the Azerbaijani language)

(Translation: I went to the judge's place and saw that two crows were in love, I threw a stone to them, but it didn't hit the target, I threw two stones to them, I ran, I fell down, I bleed at the nose, I gave the blood to the soil, the soil gave grass to me)

Dramatic kind. Ashiq activity. The art of Ashiq has not improved among the Tats. Even there is a saying about it among the Tats: "Turkish man can't be mullah, Tat can't be Ashiq". During the folklore expedition in Gilezi it was possible to record information about two Ashiqs such as Ashiq Heydar and Ashiq Gurban, they had managed the wedding parties. But the information about their nationality is also contradictory. Because the informer told that they were Tats, but at the wedding ceremonies they had told eposes in the Turkish language. There is information about them in the scientific literature that they were Turkish in their origin (Najafzade 2012).

A.Alizade gives information in his investigation that there was an Ashiq named Agadadash in Lahij area in the 19th century (Alizade 2005, 366).

Ceremony folklore. Looking through the general picture of the Tat folklore, there was an interesting point. The folklore

events that we regard as the archaic or primitive genres in folklore, the texts accompanying folklore, especially the witchcrafts are told among this ethnic group only in the Tat language:

Bismillo yek hazor,
Elhemdulillo sa sad hazor.
Əli mo bə Düldüli süvor,
Bə kişti Zulfuqor.
Filonkəsə duhuniyə bastum,
Dənorum be həlqeyi-hisor,
Be kiliti Cabbor,
Bə mihri Süleymon peyğumbər.
Ku-ku-ku. (in the Tat language)

Bismillah min defe
Elgemdulillah uch yuz min defe
Duldule suvar olmush Ali geldi
Belinde Zulfiqari
Filankesin agzin bagladim
Helqeyi-hasara saldim
Cabbarin kiliti ile bagladim
Suleymanin mohuru ile mohurledim.
(in the Azerbaijani language)

(Translation: "Tell "Bismillah" in thousand times, tell "Elgemdulillah" in three hundred thousand times, Ali came with his horse Duldul and he had his dagger "Zulfigari", I made a knot for somebody and put it near the fence, I closed with Jabbar's lock and set with Suleiman's seal")

Not being differentiated from the same ceremonies of other nations living in Azerbaijan the family ceremonies of Muslim Tats are performed in gradual form: "asking in marriage", "engagement", "wedding", etc.

The mourning ceremony of Muslim also consists of the following levels: "funeral", "three days", "seven days", "forty days".

Similarly, the calendar ceremonies are also performed in the same or similar way. Holidays included in calendar cere-

monies, as well as religious holidays are held simultaneously and in the same format as the other population of Azerbaijan.

The certain rituals are also being performed among the Tats such as to influence the nature forces, the ceremony "Gudul-Gudul" is a clear example of it:

Güdül, güdül gərdunim
Güdüle poyi rə vəçinim
Ən dərd in qəlle afto
Rura bı həqq çarxunim və s. (in the Tat language)

Gudul gudul gezdirek
Gudulun payini yigaq
Bir balaca gun derdinden
Uzumuzu Haqqa chevirek. (in the Azerbaijani language)

(Translation: "Let's take "gudul" for a walk, let's collect its portion, in order to call the Sun, let's pray for Allah")

Religious folklore. The functionality of the Tat religious folklore differs slightly from the point of area. Thus, during the expeditions conducted within the project we determined that religious folklore in Khizi-Gilazi region is completely exterminated. But in contrast, the religious folklore is very strong among the Tats living in the Ismayilli region, and a genre of religious folklore such as "elegy" is very efficient. The religious holidays are also celebrated in absolute form.

Conclusion. Trying to make a short excursion to the oral word art of Lahij folklore, naturally, is very colorful according to its genres and material it is very rich. The region Lahij and the Lahijs are the component of Azerbaijan ethnic map, but the folklore examples of this ethnic group are the rare pearls of the rich Azerbaijan folklore. Telling as Heydar Aliyev, "When we say Azerbaijan we mean its resources, its beautiful nature. But the main wealth of the republic is the people from the different nations, believing in different religions, living in these lands from the ancient times. The more nations the country combines, the richer it will be…"

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Tats in Azerbaijan and Tat folklore

The great value for us is the articles and essays about the life and daily life of the national minorities living in the territory of Azerbaijan. And folklore created by the ethnic groups is more interesting and valuable. One of such nationalities which were given the special attention in the pages of pre-revolutionary publications and books are Tats. In the investigation the folklore of one of the ethnic groups living in the territory of Azerbaijan – Tats is studied. The author carries out the research in the direction of studying the history of Tats in the works of Russian orientalists and periodicals of the end of the nineteenth – the beginning of the twentieth centuries. In the study the author classifies Tats living in Azerbaijan on three parts - Tats - Muslims, Tats - Jews, Tats - Christians. This classification makes it possible to study the life and history of this ethnic group.

The analysis of the Tat folklore collected in Azerbaijan within the framework of this project was carried out. The author

also gives examples of the Tat folklore texts printed at the beginning of the 20th century in Russian sources. Comparison of these texts will help in the reconstruction of the folklore picture of the Tats who have been living in the territory of Azerbaijan from the time immemorial.

Key words: Tats, folklore, history, national minorities, sources, texts.

Таты в Азербайджане и татский фольклор

Огромной ценностью для нас обладают статьи и очерки о жизни и быте национальных меньшинств, проживающих на территории Азербайджана. А фольклор, созданный этническими группами, вдвойне интересен и ценен. Одним из таких народностей, которым было уделено особое внимание на страницах дореволюционных изданий и книг, являются таты. В исследовании затрагивается фольклор одного из этнических групп, проживающих на территории Азербайджана – татов. Автор ведет исследование в направлении изучения истории татов в трудах русских востоковедов и периодических изданий конца девятнадцатого – начала двадцатых веков. В исследовании автор классифицирует татов, проживающих на территории Азербайджана на три части – таты-мусульмане, таты-иудеи, таты-христиане. Такая классификация дает возможность изучать быт и историю этой этнической группы.

Был проведен анализ татского фольклора, собранного в Азербайджане в рамках этого проекта. Автор также приводит примеры татских фольклорных текстов, напечатанных в начале XX века в русских источниках. Сопоставление этих текстов поможет в воссоздании фольклорной картины татов, проживающих испокон веков на территории Азербайджана.

Ключевые слова: таты, фольклор, история, национальные меньшинства, источники, тексты.

Matanat Yagubgizi*

NATIONS AND ETHNIC GROUPS LIVING IN THE REGION OF OGHUZ-GABALA AND THEIR FOLKLORE

Thousands of people and ethnic groups live on the Earth. If there are so many people and ethnic groups in the world, there are also so many ethno-psychology, ethnic consciousness and ethnic cultures. Therefore, it is necessary to introduce the culture, traditions and customs of these peoples and ethnic groups to the whole world. For this reason, the investigation and immortalization of the national values of different peoples and ethnic groups are the great value and contribution of our state to these peoples and ethnic groups.

Shaki-Zagatala region is a mosaic area in the Republic of Azerbaijan for its richness and diversity. Lezgins, Udis, Jews, Russians, Tatars, Kurds, Avars and other nations and ethnic groups live in the area of Oghuz-Gabala region together with the Azerbaijan Turks. Not depending on their quantity, language, religion all peoples and ethnic groups living in this area display a positive attitude towards one another and the behavior of those nations is regulated by the laws of the country. All peoples and ethnic groups living in the territory of the Republic of Azerbaijan have been given freedom of speech and full religious freedom.

The Oghuz-Gabala region is a combination of different religions and languages. The common way of life in these nations has always led to the formation of common beliefs and common culture. The united people of Azerbaijan, which have come from these common and shared values, have always been an example everywhere. Today visiting the belief places, sacred

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places mutually all peoples and ethnic groups living in Azerbaijan have always been greeted by everyone positively. Not only to visit the same sacred places, but also to do the similar ceremonies together the reality of modern Azerbaijan.

All peoples and ethnic groups that living in the same area for centuries historically had always been support and had learnt from one another and if it was necessary, they had taught one another. That is why the facts related to not just words of the people and ethnic groups living in Shaki-Zagatala region, but even the usage of folklore samples have been reflected in many sources: "In the 19th century academician A.A.Shifner wrote: "The Udis had not taken only their clothes from Tatars, they had known also tales, quatrains, proverbs, sayings with the help of that language and told them in the Tatar language… The Tatar words that contain the great part of the Udi language oppressing the original Udi words substitute them, and it causes the melting of the Udi language in the Tatar language little by little" (Javadov, Huseynov 1999, 89). Professors G.Javadov and R.Huseynov confirmed this idea and came to the right conclusion that it can be applied to all peoples and ethnic groups living in Shaki-Zagatala region.

As deriving advantage from each other creates the differences according to the national point of view of these nations and ethnic groups, even such differences due to the human thinking have also been formed. This difference also shows itself mostly in ceremonies and traditions. Let's pay attention to a faith example. The Udis either living in the region Gabala or in the region Oghuz noted that when it was drought, in order to have a rainy weather they sacrificed an animal. They used to give alms and charity to orphans. But unlike the people of Udi, Lezghins living in the region Gabala told that there was a famous sacred man called Seleh, the people used to put his fur coat into the water in order to have rain. Or the mothers used to put their babies near the plantation so that they could cry. If the child was crying, it meant that he was hungry. They thought that

Allah would hear his cry and knew that the baby was hungry. Then it would be rain. Or the songs "Peshepay songs" (*these songs were called "songs about asking the rain"*) would be sung. In order to sing the song "Peshapay songs" they had to make "Peshapay" from a boy. This boy would wear the old, ragged clothes and he would be taken to the bank of the river. He would be splashed water on him and the songs about asking rain would be sung. Songs would continue until rain began. It was a spring ceremony.

There is also a belief that if the water from the lake Tufan would be mixed with the river, the rain would continue three or four days. Or they would put the stone called "Hazret baba" into the water in order to have rain.

There is a special symbolic meaning both in bringing water from the sacred place and bringing the stone to put it into the water. In both cases "As in the ancient Turkic beliefs water and rain (*as well as stone – M.Y*) are accepted among the saints, they are considered the source of life and abundance (*including the productivity – M.Y*) (Folklore/literature 2011, 212).

Unlike the Lezghins living in the Gabala region, there is a tradition among the Lezghins living in the Oghuz region, when it is droughty, the mullah of the village go to the up side of the village, sacrifices an animal there, reading the surahs from the Holy Quran and breaking the white stones drops them into the river. Basing on the texts we can say that "water, rain, stone, etc.," mean the different symbolic meanings based on the ancient roots.

In contrast to the asking rain, either the Udins or the Lezghins used to celebrate different rituals about calling the Sun. The Udis living in the Gabala region also begged Allah for abundant rain, sacrificed animals and presented to the orphans and the poor.

As professor S.Rzasoy notes, "in the center of the ceremonies such as to pray for Allah about the rain or calling the Sun there is also a ceremony called "hajetdileme" ("to wish") –

the ceremony entreating Allah for productivity" (Rzasoy, 2004, 17). As a result, in order to symbolize "asking rain" the meal called "erishte" (a meal prepared from the flour, water and other food-stuffs) is cooked, but in order "to call the Sun" the meal named "makhara" (a meal also prepared from the flour, eggs and other food-stuffs). This ritual would also continue by the people till their wishes (asking the rain or calling the Sun) realized.

In order to stop the heavy rain the Udis from the village Nij would thrust the knife (axe) into the ground. It is a very interesting fact that, unlike the Nijs Udis, in Udis living in Oghuz region, there was a ritual to stop the heavy rain, for example, collecting seven drops from seven roots they would boil until it was dry. There is also other ritual about stopping the rain, for example, to boil the water gathered from four sides of the corner.

As we know, there were various belief means of causing to rain, as well as calling the Sun, belief in rainfall. For example, a knife (axe) is a cutting tool. There are many ancient beliefs about a knife. In this text thrusting the knife into the ground the ancient people hoped that the rain would stop.

The famous Russian scientist Professor Leonid Roshal explains symbolizing of the axe (knife) in his book "Encyclopedia of symbols". The axe is a symbol of power, lightning, fertility, rain, mentioning the help, aid essence he notes that the axe was brought by the heavenly Gods. According to Professor L. Roshal's investigations, the axe is a symbol of the Sun God and the Moon (Roshal 2008, 53). Basing on L.Roshal's thought one can note that there are many special points about these processes, which are necessary to stop certain events and in fact the real events are in those roots. All of them need to be investigated individually.

In another text, the belief of taking 4 or 7 drops from the four or seven corners and boiling till it dries is connected with the ancient beliefs. Why are just 7 drops from the seven or four roofs? As we know, the figure 4 is related to four elements. The figure 4 is expressed by the sides of the cosmos, the seasons of

the year. But what does the figure 7 mean? The figure 7 is also a sacred figure associated with space. This figure is related to the month. The point is that in Shaki-Zagatala region, the belief in the Moon and the Sun is very strong. That is why the symbol of the Moon and the Sun is in the center of people's beliefs. There are various belief systems about the figure 7 in the world.

When it rains much, the Lezghins people would have a special ceremony called "Alapekh" – "calling the Sun". Only women would attend this ceremony. They would make a doll, wear a red shawl and would take it for walking. According to Lezghins' imagination, the Sun is a girl. That is why, the Sun can be called with the help of red color and there they would sing the song "Alapekh". "Alapekh" is a ceremony held in the summer season. At the root of this ceremony there are ancient beliefs about the Sun.

The doll with the red shawl. Of course, this doll represents a girl or a woman. Just the red color is the attribute of this doll girl. As the ancient man used to imagine the Sun as a girl or a woman, he/she would use the doll with the red shawl as mediator.

Professor Seyfeddin Rzasoy also confirms that the red color symbolizes the women's commitment – the women's beginning as the color signing the world parts in the ritual-mythological thinking model (Rzasoy, 2015, 105).

Both Udis and Lezghins, as well as other peoples and ethnic groups settled in this area have created their own rich songs about the branches of their professions. The Lezghins would have had a harvest holiday in old times. It would be during the period of the harvest of grain. That holiday would be celebrated with the special celebration.

Unlike the Lezghins living in the Gabala and Oghuz regions, the Oghuz Udis (*it is very interesting that this holiday had not been celebrated in the village Nij*) would celebrate the harvest festival – "Tabakh bayrami". This holiday would be on the 2nd of May. This holiday was celebrated on the occasion of

the 1st of May - Labor Day of International Workers. The Oghuz Udis would go their sacred place – Gergets. They would dance, sing and enjoy there. Next day of that day they would visit the cemetery. Returning from the cemetery they would pour a glass of wine to the grave-stone.

The wine (wine) is symbolic meaning in the ritual of both wedding and funeral ceremonies. Here is a special meaning of pouring wine on the grave stone. In the world mythology "the splashing of wine into the ground means the respect for the chthonic powers, but in the funeral ceremony it expresses the respect to the dead man" (http://www.novostioede.ru/).

There is also a belief among the Azerbaijani Turks: "... putting the last bread into the oven and saying "let it be a present to the dead men" or drinking water telling those words again are the result of the belief that the dead are alive in the underworld" (Abdulla 2005, 33).

In the Gabala and Oghuz districts either the Udis or the Lezghins would celebrate the celebration of the coming of the spring. The Udis would celebrate the holiday *"jogulun akhsibay" (spring holiday)* in spring. There was a belief about the spring holiday among the Udis: on Thursday early in the morning two men would go up to the tree that had had dried and would scare the tree. Those men would tie red and white threads on the tree. One of them threatening the tree with the axe in his hand would say: "I'll cut this tree". But the other man would not talk. Later the tree would yield fruit.

Showing the example "the confrontation" professor S. Rzasoy points out that "the myth is moving towards a solution to the conflict by replacing more sharp contradictions with mild contradictions ... The replacement process continues until the last contradiction block in the area intended to be operated in the mythical world model" (Rzasoy 2015, 54-55). For example, in the given text: the speaking and not speaking men; a fecund fruit tree and a fruitless tree. Why do they do it?

They tie a knot with the red and white threat on the tree. If the red color here symbolizes the "woman's beginning" according to the mythological thinking, "the white color symbolizes the beginning of the male". The elimination of the contrast with knotting of the white and red threats here indicates productivity.

Unlike the Udis, the Lezghins also would celebrate Novruz holiday as the Azerbaijani Turks. They would germinate wheat, color eggs, cook sweets and would stoke up the fire.

The spring holidays of the peoples and ethnic groups living in the region are common with the traditions of the Azerbaijan Turks. One can meet the similar beliefs and traditions here.

Peculiarity of wedding traditions of peoples and ethnic groups living in Azerbaijan is more noticeable. The structure of the weddings, specific rituals, various customs and so on make these weddings unique.

Asking in marriage. In the ancient times the parents and elders' advice was important among the Udis. Nevertheless, the young boy's thought was also taken into account. At first, the boy was interested in the girl. According to the Oghuz Udis' telling the boy going to approve a girl usually would climb to a walnut-tree near the girl's house and would observe the girl. The boy's climbing the walnut-tree is also related to mythical beliefs. The walnut tree symbolizes productivity and longevity.

After the boy had liked the girl, firstly the women, later the elders would go **asking in marriage**. Depending on the consent of the girl's parents the ceremony "asking in marriage" would happen several times.

One of the interesting aspects of the Udis is that a red apple (called "Gizilehmedi") and the wine (now the drink "vodka" is taken) would be taken to the girl's place. According to the famous German scientist, Professor Hans Bidermann's thought the wine symbolizes the ritual drink in the process of the wedding, the firmness of the ceremony "sozgoydu" ("consent", "agreement") (Bidermann 1996, 41). As Hans Biderman points

out, using the wine in this level really symbolizes the ceremony "sozgoydu" ("consent", "agreement").

As the Udis are Christian, the opportunities about the wine take superiority in all their ceremonies. In fact, the special rituals would be held among these special wedding ceremonies.

The Udis would put the wine pot into the ground. Those pots would be opened only in special ceremonies or for the special guests. For example, beginning from the first levels till the end of the wedding ceremony the wine acts as one of the main symbolic attributes. In the Udis weddings except the wine the apple, lemon, bread, etc. are also used.

If the girl would divide the apple into two parts and would keep half of the apple to herself and would return half to the boy's relatives, it would be accepted as **a sign of agreement**. The response "yes" to the boy's relatives would be given with the apple. According to the accepted procedure, the silver money would be tied to the red apple, too. There is a belief in Slavs: "If a girl wants to be loved by a boy, she has to write a letter, put it into the apple and leave it under the Sun. When the apple starts to dry, the wish will be realized" (https://ok.ru/). In both cases, the apple symbolizes love here.

If the apple would be returned back in the whole form, it meant that there was no agreement for relationship. There are some sayings among the Udis such as if somebody is cheerless, he is asked: "What happened? Has your apple been returned back?" Or if somebody is angry, he is asked: "What happened? Had I sent you a red apple?".

Usually the parents taking presents such as clothes, wine, sweets would go to the girl's places for asking the wedding. It was asked in advance if there was the girl's agreement, the wine would be opened, but if the girl didn't agree to marry, the wine wouldn't be opened. The boy's parents would be met just as a relative and the wine wouldn't be opened. After giving a concession, the wine would be opened and the sweets would be served as a dessert. Drinking the wine everyone would

congratulate one another and eat the sweets. Then the girl would be worn a golden ring. It was considered the small engagement.

"Kirvelik" (being a man who acts as a sort of God father to a boy at his circumcision). In the small engagement the man who was called "kirve" ("God father") would take an important role. He would be more important than the relatives. "Kirve" would have been involved in all stages of the celebration as the most respected person.

Being "kirve" (god father) wouldn't be selected from the relatives. He would be chosen from a clever, well-known figure. If he was dead, his son would replace him. But if he had no son and he had a daughter, then his daughter would have been substituted. There is a saying among the Udis: "You can turn from God, but you can't turn from your "kirve" (god father)" or "You can deny God, but how can you deny your "kirve" (god father)?".

At that time the "kirve" (god father) would be invited to the wedding with the special music. God father is an image of a prominent status in the wedding ritual.

The great engagement would be after the small engagement. The great engagement would be held after the period of "wine becoming pure". At that time the presents such as the golden things, clothes, sweet, the special cookie called "bishi" belonging to the Udis would be brought to the girl.

The golden ring would be presented to the girl in the presence of the god father. The god father would also present his present to the girl.

In Oghuz Udis there was no habit of collecting money with the bride. But there was a habit of the Udis living in the Nij area, the bride's relatives taking plates in their hands would pass through the bride-groom's people and the boy's men would put money into their plates.

The animal would be sacrificed to the bride's name. Each person taking part in the engagement would be given meat and gift.

The ceremony **"parchakesdi"** ("cutting the cloth or material") would be held after the great engagement. Only women would attend this ceremony. Everybody would come with a gift. The gift would be usually material, fabric or cloth. As if the tailor would come. The tailor would cut the material with the fresh, untreated scissors a little. In return the tailor would be presented gifts. Then the ceremony would continue. One or two weeks later the girl's wedding party would be celebrated. However before the wedding the ceremony called "the counsel wedding" would also be celebrated. At this ceremony the division of labor would be held. What kind of food and how much they need at the wedding would be advised by the family. The special people for the invitation would be also selected at this ceremony. There were many men in order to control the wedding such as "toybashi", "yasavul", "makar bashi", "makarlar", "ayagchilar", etc.

After giving advice in order to prepare bread the trough with a sieve, a little flour and ferment would be brought. In order to congratulate the wedding party that trough would be brought into the centre. The people would put money into the trough.

The dowry for the girl would be prepared. The girl was given the dowry such as a trough for bread, bedclothes, a trunk for clothes (the presents such as a shawl for the mother-in-law, aprons, pinafores, towels, stockings, blankets, tablecloths and other things would be put for bride-groom's relatives). There was such a belief that when the bride left from the father's place, she could not take a broom and a dog with herself. Because it was considered harm. The dowry was accompanied by the bride. In order to have a successful life the girl would put a child in her arms when her dowry was sent. Firstly, the bride's room would be decorated with her dowry, then she would be taken to her room.

After the advisory wedding the wedding would be celebrated. Usually the wedding parties would be held on Saturdays, Sundays and in October, after "wine becoming pure".

The girl's wedding. The wedding of the boy and girl was just at the same time. The girl's wedding party would be held in the morning, but the boy's wedding party would be in the evening of that day. In ancient times a man would be selected to invite the population of the village to the wedding. The red shawl would be tied on the horse's neck and the arm of that man. This man would take a sack of apples and would walk from the door to the door. Presenting apples he would invite everyone to the wedding party. The invitation to the wedding party with an apple was also found in the Azerbaijani Turks, for example in Vedibasar villages (AFA volume 10, 2004, 99).

As in the wedding parties of the Udis "kirve" (god father) had a great role, the uncle also had an important role. As a sign of respect, the girl would be sent to her new place by her uncle.

The bride-groom was prepared to bring the bride. The barber and god father would come to the bride-groom's place. The bride-groom's face was shaved with the soap-suds wine and he would have bath with honeyed water. And all these actions are based on the symbolic beliefs. Here honey and wine symbolize productivity, strength, power and health.

The bride was also prepared for the wedding. The girl was dressed in white clothes and covered her head with a silver cover (it was named *"gatari"*). The girl would only have a silver hat. On the day of wedding the bride's brother or cousin and a woman accompanied her to the house of the bridegroom. Those who prepared the bride for the wedding party would be presented.

According to the Udis' tradition the bull for the wedding was cut at the side of the plough. At that time, the material taken from the bride and the bride-groom's wedding dress for this purpose before would be colored with the bull's blood and then would be sew them with a needle together, the bride-groom's

mother or his sister would hide it. The Azerbaijani Turks living in Gazakh - Tovuz region have the same example of faith. When the bride leaves her father's place, a small part of her dress is taken and the knot is pushed and hidden, after the girl reaches the bride-groom's place the knot is opened. That means they are not blocked by the enemies. But the bloody plough would be placed next to the fire. At the end of the wedding, when the bride was handed to the bride-groom, the relatives would burn the plough and the bloody materials in the fire. Otherwise, the enemies would steal those bloody pieces and enchant the bride-groom and it would have resulted with the death of the bride-groom.

The blood mix-up is a symbol of unity in the world mythology. For example, in ancient times, in order to be loyalty for their friendship the people wrapping their wrist "joined" their bloods. This "joining" symbolizes the friendship. At the wedding the blood "joining" indicates a new union.

In addition to protecting the bride-groom from the evil eyes, the relatives would hang the head of the animal, apple or egg from the plane or other tree and would shoot them. One of the relatives shooting the skull would keep the bride-groom from "the evil eyes" and "the unclean spirits". It meant that the evil forces had already been shot. Then that gun would be presented to the bride-groom. After tying the red shawl to the gun by the mother, the gun would hang from the bride-groom's neck.

In the Udis the bride-groom has no right or left best man near him. This action is done by the god father. Either the bride's uncle or the god father would take the bride-groom from the house together with the relatives.

Before going for the bride the boy would have been "bride-groom" in his own house. The table would be put and the plate full of sweets would be brought. For the first time, the boy's mother would put a red shawl on his neck and would "let him become bridegroom". The ceremony called "beydurma" ("becoming bridegroom") would happen in both places such as

in the girl's and boy's places. In the Oghuz Udis the girl's mother would give a present to her daughter and bridegroom before the bride would leave the house, the presents would be two burning candles and two lemons for each other. According to the Oghuz Udis telling when the bride approached to the house the lemon was given to the bridegroom and he returned it to the mother-in law. In Christianity the lemon expresses the true love. In the world mythology the lemon also symbolizes friendship and heart. But here the lemon symbolizes love and unity.

Unlike the Oghuz Udis in the Udis from the area Nij the bride would be given an apple. In world mythology the apple symbolizes love, fertility, youth and immortality. The apple was understood as the continuation of the life.

In ancient times, the bride was taken to the bridegroom's place in a cart. The man who took the bride in his cart had to have a whole family. As in the Azerbaijan Turks, in the beliefs of the Udis, in all the cases related to the bride a happy man or woman had to take part.

The boy's wedding party. When the bride brought to the boy's place the sign such as the animal head, apple or egg were hung on the tree near the gate. In order to inform the arrival of the bride the sign would be shot. The boy's mother would give a present to them. When the Oghuz Udis came to take the bride from her father's place, they usually shot a bullet from the guns into the sky.

In the Udis from the area Nij the bride would be taken to the place in the yard where the wine pot was put. When the bride pushed her foot on the wine pot, that pot would be opened. The point is that, as the wine was considered sacred, the bride and bridegroom not going anywhere had to come to the wine pot. This tradition belongs to the Udis from the area Nij. The wine symbolizes revival, productivity, human blood and man's beginning in the world mythology. In Slavic people "the wine is a

symbol of the productivity in the wedding ceremony" (http:www.novostioede.ru/).

Then the bride would be brought in the accompany of the music "Vagzali" of Azerbaijanis. At that time, a boy would bring bread in his arms. The women would share the bread with the women and the men would do the same action with the men. That bread was divided among the relatives till its last piece. This tradition is respected as a symbol of kinship, eternal friendship and unity, and this tradition is being continued today among the Udis (Abdullayeva 2003, 103-108). The Udis also realize this tradition as a sacred custom with the visitors. Now the tradition of dividing the bread is being acted not only in Azerbaijan, but also in other places in these or other ceremonies.

When the bride came the small mattress would be put under her feet. The bride would stand up and wait for the arrival of her mother-in-law because of the first variant, but according to the second variant the girl would wait for her parents, as the boy's relatives would invite the girl's relative with the wine to the wedding party. Stealing the plate from the girl's place the boy's relatives would put that plate under her feet so that she could break it.

The bride should pour the water as a symbol of clarity, then she had to break the plate in order to take the evil forces. It is also accepted that breaking a plate the bride shows the haughtiness of her words. The men threw apples to the bride so that her arrival would be successful. In many parts of the world there are many traditions related to the apple attribute with the bride's arrival to the boy's place. In the regions such as in Nakhchivan, Derbent, Georgia, etc. the apple is understood as a symbol of love, fertility. There is also a belief in Turkey: "In Sivas it is believed that who gets the apple thrown by the bridegroom, he will have a son" (Altun 2002, 264).

There is also a point in the Udis living in Oghuz region: When the bride came to the bridegroom's place, before she entered some things such as "duzlug" (salt and bread), a candle

on the plate, fried eggs, wine and a glass are brought. "Makarlar" and "makarbashi" (they can be accepted as the boy's friends) together with the boy's relatives would go to take the bride, they usually took the wine and fried meat in their hands. Going to the girl's place the boy's relatives had to take a cock. They had to cut that cock there. It's very interesting that even the neighbors would bring "duzlug" for the bride. They would eat and drink there. There is an interesting fact that at the wedding of the Belorussian the parents giving the bread and salt to their son say "I give you happiness and gift". And they believed that power, health, success would be achieved" (https://ok.ru/znaxar.com/).

In the Udis from the Oghuz region there is also a tradition, when the bride was taken to the boy's place the plate with full of fresh butter would be put near the door of the house. The butter would be spread on the girl's forehead. The bride would spread that butter to the upper part of the door. It meant that the further work of the new family would be lucky. There are various belief examples about the butter: "In the regions in order to have a productive year the elderly people who work in the farms spread the horns of the oxen with the oil or butter… If on the first day of Novruz anyone eats a little sugar and greases himself with olive oil before morning worship, no illness is required for him all year round" (Khalil 2012, 22-51).

In ancient times the weddings in the ancient Udis would be two days. To make a wedding more funny a man in a woman dress and a broom on his back would dance.

In the ancient Udi weddings, as well as in the Azerbaijani Turks there was a habit of decorating a branch. Usually a branch of a fir-tree would be chosen for the decoration. Putting the cock on the upper side of the branch many fruits and sweet would be hung. Here the tree symbolizes the world tree, but the fir tree symbolizes the productivity. "The fir-tree is a female tree. It symbolizes the birth". (http://www.yeniduzen.com/) But the

cock put on the top of the tree symbolizes the Sun. That branch would be taken to the bridegroom.

The wedding would be ended with the music "Tarkhomoy" (The Udis from the area Nij name this dance "Tarakhmoy").

Next morning the ceremony "to wash the head" ("uzechikhdi" "to appear") would be held. Only women would take part in that ceremony. The bride would collect money from the guests. Putting the collected money on the bread the bride and kissing her father-in-law's hand would place it in front of him. With that action the bride wanted to say that she had brought abundance to that house.

In two-three months after the wedding the relatives and neighbors of both sides gather at the boy's house in the evening. It is the first formal invitation of the elders of both sides.

In the Lezgins there had never been a girl's approval by the boy. The boy had married any girl with the consent and instruction of his parents.

In ancient times in order to help one another the people used to do "subbotnik" (a day of voluntary unpaid labor). During that day everybody would be busy with the different works such as scotching and shaking the woolen, cleaning the houses, etc. Usually the women looking for a bride for their sons would select the girls in those days. They would usually choose the tidy, clever, bright girls. But the boys would see the girls in the springs and the wedding parties.

When the boy's relatives visited the girl's place for the first time, they would **inform about their wish, they would hint** such as "We would like to engage this girl with our son". For the first time the boy would send his gun, sword and horse to the girl's place with his relatives. With that action the boy wanted to show his wealth. As it had accepted the man's honor is his cap, sword and wife. If the girl agreed, she would send something to her boyfriend on her head cover. If the agreement was reached, the time would be determined. If the girl's parents didn't agree, the girl wouldn't answer either. Because of the consent **in the**

second visit, the ring was brought to the girl with the participation of the elders. After the second visit everyone would know that the families had been relatives.

The boy's relatives would go to the girl's place for the ceremony "parchakesdi" ("cutting material"). Three or four men from the boy's house would take a golden ring and red shawls to the girl. It would be **an engagement**. After that ceremony the boy's relatives would go to the girl's place for the ceremony **"parchakesdi" ("cutting material")**.

As in the Udis, in the Lezghins also a man would be selected either in the girl's or boy's place in order to invite the people to the wedding. The man having a red shawl in his arm would shoot a rifle. The people coming the voice of the gun would be invited to **the wedding party**.

The dowry would be made for the girl before the wedding. The dowry would be taken to the boy's place before two or three days the girl's wedding party. The woman helping the girl to be prepared for the wedding should have been in complete harmony with her family, otherwise the bride's family would face with unhappiness.

The henna ceremony at the girl's place lasted two-three days. According to the Oghuz Lezghins telling, the ceremony "small counsel" would be held before the wedding party. After that ceremony the girl's relatives would celebrate the ceremony "great counsel" a week before the wedding party. Almost in the village a man from each house was invited to the "great counsel". "Great counsel" was held as a small wedding party with the participation of the elders. Here the tasks that would be held at the wedding should be given.

The bride would know that the boy's relatives would come and take her in the evening. Approximately twenty or thirty men with horses would go to take the bride to the boy's place. The bride's horse would be among the other horses. A horseman would rush before them. The rein of the bride's horse would be taken by a man. After bringing the bride to the boy's place that

man would go through the crowd. Everyone would have a stone in their hands. The children had to throw stones to that horse man. That rider would wear a thick dress.

In the Lezghins there was a tradition, when the bride left her father's place for the boy's house, her father and mother wouldn't enter her room. After riding the horse, the surah "Fatiha" from the holy book would be read. Its meaning was that, "My daughter, I send you to your husband's house. The husband's house is like a house in the other world. So you will hear this surah twice, now and at the end of your life, when you leave this world for the other world".

According to the telling of the Oghuz Lezghins, the bride used to wear a simple "kalagayi" (shawl) or a red shawl on her head and a silver belt on her waist. This color was a symbol of the Sun - the happiness.

When the bride reached the boy's house, a pot with the cooked meal, butter, oil, water (in order to have a happy life) and plate would be put in front of her.

The boy would send his horse to take the bride. He would send a sword on the horse, that is, "I am their owner. If I die tomorrow, you must possess them".

In the Lezghins "sending a sword" means defending the honor of the girl. According to the telling from Lezghins of the region Gabala, when a guest comes to the Lezghin's house and if a sword is hung on the carpet in that house, that sword should be presented to the guest.

The horse's rein was hold by the girl's uncle. But her father-in-law would help the bride to get off the horse. If the father-in-law was dead, that action would be done by the elder brother-in-law. When the bride came, different sweets, rice, sugar would be thrown on her head. An animal would be sacrificed under the bride's foot. According to ancient beliefs, "Among the people of the West to sacrifice an animal means longevity, richness, the ability to have a boy and so in…"

(https://medium.com/). The bride's foot should have the scarified animal's blood.

The bread and honey would be cut on the head of the bride as the symbol of blessing and sweetness.

A plate would be put under the bride's feet. Sometimes the plates would be put along the stairs. First, the bride would destroy the water in the jar, then she would break the plate.

When the bride comes, she does not sit down. The mother-in-law presents a gift to the bride. Getting the gift the bride sits down. Usually the bride's face is covered with the kerchief. When the bride arrives, her mother-in-law takes her kerchief.

In order to control the wedding party the man called "sarpayi" or "toybeyi" (manager of the wedding party) would be selected. The "sarpayi" would invite the guests to the dance according to their wish. Except the "sarpayi" there would be also a "khan" (king) and a "milisioner" (policeman) in the wedding party. If the boy's father, uncle and relatives were late for the wedding party, they would have been beaten with the whips. Even they would be "hung". For example, "khan" would tell "milisioner" to hang or to beat. Then the "milisioner" would beat or whip. The word told by the "khan" would be the same as the judge's word. If the "khan" invited anyone to dance and that person wouldn't dance at the wedding, he would be punished.

Mostly the Azerbaijani dances would be played in the wedding parties. Usually the funny things would be done at the wedding. The men wearing the woman dress would dance. Turning the fur inside out they would put on and even would burn it in order to cheer the guests.

There is a tradition of stealing the bridegroom's shoes. That is why the bridegroom's friends would hide his shoes in their arms in order not to be stolen. Stealing of the bridegroom's shoes was considered as a great misfortune.

Stealing is the ritual event in the wedding. According to the Professor S. Rzasoy's note, "stealing in the wedding party is "false"… it represents the chaos" (Rzasoy 2015, 127). If this

stealing – "stealing of the bridegroom's shoes" – represents the chaos here, then supporting the scientist's opinion one can mention that the chaos also represents "the world of death".

There would be "shakhbezeme" (decoration of a branch with fruits, sweets) in the wedding party. Taking a branch of a tree and decorating it with fruits and sweets, the fried cock would be put in the upper side of it. The prepared "shakh" would be put in front of the bridegroom. They put it in front of Shakhsi bey. No one could touch it without the permission of the "toybeyi" ("a noble man of the wedding party").

At the end of the wedding there would be a ceremony "beydurmasi". The silk materials would be presented to the bridegroom and some money would be put in front of him. All the relatives would bring different presents.

