Republic of Azerbaijan

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Abstract

of the dissertation for the degree of Doctor of Philosophy

Folklore of Minorities in Ismayilli Environment

Speciality: 5719.01 – Folklore-study

Field of science: Philology

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Baku - 2021
The work was performed at the Department of the Folklore of Minorities of the Institute of Folklore National Academy of Sciences of Azerbaijan

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GENERAL CHARACTERISTICS OF THE DISSERTATION

**Topicality and degree of using of the theme.** The folklore of each nation is a treasure of words that have filtered through its past, revived its present day visually, shed light on its future and preserve its value at all times. The study of the folklore of the national minorities in the regional level has aroused special interest in recent years as a new field in the common Azerbaijan folklore-study. It is an irrefutable fact that folklore reflects the people’s daily living conditions and daily cares, desires and wishes, the way of approach to good and evil, their feelings in different situations, attitude to social and political events, optimistic thoughts and views on the future, as well as moral relations among different or similar groups of people are reflected within the society in terms of material and moral point of view, social status and interests. In the modern period that technological innovations and scientific-technical explosions are frequent in various sciences and the globalization process is spreading to all spheres of life, as well as the conditions of life between the city and the village are approaching, folklore should be studied consistently and thoroughly. In this regard, the study of folklore preserves its urgency and importance at all times.

However, the main factor provoking the urgency of the dissertation is the implementation of the tasks arising from the postulate of great leader Heydar Aliyev “Azerbaijan as an independent state belonging to the principles of democracy gives all nations, nations living on its territory freedom, freedom regardless of religion, language, race, political affiliation”. The successful steps taken by the Republic of Azerbaijan in foreign

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1 Multiculturalism in Azerbaijan // http://anl.az/el/emb /Multikulturalizm /sitatlar.htm
and domestic policy (decree of the President of the Republic of Azerbaijan dated 1992 “On state support for the protection of the rights and freedoms of national minorities, minorities and ethnic groups living in the Republic of Azerbaijan, the development of language and culture”\(^2\), joining of Republic of Azerbaijan to the UNESCO convention about “The protection and promotion of cultural self-expression diversity” in 2009, establishment of Baku International Center for Multiculturalism in 2014, establishment of department “Folklore of national minorities” at the Institute of Folklore ANAS in 2012, etc.) make it possible to collect, study at the scientific level and propagate oral vocabulary, rich traditions of the national minorities living in different regions of Azerbaijan. It is no coincidence that “Azerbaijan has the most civilized norms of national and religious coexistence, the environment of tolerance in the country, state-religion relations are accepted as an example around the world”\(^3\).

Recently, a large amount of folklore samples have been collected from different regions of Azerbaijan and studied on scientific basis. In contrast to general folklore studies, attention is paid not only to the theoretical issues, but also to the modifications of this or that folklore genre, to the detection of language-style features and to the psychological, social and social evaluation of the conditions in which these genres form. Although the study of folklore of national minorities seems easy at first glance, in fact, the object of research demands to be more careful and aware of the life, daily life and ethno-psychological characteristics of people in the region. In recognition of Azerbaijan as a multicultural and tolerant country in the international arena, it plays an important role in studying the language and culture of every people living here, especially the minorities, turning the material and intangible heritage into a


\(^3\) [https://president.az/articles/17843/print](https://president.az/articles/17843/print)
research object, collecting and publishing the artistic creativity indicators of the people. Because “Ethnos settled in Azerbaijan and their culture as a whole adds diversity to the culture of Azerbaijan and serves to enrichment of this culture”. It should also be noted that each ethnos creates its own culture depending on the geographical conditions in which it lives, the system of religious beliefs, the types of deals, the national psychology formed over the centuries and as a result, in the culture created by each nation the features that distinguish it from the others are revealed.

The study of folklore of the minorities living in Azerbaijan is also a sensitive research direction of modern Azerbaijani folklore-study. As it is mentioned above, the establishment of the department “Folklore of the minorities” at the Institute of Folklore ANAS, publishing books from the series “Folklore of the minorities” at the institute, celebrating thematic events on multiculturalism, in particular these events “in our regions rich in national-cultural diversity” (Zagatala, Ismayilli) are the indicators of attention to this area.

The theme of the dissertation is the folklore of minorities in Ismayilli region, which attracts attention with its natural-geographical position, rich historical past, wide range of natural opportunities and national-ethnic diversity of Azerbaijan. Looking through the deepness of our history, one can see the importance of this region in the history of Azerbaijan. Along with different

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6 Imanov, M. Materials of the international scientific conference “Azerbaijani folklore and national-cultural diversity”. – Zagatala: 19-20 May 2016. – p. 10
ethnos lived in this area for centuries and preserved their uniqueness not only in farm activities but also in cultural life, they developed their own language and culture. It is no coincidence that at the international scientific conference on the theme “Folklore in the context of national identity” held by the Institute of Folklore ANAS in Lahij settlement of Ismayilli region academician M. Imanov in his opening speech mentioned this aspect of Ismayilli folklore environment especially: “Ismayilli is one of our regions, which is rich in cultural diversity. In addition to the Azerbaijani Turks, representatives of the minorities also live here and they have opportunity to promote their own folklore samples not only in Azerbaijan, but also in the world”.

Of course, folklore arises in the regional folklore environments. “Azerbaijan is a country consisting of Azerbaijani Turks more than 95% of the population. The regions of Azerbaijan are vivacious source of traditions and rich folklore. This resource has special folklore resources that ensure the continuity of tradition and the diversity of culture. The character of the folklore of the minorities is conditioned by its ethnicity (Caucasian, Albanian, Iranian, Arabic, Slavic, Jewish, etc.) and religious (Muslim, Christian, Judaist) diversity”.

One of such regional folklore environments is the Ismayilli folklore environment. The information about the geographical position, history and ethnic composition of the Ismayilli region allows us to say in advance about the richness of the folklore of this region. The investigation of folklore created in such environment at the national-ethnic level is needed in modern

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times, because it is impossible to create a complete picture of Azerbaijani folklore without studying it in the regions.

As it is mentioned above, the folklore samples on the regions of Azerbaijan folklore were subject of separate monographic researches. These researches have belonged to different regions of Azerbaijan, sometimes the folklore samples of national minorities have been investigated separately. As Ismayilli region where the national minorities live (in addition, Guba, Khachmaz, Balakan, Gabala, Zagatala, etc.) folklore and ethnography of regions are almost less involved in complex research. The researches carried out by different researches such as M.Pashayeva, G.Javadov, M.Yagubgizi and others can be added.

