REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

SYSTEMATIZATION PROBLEM OF AZERBAIJAN LEGENDS

Speciality: 5719.01- Folkloristics

Field of science: Philology

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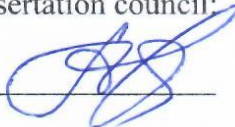Associate Professor
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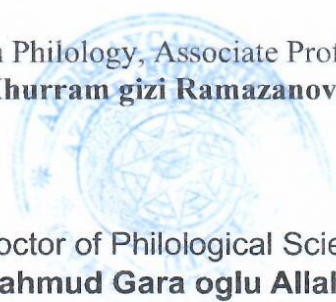
GENERAL CHARACTERISTICS OF THE RESEARCH

Actuality and investigation degree of the topic. Legends are one of the richest and most relevant genres of Azerbaijan folklore. The fact that the legends are vibrant and workable is due to the context, narration, and genre characteristics of the texts. Therefore, it has always been relevant to study the legends we frequently encounter in our daily lives, as well as in our folklore, their place among oral examples. However, research so far has only given general imagination of the nature of the genre.

To date, many legends have been collected and published by folklore collectors. Unfortunately, when we get to know the legends, we face many problems. One of these problems is that Azerbaijan folklore has no clear idea of the legend genre. The legend texts were published together with texts of the genre of myth, narrative and story. There are many legend texts among myths and other similar texts, which clearly illustrates this problem. In addition, there is a large number of literary and fake texts that are alien to the oral tradition. We are faced with the problem with this research, namely evaluating those texts - separating them from the original. Studying the textual features of the legend, a genre that remains indefinite to this day, is a matter of relevance. All these issues are to systematize the legends.

Creating a systematic catalog of legends and other genres is one of the most pressing problems of our folklore. First and foremost, the systematic catalog provides an overview of Azerbaijan legends. It is well-known that researchers spend a great deal of time seeking examples on a variety of subjects. Thanks to the systematic catalogs, a large number of legend scattered across different sources come together and make them easy to use. These and the foregoing are the factors that make the topic relevant.

It is worth noting that we are talking about the investigation degree of the topic, the first work on the study of the genre of the legend dates back to the first half of the 19th century. The first des-

cription of the legend was given by the Grimm brothers[1], who have made successful works in the field of German language and literature. In addition, there are studies by M. Luthi[2], A.Gennep, W. Kenneth, C. Tilhagen[3].

The first collection works of Azerbaijan legends were begun in the 19th century. The late 19th and early 20th centuries have a special place of legends collected by F. Kocharli, Y. Chemenzaminli, V. Khuluflu[4], T. Bayramalibeyov, R. Efendizadeh[5]. Foreign historians, travelers, and scholars who had come to Azerbaijan for different purposes during this period, had collected the legends and published in their own languages. There were many legends among the examples in volumes I and III of the collection "Folklore of Azerbaijan and surrounding countries", compiled by A. Bagri in the 1930. Apart from this the legends were also published in "Materials on the description of the territories and peoples of the Caucasus" (СМОМПК). In the second half of the twentieth century, S. Pashayev played a great role in the collection of Azerbaijan legends. The author has published several books including legend texts. Akhundov's collection of "Azerbaijan folklore anthology", as well as the collection of the Institute of Folklore of ANAS, series of "Azerbaijan folklore anthology", series of "Examples of folklore", "Karabakh: folklore is a history" sources are rich examples with legends.

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[1] Ergin, M. Motif "changing" in Turkish world legends // M. Ergin. – Ankara: Publications of Turkish Language Organization , – v. I. – 1997. – p. 4-5(inTurkish)

[2] Luthi, M. Difference of tale genre from legend, menkabe, myth, fabl, and anecdote genres / M. Luthi; translated by Sönmez S. // Theories and approaches in Public Education. – Ankara: published by "Geleneksel yayinlari", – Book I. – 2006. – p. 220-223 (in English)

[3] Sakaoglu, S. Motif "turning into stone" in Anatolian-Turkish legends and type catalog of these legends // S. Sakaoğlu. – Ankara: Ankara University Press, 801980. – p. 4-5 (in Turkish)

[4] Efendiyev, P. Azerbaijan folklore / P. Efendiyev. – Baku: ASPU Publishing House, – 1994. – p.147, p. 226, p. 325 (in Azerbaijani)

[5] Khalilova, A. Legends // History of Azerbaijan Literature: [10 volumes]. – Baku. – c. 1. – 2018. – p. 955 (in Azerbaijani)

In the study of Azerbaijan legends were the great merits of H. Zeynalli, R. Efendiyev[1], M. Tahmasib[2], M. Rafili[3], V. Valiyev[4]. Y. Safarov spoke about the content and classification of the legends in his research on "Azerbaijan legends and myths and their classification", and M. Ahmedov "Family relations in Azerbaijan legends".

Later, T. Farzaliyev[5] and P. Efendiyev[6] clarified the issues of collecting, publishing and researching legends in their studies of the legend genre. Folklore researcher Israfil Abbasli in his investigation has explored the genre features of myths and legends, trying to elucidate their similarities and differences[7]. The small study by S. Pashayev "Study of Azerbaijan legends" has attracted attention for its relevance[8]. In different periods R. Qafarli[9], M. Ismayil[10] had commented about this problem. The article "Collecting and investigating legends" about this problem was published in the journal "Sivilizasia"[11].