The wedding party would be ended with the ceremony "Zorkhana". Three days after the wedding, the wives would come to visit the bride and celebrate the ceremony "uzachma" ("acquaintance"). There was also a ceremony called "bulag bashina chikhartma" ("taking the bride to the spring"). After a week the bride would be taken to the spring. Someone would fill the new bride's jar with water and instead of it the new bride would give a gift and sweets. According to Professor S. Rzasoy's opinion, the spring is fully compatible with the cosmological scheme in the meaning of the transmission mechanism (Rzasoy 2015, 148-150). Here we are fully satisfied with S.Rzasoy's opinion. Indeed, taking the new bride to the spring expresses "the passage space", "the transitional mechanism".

The burial ceremonies of the Udis and Lezghins living in Shaki-Zagatala region are also unique. According to the belief in the village Nij an apple and a stone would be put on the body of the dead man. That stone would be thrown behind the corpse when it was taken to the cemetery. In ancient times, there was such a belief that the dead man would be return. A stone would be thrown at a dead body, so that the dead man would be stuck in the place where he went. Unlike the Nij Udis, according to the telling

of Oghuz Udis, a lemon and a shawl would be put near a dead body. That action was connected with the mythical beliefs. They were lying in the palm of their hand over the head of the deceased, as opposed to their nephews. In the world mythology the sourness of lemon symbolizes the disappointment.

There was a habit of putting the new cloth on the dead body in the Udis and the dead man would be buried in it. The candles would be lighted around the dead body. The coming guests would also light the candles around the dead body. But unlike the Oghuz Udis, the candles would be lighted only near the head of the dead body. Even the coming relatives would be lighted candles on behalf of the dead man. But that case had not existed in Oghuz region.

In the Nij Udis the guests coming to visit the house people would bring kerchiefs and towels. A plate would be put on the dead body. The relatives and the guests would put both the kerchief and money. But no one can see it in the Oghuz Udis.

The relatives and neighbors would visit the cemetery on the second day. Unlike the Udis from Nij village, in Oghuz Udis, as we mentioned, only the owner of the house would light the candles.

When the dead man was buried, the women would cry in the mourning ceremony. Formerly, there were the special people who would cry in the mourning ceremonies. It would be considered a sin to cry during the period of becoming dark as in Azerbaijan Turks. After the first day of the mourning to cry at home would be strictly forbidden.

In the Udis from the Nij village the ceremonies called “three days”, “seven days”, “forty days”, “a year” (in ancient times the ceremony “forty days” wouldn’t be celebrated) would also be celebrated.

According to the telling of the Oghuz Udis, the ceremony “eight” would be after the second day of the funeral. “In Christianity eight angels carry the heavenly throne. One can see such similar belief in Islam, too” (http://www.sozvesiir.com/).

In the ceremonies of Nij Udis some products such as wine, "yekhni" (boiled meat), eggs, porridge (the Udis call this dish "siyog") and chestnut are put on the table. Usually the chestnut would have been boiled. Each saucer would be put five chestnuts. Everyone would eat one of the chestnuts and say "Bukhajugun khachganbi" ("Peace to him/her").

After the ceremony of "forty" the ceremony "Yasakhun chevgsun" ("Getting out of the mourning") would be celebrated as in Azerbaijan Turks. It would be celebrated after a week. In order to take the relatives out of the mourning the barber would come to shave their faces. As in the wedding ceremony there are also many mythical points in the funeral ritual.

Unlike the Udis, in the nation of Lezghins there was a habit of putting a mirror and some land on the body of the dead person as well as in the Azerbaijan Turks. That means: It came from the ground and going to the ground.

In the Lezghins there were mourning ceremonies named "the first day", "the second day", "the third day". In order to help the owner of the house the neighbors would cook meal for them. The great meal called "the funeral repast" was given on the third day of the mourning.

After the three days of the mourning there was a habit of the Oghuz Lezghins to bring some meals on Friday. The names of all people (from the children to the eldest) living in that village would be written on the list. For example, a family consists of five members, all of their names would be written on that list. Cutting the meat to the pieces the parts would be delivered to the families by the young boys. That meat wouldn't be cooked as a funeral repast in the mourning house. The meat would be given to the people as the commemorative feast. Then the ceremonies would be continued seven Fridays.

Getting out of the mourning. There was a habit among the Lezghins, if a man died, his or her relatives inviting the relatives would cook the meal. In the ceremony the Holy Book Quran would be read and the family would be got out of the mourning.

Both the people living in the region and other nations living on the other side of the world have **common interests, common culture and common affiliation** regardless of their nationality.

Not depending on the area of the world, there are always similar customs and traditions, examples of folklore among all nations and ethnic groups. If there are similarities between the people living in such distant distances, then why do not have similarities in history, traditions, customs and traditions of people who have lived shoulder to shoulder with one another for centuries. Therefore, the similarity and intimacy in the folklore examples of the region's population are inevitable.

As a result, it is possible to say that the rich examples collected from the representatives of the peoples and ethnic groups living in Shaki-Zagatala region are part of the single Azerbaijan folklore and have gained a special place in its regional horizon.

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Nations and ethnic groups living in the region of Oghuz-Gabala and their folklore

Summary

The Shaki-Zagatala region, a mosaic region in the Republic of Azerbaijan, differs by its richness and diversity. The Lezgins, the Udis, the Jews, the Russians, the Tatars, the Kurds, the Avars and other peoples and ethnic groups live in Oghuz-Gabala including in this region The common way of life in these nations has always led to the formation of common beliefs and common culture.

The folklore of peoples and ethnic groups living in Azerbaijan reflects their spiritual and cultural world. The studying and investigating of the national traditions and customs of different peoples and ethnic groups and their role in the system of moral values have always been topical.

Historically, national traditions that satisfy the spiritual needs of the people, whose spirit and taste are alive, are still alive today. We are the witness to it in seasonal and ceremonial holidays, especially in traditions and customs of weddings and funerals.

Key words: Gabala, Oghuz, Udi, Lezgin, wedding, mourning, common tradition

Народы и этнические группы, проживающие в Огузско-Кабалинском регионе и их фольклор

Резюме

Шеки-Загатальский регион, является мозаичным регионом в Азербайджанской Республике. Данный регион отличается богатством и разнообразием своего населения. В Огузском и Кабалинском районах, входящие в данный регион наряду с Азербайджанскими тюрками проживают лезгины, удины, евреи, русские, татары, курды, авары и другие представители различных этнических групп. Совместный уклад

жизни этих народов всегда создавал благоприятное условие для возникновения общих верований и общих традиции.

Фольклор народов и этнических групп, проживающих в Азербайджане, отражает их духовный и культурный мир. Изучение и исследование национальных традиций и обычаев разных народов и этнических групп, а также их роль в системе моральных ценностей всегда были актуальными.

Исторически сложилось так, что национальные традиции, которые удовлетворяет духовные потребности людей, соответствует их вкусу, оставил свой след в обиходной жизни региона. И сегодня данные традиции являются пока еще живыми. Мы можем наблюдать эту как в обычные календарные дни, так и в праздничных церемониях, а в особенности в свадебных и похоронных обрядах.

Ключевые слова: Кабала, Огуз, удин, лезгин, свадьба, траур, общая традиция

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THE AVARS' ETHNIC CULTURE AND AVAR FOLKLORE

The general information about the Avars

The Avars being the nation of Dagestan live in Zagatala and Balakan regions of the Republic of Azerbaijan. About 26402 men live in the region of Zagatala[1]. But according to the census of the population in 2009 the Avars consists 26.6 percent of the region's population[2]. According to the tellers, when they came to the Balakan district for the first time they had settled on a small glade on the mountain above the Mahamalar village. Now they name that glade "Rekhutala"[3]. Mehdiyev Rizvan Mahama oglu, born in 1950, resident of Mahamalar village of Balakan district, said that they had been resettled here by Russians to the Kabakchol district of Bashkortostan. The Avars live today in the Gabakchol settlement, Mahamalar, Kaeteks villages, together with the Turks, and live in close proximity. According to the telling of Mehdiyev Rizvan Mahama oglu who is from the village of Mahamalar of the region Balakan they had been moved from here to the settlement Gabagchol of the Balakan region. Now the Avars have been living in the settlement Gabagchol and villages Mahamalar, Katekh together with Azerbaijan Turks and in the close relationship.

According to the information given by the tellers the Avars living in the area of Zagatala region before had been settled in

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[1] Executive Authority of Zagatala Region http://www.zaqatala-ih.gov.az/page/12.html

[2] http://balaken-ih.gov.az/page/12.html

[3] The translation of the word "Rekhutala" in the Avar language is "the left area".

the village of Jar of the region, then they had chosen the villages gradually which they had used as the winter quarters. Due to the telling of Vashiyev Mammad Abdurahman oglu who is from the village of Danachi of the region Zagatala the population of the villages Danachi and Magov are from the village Jar. According to the telling of Musayev Najmaddin Kamil oglu who is from the village of Ashagi Chardaglar of the region Zagatala the village of Ashagi Chardaglar was the winter quarter of the village Yukhari Chardaglar, but the village Danachi was the winter hut of the village Jar. Due to the telling of Kerimov Izeddin Mohuma oglu who is from the village of Magov of the region Zagatala, the area of Magov village formerly was the pasture of the village Jar.

One can meet the information about choosing northern part of the Main Range of the Caucasus as the summer pasture and using those areas by the Avars in the historical sources: "The summer pastures of the Avar communities were located in the northern part of the Main Caucasian Range. During the relocation the places were distributed by casting lots. The general supervision of the field was given to well-known people as wealthy breeders. The suburbs were strongly protected and guardians were reserved for that purpose. In autumn the flocks used to go to the south of the Main Caucasus range and stayed in the villages. The winter quarters were located in deserts on the right bank of Alazan. In the winter quarters the flocks were divided into groups and that work would be carried out by a man. That man used to determine the pastures, shepherds and prepared cooking pots, watch dogs and other things. During the winter period the milk of the winter quarter was generally given to that man" (Javadova, 1999, 36).

In the sources it is said that the Avars had begun to come to that area from the end of the 16th century. Referring to the various historical documents the historian scientist Z. Javadova writes: "At the end of the sixteenth and the beginning of the seventeenth centuries the Avar families moved from Dagestan to

North-West Azerbaijan and mainly settled in the villages such as Balakan, Jar, Mukhakh, Tala, Katekh. The winter pastures of the mountainous tribes residing in the an area of 3000 meters above the sea level, inhabited by unproductive and poor nature, were mostly in the southern coast of the Main Caucasian Range. The mountainous semi-dairy-lively tribes regularly brought their flocks to that area. The unproductive condition was the reason of the mountainous tribes moving to the valleys day by day. It is true that the historical facts do not give information about the mountainous people moving to the valleys at a certain time and in the mass form. Of course, this process started in the 16th century and continued in the next centuries. In other words, the process of settlement of the mountainous peoples in the plains of Azerbaijan has been gradually continued" (Javadova 1999, 13). Some of the tellers mentioned that during the Second World War (this period is also remembered as the years of famine in our northern regions) some of the people who did not find bread in Dagestan came to Zagatala and Balakan regions. According to their telling some of those who came back in those years were re-settled, but some of them chose those regions as a permanent place of residence. The elderly representatives of the people of Dagestan whom we talked not only in Zagatala, Balakan, but also in Shaki and Gakh regions, noted that their ancestors came here and settled there. This fact also supports the idea told by Z.Javadova such as "the settlement of the mountainous tribes in the plains of Azerbaijan has been gradually continued" and reaffirms that the process continues till nowadays.

Z.Javadova also speaks about the generations of the Avars coming here from Dagestan: "The generations coming from Dagestan to the plain areas were combined in the stocks. The first stocks are considered Nukhlu and Chimchili. Those stocks were firstly settled in the mountain Gundz leading to the Jar valley. Later the stocks such as Tebeli, Arabli, Jormut, Boyagli, Sabali were formed. Becoming strong the stocks were able to settle in the plain areas. The favorable natural conditions, the

rich pastures allowed those stocks to invite the other peoples to settle in the plain areas. In the first periods the lifestyle of the Avars was entirely military, but later this military occupation replaced itself with the cattle-breeding and agriculture" (Javadova 1999, 36).

The author also notes that there were interesting documents in the acts of transferring all the population of the former Mountain district (Sakhur) to Zagatala area in 1852 for political and military reasons (Javadova 1999, 9).

Dibirova Safiyya from Balakan region giving the explanation of her family name told about the history of the arrival of the Avars in one of her interviews: "The eldest of our generation was Mahama Dibirov. For the first time the Avars came here from Dagestan in the 17th century. That was the first generation" (Dibirova 2015).

According to Musayev Najmeddin Kamil oglu's telling from the village Ashagi Chardaglar of the Zagatala region, who was born in 1953, the Avars came to that region at the beginning of the 19th century. The areas where they live now were their winter areas, and after the 1830s they settled in this area. According to his information the construction of the village mosque was in 1890.

Usually fewer nations are assimilated to the great nations, but the situation in this region is different. In the Balakan region we witnessed the cases of process of becoming Avar of the Azerbaijan Turks. According to the information given by the tellers, there are generations coming from Gazakh, Agstafa, Tovuz, Ganja and Shaki regions to the settlement Gabakchol of Balakan region. Their kin present themselves as Avar today. The Gazakhovs who came from the Gazakh region and chose Balakan as a permanent place of residence, or the Ganjaliyevs are originally from Ganja, but they also live in Balakan and speak the Avar language and consider themselves as the Avars. We have become witness of such cases in the region of Balakan. We also saw people in the area Gabagchol considering

themselves as Avar, but in fact knowing that their generation was from the village Bash Goynuk of the Shaki region. It was also discovered that the ancestors of the speaker, who presented himself as Avar in the Mahamalar village of that region, came from the village Tala of the Zagatala region and then he confessed that he was Azerbaijanian, but he presented himself as Avar everywhere. In the region Zagatala our Avar tellers noted that they were written as Avar in the documentation process of the people such as Lacs, Akhakhs and other Dagestan nations, as well as Gumugs being Turkish with the origin. So in the village Danachi of the Zagatala region our Avar tellers proudly said that the descendants of the generations coming from the Shaki region during World War II spoke in the Avar language better than the Avars, and in their documents it was also written that they were Avars by the nationality.

The children of the families being driven out of Agdam region and living in the village Danachi during the First Karabakh war now already speak the Avar language. Our tellers from the village Magov of the Zagatala region also said that the Azerbaijani Turks living in this village also speak in the Avar language.

The Avars from Dagestan name the Avars living in the regions Zagatala and Balakan as "*ɥIor*". This word means "lowland", it means "the Avars living in the low-lying lands". The Avars living in this area, including Azerbaijani Turks name the Avars coming from Dagestan later as "bulkhadar". They even make fun with the following words:

Bulkhadar, gilli dagar,
Dagarindan bit yagar.

(Translation: "Bulkhadar", the hairy boaster, he has a lot of lice")

The tellers could not explain the meaning of the word "bulkhadar" in details, but they probably assumed that the meaning of the word was "the person coming from the top (i.e. the mountain). The Avars living in the regions Zagatala,

Balakan, as well as all the minorities of Dagestan, name the Azerbaijani Turks living in this region as “mugal”. We also witnessed that the Avars sometimes name us the “padaro”. We know that the tribes of Turkish nobility lived in these regions and probably the word “padaro” means the name of the tribe. During the excursion some of our Avar tellers expressed their anxiety about the fact that the Azerbaijanis call them Lezgi, but they have not any connection with the Lezgins.

The Avars speak the Avar language which belongs to the North Caucasian language family.[1] According to the telling by the inhabitant of Magov village, born in 1957, Gardashov Mammadkamil Yagub oglu, there are six groups in Dagestan Avars who do not understand their languages. However according to his telling the language of the Avars living in this area is a clear language compared with the language of the Avars living in Dagestan, it means that is more understandable, and there are less throat sounds.

The Avars living in the Zagatala and Balakan regions do not understand well the language of the Avars living in the Dagestan Autonomous Republic. We frequently heard its during our conversations with the Avar musicians (playing the instrument “tanbur”). When we asked them to sing in the Avar language, they either refused or they could not translate into the Azerbaijan language the words of the songs they sang. They told that the language of the Dagestan Avars differed sharply from each other, even the Avars living in this area do not understand anything. In order to overcome this difference the substantial works have been done in the region in recent years. One can show some works such as the specific lessons for teaching the Avar language in secondary schools, an alphabet[1] designed by

[1] The ethnic minorities of Azerbaijan http://www.azerbaijans.com/content_1703_az.html

[1] This information was given to us by Mahmudov Asabali was born in 1944 and living in Jar village of the Zagatala region

UNESCO for the Avars living in Azerbaijan and the efforts[1] of representatives of this organization to explore how well this language is read by the Avars living in Balakan and Zagatala reading parts from the books published in Dagestan.

The Avars are Muslims. According to the tellers, they had adopted the Islam religion later than the other Muslims. Even the inhabitant of the Magov village of Zagatala region, Gardashov Mammadkamil Yagub oglu, born in 1957, said that this history coincided with the 14th century and he connected it with their living in the mountainous areas. The Avars belong to the Shafi branch of the Sunni sect. According to the information given by the tellers, during the Hajj pilgrimage the Shafiis change their branch into the Hanafi branch of the Sunni sect. The reason for it is the belief that if after performing the ablution to touch the opposite sex, it must be done again. During the Hajj pilgrimage the necessary matters are performed at the same time by everybody and of course, the ablutions can be broken. That is why during the pilgrimage, the Shafiis change their branch into the Hanafi and it is simply done with intention, and after returning from the pilgrimage they again return to the same Shafii branch. The people we talked about that problem said that the Hanafi branch is much softer and simplify the rules of Islam for people. We have also recorded a legend about it from the region. The legend is as following: "Once a man lost his horse. He pledged that if he found his horse, he wouldn't mount his horse. The horse was found, but the man was in a difficult situation. He remembered his oath and decided to visit the mullah from the Shafii branch. The mullah from the Shafii branch told him that the oath was sacred and the man wouldn't mount his horse. But being in difficult situation the man visited the mullah from the Hanafi branch and told his problem. The

[1] This information was given to us by Terchiyev Shamil was born in 1984 and living in the village of Shambul of the settlement Gabagchol of the Balakan region

mullah belonging to Hanafi branch brought the man to a tree and asked him to climb the tree from the horse and to fall to the ground from the tree. The mullah substantiated his order so: "You had told that you wouldn't mount your horse, but now you mount not from the horse, but from the tree".

According to the information given by the tellers, during the Tsarist Russia, the Avars were ruled by the elders. The elder man was chosen from each of the tribes that had more influence among the Avars and the council of elders would make decisions on various spheres of life. Z.Javadova named such kind of ruling among the Avars as "jamaat" ("a group of people") and wrote that the people usually preserved the tribal inheritance of tribes - the tribal administration belonging to the mountainous tribes (Javadova 1999, 15).

Like other peoples living in the region the dough meals take the special place in the Avar cuisine. Especially, during the winter the dishes made of dough are eaten very much. The meal "surhulli" (in the village of Goynuk of the region Shaki this meal is called "surfullu" and some types of it are cooked), "khangal" (we met several kinds of this meal in the region), "girs" (cooked with meat, nettle, curd, pumpkin, etc.), "sikhma" (it is usually cooked with corn flour), etc. are favorite food of the local population not depending on their nationality.

The ethnographic scientist M.Pashayeva referring to the various sources comes to the conclusion that the name of "Avar" has been given to the nation by the Turks living in the neighborhood and she writes that the Avar people name themselves as *"maurlal"* or *"maurlan"*. There is also information in the 19th century literature about naming the Avars as *"baualal", "maarulal", "marulan"*. that the paddlers are self-referential, enlightenment, adulteration. The researcher comes to a conclusion that the Avars is one of the Hun tribes and later forgetting their language it had assimilated among the Caucasian peoples (Pashayeva 2008).

Mastery of "dambir" (the stringed instrument) in the Avars[1]

Introduction. The famous art "tanbur" wide spread in former times in Azerbaijan has been living now only in the Zagatala-Balakan region. In this region "tanbur" is called "dambir", but the songs played with "dambir" are named "hayla". There were women and men playing "dambir" in the region. But what is the etymology of the word "hayla"? Telling the word "hayla" one can remember the verbs such as "to hail", "to call", "to shout". It is interesting that the Khakas, Altays, Shors, Tuvals and Bashkirs name the word "epos" as "kay", "kayla", or "hay", "hayla", but the epos teller is called "kaychi" or "haychi". The other meaning of the word "hayla" is also "singing in the throat" or "throat singing". Professor Metin Ergin notes in his research named "Haychis from Hakas and the art of "haychi" that "To sing "nimakh" or "aliptikh nimakh" means "hayla" among the Hakas" (Ergin 1993).

The art of "dambir performance" has been spread more widely in the village Tala of the Zagatala region, Tulu, Guluzanbine, Gazma, Gullar, Talalar villages of Balakan region. This art, which is unique to Azerbajan Turks, has passed to the representatives of other nations living in this region during their joint life and they have also become the carriers of this art. Today there are many performers singing and playing "dambir" among the almost all the nations living in this area. But unlike the Azerbaijan Turks, we did not find the performers of "dambir" among the limited nations who could compete in telling poems and singing. They only play solo. Though the performers of "dambir" from the limited nations sing many of the songs "hayla" in Azerbaijani language, sometimes we also met the songs sung in the Avar language. According to their confession, these "hayla"s are the translations of the "hayla"s in the Azerbaijani language.

[1] As the instrument "tanbur" is named "dambir" in Balakan-Zagatala region, we also decided to write it so.

We have almost asked all the tellers we came across whether any texts have been made about the creation of the "dambir". But nobody could say anything about it. Only the inhabitant of the village Magov from Zagatala region Mammadkamil Yagub oglu Gardashov told two legends about the formation of the "dambir". In order not to remain indifferent to the question, the teller told the following texts: "Once two families lived on a mountain face to face. A son of a family was in love in the daughter of other family. They often met. One day the snowfall took the daughter and her family away. After that accident the boy became mad and began to walk along the river during summer and winter. In order not to walk much the people presented him a horse. After a while, the horse also became old and the boy began to sing in a low voice. He cut the horse's tail, made a rope from it, tied it to a tree and began to play it. For the first time the love music was played on it".

"There were two tribes living in the mountains in Dagestan. A boy in a mountain often made movements. The girl from the other tribe also began to make the similar moves on the other mountain. Seeing the boy's movements the family of the boy asked the girl's family about their marriage. In the wedding party the gathered people also imitated their movements. And the Avar dances began to form from those movements". Let's also note that Mammadkamil Yagub oglu Gardashov was also a creative person.

We observed that Avar "dambers" preferred to play more dance tunes. The Avar "dambir" tunes are called "makam". Unfortunately, many of performers don't know the name of the tunes they perform, as they do not know the names of tunes, they name them according to their functions: "Men's dancing makam", "Women's dancing makam", "Men and women's dancing makam", "The makam playing for the bride's coming" (this music was played during the new bride's visit). They knew only the name of the tunes "Akkosh" or "Ergoch". It should be noted that this music is also famous among the Azerbaijan Turks living in this region.

Avar musicians usually prefer to sing the poems by modern Avar poets during the performance of "dambir". Reading of contemporary poems today and accompanied with the "dambir" is a folklore phenomenon, it means the continuation of folklore performance.

The inhabitant of the Magov village of Zagatala region Gardashov Mammadkamil Yagub oglu said that there was word deficiency among the Avars and added that they prefer to dance. That's why the Avar musicians play dance tunes rather than singing. The elderly tellers also express their dissatisfaction with today's dance routine of youth. According to them, before the Avars danced very gently as if they were birds. Today youth dance very strictly, they make abrupt hand-foot movements. The elder people call this dance "Chechen", as they say this dance form belongs to Chechens, not to Avars.

"Dambir's" audience. As in the Azerbaijani Turks of the region, the instrument "dambir" was also played in subbotnik (a day of voluntary unpaid labour). Those days don't belong only to Zagatala and Balakan regions, the different subbotniks were also held in the regions Gakh and Shaki. The works such as to gather tobacco, to thread tobacco, to peck corn, to choose cocoon, to swingle wool, to build a house, to mow grass, to gather nuts, etc. used to be carried out together with the population of the villages. Attendees usually did not receive invitations. In the village that had such a job the relatives, neighbors would come together at a certain time and help the host. The homeowner would prepare food for those who came to help and the helpers would carry out the works. In such meetings the interesting conversations were made, the different games, music and dances would be done. By the way, it should be noted that the subbotniks were organized not only for individual persons, but also for the collective farms. The collective subbotniks were organized more widely than the house ones and were celebrated more grandiloquently.

One of the places where dambir was played among the Turks and the Avars was the "gap" ("talk") ceremonies in the region.

Such ceremonies were particularly beauty for long winter nights. In the countryside in the evenings the neighbors would come together in a family house and sit till the morning. These meetings would hold almost every night. Those meetings were so interesting that we met the people becoming sensitive with those memories. The men gathering in the meeting would sit usually on the mattress put on the carpet and the elderly would also lean on the mutakka (long and round pillow for leaning to rest). They would talk about different topics and the women preparing a meal in the corner of the room would listen to those conversations. The topic of the conversation would mainly be the actual issues in the village. Gardashov Mammadkamil mentioned that the main subject of the meetings in his childhood would be robbers of that period. Various games would be also played in those meetings: "Miller"[1], "Ring-ring", "Mouse-cat".

"Dambir" was an indispensable instrument of such meetings. After the talk the audience would listen to the music played on "dambir" and dance. According to Borayev Murtuzali Mohuma oglu's telling, sometimes the young people would dance so strictly that they even would break the floor. There would be competitions too: who could play the instrument more or who could dance more, etc.

One can name such meetings as the folklore ceremonies of the region. Always there would be the instrument "dambir" in any meetings in Zagatala and Balaken regions. Among the nations living in this area such as Azerbaijani Turks, the Avars, the Tsakhurs, the Ingiloys one can see "dambir performers". It is true, each of these nations can not immortalize the instrument "dambir" in the same level, but everyone has own unique place in the dambir performance. The instrument "dambir" is not only performed in the subbotniks, meetings, it is also performed in henna parties, weddings, birthday parities, etc.

[1] Though the teller described the game, but couldn't name the game. We named the game according to its content.

The question “Was the instrument dambir played in the wedding ceremonies?” was answered with the negative response, except one or two tellers from all the nations living in the area. It was understood from the telling that the regional weddings were carried out with the participation of the black horn and only in the definite levels of the wedding party the men performing the instrument “dambir” would be invited. According to Borajev Murtuzali Mohuma oglu’s telling, although before the dambir performer wouldn’t be invited to the weddings, now it is a fashion to play a couple of dambir music in the weddings of recent times.

“Tanbur” (the stringed instrument) performance in the Avars. Today it is impossible to find a professional performer of a tanbur in the region. We tried to meet everyone who lived in this area and could play that instrument. They say that there were professional performers of the instrument “dambir” among the Avars, but, unfortunately, we did not meet a professional performer. Today, most of the performers among the Avars are young people, as we can see from the following information. Some of them learn to play the instrument “dambir” in order to go to wedding parties and try to earn money for their life.

In one of our articles we have written that the Avar performers name the music tune as “logat” (Vagifgizi (Suleymanova) 2016). But in our last excursions we determined that this information was wrong. It was known that they name those music tunes as “makam”.

Getting notes about the last memories of “dambir” performers some names were given: Murad, Isa, Mukhtar, Patimat from the village of magov of the Zagatala region. Patimat also used to sing songs (“hayla”) in the Azerbaijani language.

According to Eldar Mammadkamil Yagub oglu’s telling, choosing the song words for “dambir” in the Avar language it is not good to use the hemistiches with long syllables. The number of syllables in the hemistiches must be few. If the hemistiches with seven or nine syllables are selected, the song will be better.

According to the information given by the tellers, the persons singing "hayla" could also play a tray (made of copper). Due to the telling by Haji Nurmuhammad oglu Osbanov, the inhabitant of the village Mesheshambul, though Omar Gaysayev was a dentist, he could also play a tray well.

Ali Hayrbullu oglu Garalov was born in 1940 in Shambul village of Balakan region. Now he is engaged in religion, that is why he doesn't play the instrument "dambir" anymore. After our persistent asking he played some music tunes in the instrument "dambir". They say that before he was a professional musician.

Eldar Omar oglu Hatiyev was born in 1975 in the village of Mahamalar of Balakan region, now he lives in this village too. He is a stonemason, he builds houses. At the same time he prepares the instrument "dambir" and sells them, he can play and sing songs in this instrument. Adding the strings to the instrument he has made it modern. He also prepares the place in it in order to wear the microphone. The sound of the added curtains differs from the traditional "dambir", it looks like more to the guitar sound. The performance possibilities of such instrument also increase, thus it is possible to play other songs in this instrument including the traditional "dambir" music. He also performed the song "Sari Gelin" in the instrument "modern" dambir. According to Eldar Hatiyev's telling, his father Omar also used to make an instrument of dambir. It is also worth mentioning here that the majority of the generation of "dambir" makers of the region are related to this art. Hatiyev Eldar sings songs both in Azerbaijani and Avar languages. The words of majority of the songs sung in the Azerbaijani language are the popular "hayla"s in the region. The words and music of some songs he performs belong to him. He likes to sing songs that praise Balakan region:

Gozeldi tebieti.
Hem rayon, hem kendleri,
Ichmeye suyu serin,
Ay menim Balakanim.

(Translation: Its nature is very beautiful, the region and its villages are also wonderful, and its water is very cool)

Budur gozel yurdum minim,
Sevinjim, hem fekhrim minim.
Seninle doyunur bu ureyim,
Ay menim Balakanim.

(Translation: My native land is very beautiful, it's my happiness and proud, my heart beats with you, my Balakan)

Bir yani uja daglarin,
Bir yani meyve baglarin,
Igid giz-oglanlarin,
Ay menim Balakanim.

(Translation: One side is surrounded with the high mountains, the other side is surrounded with the orchard, my Balakan has brave sons and daughters)

Dambirin iki simi,
Khosh eder her mejlisi.
Allah gorusun seni,
Ay menim Balakanim.

(Translation: The dambir has two strings, it makes every meeting happy, Let Allah bless you, my Balakanim)

He also performed the music composed by himself.[1] When we asked about the name of the music, he called it "the music by Eldar". The music tune is very fast, it is dance music. He says that in this music only two fingers of the right hand work: forefinger and middle finger. It is very difficult to work with other fingers, because the presence of other fingers makes the hand move very much. While playing mid-dance music tunes only the forefinger works. Sometimes the other fingers are also used to make the tune "better". If the tune is played at a lower speed, only the forefinger moves on the strings of the "dambir".

[1] When the Avars mean to compose a music, it means to coordinate any poem to the music.

For example, “Georgian tune” is played so. Eldar Hatiyev played the instrument dambir with the closed eyes.

Shamil Hajimahama oglu Terchiyev was born in 1984 in Balakan region of Mesheshambul village. Though he is young, but he plays the instrument dambir very well. But unfortunately, he also doesn’t know the names of the tunes he performs. As the other Avar musicians he also likes to play the dance tunes. When we asked him to sing a song, he couldn’t perform any song and asked the women to help him to tell the words of “hayla”. Later he began to tell the poems written by the poets from Balakan and Dagestan. Reading the poems from the paper he also composed tune for them. When we asked him to translate the poems into the Azerbaijani language, he could translate only the poems written by the poets living in Azerbaijan. He couldn’t translate the poems written by the poets from Dagestan, sometimes he even couldn’t translate. We met such situations in the repertoire of every Avar musician.

Feyzullah Muslim oglu Gallayev was born in 1949 in Hoytala village of Zagatala region. Now he lives in the city Zagatala. He works a driver. They say that Feyzullah Gallayev is one of the famous professional musicians.

Conclusion. Living together the culture of nations derives advantage from one another. At this time, usually the culture of the great nations or the great cultures play a dominant role. The Turkish culture had a substantial influence to the culture of non-Turkic peoples. This influence was so powerful that these peoples can be considered Turkic from the point of view of being Turkic, even though they are not Turkish at all.

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THE AVARS' ETHNIC CULTURE AND AVAR FOLKLORE

Summary

In the article it is said about the Avars, their language, religion, their coming date to Azerbaijan area. The Avar folklore, holidays, ceremonies, being one of Turkic culture nation are also mentioned in the article. In the investigation it is said about "dambir" musical instrument, its protecting level among the Avars. The instrument "dambir" has protected its existence only in the region of Zagatala-Balakan of Azerbaijan. The performance of dambir and hayla activity being the

characteristic for Azerbaijan Turks has been spread widely among the limited nations. Each nation living in the region has own role in the development and formation of tanbur art. Here it is also said about the activities of different dambir performers among the Avars.

Key words: Avar, Singli, Rokhibokh, Hamprij, dambir, hayla, makam

Этническая культура и фольклор аваров

Резюме

В статье говорится о языке, религии аваров, а также дается информация о дате прибытя на территорию Азербайджана. Здесь говорится об аварском фольклоре, праздниках, об обрядов. Подчеркивается так же то, что они являются народом, которые вобрали в себе тюркскую культурного среду.

Говорится так же о музыкальном инструменте тамбуре, в какой степени остается сохранным его использование. Тамбур в данный момент остается сохранным только в Закаталы-Балаканском регионе Азербайджана. Широко распространены среди малых народностей исполнительство тамбура и творчество хайла (hайла), которые характерно для азербайджанских тюрков. Таким образом каждый из народностей вносит свой вклад в развитие и сохранение тамбурского искусства. Здесь так же говорится о тамбурском творчестве аварцев отдельно вышедщих из этих народов.

Ключевые слова: авары, Сингли, Рохибох, Хампридж, тамбур, хайла (hайла), макам

Mehpara Rzayeva*

THE FOLKLORIC-MYTHOLOGICAL ROOTS OF AZERBAIJAN MULTICULTURAL THINKING AND BEHAVIOR MODEL

Introduction

At present the policy of multiculturalism implemented consistently in the Republic of Azerbaijan has formed and been applied in the West as a socio-political reality of the contemporary world. Having some distinctive realities in the political and public practice of different Western countries this ideology has a universal structure in the main.

1. "Multiculturalism" and the concepts "melting pot"

The concept "multiculturalism" is characterized in the Russian-language Wikipedia as the following: "Multiculturalism is a policy aimed at preserving and developing cultural differences in a single country and in the world as a whole and a theory or ideology that justifies such a policy. Multiculturalism is opposed to the concept of the "melting pot" that all cultures are supposed to be merged into one (Multiculturalism).

The followings are clear from this definition:

a) Multiculturalism is politics and its based theory is ideology.

b) The essence of the political ideology of multiculturalism is the protection of the cultural diversity;

c) Multiculturalism is a political ideology carrying out the same essence either in a separate country, or in the whole world;

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d) Multiculturalism is the ideology contrary to the concept of "melting pot" which in its conceptual essence assumes the ability of different cultures to reach a culture.

Let's begin from the last.

It is known that according to the philosophical essence multiculturalism is an alternative approach to the same event. In other words, besides multiculturalism, there is a political ideology of the "melting pot" standing in the same semantic, but in the different polarity. From this point of view, "multiculturalism" and "melting pot" are alternative ideologies to each other. Their inseparability from each other gives an opportunity to imagine the concept of "multiculturalism" and "melting pot" as a dual conflict system.

And in a fact, it is so.

The formation of the different polarities of "multiculturalism" and "melting pot" ideologies in relation to the same event is conditioned by the reality of the modern world and these conditions have been created in the West and West's world politics in the last few hundred years.

The two world wars that took place in the first half of the last century created great demographic migrations all over the world. Humanitarian disasters such as hunger, unemployment and the illness that Europe has created in its colonial states have forced people to migrate to western states where the social well-being is high. Gathering of material and spiritual wealth from the whole world and collecting in the West has transformed it into a "paradise" for the colonial rumbling inside the material-spiritual girdle. The transformation of this dream into reality has led to the loss of Europe's human losses in both world wars. There was no labor force and human resource in Europe which left the war. Thus, the doors of the West were opened to the migrants. Hundred thousands of people from Africa and Asia went with the stream to the Western countries. They brought their own traditions, mental behaviors, religious ideologies, belief systems, and so on with themselves. It did not take long

for the problems created by the ethnic-cultural diversity in Europe. Basically, those who were uneducated, whose public consciousness were not forward from the social psychology displayed their traditions and desired the marginalization. And it made the instinct of self-defense begin in the West. The sociologists thought about the different approaches to migrants. All these approaches were grouped into two main poles: "multiculturalism" and "melting pot" policy.

The essence of the policy of "melting pot" is to filter the migration of all migrants to the West by the ethnic-cultural filtration, to break them from their mentality and behavioral traditions and to be tanned them with the Western lifestyle. In other words, the migrant is completely melted in the West "melting pot" and a new human being that doesn't organize any danger for the West is formed from him. Though this incarnation differs from the Europeans due to race traits, but according to his soul he must be "copy" of the Western human.

As it is seen, the "melting pot" is the continuing formation of the West's anti-humanist policy against the people in the colonial countries. The West pursued its policy of destroying its national heritage, even though it did not look at the indigenous peoples in their colonies and ignored their nationality and forced them to the West. It means in this policy metropolitan people are considered as the objects of exploitation in all cases.