In the research work the folklore samples of national minorities such as the Lahjijs (Tats), Molokan Russians, Lezghins, Hapits, the ethnographic group Meskhetian Turks living in Ismayilli region are studied for the first time at the level of dissertation. This research work can be regarded as the first step for the research to be carried out in the future in this review.


Though Ismayilli folklore materials were published in different years in the form of separate books and by different authors (Vs. Miller, M. Afandiyev, M. Suleymanov, M. Hajiyeva, I. Masimoglu, S. Karimova, A. Bagirli, Sh. Daglaroglu, T. Jabiyeva, M. Rzayev, N. Khaligov, I. Masimov, A. Valbinali, etc.) \(^{12}\) the scientific-theoretical estimation and generalization of those folklore samples have not been carried out.

Investigating the folklore heritage of the national minorities in the Ismayilli region the interesting scientific and region-study works, as well as the materials published since the end of the 19\(^{th}\) century, national and international experiences are used.

**Object and subject of the research.** The main research object of the dissertation is folklore of the minorities living in Ismayilli region. The investigation of the folklore, history, language, household and cultural characteristics of the minorities in Ismayilli environment forms the subject of the research.

**The aim and objectives of the investigation.** The main aim of the dissertation is to study the features of folklore traditions in this area on the basis of folklore samples belonging to minorities in Ismayilli environment. The objectives of the investigation are the followings:

*First*, to characterize Ismayilli folklore environment from the historical-cultural, administrative-geographical, socio-economic aspects;

*Second*, to identify the place of the peoples of minorities in the folklore environment of the territory and to reveal the diversity

of the folklore subject and genre, common and different aspects of each ethnos with other ethnoses in folklore examples;

Third, to generalize the features of the formation, performance and protection, language environment of folklore samples of the minorities, to determine the common values, etc.

**Research methods.** Methodological principles and scientific-theoretical practices of world and Azerbaijani folklore-study are taken as methodological basis in the research. The research is carried out with the historical-comparative and the typological analysis methods.

**The main theses.** The main theses of the dissertation are the followings:

- The collection and study of folklore samples of peoples minorities systematically is one of the important steps in the comprehensive study of the spiritual culture of Azerbaijan.

- As in all spheres of life the minorities of the region have preserved their identity in their cultural life, formed their customs and traditions, created folklore samples and mutually benefited from the traditions of other peoples.

- In the research work the main features of the regional folklore environment are studied on the basis of folklore materials belonging to the minorities living in Ismayilli, folklore samples are grouped in terms of subject and genre, the genres and folklore heroes, common traditions and rituals are revealed, skills of the few remaining tellers to perform folklore samples in different languages, bilingualism environment, similarities, the role of these peoples in the creation and enrichment of Azerbaijani folklore culture is determined, and in general, opportunities for the creation of a general panorama of our folklore, etc. are studied.

- As mentioning with the words by common national leader Heydar Aliyev “as one of the main evidence of multiculturalism and tolerance of the fundamental principles of the state policy of the Republic of Azerbaijan, which is considered as people who have lived on this land for centuries, tied their fate,
their lives to this land, who are from different nationalities and have different religions”, 13 it should be considered as attention to the study of the language and culture of the minorities. It is the result of this policy that these peoples have preserved their national identity and their own traditions and keep alive the folklore heritage till nowadays.

**The scientific innovation of the dissertation.** Many new conclusions about the theme are got in the study. They can be summarized as followings:

- In general, complex research on folklore samples of minorities living in Ismayilli region has not been carried out before. Dissertation attracts attention as the first research work in this area;

- For the first time in Azerbaijani folklore-study while studying the folklore traditions of the minorities living in the framework of a region, their own genre and subject features are revealed in folklore and as a result traditional qualities inherent in folklore (variations, differences, similarities, etc.) studied and systematized thoroughly.

- From this point of view, as an example, the types of fairy tales and anecdotes characteristic of the Azerbaijan Turkic folklore among the minorities, their themes adapted to this or that place by local speakers, as well as the creation of fairy tales and anecdotes similar to these characters with certain features by the peoples of minorities in the region are shown;

- For the first time in Azerbaijani folklore-study the folklore environment of Ismayilli, inhabited by the peoples of minorities, has not only been studied ethnically, but also features of bilinguals and biculturalism that folklore samples are formed, language and style of folklore samples, as well as performance space and issues are studied;

13 Aliyev, H. Heydar Aliyev's idea of azerbaijanism is a guarantee of multicultural values// http://www.anl.az/down/meqale/ses/2016/may/490952.htm
- For the first time in Azerbaijani folklore-study trends of mutual enrichment in the basis of multiculturalism and tolerance are found not only in farm activity, but also in daily life, traditions, religious rituals and holidays of the peoples of minorities having national and religious differences at the level of Ismayilli region and the place of each ethnos in the common Azerbaijan folklore is determined, etc.

The theoretical and practical significance of the research. The theoretical significance of the research work is that the issue of studying and mutual enrichment of folklore traditions showing their national identity of every people living in Azerbaijan is very active in modern times, because either at the country or at the international level the interest to the language and culture of the peoples of minorities living in Azerbaijan is growing every year. The scientific results obtained from the dissertation will be used in the future during the process of exploring of other regions. The practical significance of the dissertation consists of the folklore samples studied in the dissertation and the possibilities of using the systematization and generalizations in the research during the teaching of oral folk literature.

Approbation and application of the research. The content of the study, the main results obtained in the work, the main conclusions and innovations are reflected in the works published by the author in accordance with the requirements of the Higher Attestation Commission of Azerbaijan in the Republic of Azerbaijan and abroad, as well as in the book¹⁴ published by the decision of the Institute of Folklore of ANAS in 2017.

The results of the research can be used as an additional tool in teaching the folklore of the minority peoples and higher education institutions.

Name of the organization in which the dissertation work is performed: The dissertation work has been performed at the department of the Folklore of Minorities of the Institute of Folklore ANAS. The theme of the dissertation was affirmed at the meeting of the Scientific Council of the Institute of Folklore on 17 October 2014 (Protocol №6). The theme was confirmed at the meeting of the Scientific Council on Philological problems of the Scientific Research Coordination Council of the Republic of Azerbaijan on 24 November 2015 (Protocol № 7).