But multiculturalism is, in contrast, the opposite of it. Though they are opposite conceptions to each other, they have a common point. Thus, multiculturalism is also an expression of the Western self-defense instinct as "melting pot". If this desire carries the anti-humanist essence in the "melting pot" ideology, in multiculturalism the humanistic values are given. From this point of view, multiculturalism provides for migrants to adopt Western culture, as well as to protect their cultural identities. So in multiculturalism the migrant is not only westernized, but he also remains as himself.

Of course, though multiculturalism and "melting pot" ideologies seem contradict to each other, they eventually reunite. Both policies ultimately destroy the national identity of migrants. If the "melting pot" does it in a radical way, multiculturalism realizes it in "cultural" ways. It is confirmed by the refusal of the multiculturalism policy in the West over the past decade. The flow of migration to the West over the past few decades in the collapse of the former USSR has affected the multiculturalism policy that has been implemented here. The migration flows that have emerged in the East-Islamic countries by the West and the ongoing wars have become the "last point". Today the migration of "the whole world" to the West, especially to the European countries, reminds a natural disaster. Millions of people face the West to survive the humiliating catastrophe (death, starvation, captivity, infectious diseases, etc.), at the expense of even death. Western countries are already using the power of their armies to prevent migration. And it has led Western countries to abandon the multiculturalism policy. Racist slogans are rapidly activating, while racist slogans on migrants are more open and more voiced from the Western political tribunals. So the western politicians creating humanitarian crises can no longer live in the "paradise" created in their own country. It can be explained so: "As you sow, so will you reap", or "If you plant potatoes, you can't reap tomatoes".

In the Wikipedia information in the Azerbaijani language it is said about "multiculturalism" so: "Multiculturalism is a word that sets out a community where many cultures live together. It is also aimed at protecting, developing and harmonizing the cultural diversity of people belonging to different nations and religions throughout the country and in the whole of the world as well as the integration of the limited nations into the national culture of states. Being humanistic and democratic theories or ideologies, multiculturalism is the embodiment of tolerance, without it there is no humanism, high individual and international culture, mutual understanding and enrichment, friendship and cooperation (**Multiculturalism**).

2. The theoretical directions and structure of the problem

The work we have undertaken to investigate, reveal, systematize and analyze the folklore-mythological roots of the multicultural thinking and behavior model of Azerbaijan covers the following areas:

a) The theoretical-categorical abstracting of the concept of "Multicultural **thinking** model" on the base of Azerbaijan myth and folklore texts;

b) The theoretical-categorical abstracting of the concept of "Multicultural **behavior** model" on the base of Azerbaijan myths and folklore texts;

c) Investigation of **the mythical structure** of Azerbaijan multicultural thinking and behavior model:

– the definition of universalism and "nationality" in the myth;

– the semantic oppositions such as "ourselves-others", "native-strange", "we-they" in the mythical model of multicultural thinking and behavior;

– the sublimate coding of mythical "multicultural" thinking model to the mythical "multicultural" behavior model.

So:

– As the theoretical-categorical notion "Multicultural thinking and behavior model" has its own universal features, as well as its national characteristics: If in any research, this ratio can not be obtained in any study, unless the scope of the relationship between the universal scheme and its particular national culture is taken into account, it is impossible to get the objective results in any research.

– **The investigation of the problem "Multicultural thinking and behavior model" on the mythical texts requires a special methodology:** this "methodology" implies the myth of a specific form of thinking and a model that requires that the mythical texts differ from the structure of folklore texts. Thus the national signs of the mythical texts are hidden in the depths of the text and rich in the universal poetic models. In this regard the fact that the "multicultural thinking and behavior model"

consideration as an ethno-cultural code of Azerbaijan is a difficult problem and requires having fundamental knowledge about the definition of nationalism and universalism within the myth from the researcher.

– The multicultural thinking and behavior model in the myth operates with the semantic oppositions such as "ourselves-others", "native-strange", "we-they", "friend-enemy": The classification model belonging to the myth is on the base of Azerbaijan multicultural thinking and behavior (root, base). The mythological "multiculturalism" is based on the dual classification model. Myth divides the world into two opposing sides in all cases: ours and others. As ours are considered native, friendly, non-ours are considered as strange and enemy.

– The dual principle of any cultural phenomenon representing the reality in the mythical world model preserves its structure even in the world of folklore, despite all epochal transformations: In the ancient Oghuzs formed with the ethno-cultural system with the 24th principle the model of world accepts all un-Oghuz ethnos as in the status "strange" elements and attitude towards them is different in all situations of "native".

2. The multicultural semantics of the thinking and behavior concept "yagi" ("enemy") in the epos "The Book of Dede Gorgud"

One of the most gigantic sources for studying the folklore-mythological roots of the multicultural thinking and behavioral model of Azerbaijan is the epos "The Book of Dede Gorgud". It is possible to see a lot of valuable information about the national history of our nation as well as the archetype of the "natural multicultural" existing in modern Azerbaijanian thought in this epos. In this regard the idea by the late academic Yashar Garayev is very characteristic: "It is about one thousand and three hundred years that Gorgud lives as a blood and gene memory of the nation and he immortalizes the artistic and genetic archetype of the previous one thousand and three hundred years in every line and

every word. Moreover, the most stable, reliable, moral-ethical codes and genes for the next one thousand and three hundred years are still preserved in the body and soul of this "main book". The principles for the millennium and the eternity in the independence, the nations with the cultures, the Earth and the ground, the land and the nation, the behavior and conduct codes between the nature and ecology, the law and the basic law ... all are reflected in this book. And during the independence Gorgud again becomes a symbol of moral renaissance, national identity and self-reliance" (Garayev 2001, 4).

As it is seen Y. Garayev has characterized the epos "The Book of Dede Gorgud" as the "blood and gene memory of the nation". It is not accidental, it depends on the unique memory capacity of the monument. This memory protects not only the memory of the ancient times, but also the memory of the myth period.

As it is known, the epos is a monument of the Oghuzs. But there is also information about the Turkic nations such as polovtsians, bichanak, etc. For example, in the sixth part of the epos there is a dialogue between Ganli goja and Ganturali: "Heroes, my father died, I stayed. I live in his place. Tomorrow I will die, my son will stay here. I want to marry you, my son!"

"The boy answered: "Father, if I marry, how must be that girl?"

Ganturali said: "Father, she must get up earlier that me! She has to ride the horse before me! She must be braver than me, she has to bring the head of the enemy to me!".

Ganli goja said: "Son, you don't want a girl, you want a brave hero, you want to live an easy life with her!"

He said: "Yes, my dear father! I want to marry to a hero girl!" (KDG 2004, 108).

As it is seen, here one can meet the "multicultural" model of marriage. Ganturali wants to marry with a brave girl. He doesn't like Turkmen girls. He considers them the girls only are engaged in house affairs.

Here one can meet two conclusions:

First, the Oghuzs distinguish other nations according to the cultural diversity peculiarities.

Second, the Oghuzs also marry to the girls of the other nations who are different from their cultural diversity.

Or in some parts of the epos one can meet the information about Georgia:

1. When Salur Gazan Khan goes to the travel Alp Aruz asks him: "My lord Gazan, when you are in Georgia, who will be in the head of your army?" (KDG 2004, 41)

2. The merchants say to Beyrek's father Baybura:

"If your son was not there, we would lose our wealth in Georgia, we would be prisoners". (KDG 2004, 60)

These examples show that relations between Oghuz and Georgia are not equal. It is clear from the examples that Oghuzs are not friendly with Georgia. Aruz calls them "sasi dinli" ("who has weak religion"), the merchants say that they are robberies and enemies.

In the multicultural thinking and behavior models of the Oghuz people with the "detailed" example of the actuality of the semantic archetypes such as "ourselves-others", "native-strange", "we-they", "friend-enemy" we meet in the fourth part "Gazan bey's son Uruz's being prisoner" of the epos "The Book of Dede Gorgud".

In the part it is said that one day Ulash oglu Gazan bey made a great party and invited Galin Oghuz noble men to that party. "Ulash oglu Salur Gazan had drunk wine from each pot. He presented golden tents, many camels. His son Uruz was in front of him. His brother Garagune was in his right side. But his uncle Aruz was in his left side.

Gazan looked at his right side and began to laugh. Then he looked at his left side and he was very glad. Later he looked his son Uruz and began to cry. His son Uruz didn't like that thing" (KDG 2004, 226).

Father's action made Uruz very upset. He asked his father the reason of that event:

"Sozumu anla menim, sozumu dinle, agam Gazan
Sagina bakhdin, gah-gahla guldun.
Soluna bakhdin, chokh sevindin.
Garshiya bakhdin, meni gorub agladin.
Sebebi nedir, soyle mene,
Gara bashim gurban olsun, ata, sene!
Demezsense, galkhib yerimden duraram,
Gara gozlu igidlerimi oz desteme gataram,
Ganli Abkhaz eline men gederem,
Gizil khacha men el basaram,
Pilon geyen keshishin elini operem,
Gara gozlu kafir gizini men alaram,
Daha senin uzune men gelmerem.
Aglamagina sebeb nadir? Soyle mene!
Gara bashim gurban olsun, agam, sene!" (KDG 2004, 226)

(Translation: My dear lord Gazan, listen to me, try to understand me, looking at your right side you began to laugh, looking at your left side you became very glad, but looking at me you began to cry, what is its reason? Let me be sacrificed for you! But if you don't tell the reason, I'll leave you with my heroes, I'll go to Abkhaz region, I'll oath to the golden cross, I can kiss the bishop's hand, I can marry to the apostate's daughter, I shall not come to your place anymore. What is the reason of your crying? Please, tell me, let me be sacrificed for you!)

The first multicultural point of interest here is related to the region "Ganli Abkhaz" ("Bloody Abkhaz"). It is known that the region Ganli Abkhaz serves Christianity and has priests with golden cross. But the Oghuzs are Muslims. The "multicultural relationships" of the Oghuz people with the neighboring Abkhazian people include the following semantic levels:

Oghuzs ---------- Abkhaz region
Muslim ---------- Christian
Muslim Oghuz ---------- Christian Abkhaz
Brave Oghuz girls ---------- Christian girls with black eyes

An important point that draws attention here is the idea that Uruz can be easily transferred from the Oghuz ethno-cultural space to "Abkhaz" ethnic-cultural area. Uruz is sure that if he kisses the priest's hand and adopts Christianity, he can marry to one of the "black-eyed daughters" and become a member of the ethnic-cultural system "Abkhaz region".

Gazan tells his son that, his brother Garagune and uncle Aruz have taken their names from their bravery:

"Garshima bakhanda seni gordum.
On alti yashin oldu,
Bir gun ola, dushub olem, sen galarsan,
Yay chekmemisen, okh atmayibsan,
Bash kesmeyibsen, gan tokmeyibsen.
Ganli Oghuz yurdunda bir mukafat almayibsan.

Sabahki gun vakht geler, men olub sen galanda takht-tajimi birden sene vermezler, - deye sonumu andim, agladim, ogul, - dedi" (KDG 2004, 227).

(Translation: When I looked at you, I understood that if I die, you will be alone, you are sixteen years old, but you haven't bend a bow, you haven't shot an arrow, you haven't fight with anyone, you haven't got any award in Ganli Oghuz region. I think that after my death, may be they will not give my throne to you, thinking it I understood my end and began to cry).

In this problem Uruz blames his father:

"Huneri ogul atadanmi gorer, oyrener,
Yokhsa atalar oguldanmi oyrenir?
Sen meni goturub hachan kafir serhedine chikhardin,
Gilinj chalib bash kesdin?
Men senden ne gordum, ne oyrenim? - dedi"
(KDG 2004, 27).

(Translation: Usually the son learns the bravery from his father, but you didn't take me with you to the enemy lands. I ddin't take part in your struggles, I didn't see anything and what can I learn from you?)

Gazan justifying his son's words took him to the hunting:

“Gazan Bay began to laugh. He said: “Hey, heroes, Uruz tells the truth. Begin to eat, drink and talk. But I want to take this boy and go to the hunting. Let’s go with a seven-day food-stuffs. I’ll take you to the mountains such as Jiziglar, Aglagan, Goycha. It will help him in future, heroes!”. Then he mounted his horse. He chose about three hundred heroes and joined them his troop. Uruz also took forty heroes with himself. Taking his son with himself Gazan went to the mountains for hunting. They hunt, shot elks and deer. They camped in great green fields. The heroes rested some days. Suddenly from the castle Dadiani and Ag-saga the spy of the enemy saw them and informed: “The head of the Albans Gazan and his son are drunkard”. Sixteen thousand men dressed in brown garments rode their horses and went to arrest Gazan khan”. (KDG 2004, 228)

The followings are clear from this part:

1. Salur Gazan’s aim in the hunt is not only to teach his son the bravery, but also to show him the boundaries of the Oghuz ethnic-cultural area: “Let me show the places I had struggle. I’ll take him to the mountains such as Jiziglar, Aglagan, Goycha. It will help him in future, heroes!”.

2. Gazan takes his son just to the border with the enemy – “the border of the enemy”. So, Gazan’s purpose is to show him the boundaries of the Oghuz world and the strange world.

3. The hunting places of Gazan are the boundaries of Bashiachig, it means Georgia. The Didianin castle is there.

4. The ethnic-cultural area from the border is in the enemy relations with the Oghuzs. When they have an opportunity, they attack Oghuz as they can.

There is a dialogue between the father and the son during the attack of the unbelievers. Uruz asked his father about the visitors. Gazan responds to his son:

“Beri gel, aslanim ogul!
Boyuk deniz kimi yayilib gelen
kafirin goshunudur.
Gun kimi parlayib gelen

Kafirin papagindaki ishigdir.
Ulduz kimi isharib gelen
kafirin nizesidir.
Azgin dinli yagidir, dushmendir, ogul!"

(Translation: Come here, my brave son! Coming visitors are the troop of the enemies, the shining things are the light in their caps, the star is their spear, they are enemies, my son!)

The son asks: "Why are they called enemy?"

Gazan answered: "My son, they are named as "an enemy", because if we reach them, we'll kill them, but if they reach us, they will do the same".

Uruz said: "Father, if we kill honored men among them, will they take revenge?"

Gazan answered: "My son, if you kill more than thousand enemies, no one can ask you bloody money". (KDG 2004, 228-229)

First of all, we would like to note that the question given by Uruz to his father can be seen us very amazing: "Why are they called enemy?". Because Uruz had information about these enemies in any case. From the previous dialogue with his father it is clear that Uruz has enough information about Ganli Abkhaz area. Uruz knows that they were not from the Oghuz nation, they had other religion and mainly he knows that the Oghuz nation consider them "unbelievers". He even fears his father with marriage "a black-eyed infidel daughter".

An interesting point here is that Gazan brings his son to the border of Georgia, not to other places of the Galin Oguz region. This place is also Ganli Abkhaz area. What is Salur Gazan's purpose bringing his son here? After all Galin Oguz is a great world. He could take his son other places, too.

According to our opinion, Gazan brings his son here in order to give him a life lesson and to teach him that he made mistakes as a young man. It means Uruz, as a teenager, understands that if he goes to Abkhaz region, he will be welcomed there, and the enemies will forget that Uruz is the son of a warrior who defeated the

enemies, immediately accepting him their own religions and societies, then will be married. In order to teach his son Gazan faces him with the infidels. And for the first time, Uruz understands the meaning of the name "kafir/yagi" ("infidel/enemy") in details.

It should be noted that this dialogue attracted the attention of many researchers and the valuable opinions have been told about it. Professor Jalal Gasimov shows that in the dialogue between the father and the son, the philosophical model of the attitude of the Oghuz human to the world is reflected. Reality is a whole world in the thought of Oghuz human thinking. The structure of this world is organized on the basis of "ourselves-others" model as in all traditional cultures (Gasimov 2011, 202).

Another researcher Aynur Farajova, who analyzed this dialogue, commented on J.Gasimov's thought: "We agree with the author's opinion that the philosophical model of the world is the reflection in the dialogue between Salur Gazan and Uruz. That is, the philosophical view to the reality means finding the most common law among the elements that form the reality. In this respect on the basis of the relationships between the Oghuzs and their enemies stands the model "ourselves-others", it means "those who are from us – those who are not from us", or in other words "native persons-strangers". Here "ourselves-from us – native persons" are Oghuzs, "others-not from us-strangers" are enemies. So in the dialogue between the father and the son, in fact, the philosophical model of the attitude of the Oghuzs towards the world was reflected and the ethnic-national relations have been mostly expressed in that philosophical model" (Farajova 2017, 93-94).

J.Gasimov characterizes the name of "kafir/yagi" ("infidel/enemy") as a historical category: "In the dialogue between the father and the son ... one can meet two historical categories: "kafer" ("infidel") and "yagi" (enemy). These two concepts reveal two essential foundations of the world in which Oghuz people live:

1. Geopolitical base;
2. Historical base.

First of all, according to the first foundation we have to pay

attention to the ethno-lexical origin of the words: "kafer" is in the Arabic language, but "yagi" is in the Oghuz-Turkic language. Here the main ethnic reality of the world where the KDG oghuzs live has been expressed. Oghuzs and Arabs are two main geopolitical ethnos and the usage of their words as a synonym refers to the geopolitical reality" (Gasimov 2011, 202).

It is interesting that, thought the words "kafir" and "yagi" are used as the synonyms in the epos, according to Gasimov's thought these two words are not just synonyms that can replace each other in a lexical fashion. Being synonymous with geopolitical reality is only one aspect of the issue. Here there is a historical base of the matter. In other words, in these words the historical essence of the relationship of the Oghuzs to the surrounding world (other ethnic groups and peoples, states) has been expressed. This point gives possibility to accept these synonyms as carriers of the different historical meanings (Gasimov 2011, 202).

In order to extend his thought the author writes: "When we pay attention to the lexical meanings of these words, we see that the words "kafer" and "yagi" are not exactly the same. The word "kafer" being an Arabic word is used in the meaning of the enemy of the religion. In the epos Gazan names them "azgun dinli kafer" ("unbridled religious enemy"). "Azgun dinli" means not to be in the right religion, not to trust in holy books. In the epos the Oghuzs being Muslim, their (ritual) ablution before divine service and praying is given in the epos as a vivid motif. In that case, the Oghuzs could not call any neighbors having the heavenly books as "kafer" - not to be in the right religion. From the eleventh part of the epos about the capture of the Salur Gazan in the castle of the Tuman it is known that here the unbelievers are not Christians, but simply they are idolaters" (Gasimov 2011, 202-203).

J.Gasimov summarizes his thoughts so: "The question and answer by Uruz and Gazan about the conception "yagi" shows that the synonyms of "kafer-yagi" are connected with the extremely deep layers of the history of the Oghuz-Turkic history. In that period people lived with more archaic-mythological consciousness. It is

clear from the words told by Gazan that the word "yagi" is not in the meaning of the enemy of the religion or an ethnic enemy,etc. Here the instinct of the biological-ethnic self-defense is more main: "Ogul, anunchun yagi deyirler ki, biz anlara yetsevuz, oldureriz. Anlar bize yetse, oldurer" (Translation: "My son, they are named "enemy" because if reach them we'll kill them, but if they meet us, they will kill us). It belongs to more nature relationships. There is no right-unjust side in the "yagilig" (enemy) relationship. Here in the relations "yagilig" there is mutual disloyalty, distrustfulness, considering each other the enemy of own interests without questioning. This is the archaic tribal relationship in all cases. Based on these relationships the biological-instinctive emotions of the nature of all living beings are the basis of nature. Connecting the "kafer-yagi" expressed with the open code in the epos by the communist-Bolsheviks with the "dear-lovely" neighbors, in fact, gave information about the bestiality, avidity, mutation of the Bolshevik consciousness" (Gasimov, 2011, 202-203).

Being agree with J. Gasimov's idea A.Farajova writes: "So, the concept of "yagi" is a very important concept of the ethnic-national consciousness of the Oghuz people. This idea, as seen from J.Gasimov's ideas, is related to the most ancient and deeper layers of the Oghuz history and it is the product of the living period of the mythological consciousness of Oghuz people. Mythology is the beginning, the foundation of all kinds of consciousness. The connection of the concept "yagi" with the archaic-mythical consciousness, the mythological outlook shows that it is the most important and fundamental concept of the Oghuz thinking. Because the connection of any concept with mythology is directly related to the national thinking and national mentality. It is fully confirmed by investigations" (Farajova 2017, 96).

A.Farajova considers that this conversation between the father and the son allows to understand the Oghuz people's concepts such as homeland, native country, the friend and the enemy, native and stranger. These concepts are based on the

hero's psychology, patriotic views and as a warrior who protects his homeland (Farajova 2017, 92). According to the author's thought, the most important issue that the Oghuz hero should know is the concept of "yagi". The concept "yagi" is based on the ethnic outlook: it explains the ethnic identity. It is a concept that covers and regulates the attitude of the Oghuz people with other people. From Gazan's explanation it is known that "yagi" is the violent and irreconcilable enemy. "Yagi" is a such creature that there can not be any negotiation or concession. It does not belong to any model of civil communication that exists in the social relations. "Yagi" is an ugly, deformed form of an enemy. It is a fixed model built on the destruction of hostility. This stability expresses itself that when the Oghuz people see the "yagi"s (enemies), they kill them and when "yagi"s see them, they also kill the Oghuz people. There is no other way than killing each other. Let us note that there is also a second side, which is visible from the opposite side. "Yagilig" ("being enemy") is a mutual relationship. As the Oghuz people consider the "azgun dinlu yagi kaferleri" ("the uncontrolled enemies") their irreconcilable enemies, they also have the same attitude to the Oghuz people. From Gazan's explanation it is clear that the "yagi"s ("enemies") are not subjects of the legal-social relations characteristic for the Oghuz society. Thus, there is no criminal liability for bloodshed in the battle with "yagi"s ("enemies"). It means that if the Oghuz hero kills an enemy, he can't be drawn into juridical responsibility. It also reveals the ethnic-social, ethnic-political content of the concept "yagi". It turns out that the "yagi" is an alien, strange being from the ethnos belonging to the Oghuz people. He is the creature of another world. That world is the enemy to the world of Oghuz people. So in the conversation between the father and son the exact borders of the concepts such as homeland, native land, nation are drawn. It means that the Oghuz hero has a clear ethno-national consciousness as a warrior who protects his homeland. He knows his Oghuz identity, knows the boundaries of his homeland, understands that he is a citizen of

the country, understands his duties and does not hesitate to fulfill his duties (Farajova 2017, 92-93).

We also consider that this dialogue enables us to clarify the "multicultural" thoughts of the Oghuz people about the world. The results of the analysis are the followings:

a) The epic world described in the epos "Kitabi Dede Gorgud" reflects also the multicultural imaginations of Oghuzs. Multiculturalism is a concept based on the cultural differences. The multicultural diversities of the world described in the Oghuz epos have been described exactly.

b) The relationships between the Oghuzs and their enemies are based on the mythical model of "ourselves-others" and "native-strangers".

c) The concept of "yagi" is related to the archaic-mythological consciousness. In this conception the thinkings about the biological-ethnic self-defense instinct have also expressed.

d) The name "yagi" is a conception about the elementary national identity. It is no coincidence that the main purpose of Gazan taking his son to the hunting is to explain him the identity of the "oghuz-kafir", "friend-enemy" and to introduce the native and stranger.

3. The multicultural thinking and behavior models in the epos "Oghuzname"

One of the important sources for investigating the folklore-mythological roots of the Azerbaijan multicultural thinking and behavior model is the epos "Oghuzname" with many variants. "Oghuzname"s are divided into two types:

1. Historical-chronological oghuznames;
2. Literary oghuznames (Bayat 2004, 255-274)

According to the ideological-religious type "Oghuzname"s are divided into two types: Muslim "Oghuzname" and the Uyghur version of "Oghuzname".

Let's note that among the historical-chronological "Oghuzname" except the Uyghur version of "Oghuzname", all others are considered the Muslim "oghuzname". Only Uyghur version of the epos is far from the Islamic thoughts and it is rich with mythical beliefs.

The summarized variants and versions under the name of "Oghuzname" forms a huge epos system. Professor Ramazan Gafarli writes about the relationship among the epos and their combined epos system: "Oghuznames do not have separate genre sizes that differ them from the epos, but the content bearers are distinctive and colorful" (Gafarli 2002, 574). "Oghuzname is the name given to the epic traditions created with poetry and prose of the oral epic tradition of the Oghuz group of Turkic peoples in the beginning of the medieval epos. As each nation has specific features of epos creativity, there are also signs selected from others in the Oghuz eposes. The main thing is that in the era of the peoples, it is important to look at the past and to draw conclusions from the historical events, so the motifs from the mythological creations are also embodied in reality. When it is said "Oghuzname", first of all, the point of combining folklore with written literature at some point is remembered. The epic stories that told within a great time are passed through the imagination of the author and transferred to a permanent writing. Coming through the memory of the ten thousands of centuries the mythological and historical narrative, legend, narration ends the oral epoch, with the help of an individual talent and creativity it gets opportunity to live eternal life. The facts show that not only the Turkish eposes, but also the manuscript texts consisting folklore works were also called "oghuzname" in Azerbaijan in the seventeenth and eighteenth centuries (Gafarli 2002, 577).

The protection of the multicultural thinking and behavior models of the ancient Oghuzs in the epos "Oghuzname" is not casual. As Professor K.V.Narimanoglu and F.Ugurlu wrote:

"Oghuzname is a literary-historical source reflecting the life, struggle, morality of the Turkic nation.

Oghuzname is the oghuz epos.

Oghuzname is the oghuz history.

Oghuzname is a life book coming from generation to generation of the oghuz culture" (Oghuznameler 1993, 3).

In the epos "Oghuzname" almost all meaningful events of the

ancient Oghuz-Turkish life have been shaped in accordance with the rules of epic poetry: "The sources reflecting the history and culture of the Turkic peoples are more commonly connected with the oral memory with living word art examples. The printed chronicles, laws, inscriptions, writings, forgotten rock paintings and drawings, stamps and writings have immortalized the history and morality of the nation. Oghuznames take a special place among these monuments. Oghuznames are the literary-historical sources reflecting the life, struggle, morality of the Turkic people with images and the artistic boards. Oghuznames combining with the Oghuz history, Oghuz thought with the Oghuz epic tradition were created by the ancient word masters called "gam-shaman-ozan-bakhshi-akin", the masters immortalizing the spiritual world in the art" (Narimanoglu 2004, 78).

The epos "Oghuzname" is about the themes such as the life of the ancestor of Oghuz Khagan, how he conquered the world and how he divided the imminent empire among his sons. During the military marches Oghuz Khagan met many peoples, nations and states. The attitude towards them at this time allows them to investigate the multicultural thinking and behaviors of the Oghuz people. In the epos the attitude of the oghuzs to the different peoples was reflected in all the essential elements. For example, in the Uygur version of Oghuzname Oghuz Kagan defeats Urum Khagan on the coast of the Itil River and conquers him:

Oghuz kagan dushmeni basdi,
Urum kagan gachdi.
Oghuz kagan Urum kaganin memleketini,
elini, gununu aldi.
Onun dushergesine chokhlu janli,
jansiz ganimat dakhil oldu (Bayat 1993, 130)

(Translation: Oghuz kagan defeated the enemy, Urum kagan run. Oghuz kagan took Urum king's country, many alive and lifeless were in his camp).

As it is seen Urum kagan resisted Oguz Kagan and his people had to suffer all the military defeat. But this episode does

not mean that the Oghuzs behave so with other nations. On the base of their multicultural thought stands the friend-enemy model. As Urum Kagan hates the Oghuzs, they fight against him. But who is friendly to the Oghuzs, they are also friendly to them and include the Oguz political-administrative system. In the same epos Oghuz kagan's attitude to his enemy Urum kagan's own brother Urus is characteristic in this respect.

Urum kaganin Urus bey adli bir gardashi vardi.
Bu Urus bey oglunu derin chay arasinda
yakhshi mohkemlendirilmish bir shehere gonderdi.
Ta ona dedi ki, sheheri gorumag gerekdir.
Sen sheheri sakhlayib, vurushdan sonra gayidib gelersen.
Oghuz kagan bu sheherin ustune yurush etdi.
Urus beyin oglu Oghuz kagana chokhlu
gizil-gumush gonderdi.
Dedi ki, sen minim kaganimsan.
Atam mene bu sheheri verdi,
Dedi ki, sheheri gorumag gerekdir.
Sen sheheri mene sakhlayib,
vurushdan sonra gayit gel.
Eger atam sene garshi chikhibsa,
meni suchlu bilme. Senin yarligini
ozume boyukluk, bilgi kimi bilirem.
Bizim khoshbekhtliyimiz senin khoshbekhtliyindir.
Bizim urugumuz senin urug agajinin tokhumudur.
Tanri sene: "Yer uzunu al", - deye buyurmush.
Men sene bashimi da, khoshbekhtliyimi de vererem.
Vergi verib, dostlugdan chikhmaram.
Oghuz kagana igidin sozu khosh geldi, sevindi, guldu.
Ta bele dedi: - Mene chokh gizil gonderibsen,
Sheheri de yakhshi sakhlayibsan.
Buna gore de ona Saklab adini verdi,
Onunla dostlug etdi (Bayat 1993, 130)

(Translation: Urum had a brother whose name was Urus. One day Urus sent his son to a city between two rivers. Father

told his son to protect the city and then return. Oghuz khan marched that city, Urus's son sent a lot of gold-silver to the king. Then Urus's son told the king: "My father has sent me to this city and asked me to protect it, but you are my king, your happiness is our happiness. If my father is against you, then don't blame me, if you want, I can give this city to you". Oghuz kagan liked the hero's words, he became happy and laughed. He told Urus's son: "You have sent me a lot of gold and you have protected the city very well. that is why I name you as "Saqalia"". They became friends").

This piece of text presents very valuable facts to study the multicultural thinking and behavior models that are preserved in the epic-mythological tradition of the Oghuzs. **Multiculturalism is essentially the protection of the cultural differences.** It means the conversation here is about the attitude towards the cultural differences. The preservation of the cultural differences in the world political thought is called multiculturalism. In this part of the episode we meet the multicultural thinking and behavioral facts in the literal sense of the word. That is, we are dealing with the introduction of the ethnic elements of the three ethnic elements (urum, urus and saqaliba) on the multicultural basis of the Oghuz ethnic-cultural system. So, with the analysis of this part, the following results appear:

1. Four images in the epos, in fact, represent four ethnos:

Oghuz kagan - the image of the Oghuz nation;

Urum bey – the image of the Romanian nation;

Urus bey – the image of the Russian nation;

Saqaliba – the image of the ancient Saqaliba nation.

As it is seen the relationship among the images represents the attitude of the nations. Getting Urum kagan's country Oghuz kagan creates peace there. "Rum / Urum" is a pronunciation form of the word "Rome" in the East. The people of Urum could preserve their national identity and cultural diversity under certain conditions after joining the Oghuz state. Both Russians and Sagalibas also were integrated into Oghuz ethnic-cultural

space with the preservation of the cultural differences.

2. In the epos Oghuz kagan's invasion of the world and the involvement of the various states and peoples into the Oghuz Empire are presented as a divine judgment. It has been clearly stated in the following sentence: Urus's son told Oghuz kagan: "God told you: "Get the earth // I can give my head and my happiness to you". It is clear from this part that Urus's son considers Oghuz kagan's creation of empire as a divine praise and he thinks his personal involvement in the fulfillment of this action as happiness.

3. The main condition for the protection of their ethnic and cultural identity is to give the tax of every nation participating in the Empire. Giving the tax Urus's son also achieved to protect all ethno-cultural attributes system within the Oghuz Empire.

4. The facts in the epos show that Oghuz kagan's capturing these countries and including them to the empire is not a reactionary occupation. Oghuz's imperial rule is based on the multicultural mechanism (thinking and behavior model), which is literally determined by the mythical world model. It is seen in the speech of Urus's son, "Our happiness is your happiness". Very valuable information is encrypted in these words. The code words are the followings: "Urug tree" and "happiness".

The code "Urug tree":

"Urug tree" means a genealogical tree. Saying by Urus's son "Our seed is the seed of your tree" means that they regard themselves as descendants of Oghuz kagan generation. That is, the Russian / Urus nation voluntarily enter Oghuz ethnic-cultural system. There is no reactionary occupation here. The people of Urus obeying the Oghuz state and giving taxing don't become its vassal. As it is seen from the words of Urus's son the Russian/Urus people also become an organic element of the Oghuz ethnic-cultural system ("the Urug tree").

The code "Happiness":

Here "happiness" means being able to remain in complete peace, including the ethnic-cultural system of the Oghuz and to preserve the ethnic-cultural identity for all indicators.

5. In the epos Oghuz kagan's renaming Urus's son as "Saqalia" is just the multicultural thinking and behavior model. Renaming is a creation phenomenon in mythology. Creating any element of the world model must end with renaming. To be named means to exist. As Jalal Beydili writes: "According to the mythological views, having the name of a person or a thing was the sign of its existence" (Beydili 2003, 13).

Oghuz kagan naming Urus's son and his people enters them into the ethnic cultural system of the Oghuz with the status of a whole ethnic-cultural community. If Oghuz kagan did not give them names, it would mean their destruction. But Saqalias getting names are regarded as ethnic units with the cultural differences.

One can meet various images of multicultural thinking and behavior model in the epos "Oghuzname". For example, in the work "Shajareyi-Terakime" ("The generation book of Turkmens") by the 17th century Turkmen historian Abulgazi Bahadir khan it is said that during seventy two years Oghuz Khan had struggled with Mongols and Tatars though they were from the same root. In the seventy third years he succeeded them all and made them accept Islam (Abulgazi 2002, 56).

As it is seen here Mongols and Tatars are included into the Oghuz ethnic-cultural system by striking. In this process though they protect their ethnic identity, it means being Mongol and Tatar, their religious identities are changed and all of them are brought to Islam. In other words the Mongols and Tatars become the integral part of the ethnic-cultural system of the Oghuz only by the changing the religious differentness.

Conclusion

So, in our research we come to the following conclusions:

1. In the modern world multiculturalism as well as the "theory or ideology that bases this policy has ancient roots as a phenomenon of thought and behavior which is a policy aimed at the preservation and development of cultural diversity in a

separate country and the whole world". In the ancient empires different peoples had to live within a single state, a single political-administrative space. One could meet the multicultural approach manifestations, it means within an ethnos the protection cases of the cultural diversity of other nations.

2. The investigation shows that multiculturalism is also a product of human thinking, which has mythical roots. The protection of the cultural differences is conditioned by the existence of a model of ethno-cultural identity. Differentiation of ethnic-cultural identity in human thought begins with mythical thinking period.

3. The differentiation of ethnic and cultural identity in the myth is based on dual conflict models, such as we-they, friend-enemy, native-strange.

4. Azerbaijan multicultural thinking and behavior model also has folklore-mythological roots. There are facts confirming the key indicators of the multicultural thinking and behavior model in the epos "Oghuzname". Those facts show that the ancient Oghuzs included other nations to Oghuz ethnic-cultural system by protecting the cultural diversity of those peoples which were friendly to them during the military campaigns.

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The folkloric-mythological roots of Azerbaijan multicultural thinking and behavior model

Summary

Multiculturalism is also a product of human thinking with mythical roots. The protection of cultural differences is conditioned by the existence of a meditative mentality of ethnic-cultural identity. Differentiation of ethnic-cultural identity in human thought begins with mythical thinking. The differentiation of ethnic and cultural identity in the myth is based on dual conflict models, such as we-they, friend-enemy and native-

strange. Azerbaijan multicultural thinking and behavior model also has folklore-mythological roots. There are facts confirming the key indicators of the multicultural thinking and behavior model in the epos “Oghuzname”. Those facts show that the ancient Oghuzs included other nations to Oghuz ethnic-cultural system by protecting the cultural diversity of those peoples which were friendly to them during the military campaigns.

Key words: Multiculturalism, folklore, mythology, “Oghuz-name”, cultural diversity

Фольклорно-мифологические корни азербайджанской мультикультуралной модели мышления и поведения

Резюме

Мультикультурализм является также продуктом человеческого мышления уходящая корнями в мифологию. Сохранение культурного разнообразия обусловлена существованием модели мышления об этническо-культурной идентичности. Этнокультурное различие в человеческой мысли начинается с зарождением мифологического мышления. Различие в этнокультурной идентичности в мифологии основывается на модели противопоставления, такой как мы-они, друзья-враги и родные-чужые. Мультикультуральная модель мышления и поведения в Азербайджане имеет фольклорно-мифологические корни. Ключевые факторы модели мультикультурального мышления и поведения находят свое подтверждение в эпосе “Огузнаме”. Эти факты демонстрируют, что древние огузы, защищая культурное разнообразие народов, которые были дружественны им во времена военных кампаний, включали различия присущие этим народам в этнокультурную систему огузов.

Ключевые слова: Мултикультурализм, фольклор, мифология, “Огузнаме”, культурное разнообразие

PART II

FOLKLORE SAMPLES COLLECTED FROM THE TSAKHURIES

SPRING HOLIDAY

In Tsakhuries the winter is divided into three periods: "boyuk chile", "kichik chile" and "chile beche". From the 22nd of December till the 1st of February the period is called "boyuk chile", from the 1st of February till the 20th of the February the period is called "kichik chile", but the next period is called "chile beche". No one could give the correct information about the number of the "chile beche", but one can think that it lasts till the spring. During "chile beche" the weather is very changeable, the weather differs in the morning and in the evening, then it is said that there are two "chile"s. According to the sayings of Abaker Gurbanov from the Mamrikh village of Zagatala region each "chile beche" has its own name. The teller could remember only one of them, it is "Danagiran" (the weather killing the calf). Due to his telling when the period "Danagiran" begins the yellow flowers appear among the grasses. In order to graze the green grasses the old woman ties her calf in the yard. Eating those grasses the calf dies. The period called "Danagiran" takes its name from this story.

After the "chile beche" the old woman's days begin. According to the legend being deceived from the hot weather the old woman thinks that the spring has come, she doesn't need the hayricks and burns them. Due to this event there is a saying among the Tsakhuries:

Mart chikhdi, derd chikhdi,
Garinin kechileri yaza chikhdi.

(Translation: March has gone, the grief has gone, the old woman's goats have come to spring)

But after that event the heavy snow comes and the old woman's calves die of starvation. The old woman's days continue

till the middle of April, as the countrymen say, till the period of cherry-plum tree blossoms. Even there is a saying: "All days of March, but half of days of April". It means the period till the half of April month the weather is very changeable.

In Tsakhuries the pre-Tuesdays are not celebrated, but some attributes belonging it such as to color the eggs, to crack eggs, to visit neighbors, etc. are come across in holidays such as Ramadan and Gurban (the Moslem Holiday of sacrifice). Lately the celebration of Novruz holiday with the definite luxury has done with the influence and propaganda of the television. In Tsakhuries the holiday Novruz is not met, as they mention the religious holidays are more affectionate for them. But today the coming of spring is also celebrated among the Tsakhuries. They give alms (*"sadagalar"*) on the occasion of the coming of spring and the rich harvest during the days before spring. Those days are called in the village of Sabunchu of Zagatala region as "Holiday of flowers" or in the native language of Tsakhuries "Ditdilinin bayrami" which means the holiday of flower and leaf.

The date of the celebration "sadaga" (giving alms) is different in the villages. In the village Dagli of the Zagatala region it is celebrated during the 20th-22nd of March, but in the village Sabunchu it is celebrated during the 10th-15th of April. According to the telling by Chicek Rajabova from the village Sabunchu they celebrate the "Holiday of flowers" during the 10th-15th of April. Her mother-in-law had told that when the leaf of hazel was as big as the rodent's ear it was necessary to celebrate the "Holiday of flowers". Allah will like it and will give the abundant harvest. But in the village Suvagil giving alms begins on the 20th of March and continues till the end of the month.

In the village Dagli during those days everyone takes the food-stuffs and gathers in the square or in the great garden. In these meetings called "Metukh" the fires are made, the old women prepare some meals such as "sulhullu", "chint", "makhara" from the gathered foods. First of all, the cooked meals are sent or given to the orphans, the poor, the ill men, then

the others have the cooked meals. The passers-by are also invited to the meetings, but when they want to sit there the cooked meal is given them. Cooking of the meals usually begins in the day-time, but in the evening the joy party begins. In the village Dagli "metukh" is celebrated from hamlet to hamlet. If a hamlet celebrates it today, then the other hamlet celebrates it the other day. The people from one hamlet join the other hamlet's meeting. But in the village "Mamrikh" the "metukh" is mainly celebrated in the hamlet of Bey. Gulperi Pashayeva from that village tells that "saj" (the iron disk for baking meal) is put and the meals are prepared in one side, but in the other side the swings are set up. The boys and girls entertain themselves there, play and beat the drum till the evening.

In the villages Dag Suvagil and Agdam Kalali of the region Zagatala one of the interesting ceremonies celebrated before the spring is "seyrana chikhmag" ("to go out the slope"). To go out the slope is usually held in the middle of April month, it means when the sheep are taken to the mountains, in other words, when the millet shoots. The girls and boys in mature age took part in that ceremony. As Musa Turajov told the village Dag Suvagil was formed from three parts: Ashagi tabun (Lower part), Orta tabun (Middle part) and Yukhari tabun (Upper part). Each part had own way to the mountain. The longest way to the mountain belonged to Ashagi tabun. According to the teller's saying Ashagi tabun got over four mountains, Orta tabun got over two mountains, but Yukhari tabun got over one mountain. Ashagi tabun went round the hills such as Gonbash, Tinipi, Barsidan, Bargutan, Orta tabun walked from Arnay and came down Kachapiri, but Yukhari tabun took a walk from Kachapiri and completed the walking in front of the village.

Going out the slope began early in the morning. Everyone took the prepared meals such as the flat bread, eggs, the boiled meat and the instruments such as a drum, a flute, a pipe, tenbur (guitar). The way to the slope was not walked directly. The camps were pitched on the way. According to Musa Turajov's saying

from Suvagil village during the going out the slope the camps were pitched near the sheep-runs. There the girls prepared meals and got cheese and sour-milk from the shepherds. Having meals and dancing there for a while they continued their walking. Arriving the next enclosure they pitched a camp there. In the village Mamrikh going out the slope was in the spring. The girls sang songs, praised the boys and the boys looked at them. During the going out the slope some songs such as "Salammelik", "Jeyranim", "Gara gozlum" were sung and the words of the songs were in the subject of love. As the chief of the Folklore House Gadir Gurbanov told the song "Menim gulum" collected from Yeni Suvagil was sung during the slope:

Lengeride uzum var, menim gulum,
Uzum sende gozum var, lilay, liloy.
Iki emi gizin, menim gulum,
Kichiyinde gozum var, lilay, liloy.

(Translation: There is a grape in Lengeri, my flower, I liked you, I liked the younger girl of the cousins)

Daglara chen dushende, menim gulum,
Sunbule den dushende, lilay, liloy.
Ruhum bedende oynar, menim gulum,
Yadima sen dushende, lilay, liloy.

(Translation: When a mist rising, my flower, when the ear begins to ripe, my spirit begins to revive, when I remember you)

In Kalali during the slope the "uchunjag" ("swing") was built. As Yusif Mammadov told, there was a great pear-tree in the area of Gas, the swing was constructed from the goat's hair. The swing was used in the position of sitting or standing. When somebody sits on it the other one shakes it. When the girls were swinging the boys striking with a belt asked them the names of their love, and when the boys were swinging the girls did the same thing.

In Dag Suvagil the slope continued till the evening. According to the teller's saying sometimes the people walked the slope way three times a day. The people returned from the

slope in the evening. After it they gathered in someone's place and prepared meals such as "makhara" or "ash", the girls and boys sang songs together. They stayed awake till the morning and went their houses in the morning.

The information about the slope was given by the old people of the mountainous villages, they spoke their childhood memories. From the information given by them it is clear that this tradition was continued till the middle of the last century, then it was forgotten.

HOLIDAY OF LAMBING

As the winter was very severe in the region of Balakan-Zagatala the ram was joined the flock of sheep in September, but the start of lambing began in February and March. Ramazan Mammadov from the village Meshlesh of the region Zagatala told that during the period of the collective-farm there were about ten or twelve people in the lambing, they didn't come back until the lambing ended. Recognizing the lambs very well some shepherds were asked to feed the new born lambs and after the period of lambing they were given some sheep as recompense for their work. After finishing the lambing period a ram was cut and they celebrated a holiday.

In order to have the abundant lambing the meal "hedik" was cooked in the period of lambing. As the foodstuffs used in preparing of the meal "hedik" swell and increase the people hoped to get the abundant lambing. The meal of lambing "hedik" was prepared with the wheat, corn, pea, bean and sheep foot. The stocking up those food-stuffs were begun beforehand. The feet of the cut sheep during the year were dried and stored for the meal "hedik". Those food-stuffs were cooked separately in some pots and mixed in a large cauldron. That meal was given to the relatives, neighbors and some of it was sent to the shepherds in the winter camps of Ajinohur. The meal was put into the bowl and a sheep foot was put on it. The bowl was not sent back empty, the sweets or candies were put into the bowl.

Besides the meal "hedik" the other meal "govut" ("ukhuru") was also cooked during the lambing period. In order to cook the meal "ukhuru" first of all the corn and the wheat were roasted, then it was grinded in the mill. The milk was added and mixed, then it was pressed in the palm. That prepared "ukhuru" were sent to the shepherds as a present. As it was a quantity enough to satiate it full up the shepherds.

In order to have the abundant lambing the people told to sacrifice sheep in the sacred places. According to Gadir Davudov's telling who was from the village of Meshlesh of the Zagatala region after the lambing the shepherds sacrificed sheep in the sacred place Kesikbash.

According to Seriyye Zekeriyeva's telling who was from the village of Dagli of the Zagatala region before ten or fifteen days of the lambing in order to have the abundant and productive lambing the game "Godu-godu" was played. A man was decorated as a goat: the leather was put on the wrong side. Two men accompanied him. Those two protectors didn't allow the children approach the goat, when the children followed the goat the protectors frightened them. Bleating in the street the goat walked and asked for a gift. This game is known in Suvagil as "Bazbal". Musa Turajov from the village Yeni Suvagil told that the game "Bazbal" was usually played in the evenings. Two men were decorated in the form of goat and the horn was put on their heads and the felt was tied on their bodies. In order not to be known in the street they wore a mask from the felt. The "goats" jumping walked in front of the group, they quarreled with each other, the musicians playing drum followed them. The "goats" told the words: "Bazbalina pay, pay" ("Give a present to Bazbalin") and sang the following song:

Godi, godi gormedi,
Godiye salam vermedi.
Kheppe evil kha evil
Gilbi evil gik evil.

(Translation: Godi didn't see, Godi was not greeted, Give much wheat flour, give little corn flour)

The people playing Bazbal in order to make the people laugh sometimes forced to bleat the "godi". Not having the food-stuffs they didn't leave the houses. The food-stuffs usually were flour, dried meat, etc. There was a special man in the group who gathered the given meat. Having a good opportunity that man stole some dried meat, beans, flour, etc. and put it into his saddle-bag. Then gathering in a house they began to cook the meal "khingal".

RAMADAN AND GURBAN HOLIDAYS

The religious holidays are celebrated very grandiosely by Tsakhuries. Many of traditions celebrated in pre-Tuesdays in different regions of Azerbaijan are celebrated here in the religious holidays and according to the traditions they have enriched these holidays. For example, some traditions such as to color the eggs, to crack the eggs, to go to neighbors, to go to springs, etc. are done in Ramadan and Gurban (Holiday of Sacrifice celebrated by Moslems) holidays.

The holiday Ramadan is celebrated two days. The day before the holiday, it means the evening of the holiday is named as "Khebna khem" ("Great night"), but the day of the holiday is named as "Khedin yig" ("Great day"). The first day early in the morning the men collect and visit the cemetery, but the women visit the cemetery the next day of the holiday. To visit the cemetery is called as "gulfuya getmek". The men after reading the surah "Yasin" (the 36th surah of Noble Quran) in the cemetery return to the places, but the women visit their relatives' graves, put the raw rice on their graves, present the sweets to the children there. Tsakhuries celebrate "the black holiday" after the forty days of the dead-man's death in any coming religious holiday. After returning from the cemetery the men visit the place where "the black holiday" is celebrated.

During the holiday day the men go to the morning ritual worship, but after it they go to congratulate the other people. The children having drums in their hands walk in streets and visit the houses. Entering the yard the children tell *"Khedin yig barakayda ikhhan!"* ("Happy Great Day!") and the hostess answering *"Khetdi-khetdi bayrambishilga gigep chami"* ("Have many Great Days!") puts the hazel-nuts, nuts, eggs, dried fruits, etc into their bags. After walking in the streets the children gather in a house, having "mereke" there for one hour or more they return to their houses. The boys and girls in mature age can take part in "mereke".

The new dresses are bought for the children in Ramadan holiday, but who can't buy a new dress for his children that parent usually buys a pair of new socks. Wearing the new dresses the children go for a walk. The elders visit the respected man of the generation, but the next day of the holiday that respected man visit and congratulate and congratulate the children.

"Gadr" night (the night of power) is usually one of the days in the month of Ramadan after fifteen days of fasting. Those days in the evening the people gather in the mosque and don't sleep till the morning, they read Quran and pray. As the elder people tell, the night of power has the definite signs: that night the trees sleep and the water becomes calm. According to the belief, the man seeing these signs mustn't inform anyone about it, if he informs the signs disappear. The man seeing the night of power can ask three wishes from Allah. According to Bayramkhatun Davudova's telling, when the night of power comes the hazel-nut on the grave[1] of the Grandfather Sheikhemir comes to down. Due to the belief he sees the sleeping tree that night he becomes happy. In order to see the sleeping tree the people of the village don't sleep till the morning, but not everybody can see it. Only the religious people who obey Allah's orders can see it. There are many legends about the men who could see the night of power in the region.

[1] It is in the village of Meshlesh of Dagestan Autonomous Republic.

In the holiday of Gurban the people also visit the houses, but differing from the holiday Ramadan the people visit the houses at nights. When they visit the houses the people say that we have gone out for "Allahu-ekber" ("Allah is Great!"). And the given gifts are usually the colored eggs. In the holiday of Gurban not only the children, but also the elder men, young boys walk in the streets with groups, in order not to be known they wear masks prepared from the skin or leather, the young boys wear the woman's clothes and close their heads with the shawl, but the women wear the men's clothes. Coming to the yard they read "Allahu-ekber" and ask for the present. The text of "Allahu-ekber" sung in the village of Gozbarag village of the region Zagatala is so:

Allahu-ekber, Allahu-ekber
La ilahe illallah, Allahu-ekber.
Kesirikh, kusurukh,
Sabah gurban kesirikh.
Bir yumurta vermesez,
Biz de sizden kusurukh.

(Translation: Allah is Great, Allah is Great, None has the right to be worshipped but He (Allah), Allah is Great, we cut and we feel hurt, tomorrow we'll kill as a sacrifice, if you don't give an egg, we'll take umbrage at you)

According to Ahmad Davudov's saying before the words told in the night "ekber" were as the following: "Allahu-ekber, Allahu ekber, la ilahe illallah. Allahu ekber, Allahu ekber, velilem hemd", but the other hemistiches were added later. After singing those words the children give their bags to the hostesses, and the hostesses putting the colored eggs, sweets, apples, nuts, hazel-nuts, dried meat, etc. into their bags and return it to them. The children cook the meal from the gathered food-stuffs and spend that night together.

In the evening the youth gathering in front of the mosque crack and roll the eggs. Ahmad Gurbanov from the village of Gozbarag of the region Zagatala told that when he was a child he

hang the eggs up the garret and smoked it. As the smoke made the egg's shell firm it was difficult to break the egg. And that is why who had a firm egg he could gather many eggs from others in the holiday.

MOVLUD

In Tsakhuries one of the most famous religious ceremonies is "movlud" ("Islamic memorial service"). Tsakhuries differ it from the day of celebrating the Prophet's birthday. "Movlud" sung on the birthday of Prophet is called "father-grandfather movlud", but this "movlud" is sung with the intention. For example, a mother sending his son to the army resolves to ask someone to sing "movlud" when he returns back alive, the host building a new house resolves to ask somebody to sing "movlud" when he finishes it, the parents resolve to ask to sing "movlud" when their children graduate the university. And when their wishes become true they ask some to sing "movlud" for them. According to the tellers' sayings it is better to ask someone to sing "movlud" on the day when the wishes realize. But there are some rules of "movlud". First of all there must not be alcohol drinks in the house when the "movlud" is sung. But if there is alcohol drink at home then the "movlud" must be sung after forty days. After "movlud day" one must not allow to bring the alcohol drinks to the house for forty days. If the rule is disordered it is believed that the house will be visited by the evil spirit.

The people taking part in the "movlud" are invited a day before. According to the tellers' saying about forty-fifty people are invited to the "movlud". "Movlud" party is usually celebrated in the afternoon. The men and women sit in the different rooms, but if they sit in a room, the curtain is hung in the middle of the room, the men sit in one side and the women sit in other side.

Usually there is a mullah and two muezzins (who recites the azan) in the "movlud". The mullah speaks about the religion, the muezzins sing "movlud". The muezzin having a good voice is called "movludkhan". The ceremony is opened by the mullah,

he speaks about the rules of the religion Islam, Holy Quran, terms of the religion, the mullah reminds six terms of the belief – to believe Allah, prophets, angels sent by Allah, good and harm, death, book, reviving after the death. After giving the information "Invitation to movlud" beginning with the couplet "Ey khudadan lutfi ehsan isteyen, movludu-paki resulallaha gel" (Hey, asking Allah for the favor, come to the Prophet) is sung. After it the songs "Aminet khatun" and "The birth of prophet Muhammad" are sung. When these songs are sung the people also begin to accompany them. When the song "Aminet khatun" is sung, the muazzins reach the part of prophet's birth, everyone stands up and open their hands to the sides. The begin to sing the couplet "Ey jeddel Huseyn, merhaba" ("Hey grandfather Huseyn, greetings"). In the story "Aminet khatun" it is said about the name of the syrup once: "Susadi mugayeti heraretden geti, sundular bir jam dolusu sherbeti" ("He became thirsty and a basin of syrup was given to him"). According to Fazil Balayev's telling in the village Dag Suvagil when the muazzins reach that part the syrup is given to the people of the ceremony, then the "movlud" party continues. But now the syrup is given at the end of the ceremony.

The stories sung in the "movlud" ceremony belong to Suleyman Efendi from Bursa. They say that in Bursa a preacher making speech equalized the prophet Muhammad with other prophets. The scientists from Bursa telling the verse from Quran "We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour)" pointed out a defect, but the speaker didn't agree with them. Being influenced from that accident the mullah of the mosque Suleyman Efendi wrote the work "Vesiletun-Nejat" (Movlud) which was very famous from the Balkans to the Caucasus. The main part of the "movlud" consists of the stories written by Suleyman Efendi. Some religious poems about the prophet Muhammed written by Yunus Emre and Tsakhury poets are also sung. At the end the song "Invitation to movlud" is sung and the ceremony ends.

The hostess prepares everything before the ceremony, cooks the meal from the cattle. Usually in such ceremonies the meals especially ash, dolma, boiled meat is given. The meal is given at the end of the ceremony. According to the tellers' saying before the guests themselves brought the meals. And those meals were presented with the hostess's meals together. But now the guests bring only money to the hostess.

The host or hostess pays money for the service of the mullah and mullah gives money to muezzins too.

BELIEFS ABOUT RAIN

There are different ceremonies for causing to rain among Tsakhuries, the most famous of them is to give charity. In general, the charity is the most spread ceremony form in this area and it is acted not only for causing to rain, but also for protecting from the misfortunes and troubles. According to the information given by Yusif Shahmaliyev from the Dagli village of Zagatala region when an accident is expected the money is collected from each house, a cattle is bought and cut. The meat of that cattle is cooked and presented to the people as a charity. When a heavy snow is expected, the natural calamity such as a heavy rain, an earthquake are forthcoming such charity is given. Differing from other charities in order to cause to rain the watery meals such as "chint" (it looks like to the national meal "sulhullu"), "burjek" are cooked. According to Yusif Shahmaliyev's information when the weather is dry about ten-fifteen families collect and cook the meal "chint" in the open area or in the yard of the mosque. That meal is given to the ill men, the poor, the elders and passers-by. In the village of Sabunchu of the region Zagatala such "metukh" is celebrated in the yard of the mosque. Everyone takes food-stuffs and those food-stuffs are mixed and different meals are cooked.

Except the alms and charity in order to have rain the people water one another. The angry persons are watered most of all, the

people want to make them angry. According to Peri Davudova's telling from the village Sabunchu of the region Zagatala, there were two angry women in the village named Zibeyde and Khanza. When "metukh" was celebrated the boys waiting in the ambush suddenly watered them. The people believed that if those two women became angry and told prayers for rain it would be heard by Allah. But in the village Mamrikh of the region Zagatala there is an interesting habit, in order to have a rain the people throw the water suddenly to the first child of the family.

There is also much information about asking rain from the sacred places. For example, in the village of Meshlesh of the region Zagatala when the weather is absolute drought the people go to the sacred place Kesikbash to ask for the rain. First of all the people of the village go to the sacred place in the village cemetery and take the stones from it and go to throw it to the river. But if it doesn't rain then they go to the sacred place Kesikbash. Going to that sacred place firstly the place where the sacred person's head was cut is visited. A cock is cut there, then the people visit the grave of that sacred person. The food-stuffs taken from the houses are cooked and eaten there, the rest of the meals are given the poor people. The verses and surahs from the Holy Quran are read there. Taking the stones from the grave the people throw them into the river and watering one another they return home.

There is a sacred lake called Khalakhin in the village of Sabunchu of the region Zagatala. When the weather is very dry in order to have rain the shepherds cut the sheep as a sacrifice and pour the blood of the sheep into the river. Besides it, in the same village there is a grave of a woman in the area of Sheytan castle. According to the tellers' saying the woman's dead body brought by the stream of the river has buried there. When it doesn't rain the people of the village put about 40 stones on that grave, read prayers and ask for rain.

In the village of Yeni Suvagil of the region Zagatala it is believed that if the sand is roasted, it will rain. But in the village of Mamrikh in order to have rain Huseyn Efendi's hand-stick is

washed in the water, but this method is used very occasionally. Because the people think that the master of the hand-stick doesn't like it.

In order to stop the heavy rain, to call the Sun the meal "makhara" is cooked. "Makhara" is prepared of the mix of milk, flour and egg. In order to prepare "makhara" the food-stuffs are gathered from each house and using all products it is cooked. When "makhara" is cooked the "saj" (iron disk for baking) is oiled with the suet of the sacrificed sheep and it is believed that the asking wishes will realize very fast. When "makhara" is cooked on the "saj" the pastry trickles down and it looks like to the Sun.

In order to call the Sun the "godu" is played. According to the tellers of the village Sabunchu before this game was played by young boys and men, but now it is done by the children. Usually there are some persons in the group, one of them puts on the woman's dresses, takes a ladle and they begin to visit the houses. the ladle is decorated with the green kerchief. After making them dance the hostess give them a gift. According to the tellers' saying as a gift they are given food-stufs such as butter, flour, meat and eggs. One of the group members has a saddle-bag and he puts all gifts into it. When this game is played the following song is sung:

Godi-godi gordumu
Godiye salam verdimi?
Arpa-bugda sachilsin,
Hemishe gunner achilsin.
Chokh verene oglan olsun.
Az verene giz olsun.
Gizin adi Fatma olsun.
Ozu de chatdiyib olsun.

(Translation: Have you seen Godi, Have you greeted Godi? Let barley-wheat blossom out, Let the days be sunny, who gives much let her give a birth to a son, but who gives little let her give a birth to a daughter, Name the daughter as Fatma, and let her die)

But in the village Meshlesh the words of the song are the followings:

Godi-godi gormedi
Godiye salam vermedi?
Bu gun bize un gerek,
Sabah size gun gerek.

(Translation: Godi-godi didn't see, He didn't greet Godi, we need flour today, tomorrow we'll need the Sun)

After having the gifts the members of the group gather in the house where there are no children and eat the cooking meal from the gathered food-stuff.

There is also a belief in the village of Mamrikh about the rain. When the sacrificed sheep is cut, its skin and bone is kept, and when it rains heavily the old people fire a part of the skin or bone, they believe that the heavy rain will stop. But in the village of Dagli writing forty bald men's names on the paper hang up it on the tree.

In order to stop the heavy hail in the village Meshlesh the people break one of it among the teeth or mash it between the door-frame. But in the village Mamrikh the 112th surah (al-Ikhlaas) of Quran is read three times to the hail piece and then it is broke. But in the village Suvagil the hail piece is broke between the teeth by the orphan or the first child of the family.

According to the definite signs the elder people can prognoses the weather. The wind from the east is called "gara yel" ("black wind"), but the wind from the west is called "ag yel" ("white wind"). According to Yusif Sahmaliyev's telling from the village of Dagli, when the white wind blows the rain stops, but when the black wind blows the weather becomes gloomy and it rains.

WEDDING TRADITIONS

Before asking in marriage the boy's sister or mother meets with the girl's mother, or the boy's people ask the neighbor to tell their offer to the girl's people. If the girl's people agree with their

offer then the boy's people visit her place. In the first betrothal party the agreement is not given, after having got the agreement from the girl's uncles or other respected people of the generation the agreement is given. Having all people's agreement the boy's people go to the girl's place for the second time and they take a great plate of national meal "ash" (a kind of dish prepared with rice, meat and dried fruits). The elder people of both sides take part in the meeting. The girl's family makes special preparation and cooks meals. The girl's uncles are also invited to the party. After the agreement the boy's people give the money called "sud pulu" ("money of milk", in English it is known as the bride wealth) to the girl's family. There is no concrete sum in that money, everyone gives it according to his resources. That money is put by the boy's father or uncle on the table after the agreement.

In the village of Mamrikh of the region Zagatala after fifteen days of the party "asking in marriage" the boy's people visit the girl's place. Though the bride is from the same village, this tradition is done absolutely. The boy's sister and other young girls visit the bride's house and take the special gift for her. In a month the boy's father and mother taking the meal "as" in a pail visit the girl's family. That pail is called "hormet badyasi" ("a pail of respect"). The girl's family also prepare the special meals, especially "sulhullu" for the guests. Again after a month the girl's family visits the boy's family. If there is a holiday before the wedding-party the boy and the girl meet secretly and present each other some gifts such as the woolen stockings, the handkerchief, perfume, etc. But the young shepherds returning from the pastures of the mountain bring the cheese called "durkay" for their fiancées. The preparation of the cheese "durkay" is so: Firstly, the cheese is leavened in the sheep skin, then "magash" is done from it. "Magash" is put into the hot water, later taking it from the hot water it is squashed. "Durkay" is done in the round form, it is done about the thickness of 2-3 cm, drying it in the shadow the ornaments are put on it. "Durkay" is also used as a medicine for the stomachache.

In the village Meshlesh of the region Zagatala two days before the wedding party the day of bread is celebrated. That day according to the number of the houses of the village the "lavash" (bread baked of the thinly rolled dough) is cooked. The women cooking the bread are chosen beforehand and a day before they are invited. According to the teller's saying the bread about six or seven oven is cooked. The boy's relatives take that bread and inviting the people of the village to the wedding party give it to each house. But in the village Mamrikh of the Zagatala region the relatives gathering together cook the bread called "kulche" ("nugget"). A great tray full of onions is fried, then the fried onions spread on the bread and the wraps are prepared. Due to Huru Davudova's telling at least twenty bread nuggets are cooked. Twelve of them are sent to the girl's place, the others are eaten by the guests. The evening before the wedding party is called "relatives' day" or "the evening of agreement".

Seven or ten days before the wedding party the girl's relatives or friends invite her as a guest. Going to the relatives' places the girl's friends accompany her. The bride puts the shawl on her head. "Mereke" ("gathering") is organized in the evening at the place where the party is held. The bride sits in the corner of the room and her friends sitting try to hide her from others. When the music begins someone invites the bride to dance. The bride usually stays that night in that place, but early in the morning the bride visits the other house. Till the day of henna the bride is invited as a guest, only the day of henna she returns to her father's place. This tradition happens with the bridegroom too. The bridegroom is invited as a guest by his relatives.

In the party "Mereke" the young boys and girls take part. The young boys and girls are usually acquainted with one another in such parties. Especially "Salammelikler" are sung in the parties.

The traditional Tsakhuries weddings are usually held on Saturdays and Sundays and it usually lasts three days: the first day the wedding begins, the second day the bride is brought, the

third day the bride's dowry is brought. On the first day the wedding begins in the boy's place and it lasts till the afternoon. Afternoon the boy's relatives go to the girl's place with the musicians. It is called "geeb aparmag" in Suvagil. That day some food-stuffs such as sheep, flour, tea, sugar, butter, in addition the bridal dress are sent to the girl's place. "Geeb" is sweet cooked with the flour and butter, the red kerchief is put on it. In some villages the coins are put on the sweet. The bridegroom's sister usually takes this sweet and dancing goes to the bride's place. The red ribbon puts on the horn of the sheep and it is taken to the girl's place too. Some food-stuffs such as honey, cakes, rice, dried meat and different sweets are put into the saddle-bags. But the bridal dress is put into the special bundle. Who takes the saddle-bags and the bundle to the bride's place they are presented a gift. That day the henna party is celebrated in the bride's place. The bride's mother invites her daughter's friends and cook the meal called "ayrilig ashi" ("parting meal") for them.

On the day of "henna" the girl's marriage-contract is written, in the village Dagli of the region Zagatala it is called "dua vermek". That day the men are also invited to the party and the meals are given to the guests. The religious marriage contract is also written that day. The persons performing the (ritual) ablution take part in the religious marriage ceremony. The girl sits behind the curtain. The witness of the boy is usually chosen from his relatives, but the girl's witness is chosen from her father's side or if it is impossible, the witness is chosen from her mother's relatives. The boy's witnesses sit face to face with the girl's witnesses, they lean their knees against each other and show their thumbs to one another. The thumb of the boy's witness is usually higher than the others. Later the ceremony of marriage begins. The mullah asks the boy and the girl about five terms of the religion Islam such as to have prayer, to evidence, to fast, to go on a pilgrimage and to give the religious tax. If they don't know any of those terms, the mullah explains it to them and they repeat the mullah's speech. Later the girl's opinion is asked. Many times the

girl doesn't answer in the first question, she usually answers "I agree" in the third time. Getting the agreement from the girl the mullah writes the marriage contract and after affirming that document in the local executive committee it comes into force. But in the village Meshlesh of the region Zagatala on the day of marriage contract the meal "nikah ashi" is sent to the girl's place from the boy's place, who eats from that meal usually puts presents such as money, cloth, etc.

In the village Mamrikh on the day of "henna" the meals such as "makhara", "duyu halvasi", "ter halva", etc. in twelve "lengeri" (trays) are sent to the girl's place from the boy's place. According to Peri Davudova's telling in order to prepare "halva" (a meal is usually prepared with the flour and butter) a special day is fixed. On that day about twelve kilograms rice is threshed and "halva" is made. On the "day of halva" two persons from the girl's place come to the boy's house and putting the dagger into the middle of the tray ask to bring the meal "halva". They make the owners of the house to put much "halva" into the tray. Next morning that meal is covered with the silk kerchief and sent with a girl to the girl's house. That girl is accompanied with the musicians, others taking other presents follow the girl.

Before the people going to the wedding parties usually brought "makhara", "goz halvasi", "halva", etc. In order to accept those meals a special person was chosen and was called "chardagchi". In order to recognize and not to mix up the dishes that post was entrusted only to the experienced person. The person called "chardagchi" accepts the presents from the guests and putting halva, sweets into the tray he returned them.

In the wedding the persons called "yanchi", "yenge" and "gullugchu" are organized for the bridegroom. The right "yanchi" is chosen from the father's relatives, but the left "yanchi" is chosen from the mother's relatives. "Yenge" also represents the father's and mother's relatives. But the position of "gullugchu" ("slave") is usually done by the brother-in-law. On the wedding day before the wedding party the brother-in-law is

responsible for the bridegroom's things. If the bridegroom or his things are stolen, the asked money is given by the brother-in-law. That is why "gullugchu" tries to protect the bridegroom from the foreigners, even he turns them out of the house crudely. According to the teller's saying in one of the wedding parties the bridegroom's cap was taken out of his head from the garret. The stolen thing belonging to the bridegroom had to return on the same day. But in the village Suvagil there is no position "gullugchu" in the weddings, only "sagdish" and "soldish" are responsible to the bridegroom, when the bridegroom is stolen they must pay the asked money. The second day of the wedding begins with the breakfast. The breakfast is usually celebrated in the bridegroom's married sister's house or in his uncle's place. Many relatives are invited to the breakfast, at least two or three sheep are cut, the different meals are cooked. The expense of the breakfast is usually done by the owner of the house. In the village Gozbarag of the region Zagatala the breakfast is called "Bugur gebekha" ("to cut the hair"). On that day the bridegroom's head and face are cleaned, he takes the bath, taking on his bridegroom's clothes he comes to the party. But the bridegroom doesn't wear the wedding costume the next day of the wedding, he wears only the new dresses. In the village Meshlesh of the region Zagatala the bridegroom doesn't take part in the breakfast, he has his breakfast in other place. In the house where the bridegroom sits a rope is hung and the nutshells are put under the carpet. If the bride's relative puts his foot on the nutshells, he is hung with the rope. And the other relative of the bride giving money exempts him from the punishment.

The second day of the wedding the bride's girl-friends come to the bridegroom's place for "adet istemek". The bridegroom's relatives prepare the special room for them. The girls ask them to put at least seven kinds of meals. And the bridegroom's relatives try to please them. After having meals they begin to dance.

The breakfast lasts till the afternoon and the ceremony of "beychikhartma" ("bey oturtma", "bey durguzma") begins in the afternoon. The bridegroom stands in the middle, his "yanchi"s stand near him, but the bridegroom's "yenge"s stand behind him. In the village Suvagil the tables are put in the yard, the presents brought to the bridegroom are put on them. Being escorted by the music the bridegroom's father, uncles and other men are invited to the party, they congratulate the bridegroom and his "yanchi"s, then women are invited to the party. The men give money to the bridegrrom and his "yanchi"s, but the women present silk cloth or shawls to them. Presenting money the difference is seen. For example, according to Turaj Turajov's telling in the village Suvagil if ten manat is given to the bridegroom, then three manat is given to each "yanchi". But the "yenge"s take the silk materials or shawls from the bridegroom's and "yanchi"s neck, only the silk shawl presented by the bridegroom's mother stays on his neck. Two bundles are made from those silk materials and shawls, those bundles are given to the "yanchi"s, but the money presented to the bridegroom is given to the "gullugchu". In the village Gozbarag on the day of "Bey durguzulan gun" the cap is put on the bridegroom's head. That cap is protected in a special tray. Some nuts, sweets, rice, chocolate and that cap are put on that tray. In order to congratulate his son the bridegroom's father enters the ceremony, he takes the cap from the tray and put it on his son's head, then he throws the sweets through his son's head. Later the father putting money under the cap of the bridegroom congratulates him. On the day of "beychikhartma" the relatives prepare trays for the bridegroom, coming to the ceremony they put the trays on the table and hang the shawls on his neck.

Finishing that ceremony the guests go "gelin getirmeye" ("bringing the bride"). Before the bride was brought on the horse. The horse was organized by the bridegroom, it was decorated specially and the carpet was put on the horse. Both of the "yanchi"s also rode the horses, including ten or fifteen youth

also joined them and together they went to bring the bride. Approaching the bride's place the group is stopped and getting presents they are allowed to enter. Usually the group is given about two-three kilograms boiled meat, cheese, bread and wine. But in the village Meshlesh the dried meat is given in the pitchfork. But in the village Dagli the special tray with the meat and wine is given to those people who block the gate of the bride's place. But the door of the room is closed by the bride's girl-friends, they are also given the perfume, socks or money. There was also a habit of stealing the definite thing from the bride's place by the bridegroom's relatives. According to the teller's saying usually the dishes were stolen. Dancing with the stolen dishes the relatives returned to the bridegroom's place.

When the girl (bride) left her father's house the red band was tied to her waist. The girl was mounted on the horse by her father or uncle. The bride was sat in front, but "yenge" (who carries the mirrow ("khapilna")) sat on the croup. In the villages Dagli and Meshlesh of the region Zagatala the man taking the rein of the horse was the bride's relative. In the village Dagli the man taking the rein of the horse was the relative of bride's father, but in the village Meshlesh he was the bride's uncle.

After the bride mounted on the horse the group of riders went to get reward ("sivengi") from the bridegroom's family. Who reached early he would get reward and the silk shawl was put on the horse's neck. In the yard of the bridegroom's family a woman taking a tray on her hand greeted the man who ran firstly and at the same time the rider signed the "halva" (the sweet prepared from the flour, butter and sugar) with his dagger. Then the woman walks to the bride with that tray on her hand. This tradition is called "boyun vurmag" ("to cut somebody's head") in the village Suvagil, but this tradition is named as "getur" in the villages Meshlesh and Gozbarag. In the villages Gozbarag and Mamrikh this ceremony is acted before the bride comes the bridegroom's place. The bride's people having sweets and some raw meat on their trays meet the bridegroom's people, but the group bringing the bride stays far

from them. The ceremony "getur" is celebrated here. The bridegroom's people telling "getur" address the bride's relatives, the bride's relatives walk a step to them and then they address the bridegroom's relatives with the word "getur". Repeating this action they greet one another and the bridegroom's relatives distribute a glass of "sherbet" (syrup, sweet drink) to them. The syrup is given firstly to the man taking the rein of the horse, then to the women accompanying a bride and others. There was a dagger in one of the bride's relatives hand and he had to sign with that dagger the sweet in the tray. And the bridegroom's people had to protect that tray in order not to drop it. After signing the tray the raw meat was shaken in the end of the dragger.

When the bride entered the yard the father of the bridegroom brought his son to the bride. Standing near the house the bridegroom and his "yanchi"s shot three times. Then the trays of sweets, rice, coins are thrown away the bride's head.