Structure and total volume of the dissertation: The research work consists of an introduction, four chapters, conclusion, and a list of used literature. Introduction - 15814 signs, chapter I – 43811 signs, Chapter II –62696 signs, Chapter III - 79622 signs, Chapter IV – 67897 signs, conclusion – 8589 signs. The total volume of the dissertation – 278429 signs.

THE MAIN CONTENT OF THE DISSERTATION

In the part “Introduction” of the dissertation the topicality, the degree of study, aims and objectives of the study, methods, scientific innovation, theoretical and practical significance of the theme are clarified.

The first part called “The general view of the Ismayilli folklore environment and multicultural traditions” consists of 3 chapters. In the first chapter called “The historical-cultural, administrative-geographical, socio-economic structure of Ismayilli folklore environment” it is noted that Ismayilli region is a folklore environment with rich and charming nature, wide and favorable opportunities - land, water, forest resources for the employment and economy of the local population settled in the territory, as well as the various ethnos.
In the second chapter “The factor of bilingualism in the folklore of the peoples of minorities” of this part the information about the nature of bilingualism, which is an important language phenomenon in the modern world, is given, the following reasons as a socio-cultural phenomenon and function of bilinguivism are shown and sometimes polilingvism environment in the settlements of Ismayilli region, where peoples of minority live, are mentioned. The fact of bilingualism does not affect the folklore of the peoples of minority. The bilingual folklore tellers enrich the repertoire of folklore with new plot, genre, artistic figures and forms by saying folklore samples in their native language and original – in Azerbaijani depending on the conditions of playing folklore samples they know and hear in other languages, compare folklore samples in their native language with folklore samples of other peoples.

Tales, proverbs, anecdotes and riddles in Lahij, Lezghin and Hapit folklore environments are spoken both in these peoples and in Azerbaijani languages. But in the folklore of these peoples there are also examples of folklore belonging to them, spoken in their own languages. But the Molokans tell folklore samples only in Russian. However, when the situation requires it, they use a translation or a similar version in Azerbaijani (Кто не работает, тот не ест – no pain, no gain).

In the third chapter called “Multicultural values in the folklore of the peoples of minority” it is said about the ethnic diversity existing in Azerbaijan and many similarities found in traditions, holidays and a number of ceremonies are shown during the investigation. The Molokans celebrate the birth of a child and the first tooth of the child, which most of the peoples of Azerbaijan celebrate, especially in the form of a ceremony. There are wide spread traditions among the Molokans such as walking in the streets and asking for the holiday gifts from the neighbors or the young girls’ “gulag fail” (listening for the future secretly near the doors) during Novruz holiday. There was a belief about
Babadag among the people that the Molokan Russians living in the village Ivanovka said so: “If you have three or four daughters and you want to have a son, then visit the mountain Babadag”.

The greatest success of multiculturalism is religious and cultural tolerance, against the background of this tolerance everyone not only respects the customs and traditions of the other people he lives with, but also participates willingly in these ceremonies. It is possible to witness the same picture in Ismayilli.

The second part called “The place of the peoples of minorities in Ismayilli folklore environment” consists of five chapters. In the chapter “Lahijs” the thoughts are given about the language and ethnicity of Lahijs living in the Lahij settlement and more than 15 villages around it, and the attitude to the naming of Lahij people as Tat is mentioned. Russian orientalists such as Vs.Miller, B.Miller, Grünberg and other authors tried to gather the Persian languaged people living in the Caucasus under one roof and named them Tat and their language as the Tat language. However the majority of the Persian languaged people living in different territories of Azerbaijan do not consider themselves as Tat.

In the chapter the main features of the Lahijs’ employment, daily and cultural life are shown, the strong development of people’s handicraft (blacksmithing, bricklaying, scraping, saddler-making, tanning, etc.) and its influence to the life of the population, including folklore samples is very much.

To speak widely about the Lahij folk art, including the copper art is not causeless, because there are a lot of influences of

folk arts in the cultural life of Lahijs, in the content and design of ceremonies, traditions and oral folk literary examples. According to the legend the first craftsman bringing the art of coppering to Lahij was Baba Sadi. There was a special holiday of coppers named with his name “Babo Sadi” in the past. Today it is also possible to see the signs of metal, water and fire cults. The craftsmen respected their tools such as a hammer and an anvil, they even took an oath to their anvils.\textsuperscript{16} It is no coincidence that Lahij copper art was included in the list of non-material cultural heritage of UNESCO with the direct support of the vice-president of the Republic of Azerbaijan, UNESCO Goodwill Ambassador Mehriban Aliyeva in 2015.

In the chapter “Lezghins” it is shown that Lezghin folklore traditions are preserved and continued in the villages such as Galajig, Istisu, Umaghali, Gurbanefendi, Kulullu, Veng and other villages in which they live together with other local peoples. The ancient and rich folklore traditions of the Lezghins living in Ismayilli were collected\textsuperscript{17} almost in small quantities, fragmentally, occasionally published in the local district newspaper, but not studied on the scientific bases.

In the chapter “Hapits” it is noted that the Hapits mainly consists of the majority of the population of Hajihatamli and Mollaisagli villages. The Hapitis speak the Hapit language that belongs to the Caucasian language family of Azerbaijan. The origin of the population of that area is from the village Hapit of Guba region. They say that the persons with the name Haji Hatam and Mullah Isag lived in the village of Hapit of Guba region, they

\textsuperscript{16} Teller – Aliyev Kablami, 1966, a copper, Lahij settlement

came to the region Ismayilli in order to make winter camp, but they settled there and mainly engaged in cattle-breeding. Though the Hapits living there had lost their relations with their historical native land, they managed to preserve their language, traditions and cultural features. Although the population settled at that place at the end of the 18th and beginning of the 19th centuries for winter purposes, but now they don’t live a nomadic way of life. Hapits are very hardworking people, their main occupation is agriculture.

The bilingual language conditions prevail in both villages with Hapits of Ismayilli region. Although the population can freely use Azerbaijani and Hapit languages, these languages are functional depending on time, space, purpose and situation.

The main difficulty in collecting and studying the folklore heritage of Hapits was that until present days the histories, language, folklore traditions of them have not been studied systematically. But in the branch of collecting and investigating the Hapit language and folklore samples were carried out by some persons such as the teacher from the village of Mollaisagli Ildirim Masimov, journalist Kheyrulla Agayev from Hajihatamli, PhD Atesh Ahmedli, PhD Sevda Gasimova, the articles devoted to Hapit folklore samples have been also published in small volumes.  