Breaking the plate on her foot the bride enters the special room prepared for her. In the village Dagli of the region Zagatala after the bride enters the special room her mother-in-law turns the lamp on the bride's head three times and prays Allah to give the bride happy life with her son. But in the village Mamrikh turning the lamp on the head of the bride the mother-in-law brings a bowl of honey and dipping her finger into the honey feeds the bride and the bridegroom, the bride also feeds her mother-in-law with honey, then the bride and the bridegroom feed each other with the honey. In the village Mamrikh the mother-in-law breaks the sweets prepared with the rice flour on the head of the bride and gives them to the guests. Then the bride sits in her place. Sometimes a girl or a woman sits in bride's place, after getting reward she frees the bride's place. When the bride sits in her place a little boy is given to her.

The next day of the wedding – the third day the ceremony "khonchalar gunu" (the day of trays) was celebrated. In the village Suvagil the bride sat in the one side with her "yenge"s and the bridegroom sat in the other side with his "yanchi"s. The

sweets brought for the bridegroom were put into the big tray and that tray was put on the bridegroom's table. That tray was protected by the "divanbeyi" with a switch. Everyone could take a thing from that tray, but it had to be done so attentively that no one could catch him. But if that person was caught till he left the room, he had to put that thing in its place and paid a fine. The money taken from the people was spent on the bridegroom's party. According to Musa Turajov's telling, on the day of "khonchalar gunu" a strong man appeared in the square and asked a competitor for himself. Who believed his power also appeared in the square, they began to wrestle, the winner was given a thing from the tray. There were also such trays on the bride's table. The bridegroom's relatives paying a reward took from the sweets of the tray. The closest relatives had to take part in that ceremony. According to Turaj Turajov's saying, during the wedding of her relatives the bridegroom's uncle and aunt were not presented on the day of "khonchalar gunu", the car was sent for them and they were brought to the ceremony. But as they were late for that ceremony the uncle and aunt were fined. But in the village Meshlesh the bride and her "yenge"s sat on the mattress on the ground, the tray full of the honey, molasses, candy was put in front of them. Who wanted a thing from that tray she had to pay for it, the money gathered from the sweets had been divided among the bride and her "yenge"s.

The ceremony called "bey khonchasi" lasted till 12 o'clock, then party with the bridegroom's friends began. The special meals prepared for the guests, the fined money got from the sweet trays was spent on those meals.

On the third day the wedding lasted till the ceremony "uzachdi". Before the veil of the bride was opened by the bridegroom, then that position was done by the father or uncle of the bridegroom. Taking the veil from the bride's head the bridegroom invited the bride to dance. According to the teller's saying before the bridegrooms took the veil from the bride's

head and put it on the old woman's head. Who took the bride's veil had to give "khabakh" (reward) for it.

On the third day of the wedding the meal "ash" was brought from the girl's house to the bridegroom's place. The bridegroom fixes price to that meal. One of the girl's relatives takes the tray of "ash" and walks among the guests, firstly, the bridegroom, later his "yanchi"s give rewards to that person. If the fixed money is not collected the bridegroom himself adds the rest of the money. As the fixed money was much, the meal "ash" was called "zeher ashi" (poisoned meal).

In the village Gozbarakh of the region Zagatala early in the morning the new bride sweeps the yard, sets the samovar. In the afternoon she changes her clothes and prepares very delicious meals, it must be so tasty that everyone can praise her. That meal is called "gelin ashi" ("new bride's meal") and given to the guests. In the village Mamrikh the new bride had to get up before the hens and to prepare meals for the "yenge"s. If the guests wanted the tea prepared by the new bride, she had to set the samovar. Pouring the tea into the glasses she laid the table. Drinking the tea the guests put money on the saucers. That money was given to the new bride.

The girl's dowry is usually brought in the evening of the third day. But in the village Meshlesh the room is decorated with the new bride's dowry on the day of henna, looking at the dowry everyone gave rewards. After henna party those dowry were collected in the trunk and on the third day of the wedding was brought to the bridegroom's place. The special person came with the new bride's dowry and the bridegroom's relatives gave presents to that person. In the trunk one could see socks, stockings, shawls, towels, presents for the bridegroom's friends. In the village Meshlesh the relative preparing the breakfast took the presents from the new bride's dowry for her family, the rest of the dowry are divided among the other members of the family. In the village Mamrikh of the region Zagatala the saucepan with candy and bread are also put into the trunk. In the evening of the

second day the bride took the saucepan from the trunk. The bridegroom divided the bread and that day the bride and bridegroom ate the bread with the halva (candy).

In the village Yeni Suvagil of the region Zagatala after the wedding party the meals for the bride are brought from the girl's house during three days. Usually the meals such as "girs", "ash", "yayma" are brought.

After two or three days the bride goes to the spring. But in the village Meshlesh the bride is invited to her mother's place as a guest after two weeks from the wedding and going to the spring is usually held on that day. The bridegroom's "yenge" taking a tray of sweets and a "seheng" (long jar with a narrow long neck for water and made of copper) goes to the spring with the new bride. The new bride presents the sweets to the people, fill their "seheng"s with the water in the spring and from there goes to her father's place. But the bridegroom doesn't come home during three days after the wedding, but on the third day the special party is organized and the bride and bridegroom sit together.

MOURNING TRADITIONS

There is a belief in Tsakhuries that every Thursday the died spirits visit their houses. According to the teller's saying that her grandfather was dead. Every Thursday her grandmother asked her to add the salt into the meal with his name (grandfather's name).

After the funeral ceremony till the first "adna" ("Thursday") the men go to the grave yard everyday, but after the first Thursday they visit the grave yard only Thursdays. Usually the women visit the grave yard after forty days. Till that day it is forbidden for the women to visit the grave yard, only "heyi getmish" (the old) women are allowed to go there. The people visiting the grave yard on the Thursdays are invited to the funeral repast.

Some days called such as "three", "seven", "forty" and "fifty two" are celebrated for the died person. On the fifty second day the surahs "Al-Mulk" and "An-Naba" from the

Quran are read near the grave. Before the funeral repast was given from the first day of the mourning, but lately the funeral repast is given only the third day of the mourning.

When the person changes the world about seventy thousand praying are presented to him or to her. Seventy thousand praying is considered the equal of the finishing the Quran. Usually praying is read on the third day of death. The mullah informs the people about the day of praying, that day the people gather. First of all, the mullah determines the number of the people and divides seventy thousand of praying among them. Before beginning the praying the mullah resolves with the intention getting Allah's consent. The mullah mentions that acquiring the merit in Allah's sight from this praying and he presents it to the spirits of our Prophet, his relatives ("ahl-al bayt"), his followers and the died person. Telling it the mullah begins praying, after finishing the praying the funeral repast is given to the people.

Before burying the dead person the women bring the green fabric materials with themselves, those materials are put on the dead body. After washing and shrouding the dead body those materials are taken to the grave yard on the corpse. When the dead body is put into the grave in each corner of it four people read the surahs "Al-Ikhlaas", "Al-Falaq" and "An-Naas" from the Quran. Those materials are given to those men who read the surahs.

From the beginning to the end The Holy Book Quran is read to the dead person.

KARCHUL (JINN, DEMON, ALIKHALEYKA)

As I have heard, "karchul" is a small, unseen, crooked, black creature. When the children were on the horses, it was said so: "look at, he has adhered as a "karchul".

Teller: *Shahmaliyev Yusif Amrullah oglu, Zagatala region, Daghli village, date of birth 1954.*

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We had a white horse. One day I saw that our horse was in the yard and it was tied to a tree, but it was very wet. As if it was galloped. The mane of the horse was also plaited. I asked my father about the horse. My father answered that it was mounted by the "karchul" in the evening. My father also added that usually the "karchul" mounted the homeless horses, it also visited the old, religious persons when they were alone in the room.

Teller: *Shahmaliyev Yusif Amrullah oglu, Zagatala region, Daghli village, date of birth 1954.*

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My grandmother told that the "karchul" had a cap on its head. If a man could take its cap, it would be seen by everybody. But till nowadays no one can take its cap.

Teller: *Shahmaliyev Yusif Amrullah oglu, Zagatala region, Daghli village, date of birth 1954.*

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"Karchul" is usually in the cover of a cat. It usually runs to the men and when they usually sleep in the position of upwards. It puts its legs on the men's legs and its hands on their hands, it puts all its body wholly. Its nose has a hole. It closes one of the holes of the man's nose, but the other is open. That is why the man begins to stifle and feels anxiety, it sweats the man, but the death doesn't happen. "Karchul" begins to press the man's ribs. Once it came to my grandfather. My grandfather read the surah from the Holy Quran and caught the "karchul". He told that it became a little sock and laughing left the room.

Teller: *Jalal, Zagatala region, Mamrikh village.*

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When you want to sleep you feel anxiety and can't sleep. You want to cry, but you can't do it. Then it is said that "Alekhaleyka has visited you tonight". It was said that when the pin was fasten on the alekhaleyka it couldn't do anything. Many people tried to fasten the pin on the alekhaleyka and catch it, but it was impossible.

I had a friend, his name was Nabi. Though he was from our village, but he lived in Balakan. He told that when he was a student he lived in an old woman's house. "The house was a two-storey, I was sleeping in the first ground, but the old woman was sleeping on the second floor. There was a window near the roof. One day I saw a girl with the little eyes entering the room from the window. I was not sleeping. When she approached to me I felt myself very strained and weary, as if a mountain was on me. I wanted to move, but I couldn't. Before she left me I became very sweaty. In the morning I told it to the old woman. The old woman answered that because of that girl (alekhaleyka) she was sleeping on the second floor.

Teller: *Turajov Musa Gazimammad oglu, Zagatala region, Yeni Suvagil village, date of birth 1932.*

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"Karchul" has come to many people. It is usually seen by the people and they feel its coming beforehand. It often visits our bride. She does a lot of things not to see it. Only when the broom is put near the door, it can't come. Our bride said: "When it comes, I can't move my body, I stifle, I cry, though the house is full of people, nobody can hear me. When it leaves, I become tired and sweaty. Every time it comes in different forms. Sometimes it comes in the form of human or cat. I always close the doors and windows, but finding place it again comes. It can even pass the hole of the needle. If somebody thrusts a pin or a needle to its forehead, it can't run".

Many years ago a man could catch it. Making it work hard that man could gather wealth for himself. At last the "karchul" swindled the little boy, asked him to take the pin out of its body, the little boy did as it said, the "karchul" killing the little boy left that place.

"Karchul" comes to the horses, too. But it doesn't come to every horse. It usually comes to the horse which is stubborn.

Teller: Ramazanova Zarbicha Gurban gizi, *Zagatala region, Meshlesh village, date of birth 1946.*

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A woman recently confined was not allowed to stay alone during the first three-four days. As if the old woman Anna would come and take her intestine. It is rumored that a shepherd was returning from Ajnour. There was a river near the village. In the early morning the shepherd saw that a thing was running from the village. Looking attentively, he saw that it was a liver. The shepherd had heard that the old woman Anna usually took out the liver of a woman recently confined. It was also said that if the old woman Anna washed the liver in the river the woman recently confined would die. Suddenly the shepherd remembered it and taking its dagger cried to the old woman Anna: "Hey, infidel, don't put that liver into the river". The "alnayet" answered to the shepherd: "Don't hurt me, I'll not wash it in the river. I shall not interrupt your generation, please, let me go".

They say that "alnayet" returned the woman's liver and the woman continued to live. Usually "alnayet" is afraid of a pin and a needle. They say that "there was a pregnant woman and "alnayet" visited her. The people sticking the pin into its body could catch "alnayet". The pregnant woman gave a birth to a daughter. Years passed. One day "alnayet" went to the river with that girl. When they were alone "alnayet" asked the girl to take the pin out of her body. As the child took the pin out of its body it began to run.

Teller: *Turajov Musa Gazimammad oglu, Zagatala region, Yeni Suvagil village, date of birth 1932.*

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They say that the jinn, demon or evil spirit usually live in the roof of the house. If anybody steps them they begin to revenge. There is a prayer to be protected from them, if that prayer is read, they can't harm anybody.

"There was a woman named Irada. She gave a birth to a baby. On the third day she was alone in the room of the hospital. Suddenly a woman in her mother's form visited her. Of course, it was "Alinyet". It asked Irada to give the baby, but she refused.

Hearing the woman's answer it tried to kill her. The woman began to cry and the doctor helped the woman. After that accident the woman became very craven and began to faint. Next day I was asked to visit that bride and take her scare. I visited her, but I understood that I couldn't help her. The jinn had infected her body. I told her relatives to take the bride to Shaban efendi who lived in Tala village. They took the bride to that Shaban efendi and he read her surahs from the Quran. Later the woman came to the sense and the jinn left her.

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They say that, "hal" is a childless woman. As she has no child, she revenges from the women. When a woman gives a birth to a son, she can't revenge, because she is afraid of a boy. But if a born child is a girl, she takes her with herself.

There was an old man named grandfather Sofu in the hamlet Nuh. His real name was Mahammad, as he was a religious person he was called Sofu. One day the grandfather Sofu saw that there was a woman with long hair in the aryk near the mill. She had bloody livers in her hands and she wanted to wash them. Approaching to her the grandfather Sofu pulled her hair and told her to return the livers. The grandfather Sofu made her to oath not to approach his seven generations. Returning to the village the grandfather heard that a woman in the village Mamrikh was in the jaws of the death, she had lost much blood. As the woman "hal" returned the ill woman's liver she recovered. The woman "hal" is ugly, with long hair. She has hanging and great breasts, she puts the right breast to her right shoulder and the left breast to the left shoulder. Her feet are also back to front: as it is in the dog, her heel is forward, her paw is back.

Teller: *Jalal, Zagatala region, Mamrikh village.*

MOTHER "BAIN"

When you sleep, you are called by somebody. You wake up, but can't see anybody. That voice is called "the mother

Bain". I had a classmate. One day her mother was called and she went out of the house after that voice. She had gone till the cemetery. Remembering the word "Bismillah" (translation: With the name Allah) she told that word. That voice heard that word was disappeared.

Teller: *Shahmaliyev Yusif Amrullah oglu, Zagatala region, Daghli village, date of birth 1954.*

ABDAL

We have a summer pasture in the mountain Tirler. There is a grave named Abdal. Abdal is in half human and in half an animal. There are many legends about Abdal. When a man takes an aim with a gun to Abdal he becomes a man, but when a gun is not pointed to Abdal, it becomes an animal. The length of Abdal's grave is about two meters. Abdal was very tall.

DEMON

It was said by the old respected people that not to approach the cornel-tree, because they were demons at nights. They say that only the cornel tree blossoms early among the other trees. And the demon is tempted with it. It thinks that if the tree blossoms earlier it bears the fruit much earlier. It sleeps under the cornel tree in order to eat its fruits. The demon waits for the fruits, but the pear ripens before the cornel. The bear eats the pear, but the demon still waits.

Teller: *Davudova Bayramkhatun Abdulla gizi, Zagatala region, Meshlesh village, date of birth 1955.*

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One day the late uncle Ramazan was coming from the lowland. When he arrived at the village it was getting dark. The sound was heard from the side of Gurjuvan. It was a wedding party. The sounds of the musical instruments such as a drum, a zourna and the sounds of the dances were heard. The people from the near villages such as Mukhakh, Chardakhli, Alasgarli were also

there. Uncle Ramazan didn't want to join them, but one of the people approached and inviting him told: "We have a tradition, we must invite a passer-by to our ceremony". Even the bridegroom himself invited uncle Ramazan to the wedding. Uncle Ramazan entered the wedding party. Someone took his horse and tied it on the side. There were many familiar and foreign guests. When the meal "ash" was brought to the ceremony, uncle Ramazan telling "Bismillah" wanted to begin to eat his meal. But suddenly everything disappeared, uncle Ramazan saw that he was sitting near the river-bed and there was a great manure briquette in front of him.

Uncle Ramazan was gripped with fear and for some days he was ill.

Teller: *Aliyev Mahammad Juma oglu, Zagatala region, Gozbarag village, date of birth 1928.*

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There was a man named Khalid. He went to look for gold to Armata. When he was going to the mountain he saw that a demon drying gold. Thinking what to do the man approached to the demon silently and took a handful of gold from the table-cloth. Seeing the man the demon took him and threw to the far, only after some hours the man opened his eyes. Opening his eyes the man saw that he was in the region of Deveboynu and that gold was in his hand.

Teller: *Davudov Ahmed Shamsaddin oglu, Zagatala region, Mamrikh village, date of birth 1962*

ARDAVA

When someone does any work topsy-turvy, it is said so: "Gasiman ardava". Why is it said so? There is a legend about it. They say that many times ago the people used to make the ogres work for them with the help of using the pin. They used to stick the pin into the ogre's skin and make them work. Gasim also had an ogre, but that ogre did the work topsy-turvy. If Gasim wanted the ogre bring the fire-wood from the forest, he told the

ogre not to bring the fire-wood from the forest. Hearing Gasim's voice the ogre ran to the forest to bring the fire-wood. In order to make the ogre do the work Gasim told the ogre topsy-turvy. That is why this phrase is also used today among the people: "You do the work topsy-turvy as Gasim's ogre".

They say that one day the ogre was worked by a man. The man made the ogre do all the work, even he took the ogre to the field to plough and to plant. Suddenly the man went to somewhere. The ogre stayed with a little daughter of the man. The ogre asked the little girl to look its head. The little girl looked at the ogre's head and saw a pin in its head. The girl said: "Ardava choji, there is a pin in your head". The ogre asked the little girl to take it off. Not knowing the little girl took the pin off its head and the ogre ran away.

Teller: *Sulkhayeva Gulpari Haji gizi, Zagatala region, Mamrikh village, date of birth 1970.*

KHIZIR NABI, KHIZIR ILYAS

There are three persons: Khizir Nabi, Khizir Ilyas, Khizir Nas. Getting into the trouble if somebody remembers their names that person will avoid the misfortune. They were three sacred people. One of them helps during the accident, the other helps during the storm, the third helps during the fire. Each one has his own function. When a person in a trouble, he calls their names, one of them will help absolutely.

Teller: *Zakariyeva Sariyya Bunyamin gizi, Zagatala region, Daghli village, date of birth 1957*

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In the old days we used to go to the city passing through the river-bed. Sometimes the river was full of with the high water and it was impossible to cross the river. Then we called as the following: "Hey, Khizir Ilyas, come and help us. We want to cross the river". That time as if the water was little in the river, the river became silent and we could cross the river. Passing the

river we saw that the water became to run with the roar. We usually call Khizir Nabi when the fire begins. For example, when a house is on fire reading surahs from Quran such as "Fatiha" once and "Ikhlas" in eleven times and calling Khizir Nabi helps to extinguish the fire in the house. Khizir Nabi is called for the fire, but Khidir Ilyas is called for the water.

One night when I was a child my granny's house was in a fire. My granny had taken cinders from the stove and put them into the bucket, but she had forgotten to put a cover on them. She had put bucket in front of the door. The cinders took fire there and the floor flamed up. Suddenly I opened my eyes and saw that the fire was in the ceiling. I called my grandmother. Seeing the fire my grandmother began to tell: "Hey, Khizir Nabi, help us. Save us from the fire". Then I jumped over the fire and went out, there was a bucket full of with the water, putting the water on the fire I took my grandmother to the outside. Later my grandmother told that Khizir Nabi helped me to go out.

Teller: *Davudova Huru Habibullah gizi, Zagatala region, Mamrikh village, date of birth 1951*

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When I was little my late mother told me: "In the morning when you leave the house for the work call the name of Khizir Nabi. Ask him to open your ways. If you call his name your travel will be successful".

Teller: *Qurbanov Gadir Ali oglu, Zagatala region, Suvagil village, date of birth 1958.*

LEGENDS ABOUT THE SHEEP

They say that, one day Prophet Muhammad had said to the sheep during the time of prayer:

– Hey, sheep, stop. Let me have a ritual of prayer, then continue your way.

But finishing his ritual the prophet saw that the sheep had gone far. The prophet had reached to them with difficulty. Then

the prophet had whipped the stomach of the sheep with a stick and told the following words: "Let your stomach not be satisfied". Looking through the stomach of the sheep one can see that one side of it is inside, but the other side is plump. It is said that from that time the stomach of the sheep is sunken.

Teller: *Davudov Gadir Mahammad oglu, Zagatala region, Meshlesh village, date of birth 1953.*

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One day the animals gathering together asked Allah for a wish. Each one wanted a thing. For example, an ant wanted to dig the ground, the bear wanted the winter dream. At last Allah asked the sheep about its wish. The sheep asked a strong foot to come out of the severe winter. So, having such a strong foot the sheep always walks and dig the ground in order to found something to eat.

Teller: *Davudov Gadir Mahammad oglu, Zagatala region, Meshlesh village, date of birth 1953.*

TRADITIONS, BELIEFS AND FORBIDDANCES ABOUT HUNTING

-The older people told us not to take out the white animal from the flock. For example, if there is a white goat in the flock or there is a white roe in the flock of the roe, don't take them out of the flock. Because they are "abdal"s, it means they graze the flock. If somebody takes them out, he will die soon.

- *When we asked the teller about the hunting protectors he gave the following information:* There is a village called Yukhari Akhaktere, the people of that village usually come to the hunting to our forests. There were famous hunters named Dinemehme and Zevrukhan in that village. There was a stone in our forest which was Zevrukhan's ambush. We call that stone as "Zevrukhan okhna". One day during his hunting Zevrukhan was resting near that stone. He stoked up a fire and sat near it. Suddenly an old man with long beard approached him and told him not to come that place for hunting anymore. It wouldn't be

good for the hunter. From that time Zevrukhan didn't come for hunting to that place.

-We usually went to the hunting early in the morning. Because the animals graze twice, in the early morning and after 4-5 o'clock in the day time. Till that time they hide themselves in the rocks. We usually hunted the animals with their footprints. But when we couldn't find footprints we usually lied in the salt-marsh places. The animals have a very strong sense, feeling the human smell they run away. That is why paying attention to the direction of the wind we chose our places. In the evening the wind blows in the direction of down and we tried to sit in that place where the wind couldn't take our smell.

- During the hunting if you haven't hunted any animal and other hunter meets you then we become a friend. If four hunters met, two of them went the left, the rest went to the right side and the hunted animal was divided into equal parts. The meat was divided into parts and the knife was put on each part. One of the hunters divided the parts among the hunters. The head and feet of the animal were given to the hunter who killed it. On the way to home if they met a man the meat of the hunted animal was also given to him.

-There are some people that the evil eyes are put on them. For example, a man goes to the hunting, but he can't hunt any animal. They say that his hunting is closed. The hollow is opened in the black thorn tree and that person and his gun are passed through the hollow. Doing it they think that the hunting will be lucky.

-The butter of the bear was used in the treatment of the disease "yel". The deer changes its antler once a year. Its new antler is very soft as the cartilage. It is very useful for the stomach and it is usually burnt when a lot of snakes appear in the yard, the snakes can't bear that smell.

-In order to ferment the milk somebody takes salt or sugar to the neighbor and instead of those products she gets sour-milk.

-If you want to get a medicine from somebody you must give her sugar.

-If a baby looks between his legs, they say that the guest will come. I have a little grandson. One day he was looking at us between his legs, I told my husband that a guest would come that day, indeed in the evening the guest came.

-Giving the milk to the neighbor the water is added into the empty bowl and the dish is returned to its owner. In order not to have little milk that water is poured to the yard.

- As the engaged girl's hand is life-giving she gives the water to the ill man or the water is poured to the yard. Meeting the ill or a sick person the engaged girl rubs her hand to his or her body. They say that feeling the engaged girl's hand the ill person recovers. If there is a wound in the hand the engaged girl rubs it and the wound recovers very quickly.

-There is a sacred place in the village Sabunchu, the unmarried and single people usually visit that place. They say that, a young boy was in love with a girl, but the girl was married to the other person. On the day of wedding party that young boy shot the girl, but the bullet passed over the girl's head and she became very ill. After three months the girl died. Now the single people visit that place in order to be lucky in their lives.

-During the ritual circumcision the shackles were put near the door, the visiting person had to pass over it.

-Visiting the cemetery the surah "Fatiha" is read once and the surah "Ikhlas" is read eleven times on the grave. They say that, the reading person doesn't see the died person, but the owner of the grave stands in front of the visiting person. Reading one "Fatiha" and three "Ikhlas" are considered the whole Quran.

-It was believed that the gift had to given to the child when he or she visited the house for the first time. If the gift was not given, it was considered that the baby would be a thief or pilferer in the future.

Teller: *Mammadov Ramazan Mahammad oglu, Zagatala region, Meshlesh village, date of birth 1939; Davudova Bayramkhatun Abdulla gizi, Zagatala region, Meshlesh village, date of birth 1955.*

ABOUT THE NIGHT "GADIR"

They say that there was a miller. At night of "Gadir" he was working and suddenly the mill stopped. Running to the back side of the mill he had seen that the water had stopped. As he had heard that seeing the water stop everyone had to wish. He wanted to become an educated man, that is why he wished to have a big head. And his head became so big that the miller couldn't enter the mill. Repenting the miller said: "Estagfirullah, ("Repentance") make my head little". The miller's head was very little. They say that what a person wishes on that night it becomes true.

Teller: *Jalal, Zagatala region, Mamrikh village.*

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My aunt has seen the night of "Gadir". One day she was ill and during the night she had gone to the yard of the house. She hadn't known that it was the night of "Gadir". She had come to the spring and opened the pipe, but it was dry. She had called her sister, but her sister also hadn't understood anything. Later they had understood that it was the night of power.

Teller: *Davudova Huru Habibullah gizi, Zagatala region, Mamrikh village, date of birth 1951.*

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Many years ago there was an old woman named Zubeyde in our neighborhood. One day during the night she had gone out to wash her hands and feet to perform "namaz" (the ritual prays of Islam). She had seen that the trees had fallen on the ground. She had told herself: "Allah, why have these trees fallen down?" She wanted to bring and tie the calf to the tree, but returning she had seen that all trees had risen. Later understanding that it was "the night Gadir" she was sorry about it.

The man named Shikhi has also seen "the night Gadir". The word "sack" is "balag" in our language. They say that many years ago who had two sacks of wheat they could pass the winter. Remembering it Shikhi hesitated to ask something from Allah and wanted two sacks of wheat. But making mistake he

told “balagey balag”, it means “the sack in the sack”. Suddenly two empty sacks were near him.

Teller: *Davudova Huru Habibullah gizi, Zagatala region, Mamrikh village, date of birth 1951.*

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There was an old woman in our village. One night she had seen that the tree had fallen down. They say that, seeing it everyone must wish, but that wish mustn’t be told to anyone. In the morning that woman had told to everyone that she had wished during the night: “As I saw that the tree was on the ground, I wished to collect many cherries in the morning”. But in the morning the tree was risen, but there were no cherries on it. Hearing it Afandi Baba had told the woman: “You made a great mistake. You didn’t have to tell that wish to anyone”.

Teller: Musayeva Elmira Mohuma gizi, Zaqatala region, Sabunchu village, date of birth 1968.

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The night of Gadir is usually an odd day after the fifteenth day of the Ramadan month. Seeing the night of Gadir nobody must tell about it. I saw it once or twice, then I didn’t see it again. We were collecting nuts in the forest. We were in the middle of the forest and everywhere was dark. We slept and later I opened my eyes, there was light on the tree in front of us. I didn’t understand that it may be a night of Gadir and ask anything from it. I woke up the man near me quickly, when he got up the light went away. The second night I saw a green meadow and a hill, that place was alike to the paradise. There were two trees: one of them was a quince-tree, the other was a pomegranate-tree. And I had a book of Quran in my hand. I thought to read Quran under those trees. Again I woke the girl near me. Waking her up I saw that I was in my bed.

Teller: *Ramazanova Zarbicha Gurban gizi, Zagatala region, Meshlesh village, date of birth 1946.*

HOLY PLACE "KESIKBASH"

Usually once a year we go to the holy place "Kesikbash" to ask for a rain. They say that many years ago five or six men tried to catch a man in the mountain. They had caught him very difficultly and cut the man's head. Returning back one of them saw that the killed man taking his head in his hand was going to the upper direction. Crying that man told: "Brothers, the man we killed is going to that direction with his head in his hand". The other men also followed the killed man. There is a plain ground in the mountain with two lime trees, the killed man reaching that place put his head on the ground and died. That place is called "Holy place Kesikbash" ("The cut head"). When the year is dry, we visit that place to ask for a rain. We leave home early in the morning and we reach during the afternoon prayer. Firstly, we visit the place where the head was cut and cut the cock there, later we go to the holy place. We prepare dinner, eat and give the rest to the poor people. We read Quran, remember Allah and ask rain from Allah. We take water from the river, water one another there and return back. Returning house it always rained.

Teller: *Ramazanova Zarbicha Gurban gizi, Zagatala region, Meshlesh village, date of birth 1946* .

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The was a man named Molla Sherif in the village Keleli. He was one of the supporters of Sheikh Shamil. There was also a song about him:

Aman neje vurdular,
Jar bazari gurdular,
Keleli Molla Sherifi
Aman neje vurdular?

(Translation: The bazaar Jar was set up, Molla Sherif from Keleli village was shoot)

They say that the men of the government had cut his head and in order to frighten the nation they had put Molla Sherif's head into the sack and had trailed in the streets. The body of that person was

buried in the mountain. Who has a headache he usually visits Molla Sherif's grave. My late father-in law told that his mother had a headache. Every time she told him to bring her soil from that grave. As my father-in law didn't believe such things he hadn't paid attention to it. One day his way was near that grave and he had taken a handful of soil for his mother. Mixing it with the water the old woman drank that water and her headache didn't interrupt her anymore. It means, the main thing is a belief. Who beliefs such things they visit that place and are healed.

Teller: *Abdullayeva Dilshad Soltan gizi, Zagatala region, Sabunchu village, date of birth 1958* .

SULTAN SHEIKHAMIR BABA

Abatdi Sultan was an orphan. He was a shepherd in the village Mislakh. The young men of the village decided to pursue in order to know who was fed him. It was interesting for them. As it is known there are goats in the mountains, only the saint or holy people can milk those goats. Pursuing Sultan they saw that he was milking the goats. And they understood that Sultan was a holy man. The young people began to run after him. Seeing them Sultan also began to run and suddenly he hurt his leg. Running from the young people Sultan had wished them to have lame people in their villages.

After that incident Sultan had come to the village Mishlesh. Not knowing that he was a holy man he was sent to the herd as a shepherd. It was spring. There was a river named Samur and it was running from the sky. The cattle were grazed in the other side of the river. Suddenly he saw that the river would take the cattle and he run in front of the river and stopped it. The cattle were in the dry place. The old people of the village understood it and decided not to send him to the cattle as a shepherd. From that day he was not sent as a shepherd to the herd and he began to live in the village Mishlesh. Sultan had wished them to have always forty young men in their villages. During the war years about forty young men were not absent in that village.

Teller: *Mammadov Yusif Abdulla oglu, Zagatala region, Gozbarag village, date of birth 1936.*

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One day in the village Mishlesh Sultan had told the young people that two holy men would visit their village with a donkey. He added: "If you have a wish, ask them about it". The two holy men came, but the people of the village couldn't recognize them and didn't ask them anything. Later the sheikh came and asked the situation. The people answered that they didn't meet such holy men. Next day Abatdi Sultan again told the young men about those two holy men with donkeys. Again the holy men came to the village, but nobody could recognize the. The holy men came to the village the third time and crossing the borders of the village the young people of the village asked them about their dreams. But the holy men answered that as they had left the village they couldn't help them in that work. Abatdi Sultan had a sense of miracle.

Teller: *Mammadov Yusif Abdulla oglu, Zagatala region, Gozbarag village, date of birth 1936.*

SONGS

SALAMMELIK (GREETINGS)

"Salammelik"s (greetings) are usually sung usually in the girl's wedding party (henna party), on the day of marriage, on the days of voluntary unpaid labor for spinning the wool and gathering tobacco. On the henna party the bride sits on the side, the other girls are divided into two groups, they stand face to face and begin to sing the songs. Singing the song the girls of one of the groups walk to the other group, reaching them the first group bows in front of the second group. Then the second group does the same. But on the day of wedding the songs "salammelik" are sung by the bride's girl-friends before the

bride-groom's people coming. The songs "salammelik" are accompanied by the tambourine and the drum.

Salammalik, salammalik,
Ay lilay, lilay, lilay,
Toli Malik, Tolik jo.

Mehleye at gelibdi, salammalik, salammalik,
Jalgaya baglanibdi, Toli Malik, Toli jo.
Aglasa aglamasa, salammalik, salammalik,
Aparmaga gelibdi, Toli Malik, Toli jo.

(Translation: The horse has come to the yard, greetings, it has been tied to the tree, if she cries or not, she will be taken away)

Herkede jan, herkede, salammalik, salammalik,
Kimdir seni orgeden, Toli malik, Toli jo.
Aman baji, jan baji, salammalik, salammalik,
Ne tez chikhdin jergeden, Toli Malik, Toli jo.

(Translation: Greetings, greetings, who has taught you, it is pity that, you leave our row)

Yayligim heshdi, hushdu, salammalik, salammalik,
Bir uju suya dushdu, Toli Malik, Tolo jo.
Agla bajilar, agla, salammalik, salammalik,
Ayrilig bize dushdu, Toli Malik, Toli jo.

(Translation: Greetings, greetings, my kerchief is decorated, Its tip is in the water, hey sisters, let's cry, parting is for us)

Chaylagda garachilar, salammalik, salammalik,
Yazda chichek achilar, Toli Malik, Toli jo.
Okhu bajilar, okhu, salammalik, salammalik,
Belke konlum achilar, Toli Malik, Toli jo.

(Translation: Greetings, greetings, the gypsies are in the river, usually the flowers blossom in the spring, hey sisters, please, sing a song, may be my heart will be calm)

Gapi ashidim, gar gordum, salammalik, salammalik,
Suya geden yar gordum, Toli Malik, Toli jo.
Bir elinde shamama, salammalik, salammalik,

Bir elinde nar gordum, Toli Malik, Toli jo.

(Translation: Greetings, greetings, getting over the door, I saw snow, I saw a lover going to the water, she had a small musk-melon in her hand and a pomegranate in other hand)

Bu derenin uzunu, salammalik, salammalik,
Choban gaytar guzunu, Toli Malik, Toli jo.
Get gonshuya deginen, salammalik, salammalik,
Mene versin gizini, Toli Malik, Toli jo.

(Translation: Greetings, greetings, hey shepherd, please, return the lamb. Go and tell the neighbor give me his daughter)

Bu ayaz serin ayaz, salammalik, salammalik,
Bulutdukh serin ayaz, Toli malik, Toli jo.
Aman Allah, jan Allah, salammalik, salammalik,
Seveni sevene yaz, Toli Malik, Toli jo.

(Translation: This frost is very cool, the clouds are also cool, Hey Allah, please, write the lover to the lover)

Samavar pakgildayir, salammalik, salammalik,
Gangirrar chakgildayir, Toli Malik, Toli jo.
Zehlem gedir o yardan, salammalik, salammalik,
Ish gormur, diggildayir, Toli Malik, Toli jo.

(Translation: Greetings, greetings, samovar is boiling, the sugar-crackers are kicking, I hate the lover who doesn't work)

Bir ovujda kishmishsen, salammalik, salammalik,
Jibden jibe dushmusen, Toli Malik, Toli jo.
Sen haranin gushu idin, salammalik, salammalik,
Gedib hara dushmusen, Toli Malik, Toli jo.

(Translation: Greetings, greetings, you are raisins in a hand, you have fallen from one pocket to another, you were a bird in the garden, but now you have come here)

Teller: *Balayev Fazil Balabey oglu, Zagatala region, Yeni Suvagil village, date of birth 1938.*

ALA GOZLUM

This song is sung when the bride-groom's people come to take the bride. The bride's girl-friends singing this song make the bride cry.

At gelib aparmaga, ay ala gozlum, ala gozlum,
Gapular goparmaga, jan gara gozlu yar.
Yigilin gohum-gardash, ay ala gozlum, ala gozlum,
Goymayin aparmaga, jan gara gozlu yar.

(Translation: The horse has come to take, hey, my grey-eyed lover, my grey-eyed, has to take the doors, hey, relatives, come together, don't let take her away)

Mehlemizden giz gedir, ay ala gozlum, ala gozlum,
Giz gedir, ujuz gedir, jan gara gozlu yar.
Yuz min manat verse de, ay ala gozlum, ala gozlum,
Yene de ujuz gedir, jan gara gozlu yar.

Istekanin ag olsun, ay ala gozlum, ala gozlum,
Ichi dolu yag olsun, jan gara gozlu yar.
Bu geder mahni dedik, ay ala gozlum, ala gozlum,
Eshidenler sag olsun, jan gara gozlu yar.

(Translation: Let your glass be white, hey, my grey-eyed lover, my grey-eyed, let it be full of butter, we sang so many songs, let them be healthy who heard us)

Teller*: Zakariyeva Sariyya Bunyamin gizi, Zagatala region, Daghli village, date of birth 1957.*

JEYRANIM (THE VARIANT OF SABUNCHU)

There are two variants of the song "Jeyranim": "Yalingat jeyranim", "Jutgat jeyranim". In the variant of "Yalingat jeyranim" the word "jeyranim" (gazelle) is told once, but in the variant of "Jutgat jeyranim" it is repeated twice.

Mehlede kelem kimi,
Yar veren salam kimi.