In the fourth chapter called “Molokans” it is shown that one of the most important settlements of Molokan Russians is the village of Ivanovka in the Ismayilli region. With the main migrations and exile of the Molokans to the internal territories of Azerbaijan, Russian Tsarism wanted to prevent the disintegration of orthodoxy and the spread of Molokanism, create the defensive barrier on the borders of the Empire, create ethnic support in non-Russian provinces, promote and popularize the Russian language and culture.

18 Ugur. Hapits: history, culture, language / Khalg jebhesi, - 2016. – 19 January
Among the Molokans who do not need the mediation of religious figures, deny the churches and icons, there is no tradition of taking the cult of holiness and the cross. The main slogans of molokanism are the followings: “Love your loved ones as yourself. Be kind to everyone, help the helpless and do not offend your loved ones. They give symbolic and allegorical interpretations to Biblical texts... They do not eat pork, do not drink alcohol and do not smoke tobacco”.  

Despite of the fact that the Molokans have been separated from the historical native land for more than 200 years, they have lived their national traditions and created new folklore samples in accordance with their environment by strictly adhering to the foundations of the religious trend they belong to.

In the last chapter of the part “The ethnographic group living in the region - Meskhetian Turks” the information is given about one of the peoples who have been scattered in different countries for different reasons in the history of the world is the Meskhetian Turks who have been driven out of Akhalkalaki province of Georgia and now live in Uzbekistan, Russian Federation, Kazakhstan, Azerbaijan, Kyrgyzstan and Turkey. The Meskhetian Turks, who had been forced to leave their native homes twice in the 20th century, suffered diseases, grief, loss of native land, living difficulties in exile and the unfounded accusations against them did not intimidate this people, in particular, it did not prevent them from protecting their national identity. In several villages of Ismayilli region (Goshakend, Zargaran, Kurdmashi, etc.) in folklore samples belonging to Meskhetian Turks (such as proverbs, legends, rumors, stories, fairy tales, anecdotes, songs, children’s folklore, as well as in

the leading theme is patriotism, nostalgic feelings about the motherland and the beauty of the native land.

In the third part of the dissertation “Epic folklore of the peoples of minorities of Ismayilli region” samples of epic folklore created by the peoples of minorities living in Ismayilli region are studied due to the different genres. The part consists of five chapters. In the first chapter “Myth, legends and rumors” many stories in the Lahij folklore about the mythological creatures called “Mamabadush”, “Dade don peri” and “Jiranjina” among the local population are investigated.

Most of the legends told among the Lahij are about the mountain, rock and other natural monuments located near Lahij. There are many legends about the word “Lahij”, the sanctuary named “Babadag” which the residents of Ismayilli and surrounding districts consider sacred.

Most of the Lahij legends are about the life of the prophets, imams and famous rulers. One of such legends is connected with the name of Nadir shah Afshar, who passed near the river Girdiman, which flows not far from the district Lahij and often changes its river-bed because of the heavy rains.

There are also many fairy tales, legends and rumors in verbal folklore of the Lezghins. One of such samples is the legend about Nadir Shah’s march to Dagestan: “Nadir shah attacked to Dagestan and came to the village Misginje. His brother was killed by the local people there. His sister who came to Dagestan with him tried to take revenge on his brother and took the revenge from the local people”.

One of the legends about real historical personalities in the folklore of Hapits is about Imam Ali who was one of the sacred

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21 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.151
persons in the religion Islam. The short content of the legend is as following: Hazrat Ali came to the region Gabala and married with the daughter of the ruler. When he left, he gave a bracelet to his wife and asked her: “If we have a son, give him the name Murad and put this bracelet on his wrist”. After a year she gave a birth to the son and the baby was named Murad. Hazrat Ali going to the north passed through those places ... and suddenly he saw that one of the children beat all the remaining nine children, so he wanted to play with that child. When he failed, he got angry and threw the child out with all his strength. Then he saw the bracelet on the child’s wrist and recognized his son. He cried with the words “Ko Murad, Ko Murad…”. But it was late and the child died. That place was called Ko Murad.22

Speaking about the tale genre in the chapter “Tales” the importance in the cultural life of all peoples, including Lahijns, the mastery of famous tale-tellers and the bilingualism atmosphere of fairy-tale are mentioned. The fairy tales of Lahij region are not so many, the tales created under the influence of Azerbaijani folklore and based on the motives that are popular in the whole East, including Iran take the advantage among them. One of the features of Lahij folklore is its connection with the local art in some genres such as mastership, in particular with copper. In the tale called “Sanatkarin guju” (“The master’s power”) after the old copper’s death his three sons live different life style. At last it becomes clear that the real art always brings happiness to the human and the respect to the art is very important.

The Hapits have very few own tales. Being very small in size, they do not reflect the main features belonging to the tale genre. But older women and men with a certain amount of education tell the small tales and majority of them are the fairy tales about the bald man and shahs published in the fairy books.

22 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.178
In the chapter “Anecdotes, garavelli and shebede” it is said that in Lahij folklore, a genre similar to “garavelli” (funny story), but not too large in volume and called “shebede” is also met. The person who wants to laugh at or making mockery to someone else eventually gets an unexpected response, which is ridiculous. In Lahij the tale tellers would begin the tale with the expression “the tale masters had used to tell three “shebede” before the fairy tale”. In the funny stories “shebede” one can meet the hero “Keleemule” (in the Lahij language this word means “the elder uncle” or “the elder mullah”) who belongs only to the local environment.

In the conversations of the Lahij who are differed by their amusing and witty characters one can see anecdotes, “shebede” (mockery), jokes (catching laughters), even the proverbs and sayings that can be often said in the narrow meaning of the word. The jokes told in Lahij region can be divided into some kinds according to the character of their heroes: traditional (Bahlul Dananda and Mullah Nasraddin) and local (Gulu Sheyda, Alemdar, Beydulla, Najafali Mahtab, Nazar Aliheydar).

The main character of the local jokes Gulu Sheyda had always turned the most ordinary situation into the joke and the endings of the jokes connected with his name later had become the sayings among the people. One of them is very interesting: “One day Gulu Sheyda visits the first secretary of Region Party Committee and asks him to take into account the problem of water supply in their village and to pay money for it. But the secretary becomes angry and answers that the water in the village must be stopped.