Bizi neje ayritdin,
Esliynen Kerem kimi.
Ay jeyranim, jeyranim,
Jan jeyranim, jeyranim.

(Translation: There is a cabbage in the yard, We were parted as Asli and Kerem…)

Gastunum bozdu neynim,
Duymesi azdi neynim.
Sevdin ala bilmedin,
Vijdanin azdi neynim.
Ay jeyranim, jeyranim,
Jan jeyranim, jeyranim.

(Translation: My clotehes are grey, their buttons are few, you loved, but couldn't marry with her, your conscience is weak)

Guzu gelir yataga,
Galkhdim hundur otaga.
Balami yukhuda gordum,
Giymadim oyatmaga.
Ay jeyranim, jeyranim,
Jan jeyranim, jeyranim.

(Translation: I saw my baby in my dream, I couldn't dare to wake him up)

Teller: *Rajabova Chichak Adam gizi, Zagatala region, Sabunchu village, date of birth 1960.*

MARAL KHAYNA[1]

Su ustunde durarsan, lilay, lilay,
Dindirsem dinersenmi, Maral khayna?
Yazib kagiz gondersem, lilay, lilay,
Okhuya bilersenmi, Maral khayna?

(Translation: When you are on the water, if I ask you, will you answer? if I write a letter to you, Can you read it, Maral khanim?)

[1] khayna – lady, khanim (polite address to women and girls)

Ikimiz emi gizi, lilay, lilay,
Sen goyun ol, men guzu, Maral khayna.
Chikharig goy yaylaga, lilay, lilay,
Tokerik derdimizi, Maral khayna.

(Translation: We are cousins, let's go to the green field and we'll confide secret to each other)

Gardashim galadadir, lilay, lilay,
Kagizi taladadir, Maral khayna.
Ismarradim gelmedi, lilay, lilay,
Beylerin aradadir, Maral khayna.

(Translation: My brother is in the castle, his letter is in the glade, I looked for him, but he was among the beys)

Bu daga dag demerem, lilay, lilay
Pendire yag demerem, Maral khayna.
Yarsiz mejlislere lilay, lilay,
Men mejlisler demerem, Maral khayna.

(Translation: I can't name the mountain, I can't name the cheese as the butter, I don't like the meetings without my lover)

Yuk ustunde yumurta, lilay, lilay,
Ana meni unutma, Maral khayna.
Unutsa da, unutsun, lilay, lilay,
Goz yashini gurutma, Maral khayna.

(Translation: The egg is on the blankets, hey, mother, please, don't forget me, if you forget me, please, don't dry your tears)

Teller: *Rajabova Chichak Adam gizi, Zagatala region, Sabunchu village, date of birth 1960.*

OKH, JAN AMAN

Dagistan dag yeridi,
Gurjustan gul yeridi.
Halal olsun Zagatalamiz
Igidlerin bol yeridi.
Okh, jan aman, janastar man aman.

(Translation: Dagestan is a mountainous place, there are many flowers in Georgia, but there are many heroes in our Zagatala)

Mehlede gosha chinar,
Gosha yanashi chinar,
Yar mehleye girende
Yarpagin doshe chinar.
Okh, jan aman, janastar man aman.

(Translation: There are two plane trees, they are side by side, when the lover enters the yard, spread it with the leaves)

Koyneyi yashil oglan,
Ejeb yarashir oglan.
Mehlemizde dolashma,
Atam savashir, oglan.
Okh, jan aman, janastar man aman.

(Translation: Hey, the boy with the green shirt, it matches you very well, don't walk in our street, my father quarrels)

Ay giz adin Huru,
Duman dagi burudu,
Gul uzunu demekden,
Javan canim churudu.
Okh, jan aman, janastar man aman.

(Translation: Hey girl, your name is Huru, the mist has come to the mountains, thinking about your lovely face, my young soul has come to an end)

Teller: *Gurbanov Gadir Ali oglu, Zagatala region, Yeni Suvagil village, date of birth 1958.*

LILAY

Ay lilay, lilay, lilay,
Lilay ha lilay, lilay.
Ay lilay, lilay, lilay,
Lilay ha lilay, lilay.

Kim gelib khosh gelibdi,
Bu yerlere khosh gelib.

Bakidan gelen gonag
Zagatalaya khosh gelib.
Ay lilay, lilay, lilay,
Lilay ha lilay, lilay.

(Translation: Who has come to our places, he has welcomed, the guest from Baku has welcomed to Zagatala)

Dagistan dag yeridi,
Gurjustan gul yeridi.
Halal olsun Suvagil,
Gizlarin bol yeridi.
Ay lilay, lilay, lilay,
Lilay ha lilay, lilay.

(Translation: Dagestan is a mountainous place, there are many flowers in Georgia, but there are many girls in Suvagil)

Bulakhda buz galmadi,
Dakhgada duz galmadi.
Yikhilmish Suvagilde,
Mene ki giz galmadi.
Ay lilay, lilay, lilay,
Lilay ha lilay, lilay.

(Translation: There is no ice in the spring, there is no salt in the mountain, there is no girl in destroyed Suvagil)

Teller: *Gurbanov Gadir Ali oglu, Zagatala region, Yeni Suvagil village, date of birth 1958.*

FOLKLORE SAMPLES COLLECTED FROM THE AVARS

THE RAIN AND THE SUN

In order to have rain a religious woman was decorated with the branches of the tree. That woman used to say the following words and walked in the streets:

Цо го чIахар баде
Худро гойах гIиссин баде
Шурум баде, шарам баде
Емер баде чIахар баде.

(Translation: *Let it rain in hails for the first day, then let it drizzling. Let it rain comfortably and heavy*)

Hearing her voice everyone came out the house and gave charity. They say that it is a tested and tried method. After a day or two the heavy rain began. In Azerbaijan it is called "Godu", but in Avars it is called "Midavay". The children would run and say that "a woman wishing a rain comes" or "a woman desiring rain is here". That woman was wearing a ragged dress and she was embroidered with green branches of the trees. She walked alone along the street and was singing loudly. The one who heard her voice gave charity. The house of that woman is now considered as a sacred place. They say that her grandfather Khutra Sophie went on a pilgrimage to Mecca and returned back during a night. The strange thing was that a day or two days later it was raining heavily.

Teller: *Mustafayeva Madina Bashir gizi, Balakan region, Gabagchol settlement, date of birth 1957.*

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When the weather was dry, the elders of the village collected money from the people and gave it as charity to the poor. Everyone would help as much as possible. A calf would be bought from the collected money. The people of the village would gather either near the spring or in the sacred place called "Sharif". There was a spring near our house and I remember that when I was a child the people would gather there for charity. The animals would be cut off and

the meal called “etkash” be cooked from the meat there. In those ceremonies the verses from the Holy Quran preventing from the natural disaster would be read and prayed. The children would wait the adults to read the verses and then give them bread and meat. Everyone came with a glass or a jug in his hand and took the water of the meat home. If there was an old man or a sick man in the village, the meal was also sent to them. If there was a pregnant woman, she would have to eat from that meal. They say that the smell of that meal was so tasty that everyone liked it very much. During the ceremony many prayers would be read, the charity would be given, then the people would begin to throw water to one another. There was an old woman called Sanam. I remember that she had been thrown into the spring. That night there weather was very rainy, it rained very hard.

Teller: *Sharifov Tinov Gurbanmahama oglu, Balakan region, Sharif region.*

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They say that during the stream of the river the people of the village must sacrifice an animal. In the past the people would cut a sheep and throw its blood into the river. It meant that I shed blood, you don’t have to shed blood.

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

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There were some people who were tested to make it rain. They were told that when he or she watered their gardens, the next day Allah had sent rain. The people of the village had observed that after the action of the special men the weather was rainy.

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When it rained for many days, the women of the village would cook the meal “makhara”. In ancient times there were tobacco palaces and in rainy weather the meal “makhara” was prepared there. The meal “makhara” was prepared from the milk, flour, salt, butter and eggs. Usually the women of the village

prepare the meal “makhara” with the intention and distribute it as charity to the people of the village in the sacred place.

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In order to stop the heavy rain and to call the Sun the stones would be put into the wooden ladle, the stones were also covered with shawl, a boy and a girl taking that ladle would walk along the streets.[1]

Горди-горди гордина,
Горди салам вардина.
Метер можой бакъ щайги,
Жекъа нижей няхI магащ.
НяхI кьураси вас щайги!
Магащ кьураси яс щайги!

(Translation: *Did Gordi greet you? Let you have the Sun tomorrow, let us have butter-curds today. Let that woman have a son, who gives us the butter! Let that woman have a daughter, who gives us the curds!*)

Singing that song we would visit the doors, the owners of the houses would present us some butter, curds, eggs. Who wished to have a son, she usually would give some butter, but who wished to have a daughter, she would give some curds. We usually would gather the presents and take them home. When we would arrive home, it would be early in the morning.

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When it was a dry year, the people of the village would gather in the sacred place and cook the meal “erishte” (“noodle soup”). Everyone would take some food products such as butter, milk, flour, etc. After having that meal the people of the village would throw the water to one another. All of them would be wet. They say that the night of that day usually it would rain very hard.

[1] During the gloomy weather the wooden ladle would be decorated as a small doll. The unmarried girl would take that doll and others would follow her. They would visit the neighbors and gather some butter, honey, flour, salt, milk. Later they would prepare the meal “makhara” and sing “bayati”. They would enjoy from the morning till night. That ladle was called “khinbakh”.

– They say that when a person feels tired or yawns, the elecampane is burnt and after saying the phrase "bismillahir-rahmanir-rahim" ("There is not god but Allah") its smoke is given to that person, later he or she becomes better.

– When a baby begins to walk, the fresh bread would be cut on his/her knees and would present to the neighbors. They say that after that action the baby would walk very early.

– If a child doesn't eat normally, then the mother collects some food without saying a word from seven neighbors. The neighbors would put the boiled eggs, "makhara" and other eatable things into the mother's plate. Collecting from seven neighbors the mother makes the child to eat from them. Soon the child's appetite becomes better.

– If anybody asks for the milk, putting the milk into the jug the grass or a leaf would also be put into it.

– "Shodilje" ("wart") is as a wound. If a married girl painted it with the pencil or mine, that wound would escape.

– If a baby had a problem of breathlessness, the woman giving birth to the twins would put her feet on the baby's chest very gently and say "bismillahir-rahmanir-rahim" ("There is not god but Allah").

– In order to be protected from the evil eyes, some garlic, its skin, onion and its skin, some hair of the cow would be burnt in the fabric material and its smoke would be given to the people.

– To throw the boiling water is terrible, because the person can have a headache. But if somebody wants to do it, he/she must tell the following word: "bismillah" ("in the name of Allah"). If there is an eruption on somebody's face, they say that he/she had thrown the boiling water without saying "bismillah" ("in the name of Allah") in the evening. The elecampane would be burnt and its smoke would be given to that person.

– There is an illness of the skin. The person's skin becomes spotty. They say that the person with spotty skin would be licked by the "kajmi".

– They say that the crow knows ninety nine good words and one bad word. But it always says the bad word.

– The meat of the quail is usually given to the stutterer. But the much speaking child was always asked the following question: "Have you eaten the meat of the quail?"

– The first baked bread would be splintered into pieces on the knee of the child. The child would be rotated around the oven for three times and the following words would be told: "Kermokhula bukhgame, machkhine jabuget bu yegi" ("*Let the child's feet be strong, the hands be abundant and the tongue be pleasantly"*).

– When a baby is named "azan" is read to his right ear, but "iqame" is read to the left ear. In order to be a healthy child and to be protected from the evil eyes the prayers are also read. Telling the following words such as "Let the angels be witness in the sky" the name of the baby is told three times. In a week the hair of the baby is cut and the money in the weight of the hair is given to the poor.

– When the evil eye is put on the baby, my mother would burn the root of the elecampane and the smoke would be given that person. The elecampane would be collected in the early spring before the rain, they say that it would be more effective. The water of elecampane would be used in many diseases.

– In order to be protected by the evil eye the coal would be put into the hole of the scissors. The scissors would be put on the jug full of the water and the hot coal would be put into the water. And putting the hot coal into the water the names of some people are told. If the coal goes to the bottom of the water during the naming of the persons, then the person with the evil eye is recognized. Some water would be rub on the forehead of the baby and the rest would be thrown into the crossroads in the twilight. Not looking back that person would return home.

– When someone would have wound on the body, the black hen would be cut and thrown upon the house. The oil of the eye of the cut hen would be rub on that wound.

– If a person is afraid of something, he or she has to sleep in a place. The other person takes a shawl, a jug and telling "salawat" brings water. That person doesn't have to speak to anyone. That water is put on the forehead and stomach of the afraid person. The words "Allahin meseli, ela Muhemmedin, el Muhemmedin resulal-lah" ("Peace be upon him (Muhammad)") and "I have taken the fear" are told in three times and the water is thrown into the aryk.

– In former times the representatives going for asking in marriage asked the rolling-pin. Looking through the rolling-pin, they could understand the cleanliness of the girl. If there was flour on the rolling-pin, then the girl was slovenly.

– If there was a person with evil eye, one had to take a piece of his clothes and to needle it forty times, to cut it seven times, to burn and smoke. Its ashes would be planted in the clean place or near the tree.

– If a person don't tell the following words "Bismillahir-rahmanir-rahim" ("In the name of Allah, the beneficent, the merciful") during the dinner time, then Satan eats together with him. But if you forget the word "bismillah" before eating and tell the word "elhamdilullah" ("thank Allah") at the end, then Satan throws up what it has eaten. It can't eat. That is why touching up the bread or money, everyone has to tell the word "Bismillahir-rahmanir-rahim" ("In the name of Allah, the bene-ficent, the merciful"), then its abundance can be shown.

– When a widow married, the rotten egg used to be thrown after the bride.

– There is a place called "Murat harinap" near our village in Dagestan. On the 22nd of March during the holiday Novruz the water wells out the rock and it stops on the 22nd of December. The people usually go there. Before that water mixes with the other, the wishes become true.

Tellers: *Hetayeva Javahir Talat gizi, Balakan region, Khala-tala village, date of birth 1963; Muradova Mominet Ramazan gizi, Balakan region, Mahamalar village, date of birth 1962; Kashlayeva*

Aybaniz Talat gizi, Balakan region, Mahamalar village, date of birth 1962; Omarov Mahammad Vatchi oglu, date of birth 1932.

ALLAH'S LAND PRESENT

There is a tradition in our village, when an owner builds a new house a special guest room is also taken into consideration. When I built my own house I hadn't thought about it. One day the leader of our village visited my house and asked the guest room. After his visit I had to enlarge my house and built a guest room.

I remember one day when I was a child, my mother asked me to buy butter and cheese, I ran and looked through the cupboard and saw some butter and cheese there. I told my mother about it and she answered: "My son, it's our guest's portion, one mustn't touch it".

They say that Allah created the world and decided to divide the earth. Allah invited messengers from everywhere. The messengers came from everywhere except Azerbaijan. As Allah merciful and charitable, He made concessions. Allah waited for some hours, at last our messenger arrived. Our messenger told Allah:

– I have come for the land.

Allah asked:

– Why are you late?

The messenger answered:

– I had a guest.

– I don't believe. But where is your guest?

– My guest left.

Allah asked:

– Did you ask your guest to leave your place?

The messenger answered:

– No, he left himself. I saw him to the door and looked after him till he disappeared the view.

Allah forgave the messenger for his respect to the guest and told:

– I had saved some land as paradise, but now I present it to you as you respected your guest.

Now this territory is called Azerbaijan and Allah had presented it to us for the respect to the guest.

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

A WOODPECKER AND A NIGHTINGALE

Allah created the Earth. Allah ordered all animals and birds to take a dam. All animals and birds went to fulfill the order, only a woodpecker and a nightingale didn't go. Allah punished them. In a legend it is said that though the woodpecker stands on the water, Allah doesn't allow it to see the water. It can only drink the water from the bushes after the rain. When a woodpecker yells, the following words are said: "A woodpecker wants rain, it is thirsty". A nightingale also stands on the flowers, but it can only feel its aroma. A nightingale is also deprived from seeing the flowers.

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

THE CAMEL'S TAIL

After creating all animals Allah ordered them to go and get tails for themselves. As it is known Suleiman prophet knows the language of all animals. All animals came and took the tails. The camel came very late and saw that there was only a small tail. It became angry and protested: "I am one of the biggest animals in the world. You have made intercession. I need a big tail". Not taking the small tail the camel began to leave that place. Suddenly Suleiman prophet heard the echo from Allah: "Try to give it any tail". Hearing the echo Suleiman prophet threw the tail after the camel and it adhered to the camel's back. From that time the camel's tail is small.

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

ABOUT THE DEMON

One day it rained very heavily. The violent wind blew and the whirlwind began. Early in the morning the people of the village got up and saw the destruction. One of them saw that eight hens were dead; the other saw that the stream had destroyed his yard, the third person saw that his donkey was eating the cabbage in the garden. The demon "Shitbil" was also in the garden with its grandchildren. The owner of the donkey began to cry: "Let Demon kill you, let Satan make you unhappy…". Hearing the man's words the grandchildren told their grandfather Shitbil: "Why does that man swear and speak about us? We are not near the donkey". Shitbil answered: "Though we are not near the donkey, but our fingers are in every place".

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

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There was a fig-tree in our yard. My grandmother called that tree the wedding place of demons. She didn't let us approach that fig-tree not telling the word "Bismillah" ("There is not God but Allah"). She supposed that we should have problems with our health or we should hurt ourselves.

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

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There was a man named Badal in our village. My grandfather and he guarded the corn field. One day in the evening my grandfather came home, but Badal stayed in the field. Badal was having supper alone. Suddenly he saw a tall, hairy woman in front of himself. She had only shawl on her head. Her breasts were very great. There was a dog near Badal, but the dog didn't bark to the woman, it didn't approach to the woman either. The woman didn't tell any word to Badal. But Badal invited the woman to have supper. The woman agreed and began to eat. After having supper the woman had left that place without telling any word. After that incident Badal was ill for a week.

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

ABOUT KAJ

It is said that the creature "Kaj" usually comes in the form of a cat, a man or a woman. They say that if a needle is thrust to it, then it is seen by everybody. But if a needle is taken out, then it becomes very dangerous.

I have seen it very many times. It usually comes to me. I thrust a pin, put a knife under the pillow, but it didn't break its habit. It looks like a human, but it has only one hole in its nose, it always disturbs the people. One day it called me and I walked along the village during the night. "Kaj" made it many times.

Many years ago during my wedding party I was sleeping with my grandparents. Suddenly I heard a voice. I got up and listened. It was midnight. The birds were singing. Getting up I went out of the house and sat under the chestnut-tree. Suddenly all voices stopped and I heard the cat's miaow. As I love all animals, I began to look for the cat. I heard the voice, but I couldn't find the cat. The voice made me to walk in the yard at midnight. They say that during such situations everyone must say the following words: "I seek refuge with You from the whisperings (suggestions) of the *Shayatin* (devils)" and the Satan will run away. I also told those words for many times and then I returned home.

Soon the Sun rose. There was a school near our house. I asked the watchman about the cat. But he answered that he had not seen the cat in those areas. Suddenly I saw a cat and I called it. It approached to me, I wanted to take it to my arms, but it scratched my hands. Then it left and didn't appear anymore.

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

ABOUT THE SATAN

There was a man named Musa near the area Hanifa. That man was a hunter. He usually would go to the mountains and hunted

different animals. He had a cat and the man named the cat with his own name as "Musa". The man lived with his cat in his house. Everyday the cat would come home and have dinner, then it would leave the house. The man interested in it and wanted to know where the cat go. One day after supper the cat left the house. The man began to follow his cat. As it is said in the tales, going along the hills and valleys the man reached to the mountain. Reaching the mountain the man saw that there was a great party. The man decided to join the party. Entering the party he saw that the people were strange and their eyes were wry and only in the color of green as the cats. As it is said the eyes of jinnee and Satan are wry. The man saw that the musicians were familiar to him and they were from the region Balakan. Suddenly the man saw that the people called his cat with the words "Musa, yallah, Musa, yallah" and greeted with it. One of the men asked to play the cat Musa's music and the cat began to dance. The man saw that the music was so beautiful that he also joined his cat. After the dance the man Musa and his cat were invited to have meal. There were a lot of delicious meals. The toastmaster of the party was the man with name Isa. Isa asked Musa to have meal, but not to tell what Musa knew. Musa didn't understand Isa's thought and before beginning his meal told the following words: "bismillahirrahmanir-rahim" ("In the Name of Allah, the Most Beneficent, the Most Merciful"). Telling those words everything disappeared. The man Musa saw that he was in a dark place on the top of the mountain and he was alone. Suddenly the man saw a light from the distance. He decided to go to the light. Approaching to the light Musa saw that there were shepherds around the fire. Musa began to give information about himself and told his incident. The shepherds listened at Musa and told him that he had met demons. In short, returning home the man Musa was ill for a month.

One day the cat returned the man's house. The man told the cat: "Musa, yallah, have you returned home?". Hearing those words the cat began to mew badly and left the house for ever.

They say that the jinnee and Satan seduce the cats very easily. The people can't see the jinnees and Satan in the real life, but the cats can see them.

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

A WOODMAN

There is a place called "Beshbulakh" near the region Balakan. The shepherds usually gathered there. One day I had guests from the capital Baku. In order to send them off to Baku we were waiting for a bus. We waved, but nobody stopped the car. We were in hurry and I decided to stay in the middle of the road and to allow the car. Suddenly a car came and a driver came out of the car. The driver asked a glass of water, he was very afraid of something very much. He was cadaverous. I gave him some water and I was interested in his problem. He began to tell: "I am a taxi driver and I am from the region Zagatala. I took my friends to Balakan, returning home I was alone in the car, near the place Beshbulag suddenly my car stopped. Looking around I saw a naked woman with long hair, a shawl on her head. She was very hairy. Suddenly she came and put her hand on the car. She didn't tell any word and didn't allow me to leave that place. I was very afraid of her. I could neither leave the car, nor stay in the car. I had heard from the elderly people that there was a woodman in that place. I remembered that was she. I closed my face with my hands. When I opened my eyes I saw that she had gone away".

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

KHIDIR NABI

My grandfather's grandfather had gone to Mecca on foot for seven times. Khidir Nabi is also one of the prophets. My mother tells that when she was a child there was a medlar tree in their yard. One day she was sitting under that tree. Suddenly an old man came

and asked her grandfather. It was Friday. My mother had told that her grandfather was in the prayer ceremony. The old man told my mother to tell my grandfather that Khidir had come to see him and he was his friend. When my mother wanted to invite the old man to have dinner, the man was disappeared. My mother told that she had seen that old man with her eyes. It means, my grandfather's grandfather had been friend with Khidir Nabi.

Teller: *Hajiyeva Nargiz Jamil gizi, Balakan region, Katekh village, date of birth 1950.*

TEYMURLENG

There is a high castle in the village Gullar, its height is about fifteen meters. That castle has been built in the stoneless place. There is a water pond in the middle of the castle. They say that Teymurleng was in that place. He had heard about the castle "Peri" and he had gone to the region Balakan. It is also said that Peri and Teymurleng had struggled, but Peri had been defeated. Teymurleng had wanted to occupy the castle "Peri", but as Peri had seen that she was defeated, she had thrown herself into the water pond.

They say that, when Teymurleng came, his troops were in the deserted place near the village. Teymurleng had sent a herald to the village with a note: "Tomorrow will be a hard fight. Let young and old women, children leave the village. They can take their valuable things with themselves".

Early in the morning when the troop came to the village to begin the fight, an old man came to Teymurleng. Teymurleng asked the man:

– Where are the men of your village?

The old man answered:

– Yesterday you sent a messenger with a note. In the note you ordered the women to take their valuable things with them. And they did it. Their valuable things in the world are their fathers, brothers, husbands and sons. The mothers took their children, the sisters took their brothers and the women took their

husbands, only I stayed here alone, because I am the worthless man in this village, I have neither sister nor wife.

Hearing the old man's words Teymurleng bent in front of him and kissed his hands. Teymurleng understood his mistake and left the village.

Teller: *Heravasov Nurmahammad Shamsaddin oglu, Balakan region, Katekh village, date of birth 1931.*

YUNUS EFENDI

Yunus Efendi was from the village Laleli. The river Alazan run near Yunus Efendi's house. He was a very generous man. Yunus Efendi had some workers and they worked on the other side of the river. Everyday Yunus Efendi would take dinner for them and in order to cross the river he would walk on the river, but he wouldn't sink in the river. He would walk on the water as if he would walk on the earth.

One day his wife asked him:

– Yunus Efendi, everyday you walk on the river and you don't sink in it. How do you think, is it your courage or mine?

Yunus Efendi answered:

– Of course, it is my courage. You don't have any courage in it.

Next day Yunus Efendi returned home very late and his clothes were very wet. His wife asked:

- What happened? Why are your clothes so wet? Why did you return very late?

Yunus Efendi answered:

– Everyday I would walk on the river Alazan and I wouldn't sink in the water. But today I sank, I think, I had made a great mistake in front of Allah. That is why I went to the other side on feet and it took a lot of time.

The woman said:

– But you told that I have no any courage. I did something.

Yunus Efendi asked his wife:

– Please, tell me what you did.

The wife answered:

– Everyday I would perform an ablution and pray, then I would prepare meal for you. But today I prepared the meal without the ablution and prayers.

Yunus Efendi understood that in order to get the definite position in front of Allah the woman had also share.

Teller: Molla Mohuma, Zagatala *region, Beretbine village, date of birth 1941.*

PROVERBS AND SAYINGS

1. Who falls from his feet, he can get up, but who falls with words, he can't.
2. If the cart breaks, it will be the wood, but if an ox dies, it becomes meat.
3. Pears don't grow in the apple tree.
4. Looking at the horse, one can choose its foal.
5. Who can't estimate smallness, he can't appreciate greatness.
6. Water to those who are in upper, but anger to others who are at the bottom.
7. When a bad day is seen, a frog will be a wolf.
8. The giving hand is known, but the eating stomach is not seen.
9. The most cherished meets with accident.
10. The dead man makes his own will, but the living man does what he knows.
11. Who flies with an eagle, he settles to the hand, but who flies with the crow, he will perch to the litter.
12. Who eats much salt, he must drink much water.
13. Donkey likes its own voice.
14. If the thief has a sin, then the owner has many sins.
15. Offer work to a lazy one, he will give you good advice.
16. The poor man's "saj" (iron disk for baking bread) is usually heated at the end.
17. If you don't give which you have hidden, you can't get what you wish.

18. One can value own place after moving. (Misfortunes tell us what fortune is)

19. One can fill the house with everything, but fill your stomach normally.

20. One can set hopes on the greedy man, but one can't set hopes on the gluttonous person.

21. Give him an inch and he will take a yard.

22. Do not go for advice after the case.

23. When coal burns, it burns the iron,
The hot iron also burns the feet.

HAYLALAR (QUATRAINS)

Gulum ach penjereni,
Gozum gorsun geleni.
Gebire goymag olmaz,
Yar derdinden oleni.

(Translation: *My rose, open the window, let my eyes see the visitor. It is impossible to bury the devoted lover*).

Kekile bakh, kekile,
Kekil goze tokule.
Giyamet o gun gopar,
Yar gozumden chekile.

(Translation: *Look at her hair, it waves on her eyes. It will be the end of the world, if I can't see my lover*)

Yarini sen yakhirsan,
Chaylar kimi akhirsan.
Niye meni gorende
Sen o yana bakhirsan?

(Translation: *You hurt your lover, you run as the rivers. Why don't you look at me when you see me?*)

Gedirem yolum Shirek[1],
Yollarda demir direk.
Bir gun seni gormesem,

[1] The name of the place near the river Alazan in Zagatala region

Dozmeyir chikhmish urek.

(Translation: *I leave for Shirek, the ways are full of the iron poles. If I don't see you a day, I can't bear any longer*).

Bukhari pechine bakh,
Gozumun yashina bakh.
Men bele istemezdim,
Sen Allahin ishine bakh.

(Translation: *Look at the oven, look at my tears. I wouldn't like to have such life, look at Allah's fate*).

Ay giz aglama,
Sari kemeri baglama.
Men burali deyilem,
Mene umid baglama.

(Translation: *Hey, girl, don't cry, don't tie a golden belt. I am strange here, don't hope for me*).

Su giragi serindir,
Girme, ichi derindir.
Meni mejnun eyleyen,
O gara gozlerindir.

(Translation: *The bank of the river is cool, don't enter, it's deep. Your eyes made me mad*).

Getme, getme, gelirem,
Sen getsen men galiram.
Sen bulud ol, men yagish,
Yaga-yaga gelirem.

(Translation: *"Don't leave me, please. If you leave, I'll stay. Be a cloud and I will be rain"*).

Mahni, mahni eylerem.
Uch mahni borj eylerem.
Dostlarin khatirine
Janimi gurban eylerem.

(Translation: *I'll sing a song, I can sing three songs. I can sacrifice my soul for my friends*).

Damburun var besh bendi,
Gezerem kendi-kendi.

Meni tapmag istesen,
Akhtar Dardoggaz kendi.

(Translation: *"Dambur (a stringed folk musical instrument) has five points, I can walk from the village to village. If you want to see me, then look for the village Dardoggaz"*).

Garadi minim gashim,
Ellini kechib yashim.
Yar yadima dushende,
Dambur olur sirdashim.

(Translation: "*My eye brow is black, I am more than fifty. When I remember my lover, the instrument "dambur" becomes my dearest friend"*).

Mejlisi ashiraram,
Gulerem, danisharam.
Yar yadima dushende,
Damburnan danisharam.

(Translation: *I can conduct the party, I can laugh and have a fun, when I think about my love, I want to speak to the instrument "dambur"*).

Damburun iki simi,
Girar her jur tilsimi.
Mene oz yarim gerek,
Neynirem ozgesini.

(Translation: *"Dambur" has two strings, They can break all spells. I need only my love, I don't need others*).

Yandirirsan, yakhirsan,
Chaylar kimi akhirsan.
Gozum seni akhtarir,
Sen yadlara bakhirsan.

(Translation: *Your actions grieve me, you flow like the rivers. My eyes look for you, but you look at strangers*).

Azi-badi bugut,
Chad bad bugut.
Dunyal joron bugut,
Jadida bugut.

(Translation: *It is snowing, it drizzling snows, though the weather is cold, I burn with fever*).

Tenbur kagna kher bugun,
Kerandader char bugun.
Shehrasob boval yassade,
Yer bader ber bugun.

(Translation: *I can play "tenbur", I like to play it heartily, hey, mum, I love that girl*).

Marukh i bugu,
Eyakhano chi bugu.
Durnakh boh budrey
Roslo khudrey dun yugu.

(Translation: *There are sheep in the mountain, you have a comrade there, too. You have also a lovely wife who misses you*).

Su sonasi goldedir,
Keklikleri choldedir.
En gozel avar gizi
Bizim gabagcholdedir.

(Translation: A drake is in the lake, the partridges are in the field. The best Avar girl is in the village Gabagchol).

Bariya goydum dashi,
Tokuldu gozumun yashi.
Usdani jusha getirib,
Filankesin lobya ashi.

(Translation: *I put the brick on the hence and I cried. The bricklayer is agitated with the meal "lobya ashi" ("bean pilau"*))

Chikharam hundur daga,
Bakharam oglum saga.
Bakhib gozu chatmasa,
Yazaram mektub saga.

(Translation: *I can climb the high mountain, I would like to look at you. If I can't see you, I can write a letter to you*).

Mektub yazdim adina,
Sal Allahi yadina.
Niye mektub yazmirsan?

Dushmuremmi yadina?

(Translation: *I wrote a letter to you, remember about Allah. Why don't you write a letter to me? Don't you remember me?*)

Kagizin agina bakh,
Chevirib dalina bax.
Men yadina dushende,
Gafgazin dagina bakh.

(Translation: *Look at the white paper, look at its other side. When you remember me, look at the mountain Caucasus*).

Dagistan dag yeridi,
Gurjustan bag yeridi.
Anan olmush Balaken,
Gizlarin bol yeridi.

(Translation: *Dagestan is the mountainous place, Georgia is the place of gardens. But the region Balakan is full of beautiful girls*).

Menim girmizi atim
Chapmagdan dizleri girilib.
Dizmi chokum
Sen mene gelesen deye.

(Translation: *My red horse is tired of running. I beg you to marry me*).

Tanbur chalar, urek yanar,
Urekde sozlerim yanir.
Menim istediyim oglanin
Bashgasi aparsa ureyim yanar.

(Translation: *I play "tanbur", my heart grieves. I will suffer, if my lover leaves me for somebody*).

Tellers: *Murtuzova Nazmiyyet Ramazan gizi, Balakan region, Mahamalar village, date of birth 1935; Nuraddinova Khadijat Najmaddin gizi, Balakan region, Katekh village, date of birth 1941; Khalilov Sirajeddin Ismayil oglu, Balakan region, Mahamalar village, date of birth 1955*.

FOLKLORE SAMPLES COLLECTED FROM THE GYPSIES

ABOUT BEGGING

In the past the gypsies and "pinjis" (the gypsies name the people from the other nation as "pinji") lived together. The pinjis gave some wheat to the gypsies to plant for themselves. They also planted for themselves. Then one of the pinjis boiled some wheat to eat. Seeing it one of the gypsies stole some wheat and planted it.

Some time passed. The wheat of the pinjis began to grow. But the wheat plated by the gypsies didn't begin to grow. Understanding it the pinjis sighed: "Let your wheat be a rider and you will be pedestrian". After that curse the gypsies have a nomadic life.

Teller: *Ganiyev Khanbala Firudin oglu, Agdash region, Mashad street, date of birth 1963.*

WHY IS THE MONEY VALUABLE?

They say that, Allah is One, but has thousand and one names. Patience, God, Lord and others are Allah's names. Everyone on the Earth was offered to call Allah with a name. At last the money's turn came and it called Allah with the following words: "Hey, valuable Allah!" Allah liked that name very much. Allah said to the money: "As you named me with the word "valuable", I will make you so valuable that the brothers will quarrel for you and kill each other".

Teller: *Aliyev Sovgat Ganbar oglu, Barda region, Mashad street, date of birth 1951.*

WHY IS THE MULE BARREN?

They say that a mule is a bad animal. It is born from the coupling of a horse and a donkey. Each horse doesn't keep it in its stomach.

As it is known the prophet Suleiman knew the languages of all animals and when he called them, all of them came to him.

One day the prophet Suleiman came to the throne and wanted to know which animal obey him. All animals came to the prophet Suleiman's invitation, but when the mule arrived, it crushed the prophet's garment. The prophet Suleiman became very angry and called down curses upon the mule. He said:

– Let Allah not to give you a child.

That is why the animal mule doesn't give a birth. If a woman who gives birth to many children eats from the mule's toe, she will be also barren.

In short, every animal came to the prophet's invitation, only the snake adder came very late. The prophet Suleiman said to it:

– Hey, adder, why did you come later to my invitation?

The adder answered:

– Hey, prophet Suleiman, I am also a king.

The prophet Suleiman asked:

– How can we understand it?

The snake answered:

– If you let me, I can breathe to something and you can see my power.

The prophet Suleiman had a steel hand-stick. He said:

– What can you do to my hand-stick?

The adder answered:

– If you allow, I can breathe to it.

The prophet Suleiman said:

– I give you a permission.

The snake began to breathe and the hand-stick began to melt. Seeing it the prophet Suleiman began to call down the curses:

– Let Allah damn you! Let you have a headache at nights and a toothache in the day time.

That is why the other snakes crawl very fast, but only the adder crawls very slowly.

Teller: *Rzayev Ahmediyye Gala Mirza oglu, Agdash city, Mashad street, date of birth 1923.*

GRANNY HAL

Our house was always polluted. I asked about it from my mother. My mother answered that her grandfather's name was Baba. He had a flag and he always walked with it. One day he brought a woman to the house. She had very great breasts and she was frightful. (They say that seeing her one mustn't be afraid of her. If somebody fastens a pin or a needle to her breast, she can't leave that place). My mother told that the woman worked very much, she could carry firewood of two carts without any difficulty. The grandfather asked everyone not to take a pin from her breast.

One day the daughters of the family went to the wood to collect the firewood with Hal. Suddenly Hal told that there was a thorn in her foot. She asked one of the girls to take a pin from her breast and pull out the thorn. The girls couldn't understand Hal's trick and took the pin from her breast. My mother added that after that accident Hal returned to the house and destroyed all of the firewood. then she told:

– Baba, I have worked for you during many years. You never asked me the following questions: "Why is the mule barren?", "Why do the youth die early?", "Why is there not a bridge on the sea?". I forgive you, my generation will not touch your generation. But let your house be always polluted.

In fact, though we always clean our house, but it becomes very polluted. My mother always mentioned that Hal had called down curses upon us.

Teller: *Jabiyev Shamaddin Aliheydar oglu, Agsu city, date of birth 1940.*

RUSTAM ZAL

Rustam Zal's grandfather Salsal was a very good wrestler, nobody could conquer him. One of his grandchildren was

Rustam Zal and he was also the best wrestler of his time. When Rustam reached his mature age, his mother said to him:

– My son, you are fond of hunting, I trust in your power. I know that nobody could win you, but I have a warning for you.