Gulu Sheyda makes gratitude. When the secretary asks the reason of the gratitude he answers with the following words: “We are lucky that you can stop only our water. If you were the more important person, you wouldn’t give us bread either”.

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23 Jokes by Gulu Sheyda. Compiler: A.Karimli
One can mention some persons among the Hapits such as Aghalar, Nasib, Vezir, Bagidayisi, Gafar and several others who were distinguished by witty and funny talks. Among the Hapits one can see the jokes about Deli Yusif who was one of the persons distinguished by witty and famous for his quick wittedness and sayings.

The theme “Proverbs and sayings” of the peoples of minorities living in Ismayilli region is studied in the fourth chapter of the third part. The proverbs called “piyeruna sikhani” in the Lahij folklore are very colorful due to their themes. In the proverbs old age-youth, permitted-unpermitted, evil and good, bitter-sweet, dead-alive, etc. contrasting contradictions are compared and the difference among them or the advantage of one of them appears clearly with the concrete results. For example: “Be dinyo duto chi bamundan: yeki khubi, yeki kherobi” (Only two things remain in this world: harm and goodness); “Man mired, ti zinde” (I’ll die, but you’ll see). Among the Lahij proverbs, of course, there are proverbs characteristic for Azerbaijani folklore and they have derived from the translation of the more widely used proverbs.

The sayings in the Lahij language are formed as a result of the logic of the concrete situation and are used only in it. For example, “Gulom Samad umoreni...” (in the English language it means “When Gulam Samad comes...”) This saying has been formed after an interesting event: “One day Gulam’s wife warned him that “What if it rains, the river floods”, but Gulam didn’t listen to her and left the house. Later it poured with rain and Gulam didn’t return any more”\(^2\). The saying “When Gulam Samad comes...” is usually used when the work is impossible.

Formerly, in Lahij, where about 7 thousand people lived, in order to differ the people with the same name the nicknames were

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given to. Nicknames were chosen according to the place, appearance, profession, patronymic, fact or story: Huseyn Seget (invalid), Hajali Yezid, Helime Hitler, Nasur khirs (bear), Nagi misger (copper), Vini (nose) Rashid, Alasgar chustduz (shoemaker).

“Bubaurin gafar” which is considered the important epic genre of the Lezghin folklore, i.e. proverbs surround the different spheres of everyday life. Among the Lezghin proverbs, which are quite colorful in the subject, there are examples where a subtle humor and enthusiasm are clearly felt along with the underscore meaning. For example, “Ajuz lamral kived akakhda”25 (The humble donkey is mounted by two men), “Chukhemi papaz piurki etem kanda”26 (The slovenly wife needs the blind husband). In the last proverb though the slovenliness of the wife is criticized, on the other hand in order not to have quarrel in the family, the way out is in the blindness of the husband.

The word “dag” often sounded in Lezghin “bayadr” is also met in proverbs. For example, as it is known that everyone needs support, help, the mountain also needs support and in the Lezghin proverbs it is shown clearly: “Дагъдизни далу кIанда”.27 – “The mountain also needs support”. There are also proverbs told in the Hapit language, for example, “Esine khaldikir khal sheerded, khal geler she”28 (The artificial mole is not a real birthmark), in this proverb the meaning is the following: the man must be born with ability. This proverb is the equivalent of “You can lead a horse to water, but you can’t make it drink”. But the proverb “Khorar ijire ulej geychirde”29 (As the tree, so the fruit) is about the negative character.

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25 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.151
26 the same, p. 149
27 the same, p. 149
28 the same, p. 182
29 the same, p. 183
The desire to sacrifice everything for the motherland is the main idea of these proverbs: “Vetenime govushdum, jesedime jan geldi” (“Reaching the native land, I returned to life”), “Veteni sevmek imandandir, vay ona ki ichinde olmaya” (“To love the native land comes from the faith, that is pity when it doesn’t exist”). In the folklore examples of the Meskhetian Turks the exile life, financial and moral difficulties were reflected in their poetry, the feeling of longing for their native lands and the optimism inherent in warlike people were clearly expressed.

In the chapter “Riddles” it is said about the place and specificity of riddles in the folklore of the peoples of minorities. In one of the most interesting genres – in riddles the people’s occupation, lifestyle and psychology is related to the details of the life. For example, in the riddle about the bellows it is said so: “Nefesi var, jani yox” (Koruk) (Translation: “It has breath, but it hasn’t soul”).

Among the samples of epic folklore of Lezghins many riddles (in the Lezghin language “imucha machar”) are observed. In these riddles the scissors, which are household items by means of subtle and outward signs, precise analogies and expressions corresponding to their purpose, are found at the end, which is the answer to the roast, which is considered the cookie of winter nights.

ЯпИа тIуб тун Тавур сив акьайдач (мудрамI)
- If you stick a finger in its ear, it will open the mouth (scissors).
  - МичIи цуру цIегьер къугъада (кIалар)
- In the dark stall the goats are waiting for turns to play (ribs).

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30 Teller – Ramizova Zulfiyya, 1955, housewife, Goshakend village, Turk
31 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p. 91
32 the same – p.148
33 the same – p.131
In the riddles collected from Ivanovka the motives related to the cult of labor, agricultural tools and products, as well as things about the daily life of the Molokans take an important place here.

The fourth part of the dissertation called “Lyrical and ceremonial folklore of the peoples of minorities of Ismayilli region” consists of three chapters. In the chapter “Lyrical folklore texts: song, music, bayati, mani and castushka” the lyrical texts of the peoples of minorities are studied. It is necessary to note that in the folklore of these nations in comparison with the epic type the lyrical examples are less met in this folklore. The copper-smith songs, which belong to the labor songs, the oldest genre of the lyrical genre, are more typical, of course, for the Lahij folklore environment in which craftsmanship and trade develop. For example:

\[
\begin{align*}
\text{Man misgerum, dirist minum chi guyi} \\
\text{Tava, gajgun, kefgir, besdi, ye soyi} \\
\text{A khudoman rozi birom man doim,} \\
\text{Ruzimene vorde bi der u doim}.^{34}
\end{align*}
\]

(Translation: I am a copper, I can make everything such as a frying-pan, a pot, a scammer, a copperware, a colander. I am thankful for Allah, because my livelihood is always in front of my door)

Very few lullabies sung in the language of Lahij can be included into the household songs of Lahij. The lullabies were mainly in the form of rhymed prose:

\[
\begin{align*}
\text{Ti mene gulmani, gulmani, ey, bulbulmani.}^{35}
\end{align*}
\]

(Translation: You are my flower, my nightingale).

But the lullabies singing for the definite child were usually in the small size:

\[
\begin{align*}
\text{Mene baleman yetteki,} \\
\text{U yish Ferejullo}.^{36}
\end{align*}
\]

---

34 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.131

35 Teller – Aliyeva Agadostu, 1937, the settlement Lahij, lahij (she is dead)
Along with the melodies there are also a small number of songs in Lahij folklore. At the weddings the singers sing the songs more in the Azerbaijani language. Though the songs sung in the Lahij language such as “Tuti khola”, “Chimnoz khanum” have their own unique melody, the strong influence of Azerbaijani folk songs is felt again. Here, the young boy declaring his love to the girl going to the spring wants to keep his feelings in secret:

\[E \text{ kile, kile, ti kisti?}\]

\[Mene \text{ diri khandisdi.}\]

\[Biyo \text{ bira bi oti,}\]

\[Mara \text{ me gu bi moti.}\]

(Translation: Hey, girl, who are you? Seeing me why are you smiling? Go on your way, don’t tell anything to your mother).

Though the folklore genres of the Lezghins such as fairy tales, legends and rumors, folk songs, bayati (quatrain), proverbs and sayings, riddles are often spoken in the Lezghin language, but the folklore examples taken from other nations are spoken mainly in the Azerbaijani language. The melody of most Lezghin songs, called “mani”, has been formed under the influence of Azerbaijani folk songs. For example, the Azerbaijani folk song “Bu Leyli” is similar to the Lezghin song “Muleyli” (in the Lezghin language the word “muleyli” means “a mountain flower”). Majority of these songs are in the theme of love.

The examples belonging to the lyric kind such as songs, bayati (quatrain) and lullabies collected from the Hapits are also interesting. They also name the songs “mani” as the Lahij and the Lezghins. For example:

\[Sundurum \text{ lurded uy veje.}\]

\[Lej \text{ enije uy veeje.}\]

\[Siyeshe rovej khureje,\]

36 Teller – Aliyev Kablami, 1965, a copper, the settlement Lahij, lahij

37 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.111
Ye kumugened kum haloyo?!\(^\text{38}\)

(Translation: No one can tell that it is mine, it belongs to Him. Everything belongs to Allah, Where is the village like ours?)

Singing without concretely melodies and musical instruments, accompanied by playing hands, in this song (“mani”) it is said about the beauty of the village and its flowers. The pure water, the colorful flowers and the fresh bread of this village are the same for everyone; no one tells that “Lej enije luj yeeje” – “that belongs to Him, but it belongs to us”, they sing as the following: “Sivese rovej khureje”- “Everything belongs to Allah”. At the end of the couplets the deep love for the native village is repeated: “Ye kumugened kum haloyo”.

Among the Lezghins the most spread genre of the lyrical kind is “bayadr”. The poetry parts called “bayadr” is similar to the “bayati” (a kind of Azerbaijani poem) (“quatrain”) only due to their completed four lines. It should be noted that the Lezghin “bayadr” differs substantially from the real Azerbaijani “bayati” (according to the size, rhyme structure and content). In the Lezghin “bayadr” the images of mountain, valley and the appeal to them often attract the attention. It is possible to see the living conditions, daily life and inner spiritual world of the Lezghin people in the “bayadr”. For example:

\[
\begin{align*}
Kyakan sinel chardakh aya, \\
Chardakh aya, vun chuban ya, \\
Derderikay bulakh aya, \\
Chun chaz taxay pis zaman ya.\(^\text{39}\)
\end{align*}
\]

(Translation: Hey, set up a shed on the hill, It will be a shelter and a throne. Make a spring from our grief, Our destiny becomes to an end).

Bayati (quatrails) which is considered the leading genre of the lyric kind of Azerbaijani folklore has also found its place in

\(^{38}\) the same, p. 179

\(^{39}\) Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.143
Lahij folklore. Some of the details about Lahij (for example: Girdiman river) can be seen in the bayatis (quatrain), which the Lahijs sing in the Azerbaijani language.

\[
\begin{align*}
\text{Stekanim ganlidir,} \\
\text{El deyme, dermanlidir.} \\
\text{Eslimi khabar alsan,} \\
\text{Eslim Girdimanlidir…}\end{align*}
\]

(Translation: My glass is bloody, don’t touch it, it is mixed with medicine. If you ask me my kin, my kin is from Girdiman).

Along with the bayatis (quatrain) in Azerbaijani, the poets who wrote in two languages such as Shahmammad Daglaroglu, Aghami Bagirli and Ishag Movlamov created examples of the successful bayatis (quatrain) in the Lahij language. The main theme of the Azerbaijani bayati (quatrain) is love feelings, which form the basis of the bayati (quatrain) in the Lahij language, too. In one of the bayatis (quatrain) the beauty of Lahij girls are shown in the artistic form:

\[
\begin{align*}
\text{Behlire kulehoni,} \\
\text{Be kule gilehoni.} \\
\text{Bi gozeli bije hi,} \\
\text{Loyije kilehoni?}\end{align*}
\]

(Translation: You are in the shrubby place, one can see grapes in the shrubby. Who is more beautiful than the Lahij girls?)

It is written about the Meskhetians’ songs so: “The grief of the native land, strangeness, longing, unfortunate love, at the same time the belief, pride, dignity in future are the main motives of the songs”. For example:

\[
\text{Ag goyun meler gelur,}
\]

\[\text{[Footnotes]}
\]

\[40\] Teller – Movlamov Ishag, 1979, employee at the Culture centre, the settlement Lahij, lahij
\[41\] Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p.111
\[42\] Meskhetian Turk folklore. - Baku: Nurlan, 2010, - p. 64
Daglari deler gelur,
Veten gapsi achilsa,
Kovlume neler gelur.\textsuperscript{43}

(Translation: The white sheep is bleating, it is coming from the mountains. If the gate of the native land is opened, my heart will be happy)

The lullaby noted in the Hapit language is very interesting, because one can see the form features characteristic of the Azerbaijani lullabies: the number of the syllables, the rhyme structure and the selection of special words (gugu, laylay, jijji) in the refrain of the lullabies.