Rustam said to his mother:

– Mother, please, tell it to me.

– My son, wherever you go, please, don't go to the sunset side.

Rustam Zal listened to his mother's warning and didn't go to the sunset side. But some time later his power began to confuse him. He thought about his mother's warning.

One day Rustam Zal not listening to his mother's warning went to the sunset side. Going along the way he didn't see anybody or any animal. He continued his way till the evening. Suddenly he saw a large river. There were two bridges on the river. But on the other bank of the river there was a small castle. Rustam Zal decided to enter the castle and spend the night in it. But approaching to the castle he saw that the castle had no door. There were many mangers. Rustam began to count the mangers, they were thirty two. He tied his horse to one of the mangers and put some barley in front of the horse. As it was late, he also slept in of the mangers. Early in the morning he got up, tied off his horse and began to return his country.

On his way to home he saw a cemetery. Near the cemetery Rustam Zal saw something interesting on the road. It was a man, he had a head and eyes, hands and feet, but his height was very small. Rustam Zal took him, put into his top-boot and said to himself:

– I 'll show this interesting thing to my mother.

Approaching home he saw his mother on the way. His mother said:

– Where were you at night? I worried very much.

Rustam Zal got off the horse, washed his hands and face, rested a little and said:

– Mother, you gave birth to me, that is why, I can't tell a lie to you. You told me not to go to the sunset side. I listened to

your words. But yesterday I couldn't stop myself and I went there. I think that I can win every animal such as a tiger, a bear, a lion, etc. But I didn't meet any predatory animals there.

Mother asked:

– My son, where did you go?

– I went till the castle. I saw there a river.

– What did you see on the river?

– I saw two little bridges on the river and a white castle on the other bank of the river.

– What did you do, my son?

– I entered the white castle, decided to stay there for a night. That castle had no door either. But there were many mangers and I tied my horse to one of them, put some barley into it and fed the horse. Then I had my supper and slept in one of the mangers. Early in the morning I got up and returned back.

– Hey, my son, I'll tell a word know, please, don't be afraid.

– Please, tell, mother.

– As you reached the river you saw two bridges on it. Those bridges were the shins of your grandfather's feet (He was a very giant man). The white castle you saw was his head. The opened door was his mouth. You entered his mouth.

Rustam Zal became very anxious. His mother continued.

– Did you count the mangers in the white castle?

– Yes, I counted them, there were thirty two mangers.

– Hey, my son, they were the place of your grandfather's teeth.

Suddenly Rustam Zal remembered the thing he had found on the way and he said:

– Mother, I found something interesting like a human on the way home.

She asked:

– What do you mean?

Rustam Zal put the little man on the table.

Seeing the little man Rustam Zal's mother said to her son:

– I wanted to tell it to you. The generation after us will be like this man.

Rustam Zal was very surprised. His mother said:

– My son, you always act with your strength, you get everything with your power. But this generation will act with their brain.

– No, mother, I don't agree with you, this man can't pull on the nose-bag of my horse.

As Rustam Zal was a very giant man, his horse was also big. Hearing Rustam Zals's words the little man said:

– I can pull the nose-bag of your horse on its head.

The nose-bag was very big, it contained about thirty two kilograms. Rustam Zal threw the nose-bag to the little man. The little man knew that the horse was hungry, because Rustam Zal had forgotten to feed it. That is why the little man took some barley and called the horse with whistle. The horse saw the barley and bent its head to the down and the little man put the belt of the nose-bag to the horse's head.

Rustam Zal's mother said to her son:

– My son, the little man acted logically. I meant it.

Teller: *Aliyev Sovgat Ganbar oglu, Barda city, date of birth 1951.*

SHAH ABBAS AND THE BUTCHER

There was a butcher in the city where Shah Abbas was a king. Every time when he measured the meat on the scale the told the following words: "Allah knows everything, but the king makes a mistake". "La ilahe illallah" (There is no God but Allah). As is it is known, the walls have ears, some time passed and somebody told those words to the king. The man said:

– Dear king, there is a butcher in the bazaar. Every time when he measures the meat he tells the following words: "Allah knows everything, but the king makes a mistake". Have you offended him?

– Hey, man, I don't recognize that man. I haven't hurt him or his relatives. Why does he use that word? I am not unjust.

The king began to think about that event. He decided to kill that butcher, but he had no any argument. The king began to think about the punishment. He changed his clothes, put on the beggar clothes and came to the bazaar. The king began to observe the butcher. As the butcher was fair and impartial, he had many buyers. The king saw that every time when the butcher measured the meat he told the following words: "Allah knows everything, but the king makes a mistake". When the butcher was alone the king approached him and greeted:

– Good day.

– Good day.

– Dear butcher, I am very poor and I have a big family. One of my children is ill, that is why I must buy some meat. But I have no money, I have only a ring. Take this ring as a deposit from me and give some meat, after two or three days I'll come back and give your money. And you will return my ring. My ill child wants to eat some meat.

Looking through the ring the butcher understood that it was very precious. The butcher took the precious ring and put it into the cashbox. Then the butcher measured some meat and told the following words again: "Allah knows everything, but the king makes a mistake". The king again became very angry and didn't tell a word. Shah Abbas took the measured meat and returned to his palace. The king called the vizier and said to him:

– Vizier, you must find a very skillful thief for me. That thief must know his profession very well.

Vizier answered:

– Your Majesty, it is very difficult.

The king asked:

– Why?

– Because none of the thieves would admit the stealing. As it is known that they are wanted everywhere.

The king became very angry and ordered to find the best thief in the country. Shah Abbas wanted the thief to steal that golden ring and to arrest the butcher. The vizier was in a

difficult situation, but he had not any other variant. That is why the vizier began to look for the skilful thieves, learnt that the master of them lived in the city Ganja. The vizier went to Ganja and met the master of thieves.

– Good day.

– Good day.

Looking at the badge of the strange man the master of thieves knew that he was vizier of the king.

– You are welcome, dear vizier.

The vizier said to the thief:

– Are you a very skilful thief?

The thief answered:

– If it is a difficult work, then I am not a thief.

The vizier understood that the master of thieves didn't want to agree with him, that is why began to convince him:

– This work is not dangerous. If you do the work well, the king will present a gift to you. Shah Abbas has not told me anything about that work.

The thief hesitated, but agreed, because he was afraid of the king's rage.

Coming to the king's palace the theft introduced himself to Shah Abbas. The king began to talk with the thief, they had dinner together, then Shah Abbas began to tell about the work:

– As you are a master of the thieves, you must help me in a work. You must go to our bazaar and find the butcher's shop. There is a cashbox in that shop and there is a valuable ring in it. You must bring that ring to me.

The thief agreed and promised to bring that ring to the king. During a day the thief rested. Early in the morning, about at five or six o'clock, when everybody was asleep, the thief went to the bazaar. The thief found that butcher's shop, opened the door of the shop with his special keys, because the king had told him not to break the door or the windows of the shop. Entering the shop the thief saw the cashbox, opened it and saw the valuable ring, not thinking he took the golden ring and left the shop.

Early in the morning the butcher leaving his house said to his wife:

– What do you want me to buy for the dinner?

His wife answered:

– Our children want to eat fish. Please, buy fish for them.

The butcher agreed and left the house. Coming to the bazaar the butcher opened the door of the shop. Suddenly he remembered about the valuable golden ring and opened the cashbox, but the cashbox was empty. The butcher became very angry and didn't know what to do.

There was a fisher, everyday calling Allah's name he set nets and caught fish. Bringing the caught fishes to the bazaar he used to sell them. On that day on the way to bazaar the butcher had seen the fisher and had asked him to give some fishes. In the afternoon the fisher came to the butcher's shop and remembered about the fishes. The butcher paid money for two fishes and asked the fisher on his way to home to give two fishes to his wife. The fisher agreed and left the shop.

The fisher came to the butcher's house and gave two fishes to the butcher's wife. The wife took fishes, began to clean the fish's scale. She chopped the fish and suddenly saw the valuable golden ring. She took out the golden ring, washed it and put it over the wardrobe.

Let's us speak about the butcher. Not finding the valuable ring he became very angry, but he remembered his words: "Allah knows everything, but the king makes a mistake". He told those words to himself and returned home.

The butcher came home to have dinner. Seeing her husband very angry the wife said to him:

– What is up? You look very pale.

The butcher answered:

– Dear, I have got into trouble. I don't wish anyone meet such thing.

The woman asked:

– What has happened?

The butcher began to tell:

– Yesterday in the evening a strange man came to my shop. I think he was a beggar. He told that he had an ill son and wanted to buy some meat. But he hadn't money for it. That is why he gave me a valuable golden ring and to save it for some days. He promised to bring the money and take the ring back. First I didn't want to take that ring, but the beggar insisted on it and I took the golden ring. Today in the morning I went to the shop, but I didn't find the ring in its place. It disappeared. But the door and the windows are not broken. I am very surprised. But the problem is that if that beggar comes tomorrow, what shall I tell him? That ring was very valuable, even if I sell my house and shop, I can't pay for that ring. What shall I do? He will think that I have stolen that ring. But if he complains about me to the king? Please, help me, I don't know what to do.

Suddenly the butcher's wife remembered about the ring found in the stomach of the fish. She brought the ring and said:

– Today you had sent two fishes with the fisher. I wanted to cook it. When I began to clean their scales I found a valuable ring in the stomach of one of the fish.

She brought the golden ring and said:

– Take this ring to the shop and when that man comes, give this ring and pretend that this ring is that one.

Seeing the ring the butcher became very surprised, because the ring looked liked the other one. The butcher became very happy and took the ring. After dinner the butcher took the ring and returned to the shop. Approaching to the shop the butcher saw that the beggar was waiting for him. The beggar – the king was sure that the golden ring had been stolen.

Let's tell about the meeting of the thief and the king. When the vizier brought the master of thieves to the palace, the king ordered to clean the thief's clothes and feed him. Later the thief was brought to the king. The king said:

– I want you to bring me the golden ring from one of the shops in the bazaar. But don't ask anything about it. You mustn't break the door or the windows of the shop.

The thief agreed and began to think about his plan.

Next day the thief brought the stolen golden ring to the king. The king became very happy and took the thief to the river. There was a boat on the bank of the river. The king and the thief approached to the boat. The kind said to the thief:

– Let's have a short trip in the river.

The thief agreed with the king. In the middle of the river the king saw that there was nobody except them he showed the stolen ring to the thief and said to the thief:

– My son, is it the stolen ring?

The thief looked at the ring and answered:

– Yes. But why do you ask?

– Because I have an aim. I want the fishes eat this golden ring, - telling those words the king threw the stolen ring into the river.

The thief said to the king:

– Dear king, why did you do so?

The king answered:

– Because I don't want to have any eye-witness.

Then the king said to the thief:

– Look at a big fish in the river.

The thief looked at the river, but didn't see anything. The thief asked:

– Dear king, I can't see any fish. Where are they?

The king answered:

– Look attentively.

When the thief bent, the king pushed the thief into the river. The thief said to the king:

– Why did you do it?

The king answered:

– Because I don't want to have any eye-witness.

The king threw the thief into the river in order not to have an eye-witness, because he was afraid of that the thief could tell the truth to everybody about the golden ring. And the king wouldn't have any reason to kill the butcher. The king returned to the palace and changed his clothes.

Some days passed. The kind decided to go to the bazaar to take the golden ring from the butcher. But he knew that the butcher didn't have the ring. As the king knew the golden ring had been stolen by the thief with his order. Approaching to the shop the king in the dress of the beggar said to the butcher:

– Please, take this money for that meat you gave me some days ago and return my golden ring.

The butcher took the money, opened the cash-box, got the golden ring and returned it to the king. Then the butcher repeated: "Allah knows everything, but the king makes a mistake". The king in the dress of the beggar became very surprised, bought some kilograms meat and returned to his palace.

Returning to the palace the king dressed in king's red clothes. The population of the palace knew that if the king wore the red dresses, it meant that he would kill somebody. The messengers spread the news in four sides. The king wanted to see everyone in the square. When everybody gathered in the square the king called the hangman:

– Go to the bazaar and bring the butcher here.

The hangman went to the bazaar and brought the butcher. Of course, as the king was not in the beggar dress, the butcher didn't recognize the king. The butcher said to the king:

– Dear king, I am at your service.

Suddenly the butcher remembered the words told when he measured the meat and he feared the king. The king said to the butcher:

– Hey, butcher, I'll ask you a question. If you answer correctly, I'll not order to kill you. But if you tell a lie, the gallows wait for you.

The butcher answered:

- You are my king, I 'll answer correctly. As Allah is right, I'll be right too.

– I heard that there was an event about the golden ring between you and the beggar.

The butcher said to the king:

– Of course, I remember that event.

But in his thoughts the butcher decided that the golden ring was not the same.

The king continued:

– If you tell that event correctly, I'll present you valuable things, but if you lie, I'll order to kill you.

The butcher answered:

– Dear king, I'll tell only the justice. One day a beggar came to my shop and asked to give him some meat for his ill child, but he hadn't money to pay. That is why he said that he had a golden ring. He offered to protect that ring for some days and when he would bring money he would take the ring. Of course, I didn't want to take that ring, because it was very valuable and I was afraid to lose it. But the beggar insisted on it. Next day I came to the shop but I didn't find the ring, it was stolen. I was in a very difficult situation, because that ring was very valuable, I thought that till the end of my life I would pay for it. I returned home and told the problem to my wife. Listening to my words my wife told that the fisherman had brought two big fishes that day. And she had found a valuable ring from the stomach of one of the fish. She brought that ring and I saw that it looked like the ring the beggar had given to me. She advised to give the found ring instead of the stolen ring. And I did so.

The king listened to the butcher's speech and became surprised. Because he had thrown the ring into the river, the fish had swallowed the ring and the fisher had caught that fish. Then the king asked the gathered people:

– Hey, people, who can do this work?

The gathered people answered:

– Only Allah can do it.

The king said to the butcher:

– Hey, butcher, go and tell the words "Allah knows everything, but the king makes a mistake" till the end of your life. Because I was that beggar. I wanted to kill you for those words, but Allah didn't allow. You are right, Allah knows better.

Teller: *Aliyev Sovgat Ganbar oglu, Barda city, date of birth 1951.*

THE BRIDE'S LEADERSHIP

There was a poor man. He had a wife and a son. The poor man earned his life with collecting bushes and selling them. He married his son with the neighbor's daughter. Living for some days in this family the bride saw that there was not order in that family. So the bride said to her father-in-law:

– Father, let's choose a leader in our family.

Everyone agreed. The bride offered the poor man to be the leader of the family. But the poor man protested. The bride offered her mother-in-law to be the leader of the family. But the woman also protested. In that situation the poor man said to the bride:

– My daughter, you offered this proposal, be the leader of our family.

The bride also wanted to protest, but the members of the family didn't agree. The bride said to them:

– If you don't carry out the work I tell, then I'll not stay in this house.

The members of the family agreed. Then the bride said:

– Tomorrow you must go to work. If you find a stone, please, bring it at home, but if you see the bush, bring it home. Don't return home with nothing in your hands. But our mother does the homework.

The next day the poor man was returning home nothing in his hand. Suddenly he saw the intestine on the way. He

remembered the bride's words and took it home. Returning home he threw the intestine on the roof of the house.

One day the king's daughter goes to the river to swim. The king gives order that who looks at his daughter, his head will be cut. The population of the city hears this news and nobody goes out.

The princess comes to the river with her girl friends. She had a valuable necklace on her neck. The princess opens it and puts it near her clothes. Suddenly a swan sees that necklace from the sky, approaches, takes and flies away. Flying in the sky the swan sees the intestine on the roof of the house. The swan throws the necklace on the roof, takes the intestine and flies away.

The messengers give information about the disappearing of the princess's necklace. The news arrives to the palace too. The king announces:

– Who brings my daughter's necklace, I'll give him a lot of presents.

On that day the poor man remembers about the intestine he had thrown on the roof. Climbing to the roof the poor man saw that there was a beautiful necklace instead of the intestine. The poor man takes the necklace and comes to the bride:

– Dear bride, some days ago I found an intestine on the way. I threw it on the roof of the house. Today I wanted to look at it, but I found a beautiful necklace instead of it.

The bride puts the valuable necklace into the tray, closes it with the red material. Then the bride says to her father-in-law:

– Dear father, it is the princess's necklace. Take it to the king's palace. There will be a lot people, you must greet them, but don't bow in front of them. If they show you a place to sit, then have sit, if they ask you a question, answer them. Then they will take you to the king. Tell the king the following sentences: "Dear king, my bride has sent you this tray". The king will ask you three times what you need. Tell the king the following sentences: "Dear king, please, order to switch off all light in the city, but the light must be switch on only in our house". Don't tell other words.

The poor man agreed, took the tray and went to the king's palace. The king saw the poor man and asked his slaves to bring him. The man approached to the king and opened the red material. The king recognized the princess's golden necklace. The king ordered everyone to give the poor man different presents. But the poor man rejected to take the presents.

The king said to the poor man:

– Hey, man, what do you want?

The poor man answered:

– Only your healthy, dear king.

The king repeated his questions three times. At last the poor man answered:

– Dear king, please, order to switch off all light in the city during three days, but the light must be switch on only in my house.

The king agreed and ordered to switch off all light in the city. But only in the poor man's house there was a light. In the evening the door of the poor man was knocked. The bride asked her father-in-law to open the door. The poor man opened the door and saw that there was a man. The man said to the poor man:

– I am your luck, I have come for you.

The poor man said to the visitor:

– Let me ask it from my bride.

The poor man came and said to his bride:

– There is a man near the door. He tells that he is my luck and he has come for us.

The bride answered the poor man:

– Go and tell him that we don't need him.

Next evening the door of the poor man was also knocked. The poor man again went to open the door and saw there another man. The visitor said:

– I am your wealth and I have come for you.

The poor man said to the visitor:

– Let me ask it from my bride.

The poor man came and said to his bride:

– There is a man near the door. He tells that he is my wealth and he has come for us.

The bride answered the poor man:

– Go and tell him that we don't need him.

The poor man and his wife began to reject, but the bride didn't listen to them.

Next evening the door of the poor man again was knocked. The poor man again went to open the door and saw there another man. The visitor said:

– I am your mind.

The bride heard the visitor's voice and invited him to the house. The poor man and his wife began to reject, but the bride didn't listen to them.

Some months passed. One day the king was looking from his palace. Suddenly he saw a big and beautiful palace. The king said to his vizier:

– Whose palace is that?

The vizier answered:

– That palace belongs to that poor man who had found the princess's necklace.

In short, dear reader, let Allah give everyone mind and sense. If a human doesn't have mind, he can't do anything in the life. When I pray, I always ask Allah give me, my children, my relatives only mind. Having mind everyone can get wealth, money and everything.

Teller: *Jabiyev Shameddin Aliheydar oglu, Agsu city, date of birth 1940.*

TO HAVE A CHANCE OR NOT

One day the king decided to kill his vizier. That is why he looked for the reason. He invited the vizier and said to him:

– Vizier, can you tell the price of my head?

The vizier couldn't find any word to tell. How could he tell it? He began to think: "If I tell the king that his head's price is

five thousand manat, he will tell that the price of the crown on his head is more than five thousand manat, but if I tell five million, he will think that I toady to him. What must I tell?"

Suddenly the king said to the vizier:

– Vizier, if I like your answer and the other viziers, scientists agree with your answer, I'll divide the treasury of the palace into three parts and one of them will be yours. But if I don't like your answer, I'll order to kill you.

Vizier said to the king:

– Dear king, it is not an easy thing. Allow me to think for forty days. I'll answer after forty days.

The king asked his other viziers and advisers, everyone agreed.

The vizier came to his house. He had a daughter in thirteen or fourteen years. She was a very clever girl. Her father had prepared her to all difficulties of the world. Looking at her father she understood that her father had a great problem. She said to her father:

– Dear father, what has happened? You don't look well.

The vizier didn't want to worry his daughter, that is why he decided not to tell anything about the king's question. Next day early in the morning the vizier got up, washed his hands and face, had breakfast. After breakfast he didn't go to the palace. The girl looking through his father understood that there was a great problem, because her father looked very thoughtful. She said:

– Father, if you don't tell me your problem, I'll not speak to you. I see that you have a great problem. Please, tell me and I want to help you.

The vizier couldn't hide his problem anymore. He said:

– My lovely daughter, you are right, I have a great problem. I don't know how to solve it.

The girl said:

– There are thousand of troubles in the world, but there are thousand and one treatment. Tell you problem, please.

The vizier didn't want to worry his daughter, but the girl insisted on it. At last the vizier said:

– My dear daughter, I don't want anyone have such trouble. Today suddenly the king gave me a question. He asked me about the price of his head. But I couldn't answer to it, because I was afraid. I asked him to give me forty days for thinking and he agreed. I think that whatever I tell the king will not agree. After forty days the hangmen will take me to the palace. But my dear, the king told the other variant too. He told that if he liked my answer, he would present me one part of the third of the palace treasury.

The girl listened to her father and began to laugh. The vizier said to his daughter:

- Why do you laugh, my daughter? Is it funny? Do you laugh at my death?

The girl answered:

– No, dear father, you are the head of viziers in the palace. But why are you so helpful in front of this question. It must be too easy for the vizier with the practice of forty years. I don't believe to my eyes.

The vizier said:

– My daughter, it is not easy, it is very difficult for me.

The girl tried to calm her father that it was very easy question and she could answer to it very easily. The girl said to her father:

– Dear father, when the time is up, take me to the palace to answer to that question, I'll answer.

– No, my daughter. I can't spare your life. The king will not agree with any answer.

– No, dad, take me, I'll help you.

The vizier became calm a little. He hoped that his daughter could help him, as she was very clever.

In forty days the hangmen came to the vizier's place.

– Vizier, you are called by the king. Are you ready?

– Yes, I am.

Hearing the hangmen's coming the girl changes her dresses and took her father's hand. One of the hangmen became very surprised and said:

– Who is this child?

The vizier told that the answer would be told by her. The hangman hesitated to take the girl with them. But the vizier insisted on it.

– The king wants to hear the correct answer. It doesn't make any difference to be told by me or by my daughter.

The hangmen took the vizier and his daughter to the palace. The king was in his throne and his representatives were around him. The king said:

– Vizier, have you found out the correct answer?

The vizier answered:

– Dear king, the answer is ready, but I'll not answer to that question, my daughter will answer.

The king said to the vizier:

– Don't you know it?

The vizier said:

– You want a correct answer, that is why it doesn't make any difference. Let my daughter tell the answer.

The king asked the girl:

– Do you know the answer? If the answer is correct and the scientists confirm it, the treasury will be divided into three parts: two parts will belong to the treasury and a part will be yours. But the answer will not be correct, both of you will be killed.

The vizier's daughter said:

– I know the rules and agree with them.

The king said to the girl:

– Tell the answer.

Suddenly the girl began to laugh. The king became angry. He said:

– Why do you laugh? Is it funny?

– Majesty, it is a very easy answer, but you don't know it and I think it is funny. Your outlook is weak.

– Why do you think so, girl?

– Majesty, if I must tell the price of your head, it must be heard by everyone.

The king said:

– What do you want?

– Majesty, order everyone gather in the city square.

The king ordered and the population of the city gathered in the square. The message was told and all shops, bazaars, schools, etc. were closed. The square was cleaned up and the king's throne was put in the middle. The gallows were also placed near the throne. The girl and her father were taken to the king. The king said:

– Look at the gallows, if you tell the wrong answer, you and your father will be hung there. But if you tell the correct answer, one part of the treasury will be yours.

The square of the city was full of people. Looking at the people the girl said:

– Majesty, let everyone know that the price of your head is twenty-copeck piece (money unit generally used in spoken language).

The king became very angry. He said:

– Prove your argument, girl.

The girl continued:

– Majesty, show me the man engaged in your finance.

One of the representatives stood up. The girl said to the representative:

– I have a question to you. Please, tell me the price of the shroud in our city. How much does it cost?

The representative answered:

– In our city it costs about two copecks.

The girl continued her speech:

– Majesty, he is right. As you are tall, when you die, you will be wrapped by your people with ten meters of shroud. And as one meter costs two copecks, then ten meters will be twenty copecks. If you think that, you are rich, you have a palace and treasury, you will leave them here, when you die. You will take only ten meters of shroud.

The king became much angrier. The girl continued:

– Majesty, it is not my rule. It is Allah's rule and it is for everybody. Allah orders it.

The king turned to his representatives, scientists, viziers and said:

– Is it true? Does she tell truth?

The representatives of the king agreed with the girl. One of them said:

– Dear king, she tells the truth. We'll not take anything to the other world, except that ten meters of shroud.

The girl continued her speech:

– Majesty, I want to add something. Your head has two prices. One of them I told, but the other one must be told only to your ears. Nobody must hear that answer.

The king said to the girl:

– Come and tell that answer to my ear.

The girl approached to the king and said:

– Majesty, don't be sure that you will take that ten meters of shroud with yourself to the other world. Because it is also a chance.

The king became more aggressive and told the girl to prove it:

– Majesty, as I know you are fond of hunting. Suppose that one day you go to hunting and suddenly a wild animal runs to you, it tears you, eat your body. Nobody can find your body and of course, that ten meters of shroud will not be useful. I think that if somebody has a chance of having ten meters of shroud, that person is the happiest human in the world.

The king understood that the girl was right. He called the treasurer of the palace and ordered to divide the treasury into three parts. The king gave one part to the vizier and his daughter. Later the king said to the vizier:

– Vizier, now your daughter is my main vizier, she will be in the palace till the end of her life. As she is small, I allow you to stay with her.

Teller: *Aliyev Sovgat Ganbar oglu, Barda city, date of birth 1951.*

GIPSY

There was a king and he had a son. The prince was single and it was high time for his marriage. One day he met a gypsy camp. Spending some time there with gypsies he was in love with a gypsy girl. Returning his palace the prince met with his parents and told them about his love. The parents were very glad, but hearing about the gipsy they didn't agree. The king said to his son:

– My son, they are gypsies, they usually ask money from people and beg, it is their tradition. We can't marry you with gypsy.

The prince said to his father:

- My dear father, may I ask a question?

- Ask your question, my son, please.

- Why do they ask money from the people?

The king answered:

– May be for the money.

The prince said:

– If they beg for the money, then my father is a very rich man in this country. If I marry to her, she will not ask money from the people. Let me marry to her.

Having no way out of the conversation with his son the king agreed difficultly. Celebrating the great wedding party the king married his son with the gypsy. In the city side the king presented them a great palace. Everyday the prince would go to the hunt and the new bride stayed at home alone. One day she said to her husband:

- My lovely husband, I want to ask you for something.

As the prince loved his wife very much, he answered that he would do everything she asked.

The gypsy said to the prince:

- Can you ask a master to make five or ten human pictures?

The prince asked the gypsy:

– What kind of pictures do you want?

– About in the height of one meter sixty-eighty cm and in the width of half meter.

The prince became very surprised and asked:

– Why do you need them?

– When you leave home, I stay at home alone. I want to spend my spare time with them.

So, the prince ordered the painters to paint ten pictures. Some days passed. One day the prince went to the hunt early in the morning. But during the hunting the prince had a headache. He decided to return home early. The gypsy knew that usually the prince would return home very late. When the gypsy was alone at home she used to play with the pictures. She would place the pictures in the different sides of the palace. Taking a glass jug the gypsy would ask money from the pictures and tell the words: "Please, give money for Allah's sake". Coming back the prince saw it. He became very surprised and said:

– My father was right. The gypsies don't beg for money, it is their tradition.

Teller: *Ganiyev Khanbala Firudin oglu, Agdash region, Mashad street, date of birth 1963.*

A REAL FRIEND

When the teller was asked about begging money he told this tale.

There was a merchant in the city. That merchant had a son. The merchant's son had a poor friend. He was so poor that he could have eating only once a day. During their meeting the poor boy never allowed the rich one to spend money on anything. It was very surprising for the merchant's son. He thought: "I am richer than him, but he doesn't allow me to pay for anything. I must discuss it with my father". The merchant's son came to his father and said:

– Good day, daddy.

– Good day, my son.

– Dad, you know that I have a friend. He is very poor, but he never allows me to spend money on during our meeting. It is obscurity for me.

– My son, let's check it. I'll tell you to do something. Then we can understand his purpose. In some days invite your friend to the hunt. Take your gun, too. There is an aryk in such and such place. A man alone waters that place. On a purpose, kill that man. It will be known only for you, your friend and Allah. Don't tell anyone about it.

Next week the two friends go to the hunting. When the merchant's son saw the man watering the field, he shot at him. Then he began to cry and blame himself. The merchant's son said to his friend:

– I wanted to shoot at the bird, but I shot at the man by mistaken.

His friend began to calm the merchant's son:

- Don't grieve for it. Let's think how to hide him.

The merchant's son asked:

– How can we do it?

The poor boy said:

– Let's close the stream of the water. We must dig that place and bury the killed man there, then we'll open the water and the died body will be under the water.

In short, they did everything according to the merchant's plan and returned back. In the evening the merchant said to his son:

– My son, what did you do today?

The son told everything in details. Then the merchant said to his son:

– My son, you must do the second task. You must organize a very good party in the city and you must invite all well-known people to the party, except your friend.

The son listened to his father and didn't invite his friend to the party. On the day of party the merchant's son saw that his friend was also among the guests. He greeted all the guests and said:

– Dear friends, we have a list of guests. Whose name is not in the list of guests, please, let him leave our party.

Some minutes later the merchant's son again repeated his words. Suddenly the poor boy approached to his friend and said:

– Dear friend, don't make a problem. Bring the water (in ancient times in the parties the water and towel were given to the guests to wash their hands), let the people have their dinner. Nobody knows that "What is under the water?".

Now, dear friend, nobody knows that why the gypsies ask money from the people. Only Allah knows it.

Teller: *Rzayev Ahmediyye Gala Mirza oglu, Agdash region, Mashad street, date of birth 1923*.

THREE DEATHS

One day Prophet Moses was going to Allah's reception. On his way he met an old man.

– Good day, Prophet.

– Good day.

– Where are you going, dear Prophet?

– I go to Allah's reception. I go to speak to Him.

Hearing those words the man became very happy. He said to prophet:

– Dear Prophet, I want you to tell my words to Allah, can you?

Moses Prophet answered:

– Of course.

The old man continued:

– Please, tell Allah about me and ask Him tell my death.

The Prophet said to the old man:

– Hey, man, it is a secret. Only Allah knows it. Everyone has his/her own fortune. I don't think that Allah will answer your question.

The old man insisted on his question. The Prophet agreed and continued his way.

Reaching Allah's place the Prophet said:

- Allah, You know everything! On the way I met an old man and he wanted to learn his death.

Allah answered:

- Prophet Moses, you know that it is a secret, it mustn't be told. But if he asks tell him that his death will be the snake's bite. The snake will bite him.

On the way home the Prophet Moses saw that the old man was waiting for him. The Prophet approached him and the man said:

– Did Allah tell my death to you? How will I die?

– Allah told that you death would be with the snake's bite.

The man began to cry. The prophet began to calm him:

– Don't cry, it is your fate.

– No, dear Prophet, it is a very severe death. If the snake bites me, I'll swell, be poisoned, the doctors will cut me, it will be very hard for me. I don't agree with this death.

The Prophet said to the old man:

– If you agree or not, it is Allah's order.

The Prophet Moses continued to his way. The old man stopped him and said:

– Dear Prophet, when will you go to Allah again?

The Prophet answered:

– May be in five months. But I don't know exactly.

Months passed. When the Prophet Moses was going to Allah again on his way he saw that old man. The old man was waiting for him.

– Good day, dear Prophet!

– Good day!

– Are you going there again?

– Yes.

– Please, again tell my words to Great Allah.

– What do you want to know?

– Tell Allah that I didn't like my death. Tell Him change it with the easy one.

The Prophet said:

– As I told last time, the fortune is not changed, it is your life. But if you insist on it, don't worry, I'll tell your words.

Again returning from the meeting with Allah the Moses Prophet saw that the old man was waiting for him.

– Dear Prophet, what did Allah told about me?

– I want to congratulate you, Allah changed your death. Your death will be in the water. You will be drown in the water.

Hearing his death the old man again became angry.

– No. dear Prophet. I don't like this death either. The first death was easier than this one. But drowning in the water is also dangerous. If I drown in the water, may be I will be not found by people. My stomach will be full of water and there are many wild animals in the water. I am afraid, I don't want this death, either.

– It is Allah's order. I can't change it.

– But when will you go to Allah's reception again?

– In five months I'll again go to there.

In five moths again the old man came to that place and began to wait for the Prophet. Seeing the Prophet the old man approached to him:

– Dear Prophet, please, ask Allah to change my death. Everything is in His order. Only Allah can change it. I want an easier death.

– Hey, man, you have become very mischievous. Allah changed your death, don't ask again.

– Please, dear Prophet, tell my words to Allah for the last time.

The Prophet came to Allah's place and said:

– Great Allah, You know everything. That old man didn't agree with his death. He asked me to tell it to You.

– Tell that old man that he will fall from the tree to the ground and he will die.

Returning to his place the prophet saw the old man on the way. The old man was waiting for him.

– Allah changed your death. Falling from the tree to the ground you will die.

The old man again began to reject:

– No, I don't want it either. To fall from the tree to the ground is also dangerous. I don't want to break my hands and feet.

The Prophet became very angry ad said:

– I'll not go there again. Solve your problem yourself.

The old man returned home. He became very aggressive and began to fear from the water, the snake and the tree.

Once on a cold winter day the old man's wife said to him:

– The weather is very cold, but we have no wood to burn in order to heat our house. As it is known the people are born and die when Allah wants it. Don't be afraid of your death, go to the forest and bring some woods for us. Staying at home and being afraid of the death we can't live.

Though the old man didn't like his wife's words, but being in hopeless situation he took the string, the axe and went to the forest. Suddenly he saw a dry tree and became happy that he had found the tree he wanted. It would be useful for the fire. But the tree was in the ravine. The river was running under the ravine. The old man began to climb the dry tree. Climbing the tree the old man called Allah. He began to cut the tree with the help of axe. It appears there was a great snake in the hole of the tree. Hearing the tapping the snake came out of the hole. Seeing a man the snake bit the old man. The old man fell from the tree into the river. The man was bitten by the snake, fell from the tree and drown in the water. He had three deaths together.

Teller: *Aliyev Sovgat Ganbar oglu, Barda city, date of birth 1951.*

IS THE ANGAZ[1] IN ITS PLACE?

One day at night some thieves came to gypsy's house for stealing. Suddenly the wife knew it and called her husband slowly: "Hey, man, there are thieves in our tent". Hearing the woman's voice the thieves began to listen. The man said to his wife loudly:

– Is the "angaz" (the instrument bag) in its place?

– Yes, it is in its place.

The man continued:

– If the "angaz" in its place, don't worry. Try to sleep.

Hearing the conversation between the man and the woman the thieves thought that "the angaz" was very valuable. As they had stolen the package of money and golden things from the trunk, they thought that "the angaz" was more valuable thing than the others. The thieves put the package in its place, took the bag of instrument and left the tent quickly. They came to the field and opened the stolen bag. There was a hammer, pincers, nippers, tongs, nails, etc. in the bag. The instruments were for making a sieve and a bolter. In grief the thieves left the bag in the field.

Teller: *Aliyev Sovgat Ganbar oglu, Barda city, date of birth 1951.*

[1] an instrument bag

FOLKLORE SAMPLES COLLECTED FROM THE TALISHES

KHIDIR NABI

Khidir Nabi takes four days from "boyuk chile" (From the 22nd of December till the 1st of February the period is called "boyuk chile"), three days from "kichik chile" (from the 1st of February till the 20th of February the period is called "kichik chile"), he has only seven days. In Talishes it is called "Khizirik kulik", it means "Khizir's snow-storm". They say that one day Khizir went to the hunting. It was snow-storm, he fell to the ground downward, the snow covered him. They say that before four days from the ending of "boyuk chile" the secret heat, warmth comes to the earth. We call it as "dizerakhan" ("the thievish steam"). At twelve o'clock that night the same secret heat came to the earth. Khidir was absent for three days and his father was very anxious about his son, because Khidir had not returned from the hunting. He thought about the secret heat and hoped that his son was alive. The next day some people went to look for Khidir. There was a hand-stick in Khizir Nabi's hand. Looking for him, the people had seen that hand-stick from a distance. Knowing that hand-stick his father said that his son was there. Approaching Khizir the people saw that he was alive, his heart was beating. His being alive was according to that secret heat.

In the middle of winter, at night of the third day of "kichik chile" that heat appears more evidently and it is called "boyuk bug" ("the great steam"). One can see the steam during the Sun rise and the grass, little flowers appear on the ground. When the great steam comes to the earth, the winter becomes in half. After its coming the earth becomes animated, the plants and trees begin to blossom.

Teller: Shabanov Velimemmed Ali oglu, Masalli region, Miyanku village, date of birth 1938.