\textit{Laylay lure zin ziv-ez,}
\textit{Shefa ishi derdi mez.}
\textit{Laylay a jiji bala,}
\textit{Ve derde ishi nikri-bez.}

Refrain:

\textit{Laylay, a gugu bala,}
\textit{Laylay, a jiji bala.}\textsuperscript{44}

(Translation: I told lullay to you, let it be healing for your grief. Lullay, my little baby, let the mountains take care of you. Refrain: Lullay, my little baby, Lullay, my sweet baby).

Professor R.Gafarli notes that in the folklore samples of Dagestan peoples (Lezghin, Tat, Komuk) the refrains “lay-lay” and “ilalay” are sung at the same time – to lull to sleep babies and gives interesting samples from the Lezghin and Tat languages:

In Lezghins:

\textit{Лайла, зи бала лайла,}
\textit{Зи азиз бала лайла,}
\textit{Зи гуърчел бала лайла.}

In tats:

\textit{Илалай, дила иган,}

\textsuperscript{43} the same, p. 65
\textsuperscript{44} the same, p. 183
"Chastushki" (ditty) popular in Russian folklore are also very common lyrical genre among the Molokans. The important problems of the day and family relations, as well as the moments of love among young people in the form of poetry are expressed in a funny way in the ditties:

\begin{verbatim}
Po sekretu vsemu svetu
Na proshanye ya skaju:
Vek jit budu – ne zabudu
Molokanskuyu lapshu.
\end{verbatim}

(Translation: In secret to the whole world, Finally I will say: I will live forever – I will not forget Molokan noodles)

Naming the noodles adjoining with the name of Molokan shows that the example belongs to the Molokans. The noodles which have a special place among the dishes are offered to the guests at all festive ceremonies of the Molokans.

In the chapter "Children’s folklore: “duzgu” and tonguetwisters” it is possible to see that children and young people are more interested in folklore examples of national minorities, which are also considered among the samples of children’s folklore of Lahij:

\begin{verbatim}
Rafdum ba buni gozi,
Duto gelog bi vozi.
Ye sanq şundum na rasi,
Dı sanq şundum na rasi ...
Ə viniman xun umo .
Xuno dorum bi xori,
Xori be man güvö do....
Məllö be man kitob do.
Kitoba dorum bə xudo,
\end{verbatim}

---

46 Russian folklore of Azerbaijan. – Baku: Mutarjim, - 2015, - p. 208
Xudo be man imir do.⁴⁷

(Translation: I climbed the roof of the mosque, I throw two stones, but none of them approached, my nose began to bleed, I gave my blood to the earth and the earth gave the grass. The mullah gave a book, I gave the book to Allah and Allah gave me the life)

Another variant of this “duzgu” is told by a teller in the village of Ehen near the settlement Lahij:

*Rafdum dirum ye qozi,*

*Dirum dimi durozi.*⁴⁸

(Translation: I saw a goose and its train was long).

In other two “duzgu” the word game and speed is very interesting: “İn məlli, Tanti təniki, Börti nimiki. Münəvvər, Düm təvər, Bəxtəvər, Vərhəvər”.⁴⁹

There are also tongue twisters in Lahij children folklore. For example:

*Xırşa xordi, xırşa şundi,*

*Xırşa xordi, xırşa şundi.*⁵⁰

(Translation: It drank the milk and threw the bear, it ate the bear and threw the milk)

The fact that most of the settlements in the region preserve the traditions and rituals of the population in relation to everyday life, as well as the fact that these customs and traditions are manifested among children in the past is the popularity of the voice-action games (“Enzali”, “Kos-kos”, “Jizig-turna”, etc.).

The chapter “Ceremonial folklore of the national minorities” consists of 3 sections. In the section “Calendar-

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⁵⁰ Teller – Daglaroglu Shahmammad, 1956, journalist, Ismayilli, Lahij
seasonal ceremonies” the Lahij ceremonies are given in the classification as calendar-season, daily life and occasional. Season ceremonies are one of the oldest ceremonies. In Azerbaijan, after the adoption of Christianity and later the religion of Islam, the monotheist views exceeded the forces of nature, but till nowadays there is still a belief to the magical power of rituals acting in the ceremonies.

The seasonal rituals associated with the spring and winter seasons of nature are much richer. In winter “boyuk chille” (period of forty cold days of winter from the beginning) and “kichik chille” (period of twenty days of winter), later the holiday of Khidir Nabi were celebrated. The Lahijs celebrate the holiday of Novruz as a real national holiday and enrich its content with new additions. Firstly, the Novruz holiday, which was subjected to persecution and prohibitions by radical religious figures, was associated with the name of the fourth caliph of Islam, Hazrat Ali and even the Lahijs tried to “reconcile” it with the Islamic religion by naming it as “id jenob Emir” (that is, the holiday of Hazrat Ali – D.A).

A month before the Novruz holiday the pre-Tuesdays are already celebrated. On the evening of the last Tuesday the girls go to the neighbors’ houses in order to hear the words and try to co-ordinate the heard words with their intentions in their hearts.

The characters “Kosa” and “Kechel” are not met in the Novruz festivals of the Lahijs.

The samples and rituals belonging to the epic and lyrical kinds occupy a special place in the folklore of the Lezghins. The influence of other nations living in the neighborhood, especially Azerbaijanis, is seen evidently in the folklore of Lezghins, who are different and more conservative in their daily life and in relation to everyday traditions. The main season ceremony of the Lezghins is the holiday of “Bahar” (Novruz) which is celebrated under the name “Yaran suvar”.

31
The wedding and mourning ceremonies occupy an important place in the daily life of Lahij. The wedding ceremonies are held in 3 stages – before the wedding, the wedding and after the wedding. The ceremonies named “gizgordu”, “heri”, “nishan”, “khoncha”, “varashis” (in the language of Lahij it means “the last talk”), “hiyneberun” (“henna” party), “serchiran” (“cutting the hair”), “uzechikhdi”, etc. belong to the wedding ceremony.

The mourning ceremonies are harmonized with the customs in the other regions. At the Lahij mourning ceremonies, the elegy is mostly sung in the Azerbaijani language, but the “okhshama” (a kind of elegy) in the prose are sung both in Azerbaijani and Lahij. One of the elegies sung in Lahij is about the young boy who died after his wedding:

\[
\begin{align*}
Gelin, \text{ } & \text{dur chikh perdeden}, \\
Nazim, \text{ } & \text{dur chikh perdeden.} \\
Al \text{ } & \text{geydi, yarashmadi,} \\
Gara \text{ } & \text{gey, chikh perdeden.}^{51}
\end{align*}
\]

(Translation: Hey, bride, come out of the curtain, my honey, come out of the curtain. You wore rosy clothes, but it didn’t suit you. Wear your black clothes and come out of curtain).