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When the period of Khidir comes, the seeds of pumpkin, fennel, beans, wheat and barley are fried. Then the fried seeds are grinded in the mill and passed from the bolter. In the evenings the people gather in a house. The fried flour is put in a big pot and everyone is given a small basin, it called "maskur". Everyone takes from that flour "govut". Then the syrup is prepared and brought, everyone adds from that syrup to own basin. That prepared sweet is eaten by the people during the conversation. This sweet is usually prepared before Khidir Nabi days and eaten on those days.

After "ogru bug" ("thievish steam") our people plant potatoes. If it snows on it, the potatoes don't rot. The potatoes planted that period give good harvest. But after that period the harvest doesn't become so productive. During the period of "thievish steam" the soil is rich, it fertilize very much.

Then the period of "Bosh gish" ("The empty winter") comes. That period begins from the 20th of February and continues till the holiday Novruz. The period of "Bosh gish" is the beginning of the works in the fields. Before there were tea plantations in our areas. During that period some works such as "cutting the brunches and bushes" were done by the people. After cutting the bottom of the bushes were loosen in order to drink the water well.

Teller: Mammadov Ravvag Gubad oglu, Masalli region, Tukle village, date of birth 1948.

CHILLE GARPIZI (WATERMELON "CHILLE")

Before on the 23rd of December, when the seasons changed, our elders used to shake a watermelon that night. I remember, I was a child, one day my mother entered the room and threw a watermelon into the middle. That watermelon split and scattered. She said that that night was "the evening of "chille". That night everybody used to have a melon for that evening. That water-

melon was presented to the relatives and neighbors. But if there was not a watermelon, one could take a pumpkin instead of it. It usually used to be splintered in the centre of the room.

Teller: Mammadov Ravvag Gubad oglu, Masalli region, Tukle village, date of birth 1948.

NOVRUZ TRADITIONS

Only the last pre-Tuesday was celebrated in our places, it was called as "kul chershenbe" ("ash Tuesday") or "kuleshe chershenbe". That day nothing used to be given from the house. For example, if the neighbor comes to ask anything, nothing would be given to her. They say that it would be very harmful. In order to have much harvest the ashes of the trees burnt during the pre-Tuesday was put to the soil of the trees in the morning. The ash of the trees was also used in the illness "demrov" ("scab"). Usually the ash dried the wound and then the cream of the milk used to rub on it. The wound would get cured.

They say that in the morning of the "kul chershenbe" ("ash Tuesday") the hostess of the house gets up early, takes the pottery jug and fills it with the running water and splash it on the house and children. It means happiness and good fortune.

On "kul chershenbe" ("ash Tuesday") the people usually used to work in their yards and gardens. During the kolkhoz (collective farm) the collective farmers used to go to work on that day. They usually used not to go to work on holidays. According to the elders' saying during the night of last pre-Tuesday the livelihood of human is given by Allah. If anyone works that day, Allah will give livelihood to them. They say that on that day it was forbidden to cook an egg. If anyone cooks an egg that night, Allah will give him/her very little livelihood as an egg. In order not to lose the benefit of the house, the hens-chickens also were forbidden to be cut. Women used to use the bought meat in their meals. If anyone works in own yard or garden, Allah will estimate him/her during that day. But it was also forbidden to cut a green tree in the forest.

The women usually used to put seven eatable things beginning with the letter "s" on the table: "sarimsag" (garlic), "sebzi" (vegetables), "su" (water), etc. As a fish has scales on it and it is called "sim" (string), it also used to be put on the table.

The people usually used to walk from the door to door in Novruz holiday. Everyone used to be ready for that day. In the evening the children used to visit the doors and collect presents such as eggs, nuts, chestnuts, etc. The holiday was named as "sireyi-erham". The people used to visit their close relatives such as mother, sister, aunt, daughter firstly and they would take presents for them. Then the neighbors, familiar people used to be visited and congratulated. During the days of holiday the dead were also remembered. My grandmother used to tell that in the past the bread and "halva" used to be cooked and taken to the cemetery. The women used to lay the cloth on the grave, cut the bread and put the "halva" on it. After eating they used to read the prayer and presented chocolates to the children. later to lay the cloth on the grave was forbidden.

Teller: Shabanov Velimemmed Ali oglu, Masalli region, Miyanku village, date of birth 1938.

FOUR SEASONS

Four days after the Novruz holiday are called "four seasons". The first day of it is considered as spring, the weather in spring will be the same as on that day. The second day is considered as "summer", the third is as "autumn" and the fourth is as "winter". After the spring comes the period of "chirkinda", it means forty stumps. Every night the people used to burn a stump in order to heat the house.

Teller: Agayev Khanali Shirali oglu, Masalli region, Gizilavar village, date of birth 1940, education: high.

GARACHUKHA (PROTECTIVE ANGEL)

They say that there was a man named Hithoti Agabala and he had many cattle. He was very rich. The elders used to say that he

used to have his breakfast in the early morning and take his cattle to the pasture. During the afternoon prayer time he used to return his house and have his dinner. One day after returning from the prayer he had seen a tall man with a black cap on his head and a stick on his hand in front of his cattle. Hithoti Agabala couldn't recognize that man and tried to reach him. But suddenly that man disappeared. He began to speak about that event in the meeting or at his place. The people told him that he had to keep it in a secret. Because that was his "Garachukha" (the protective angel) and he protected his cattle: "Your "Garachukha" was not sleeping, but now you will lose all your cattle". After a while Hithoti Agabala had lost his cattle.

(*Teller: Shabanov Velimemmed Ali oglu, Masalli region, Miyanku village, date of birth 1938*)

ABOUT SHESHE

"Sheshe" usually comes after the sixth day of the birth of the child. It usually steals the child, strangles and kills the baby. I have three children. On the sixth day of the birth of my children I had not slept from the night till the morning. Usually the child's mother is not allowed to stay alone that day. On the sixth day the rice and wheat used to be put into every corner of the house, so that it did not take the baby. Do you know the meaning of putting the rice into the corners? Shehe comes, eats rice and forgets the child. It means that Sheshe can not pass through the rice and flour. We even fried the flour. Sheshe being full of flour did not come either. They say that a man had not put the rice and flour into the corners of the house, and in his dream he had seen Sheshe as a shade. Getting up he had taken the rice and flour and had put it into the corners. Then that shade had gone away and the man had slept comfortably.

Sheshe looks like a human. It usually comes to the babies. They say that the woman giving a birth to the baby mustn't go to the dark places or to the forest alone. There are also other prohibitions such as not to hang the child's dresses at night, not to take the child for a walk in the evening.

Teller: Hasanova Nisa Shirmemmed gizi, Masalli region, Miyanku village, date of birth 1959.

ALAJEN

In former times there was a man named Khankishi. His wife held a jinn. In the Talish language it is called "Alajen", its sex is female. But "Alamer" is from the male sex, it is a monster.

When it was said: "Come here quickly", it came very late. But when it was said: "Go and return back very late", it returned very early. It used to do everything on the contrary. Khankishi made it work very much in his yard and ordered it to bring firewood from the forest. One day Alajen asked Khankishi to allow it to go and it wouldn't touch and hurt his seven generations. And Khankishi agreed with it and set it free. They say that Alajen really had not hurt Khankishi's seven generations.

Teller: Ashrafov Shahmammad Abil oglu, Astara region, Hamoshan village, date of birth 1928.

SACRED PLACE "VOAGAH"[1]

There is a sacred place named "Voagah", it means "wind". They say that when somebody has a disease of "erysipelas", they usually go to that sacred place and become recovered. One day I asked an old man about that sacred place. He answered that when he was a child there was a man with special abilities. Before his death that man told his children: "After my death a white camel will come, put my coffin on it and let it go. When it stops, you should bury me in that place. After the funeral ceremony that camel will leave you, don't look after it and let it go away". Some days passed and that man died. Later a white camel appeared and the man's coffin was put on the camel. The camel sat in the place Mistan and the man was buried there. That old man had three

[1] sacred place Voagah (wind)

brothers, they were: Baba Seyidaga, his grave is in the area of Mahmudavar, the other brothers are Baba Samand and Baba Gilani, their graves are in Rudekanar.

Teller: Shabanov Velimemmed Ali oglu, Masalli region, Miyanku village, date of birth 1938.

THE CEREMONY OF BASIN

The ceremony begins as the following: on the first day of "Ashura" ("Ashura" is the first ten days of the month "Muharrem" according to the Islamic calendar) some clean water is put into the basin. Everyone comes and drinks from that water and put some money. The gathered money is spent on the ceremony and the mosque. The basins are usually put in the mosques or in sacred places. The basin is built during ten days. But on the eleventh day (day of Remembrance) of the month Muharram the basin is taken. Because that day our imams (religious leaders) were not given water and they were killed. The place, where the basin is built, is usually decorated with the black shawls and materials. Everything in that place would be black. Even the tea used to be prepared in the black pot.

Teller: Mammadov Ravvag Gubad oglu, Masalli region, Tukla village, date of birth 1948.

BELIEFS AND PROHIBITIONS

– A knife used to be put under the baby's pillow. Scissors wouldn't be put under the pillow. There is a belief that when a scissor is put under the baby's pillow, he/she becomes squeamish. Usually six stones would also be put under the pillow, because the elders wanted a child be as a stone. The stone used to be put under the cradle, too. In order to take the fear of the child some flour would be splashed into the corners of the house. Doing it the following words would be told: "This

child has come from the River Araz. I take the baby's fear and splash some flour".

– In order to take the baby's suffering about forty spoons of water is put into the bowl. Then the baby's head is covered with the shawl and telling the following words the water is splashed on the baby: "I take the baby's suffering, I turn out the evil forces".

– When it rains hard, usually some pepper is put on the fire. Or in order to stop the rain about forty bald men's names are told and made a knot. When the Sun rises, the heads of forty men hurt them.

– The soil brought from the sacred place used to be burnt. Then the Sun rises. But if they wet with the water, it begins to rain.

– My late mother used to tell that "never keep a skimmer dirty or the abundance of your house will leave you".

– It is prohibited to sit in the corner of the table. They say that the man/woman will be single in the life.

– Eating the fruit for the first time in its season one must tell the following words: *"Hezu suri nubari bidesh"*, it means *"Let it give the fruits of the thousands of years"*.

– When a magpie is seen, the following words must be told:

"Duneje, duneje
Emi bu me bi perish,
Ni bu me ma par".

(Translation: "Hey, magpie, if my uncle comes, then fly, if he doesn't come, then don't fly").

– When a ladybird is seen, we sing a song:

"Loper,
Keche Loper.
Bu per
Sho khebert boe".

(Translation: "Ladybird, fly away, bring good news").

– If it rains for a long time, some people walk seven steps to the sacred direction "qibla". After seven steps the rain stops.

– The last child of the family used to beat the axe for three times to the ground in order to stop the wind. Beating the axe to the

ground three times he would say: “Ya Resul Allah, bu karvakoda, bu vakonda khahishniko ilahi perverdigara kuleyi titedobir” (I call Allah, dear Allah, please, stop the wind. You are strong. We ask you to stop the wind. We stop it with Your power).

– If one ties the red material on the fig tree on the eve of the wedding party, it will not rain.

– A fiancée should not eat anything from the neighbors till the wedding.

– If a bride sees the coffin, she has to take some soil from its grave and not looking back she must leave the cemetery. Coming home she must throw that soil into the yard, or the evil spirits can hurt her.

– A name must be given to a new born child during six days. If this naming is delayed, they say that the child can be a liar in future.

– If a woman gives birth to children, but the children don’t live, the name of a bad person is given to the new born baby.

– Opening the swaddling clothes of the baby if he/she opens the hand, it means he/she will be open-handed, but if his/her hand is closed, then he/she will be greedy.

– If the cradle of the baby is rocked empty, they say that the baby will have ear-ache.

– If a pregnant woman’s first child takes a broom they say that the next child will be a girl, but if the first child takes stick, then the next child will be a boy.

– If some ash is put on the head of the frightened child, then his/her fear will disappear.

– If it rains during digging the grave, they say that the continuation of dead men will increase. Sometimes it is said so: “The number of dead men will be three”.

– If a person dies in neighborhood, then it is impossible to have bath for the neighbors. They say that “Water is for the dead man on that day”.

– If somebody sees a died person in his dream, he/she must visit the cemetery next day. Here he/she must bite an onion and

throw it to the cemetery, and not looking at back side he/she must return home.

– The cinder mustn't be given to the neighbor in the evening. They say that the host of the house puts out own fire.

– If a dog makes passage for itself in the yard, it is called "the dog's passage". The child having fear must be passed from that passage for three times.

– The child having fear must be taken to the cemetery to seven graves in the basket, then his/her fear disappears.

– One must not put own hair into the fire, or that person will have headache.

– During last Tuesday on the eve of Novruz holiday the unmarried girl takes own shoe and throws it over the head, if the tip of the shoe is in the direction of the gate, then it is believed that she will marry the current year. But if the tip of the shoe is in the direction of the yard, then she will not marry during a year.

Tellers: Hasanova Nisa Shirmammad gizi, Masalli region, Miyanku village, date of birth 1959; Asadova Gulnar Hajimammad gizi, Astara region, Erjivan village; Babayeva Nuride Nasir gizi, Astara region, Penser village, date of birth 1961; Mamaliyeva Girdenaz Aliaga gizi, Astara region, Kujebe village, date of birth 1949; Fataliyev Mehrali Irshad oglu, Astara region, Hamosham village, date of birth 1936; Abdulov Agarahim, Astara region, Hamosham village; Shabanova Farbiya Hasan gizi, Astara region, Kakalos village, date of birth 1940.

TALE ABOUT THE FOX

There was an old woman in the village. She had only a hen. She kept that hen in the hen-coop. One day a jackal came, took the hen from the hen-coop and went away. The old woman seeing that her hen was absent began to sing a song for her hen: "Hey, my nice hen, who took you? Your weight was about ten kilograms. Who killed you? Who took you?".

Hearing the old woman's voice the jackal told himself:

– This woman is mad. This hen is very thin. Its weight is not more than a kilogram.

The jackal began to think. Seeing the jackal a sly fox approached it and asked:

– What's happened? Why are you so thoughtful?

The jackal answered:

– I stole the old woman's hen from the hen-coop. It is very small, but the old woman cries that her hen's weight was about ten kilograms. But it is not right and it makes me nervous.

The fox answered:

– Hey, jackal, don't worry, give it to me and I will eat as if it is about twenty kilograms.

The fox took the hen and went away, but the jackal looked after it sadly.

Asadova Gulnar Hajimammad gizi, Astara region, Arjivan village, education: high.

PROVERBS AND SAYINGS

One day it was snowing very hard. A crow couldn't find a place to sit on. It began to complain to Allah: "Hey, Allah, why didn't you leave a place for me to sit on?" Later the answer comes: "You can sit on a branch which you hadn't littered".

***

One day the crow's nesting becomes blind. It addressed many doctors, but everything was useless. At last a doctor said: "Go to that forest and look for a clean tree. If you find a clean brunch, take its moss and rub your eyes with it". The crow looked for a clean brunch, but couldn't find.

***

A cat wishes his master to have seven blind daughters, but a dog wishes his master to have seven sons. Why? The dog answers that each son will give me a piece of bread and I can be full up. But the cat answers that it will steal from the girls.

***

Keybeho deshi penjeku beshi.

(Translation: *If you chase him out of the door, he drops in from the chimney*)

***

Neche beuze ushde bala beshde sakil tabaka.

(Translation: *The wolf howls and gathers its own wolf-cubs*)

***

Aga mulk bashi fehle jon besi.

(Translation: *The lord loses property, but the worker loses his health*).

***

Heshi be beshi alem bevindi.

(Translation: *The Sun rises and the world knows*).

***

Hala sol uma moy umani.

(Translation: *Before the fish its infant comes*)

***

Doishten teli meyve shirin.

(Translation: *The tree is bitter, but its fruit is sweet*).

***

Sipe de sipe dave geti be ru she fursetdi.

(Translation: *The dogs began to bite each other, it has good opportunity to leave*).

***

Zuvuni vote ha bedeni: ishto kef chuku.

(Translation: *The tongue asked the body about its mood)*.

***

De eglimani sig bikirin, de nodoni nun mehe.

(Translation: "*It's better to have a witty enemy than a witless friend*").

***

Sefeh be more dumi khiyne beno.

("*The moon doesn't heed the barking of dogs*").

***

Veezun ve bekeshe.
(Translation: "*Too much knowledge makes the head bald*").

***

Ve nifineke divo emesni.
(Translation: *"Curses like chickens come home to roost"*).

***

Jefo bikesh, sefo bivind.
(Translation: *"Try to bear and enjoy the life"*).

***

Bo kue aspi fushte bike chifte baha.
(Translation: *"Whistle the blind horse and it will kick you"*).

***

Ku eve, be I gile chol dil di kere evegine.
(Translation: *"Act like the ass"*).

***

Lampe ishte poy rushne ekeni.
(Translation: *"The lamp doesn't light itself"*).

***

Eme ometon ve vevu vinde, vevushebetore chine.
(Translation: *"We come to visit the bride, but she leaves the house"*).

***

Bigi ve rishi pebegenden.
(Translation: *"Rob one's belly to cover one's back"*)

***

Mollo votey bike, kardey meke.
(Translation: *"Do as the mullah tells, but don't act as him"*)

***

Go marde, godush arshiyey.
(Translation: *"The cow died and the milk jar was also broken"*).

***

Sefe dame nibu, even giley shekhs bebe.
(Translation: *"If a silly doesn't speak, he will also be accepted as a human"*).

***

Sikhan hesfe khilkhade, sikhan heste khelkhede.

(Translation: *"A word once flies everywhere"*).

***

Pishik jane fel zinde, more ekhtehil zinde.

(Translation: *"The more trickeries the cat knows, the more holes the mouse knows"*).

***

Padshahin devesi de piyada gezir.

(Translation: *"The king's camel also walks"*).

***

Sedesh bibu, kedesh bebe.

(Translation: *"Wisdom is not attained with years, but by ability")*.

Tellers: Esedova Gulnar Hajimemmed gizi, Astara region, Erjivan village, education: high; Jebiyev Agshin Hesenaga oglu, Astara region, Hamosham village, date of birth 1976; Memeliyeva Girdenaz Aliaga gizi, Astara region, Kijebe village, date of birth 1949, education: high.

"BAYATI" (QUATRAIN)

1. Masalli hajilari,
Bashinda tajilari.
Aga-gardash toyunda
Oynasin bajilari.

(Translation: *Hajis (prospective pilgrim man) from Masalli region, they have crown on their heads. The sisters usually dance in their brother's wedding party*)

2. Ezizim Fatma nene,
Gashlari chatma nene.
Seveni sevene ver
Gunaha batma, nene.

(Translation: *My dear grandmother Fatma, your eyebrows are beautiful. Allow the lovers to join, don't sin against them)*

evler uzun evler,

Ichinde olsun toylar.
Yar yara gurban olsun
Yashiyag uzun iller.

(Translation: *These houses are high, Let the wedding parties be inside of them. Let the lovers be sacrifice to each other and have a long life*)

3. Yar biler yarin gedrin,
Tar biler tarin gedrin.
Jefa chekdiyin bulbul
Bilmez baharin gedrin.

(Translation: *The lover estimates his love, the bearing nightingale can't appreciate the spring*)

4. Duman chalib gelerem,
Ilham alib gelerem.
Yar meni devet etse,
Ganad chalib gelerem.

(Translation: *If the lover invites me, I can come filled with enthusiasm and love*)

5. Gizil uzuk lakhladi,
Verdim anam sakhladi.
Anama gurban olum,
Meni tez adakhladi.

(Translation: *I had a loose golden ring, I gave it to my mother to keep, my mother engaged me very early*)

6. Ezizim gulden gozel,
Okhur bulbul gulden gozel.
Yar mene bir gul verib,
Ozu o gulden gozel.

(Translation: *My lover is more beautiful than the flower, she also sings better than the nightingale, my lover has given a rose to me, but she is much more beautiful than that flower*)

7. Yarim kend gozelidir,
Sevgimin ezelidir.
Shirin diline gurban,
Ozu de mezelidir.

(*Translation: My lover from the village, she is my first love and she is very funny*)

8. Yarimin yari chokhdur,
Menden ezizi yoxdur.
Dunyaya goz gezdirirem,
Yarimin tayi yokhdur.

(Translation: *My lover has many friends, but I am much dearer to him, I look around, but he has not his own match*)

9. Oglan adi Tahirdir,
Gul daglari mahirdir.
Yarin verdiyi uzuk,
Barmagima layikdir.

(Translation: *The boy's name is Tahir, the mountainous flowers are famous, the ring presented by the lover matches my finger*)

10. Kagiz yazdim bilesen,
Okhuyasan, gulesen.
Kagizin javabini
Tez yazib yollayasan

(Translation: *I wrote a letter to you, I wanted you to read and laugh, please, send the answer to my letter very quickly*)

11. Lenkeranda ishim var,
Bir jut gizil dishim var.
Uca boylar ichinde
Istekli gardashim var.

(Translation: *I have work in Lenkeran, I have two golden teeth, among the tall boys I can see my brother*)

12. Bulbulun lal olubdu,
Dilim abdal olubdu.
Ezel okhuyan bulbulum,
Indi dilin lal olubdu.

(Translation: *The nightingale has become dumb, I have become wanderer. Before my nightingale sang very well, but now it has become dumb*)

13. Sepelan[1] dag oleydi,
Dord yani bag oleydi.
Neynerdin dunya malin, ay bala,
Kash janin sag oleydi.

(Translation: *If Sepelan was a mountain, its four sides would be garden, If you are not healthy, then the wealth of the world is useless*)

14. Sari gilas renginde,
Saat var bileyinde.
Allah, meni oldurme,
Arzum var ureyimde.

(Translation: *I have a watch in a yellow color as a cherry, Allah, please don't kill me, I have a wish in my heart*)

15. Bakidan mashin gelir,
Bilmirem neychin gelir?
Gardash bir giz sevibdi,
Ondan chokh khoshum gelir.

(Translation: *A car comes from Baku, I don't know why it comes. My brother has fallen in love with a beautiful girl, I also like that girl*)

16. Deyirman usdu chichey,
Orakh getir, onu bichey.
Gardash bir giz sevibdir,
Shirin dil, gara birchey.

(Translation: *There are many flowers on the mill, please, bring a sickle to mow it. My brother loves a very beautiful girl with black hair*)

17. Khalchani buke-buke,
Bukdum, dayadim yuke.
Sevdin ala bilmedin,
Olasan tike-tike.

[1] Sepelan – the name of the place

(Translation: *I wrap up the carpet and put it near the load. You loved, but you couldn't join, I want your death*)

18. Evden eve ishigdu,
Mejme dolu gashigdu.
Bizim oglan neylesin,
Sizin giza ashigdu.

(Translation: *Light is seen from the other house, the tray is full of spoons. What can our boy do, if he loves your daughter?*)

19. Bulbul ishde valise,
Handide ishde sinese.
Chakhdebezek jede, ev,
Chesevili dushuje.

(Translation: *The nightingale sings on the rose, it always sings on the chest, though it decorates, it always sits on the red rose*)

20. Huve-bive bezeke,
Hergile veye bezeke.
Huva gapu bive yka
Bive huve bezeke.

(Translation: *Sister and brother are adornment, they decorate every wedding party. When a brother visits his sister's place, it a holiday for her*)

21. Dastem khane kheshenge,
Daste gelem kheshenge.
Khana bune be dasi,
Evhemeje kheshenge.

(Translation: *Henna is nice on my hand, my pen is also nice in my hand, put the henna on your hand, it is best of all*)

22. Biveumede de gemi,
Karvan shide degemi.
Bive ume be ruyi,
Gibun beshee huve.

(Translation: *My brother comes with a ship, but the caravan comes with the grief. Sister always gives own life as a sacrifice for her brother*)

23. Im bandede du heste
her bandies vil heste.
Zua be kine dakerdese,
Che viun dilada vil heste.

(Translation: *There is a tree in this mountain, there is a flower in the garden. When the boy sees the girl, their hears blossom*)

24. Nene dil pure de, dardi,
Kine dilade be dardi.
Nene bepiyeshe ki biftu,
Biftu de kine dardi.

(Translation: *"Mother's heart is full of the grief, the girl's heart is full of sorrow and mother doesn't know what to do"*)

25. Chimi daste shul heste,
Be shuli okhshar heste.
Valah ishti seyi shuul,
Besmi shuli okhshar heste.

(Translation: *I have a shawl, it has also alike variant, by Allah, I have also the same shawl as you have*)

26. Shevi shanbeye kine
Se vilish be chanbeye kine
Nene beshte kine gibbon
I shevi gonage kine.

(Translation: *Today is Saturday, my daughter, the rose is pink, you are my guest for a night, my lovely daughter*)

27. Voye-voye ginede,
Nargile voye ginede.
Bardeden cheme kine
Hemeyo chetin omide.

(Translation: *The wind blows very strongly, it blows from side to side, our daughter marries to a boy, she makes everyone sad*)

Tellers: *Mirzeyeva Shovgiyye Eli gizi, Astara region, Erjivan village, date of birth 1978; Aliyev Gahraman Maharram oglu, Lerik region, date of birth 1945, education: high; Selimova Misri Gulamhuseyn gizi, Lerik region, date of birth 1954, education: middle; Aliyeva Asli Maharram gizi, Lerik region, date of birth 1930.*

FOLKLORE SAMPLES COLLECTED FROM THE LEZGHINS

MYTHOLOGICAL NOTIONS

"Qudul" and "Pish-apa" were rain Gods. When the weather was dry, the people entreated to "Pish-apa": "Dear, Pish-apa, Pish-apa, send the rain to us, let it rain". The people covered the body of one of the men with the green tree branches. The man was not seen, only his eyes were seen. As if a green tree was walking. Someone tied a rope to that green man's body and made him walk along the village. That man was named as "Pish-apa". The words "Pish-apa geyzua, pish-apa guddu china" ("Pish-apa is coming") were also told. Hearing those words the owner of the houses knew that Pish-apa was near their house. Taking water and helping (gift) the owners met them near their houses, then the gift or helping was given to the man who had taken the rope. That man usually had a bag and he put that gift or helping into the bag, but the man with green branches was watered.

Or when the weather was very dry, it was said that "Pish-apa needs charity". Usually the elder people cut cows or sheep and distributed the meat to the people of the village, as if "Pish-apa" wanted alms from them. I am witness of the event that during the kolkhoz period in order to have rain some great cows were cut and delivered to the people of the village.

Alasgarov Baylar Adishirin oglu, Gusar region, Hil village, date of birth 1950.

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"Albab" means "a red wife". They say that she feels envy to the young brides and kill them during the birth giving. As if tightening and sitting on their breast she kills the young brides. The young bride makes an effort to give birth, but she can't do it. The old women near the young bride usually used to say that "Al bab wants to kill her, we must turn her out of the house". They usually used to the the following sentences in the Lezghin language: "Al di bab, al di bab, jel gachoji, jis solavushka

gazovas" ("Red wife, red wife, move away from our bride. What do you want from her?). Those sentences were repeated.

They say that "Al wife" lives in the forest. She has been even seen in our village. They say that as if "Al bab" was sitting on the branch of a great tree and her plaits were very long. She was very beautiful. When the word "bismillah" was said, she disappeared.

Alasgarov Baylar Adishirin oglu, Gusar region, Hil village, date of birth 1950.

***

One can usually see Albob near the river or the water. They say that she is very beautiful. She has long black hair. She is always seen by ill and sick persons. She usually swindles the mad persons. Sometimes somebody tells that she or he is called by someone. They say that it is Albob. Albob calls the man or the woman and asks to follow her. Albob's aim is to kill the mad men. There was a mad man in our village. The old people of our village said that Albob had taken that mad man to the rocky place and had killed there.

Karimova Mahbuba Shamsibala gizi, Gusar region, Hazra village, date of birth is 1964.

***

They say that when a pin is thrust into the ground Alpop stays still. One can catch Alpop by that method. Alpop usually comes to the pregnant women. As she has not her own child, she is very jealous, that is why she sends the pregnant women to the river and kills them there. When my aunt was pregnant, Alpop had come to her, from that time my aunt is very ill.

Movlani Gunesh Abuseyid oglu, Gusar region, Yasab village, date of birth 1953.

***

Kuars usually visits the old sleepy people. How can one catch Kuars? They say that Kuars has a red cap. If Kuars has a red cap on his head, he is unseen. When Kuars visits the sleepy person, he takes off his cap and puts it on the jar full of with water. If somebody can take his red cap, Kuars becomes under that person's command. Kuars begins to full fill all works told by his master.

Movlani Gunesh Abuseyid oglu, Gusar region, Yasab village, date of birth 1953.

***

When Guars (an angel) approaches to a man, it doesn't speak, but the person who sees it also can't speak. In order not to have it at home the women usually put a knife or scissors under the pillow. Some women usually put a little broom at the corner of the room. Sometimes the bread is also put to the conrer.

Sheykhova Sona Tarverdi gizi, Gusar region, Hil village, date of birth 1953.

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In ancient times the children were frighten with the creature "hardov" by the elder people. They say that "hardov" looks like a man, its body is very hairy. There was an old man named Ismayil. They say that one day Ismayil was sitting near his house and there was a sheepskin coat on him. Suddenly "hardov" appeared in front of him and took Ismayil with itself to the forest. Ismayil was on "hardov"'s shoulder. On the way to the forest Ismayil told "hardov" to hold his hands very well. Slipping away the sheepskin coat Ismayil gave coat's hand to "hardov". So Ismayil returned to his house. "Hardov" approaching to the river began to beat the sheepskin coat with the following words: "Ismayil, you are neither weak nor heavy". The old people say that "hardov" had beaten so much that the coat was in pieces.

In my childhood my mother used to say that she had put a big needle under my pillow: "If you see "hardov" in front of you, take the big needle out of your pillow and stick it to "hardov". Then it can't do any harm to you".

Safikhanov Gulmaddin Mukhtar oglu, Guba region, Kusnak village, date of birth 1949.

BELIEFS

They say that when someone brings meat or golden things to a woman who has given birth to the baby, she becomes ill. In order to cure that ill woman the candle is melt and put into the

water. The forms of different things appear in the water. Then the prayer "Gulfallah" is read for three times and that water is poured to that ill woman's head. Those candle forms are sewn into the materials and put under the pillows.

Sheykhova Sona Tarverdi gizi, Gusar region, Hil village, date of birth 1953.

***

Usually the meal "hapa" prepared from the rice and milk is cooked when the child has milk teeth. The relatives and neighbors are also invited to the dinner and the meal "hapa" is eaten together.

Sheykhova Sona Tarverdi gizi, Gusar region, Hil village, date of birth 1953.

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During the rainy weather usually the old women used to go to the sacred place, there was a stone, making fire near that stone, the old women began to read different prayers and turned out that stone. The read prayers were the surahs from the sacred Book Quran.

Haji Yashar Mukhtar oglu, Gusar region, village Piral, date of birth 1950.

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In ancient times the roofs of the houses were made of the soil. In order to stop the rain people used to prepare seven dolls from the sticks and drove those dolls into the roof of the houses. Sometimes such dolls were also in the fences. The people used to put the old clothes on the dolls. Putting some wheat, salt, flour, nails into the bags they tied those bags to the dolls. And those dolls were put to the roof of the houses.

Karimova Mahbuba Shamsibala gizi, Gusar region Hazra village, date of birth 1964.

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There is a sacred place in the village. They say that if someone digs the ground near the sacred place, then it will rain. Or if someone shakes the rock in the sacred place, it will rain.

Haji Yashar Mukhtar oglu, Gusar region, village Piral, date of birth 1950.

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In ancient times when it rained hard or it was very droughty the people of the region cut an ox and gave its meat to the population. Last time it happened during the Soviet period in kolkhoz in the mosque. There is a tradition that whose financial position allows that person sacrifices a sheep or a cow and gives its meat to the people of the village. I also did it when I moved to a new house. In order to get my ancestors' agreement I sacrificed a sheep. The meat of the animal is given to everybody in the same quantity.

Alasgarov Baylar Adishirin oglu, Gusar region, village Hil, date of birth 1950.

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We had always a tradition of making a sacrifice. During the holidays of Ramadan and Gurban the population of the village gathered in the sacred place. It is situated near the cemetery. Everybody brought something for eating such as bread, cheese, milk, sour-milk, etc. But some people gave money and that money was used for the construction work of the cemetery. Everybody had dinner together, then some surahs from the Book Quran were read. In such ceremonies the died persons were remembered and the prayers were done for them.

Haji Yashar Mukhtar oglu, Gusar region, village Piral, date of birth 1950.

THE MOUNTAINS CAUCASUS AND SHAH DAG

They say that Caucasus and Shah were brothers. But Samur was a girl in their street. Both of brothers were in love with her. Understanding their regard for herself Samur knew that she was in a difficult situation. That is why Samur had told them: "Let you be a mountain in a side and I will be a river between you". After those words Samur had become a river, but one of the brothers had been the mountain of Shah dag and the other had been Caucasus.

Adilkhanov Yavaddin Hatam oglu, Gusar region, Hil village, date of birth 1954.

VIOLET "BILDIR"

They say that there was a village in Dagestan region. There was a strange tradition in that region. Before the wedding the new bride had to be in the king's competence. There was a boy named Abdul and he was in love with a girl from that village. Abdul not obeying the king's law married to the girl. As disordering the king's law Abdul was sent to exile. Parting from the husband the bride had begun to sing the song "Violet Bildir".

Bildir banovshe, bildir,
Daglara, dashlara bildir.
Gushlar bize khabar versin.
Menim yoldashimi dushmanlar apardi,
Sen ondan mene khabar ver.

(Translation: *Hey, violet, let me know about my lover, give information about him to the mountains and rocks. The enemies took my husband, give information about him*)

Gaval deyir, gozel gunesh dogub
Gelinin ureyinde gan, gozunde yashdi.
Siz bize khabar verin
Bildir banovsha, bildir.

(Translation: *Tambourine says that, the Sun has risen, but the bride's heart is full of blood, she cries every moment, please, give information to her*).

After many years Abdul returned from the exile to the native village, but he had changed very much. Seeing her husband the bride began to tell the third couplet:

Bildir banovsha, bildir,
O da oglan idi, bildir.
Onu her gorende
Meni aglamag tutur indi.

(Translation: *Let him know, violet, he was a handsome young boy, but now when I see him, I want to cry*).

Alasgarov Baylar Adishirin oglu, Gusar region Hil village, date of birth 1950.

THE SPOT ON THE FACE OF THE MOON

The Moon's mother was a very tidy woman. One day she was whitening the wall of the house with the extract prepared from the grout. They say that its smell was very nice. When the Moon's mother was working, he began to lick the wall. Seeing the Moon's behavior his mother became very angry and slapped him with a dirty hand in the face. From that time the Moon's face is spotty.

Adilkhanov Yavaddin Hatam oglu. Gusar region Hil village, date of birth 1954.

SHEIKH JUNEYT

Sheikh Juneyt was Shah Ismayil's grandfather. Our elder people called him as Gizil Sheikh Juneyt. They say that in the place Gipchag which was near the right side of the river Samur there was a battle between Shirvanshah and Khalilullah. In that battle Sheikh Juneyt was wounded. He made a will to his people: "Put me on the camel, when the camel will sit, please, bury me in that place". After the battle Sheikh Juneyt's soldiers put his dead body on the camel and began to follow it. The camel began to move forward and reached to the forest. Then the camel stopped there and sat down. The soldiers began to lift the camel, but it didn't change its place. Remembering Sheikh Juneyt's words the soldiers buried him in that place. Later Sheikh Juneyt's bones were taken to Ardabil, but Shah Ismayil's son Tahmasib had been built a tomb on the grave in order to eternalize his grandfather's memory. There is a place named Arab valley near Piral, the red bricks of the mosque had been prepared there. After the construction of the mosque the people from the sect "Shia" had protected it for many years. Now this mosque is visited by the people.

Salimov Jafar Padishah oglu, date of birth 1946.

A MEETING WITH THE TSAKHURS

04/06/2017

GÖZBARAX KƏND
MƏDƏNİYYƏT EVİ
06/06/2017

A MEETING WITH THE AVARS

06.06.2017

13.06.2017

AZƏRBAYCAN RESPUBLİKASI
09/05/2017 11:34

09/05/2017 15:49

A MEETING WITH THE TATS

A MEETING WITH THE DOMS

The tools used in the preparation of the sieve

Container in which labor tools are stored

A MEETING WITH THE TALISHES

25 09 2017 16:38

09/09/2017 11:12

XALQ HƏMİŞƏ
MƏQSƏDYÖNLÜ İŞƏ
TƏMİNİNİZ VƏ KEÇMİŞ
TƏKİDİNİZ BU SÖZÜ
SÜBUT EDİR
HƏLİMOV

A MEETING WITH THE LEZGHINS

09/10/2017 14:27

13/10/2017 12:23

23 06 2017 11:06

26 06 2017 10:04

Azerbaijanism and multiculturalism in folklore.
Baku, Elm ve tahsil, 2022.

Publishing Director:
Nadir Mammadli

Publishing editor:
İlkin Rustamzade

Computer developer and
technical editor:
Aygun Balazade

Paper format: 60X84 16/1
Printing paper: №1
Volume: 23,5
Circulation: 300

The book was published
with ready slides by offset style
in "Elm ve tehsil" PH.