The place of the wedding ceremonies is very important in the daily life of the Lezghins. The marriage of a son or a daughter would not have happened without the advice of the parents. First, the women go to visit the girl (in the Lezghin language it is called “rush akun”), then they again go to get the agreement and in their visit they take a ring and a headdress for the girl. After a certain period of time, the close relatives of the boy take the engagement purchases to the girl’s house, the ceremony of “khoncha” (in the Lezghin language it is called “girartun”) is celebrated, the sweets (in the Lezghin language it is called “gamin pay”) are given to the guests. “Bride-money” is given for the girl. The ceremony of

\[51\] the same, 107 p.
engagement is called “nishan ktun”. “Bride money” is called “niged pul”, it means “fare”.\textsuperscript{52}

During the wedding ceremony the attitude to mother’s relatives was given very much. For example, the rein of the horse on which the bride sat was carrying by the uncle (mother’s brother) of the bride. When the bride came to her husband’s house, she sometimes dipped her hand into the flour once or three times and floured the wall at the entrance of the house as a symbol of fertility. According to the ancient beliefs, the ritual of breaking the dishes is carried out for the expulsion of the evil spirits from the threshold of the house. On the wedding day a girl kisses the fire place at her father’s house and leaving the yard she shouldn’t look back, there is a belief that “If the girl looks back, then she will never get happiness during her future life and she will be able to get back”.\textsuperscript{53}

Daily life and calendar ceremonies take an important place in the ritual folklore of Molokans. The signs of training are felt in Molokan ceremonies, the cults such as religious, family, marriage, wedding, labor, food, etc. show themselves clearly.

In the chapter “Archaic genres related to occasional rituals and initial primitive imaginations: enchants, applause and curse” it is said about the fact that people’s desire to penetrate into the sacral world causes the appearance of enchants, applause and curse. The applause told by the peoples of minorities is not very different from the applauses told by representatives of other peoples living in Azerbaijan, because all good-natured people are mostly the same and wish one another the same: everyone wishes each other a happy, healthy, free from evil and peaceful life. During various ceremonies, the applause for everyday life and human relations is numerous: “Ərsi bi xor xunet ti” (“Have a wedding party at your house!”), (“Salomət bire rasi”) “Have a

\textsuperscript{52} Teller – Rahimov Bakhtiyar, 1950, pensioner, Galajig village, Lezghin
\textsuperscript{53} Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - 18 p.
good journey!” , “Bi çanto xuba idon dərend” (“Have the best years!”), etc.

Among the Lezgins, as in other peoples, there are a lot of spells, applause and curses that have arisen under the influence of old beliefs and still live in confidence in their power. For example, “Вун иридаз фий!” ( “Let you have seven husbands!”) This curse has a special effect. Among the Lezghin women the unpleasant action of woman is to marry several times.

For men, the applause of “Have a white hair on your chest” means to live a long and healthy life. But to use the sentence “Have a short hair” for the girl is considered a very bad curse.

The purpose of the ceremony “Gudul gezdirme” was to stop the long-term rain and to call the sun. Using the bright colored, mostly red colored fabrics a ladle was decorated like a sun-like doll by a group of children and calling it “Gudul” they carried it from house to house, sang songs and collected shares:

\[
Gudul, gudul gerdunim, \\
Gudule poyi re vechinim, \\
Umruz in gelle afdo, \\
Seboh ye kele afdo.
\]

(Translation: Let’s carry Gudul, let’s collect Gudul’s shares. If only the Sun shines today, let it shine more brightly tomorrow).

In the part of “Conclusion” of the dissertation the results obtained during the investigation are summarized: before the investigation of folklore samples of each minorities the existing researches on history, language, culture, including folklore of that people are expressed and their positive sides are shown. During

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54 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - 18 p
55 Folklore of minority peoples / compilers A.Ahmedli, D.Aliyev. – II volume. – Baku: Elm ve tehsil, - 2017, - p. 146-147
56 Teller – Masimov Ildirim, 1954, teacher, Mollaisagli village, Hapit
57 Teller – Aliyev Maarif, 1972, the worker of the museum, the settlement Lahij, lahij
the investigation the serious study is carried out on folklore materials collected from representatives of minorities and previously published and folklore traditions of those peoples are investigated.

The collection and study of folklore of peoples of minorities should be regarded as a clear demonstration of tolerance and multiculturalism in the Republic of Azerbaijan. Because the attention to the language and culture of the minorities require each ethnos to feel itself as a full member of the multinational society. Collection of folklore samples of minorities and involvement in the research will contribute to the development of the relatively new field in Azerbaijani folklore-study science – the study of regional features of Azerbaijani folklore. As a result, folklore materials collected and systematized from the regions will bring a new breath to the Azerbaijani folklore treasury with new themes, different genres, local heroes and hybrid examples of tolerance and will complement the folklore panorama of Azerbaijan.

The main theses of the dissertation are reflected in the following articles and reports at the scientific conferences:


8. Features of the ceremonial folklore of the Lahij, Caucasusasia studies, №9, Tbilisi, 2017, p. 133-142


10. Lahij proverbs, sayings and nicknames // Philological problems, Baku, 2018, №4, p. 68-76

11. The role of bilingualism in the region folklore, Investigations about Azerbaijan oral folk literature, 2018(52), Baku: “Elm ve tehsil” p. 165-171


15. Tale genre in the folklore of the peoples of minorities in Ismayilli ethno-environment // – Baku: Philological issues, - 2021, № 6, p.15-23
The defense will be held on 13 June 2021 at 16:00 at the meeting of the Dissertation council ED – 1.17 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Folklore Azerbaijan National Academy of Sciences

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Electronic versions of dissertation and its abstract are available on the official website of the Supreme Attestation Commission under the President of the Republic of Azerbaijan (aak.gov.az) and on the official website of the Institute of Folklore (folklor.az)

Abstract was sent to the required addresses on 15 May 2021
Signed for print: 21.05.2021

Paper format: 60x84 ¹/₁₆

Volume: 45509

Number of hard copies: 20