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[1] Efendiyev, P. Azerbaijan folklore / P. Efendiyev. – Baku: ASPU Publishing House, – 1994. – p. 8 (in Azerbaijani)

[2] Tahmasib M. Articles. Compiled by: Jafarli M. Baku, Elm, 2005, – p. 156 (in Azerbaijani)

[3] Rafili M. Introduction to the theory of literature. Baku, 1958, – p. 219 (in Azerbaijani)

[4] Veliyev V. The legend topic in the soviet poems of Azerbaijan. – Baku. ASU, – 1969, – p. 107 (in Azerbaijani)

[5] Farzaliyev, T. On origin of legend and classification of Azerbaijan legends // - Baku: News of the Academy of Sciences of Azerbaijan, – 1978. No.1, – p. 32-41. (in Azerbaijani)

[6] Efendiyev, P. Azerbaijan folklore / P. Efendiyev. – Baku: ASPU Publishing House, – 1994 (in Azerbaijani)

[7] Abbaslı, İ. Legends // History of Azerbaijan literature. − Baku: Elm, − v. I.− 2004. – p. 206–211 (in Azerbaijani)

[8] Pashayev, S. Studies of Azerbaijan legends / S. Pashayev. − Baku. − 1985. −70p.

[9] Gafarli, R. Myth, tale, legend, epos / R. Gafarli. - Baku: ASPU Publishing House, - 2002 (in Azerbaijani)

[10] Ismail, M. Nakhchivan legends / M.Ismayil. – Nakhchivan: Elm, − 2008

[11] Amirli, E. History of collection and research of legends // – Baku: Sivilization, – 2018. No. 3 (39), – p. 150-156 (in Azerbaijani)

Object and subject of research. The object of the research is the Azerbaijan legends, which have been collected and published in separate books to date. As it is known, there is no systematic catalog of Azerbaijan legends so far, which makes it difficult to find the texts of any legends. The creation of a systematic catalog of Azerbaijan legends and the solution of all theoretical and practical issues required for this purpose are the subject of this investigation.

The purpose and objectives of the investigation. The main goal of the investigation is to systematize the legends, that we get from a variety of sources, on two principles (based on their general content and etiological features). This goal includes the following tasks:

– Since systematization works by genre, to separate legends from texts belong to similar genres;

– To look through theoretical review about legend and similar genres, together with the legend texts and texts belong to similar genres;

– Definition of the genre character of the legend with the principle of complex approach to theoretical ideas and oral examples and their representation in the form of paragraphs;

– Selection of texts that repeat the features of the legend genre;

– Identifying the textual features of the legend;

– Detection of altered texts within the selected texts and specification of the legend's text features;

– Identification of the plots of Azerbaijan legends;

– Determining the quantity of etiology of the legend plots and the relationship between etiology and plot;

– Systematization of Azerbaijan legends on the basis of content and etiological features

Research methods. The research is devoted to the problem of systematization of Azerbaijan legends. In order to systematize Azerbaijan legends, it is necessary to uncover the differentiations of the legends and other genres of epic folklore and to distinguish the legends. For this purpose theoretical ideas about the genre of the

legend have been brought together and comparisons have been made. In addition, the selection of legend texts from similar epic texts has also been achieved by comparisons. The typological method was used in determining the type of plot - the type matching of texts was based. In addition, the location of legends in the systematic catalogs so far has been identified and compared. The reasons why the legends were not systematized till now were studied in this way. Comparative and typological approach method have been used in the research.

Main thesises for defense: The systematization problem of Azerbaijan legends is have not investigated in Azerbaijan folk-loristics till now, and so these thesises are going protect by the following principles:

1. Referring to the existing theoretical ideas and existing texts, we have determined that the legend is an independent genre with its own genre characteristics;

2. Legend has its own textual features;

3. There are many flawed, incomprehensible and fake texts in circulation;

4. There are many modified texts in circulation, and according to the signs of their change - they can be classified so: texts those language are changed, text-like story, fake and falsified texts;

5. The plot of the legend differs in its function - it has informative character; informs about the emergence of any reality;

6. The plot of the legend is based on a miraculous event that is the basis of creation;

7. Azerbaijan legend plots can be classified according to the content features, motivational features between plot and etiology, nature of creation and quantity of creation;

Scientific novelties of dissertation. The dissertation has several innovations, such as the first scientific work on the systematization of Azerbaijan legends.

– Existing theoretical ideas and texts of Azerbaijan legend have been comprehensively studied in research. The texts involved in

the study were analyzed individually and as a result, differential characteristics between legend and similar genres of the epic type (myths, mythological stories, legends, beliefs, etc.) were studied.

– Texts where genre features are repeated - legends are brought together. All proposed classifications of the study were based on selected texts. The peculiarities and the textual features of these texts have been studied and misunderstood, defective and fabricated texts have been discovered.

– The modified texts can be classified like that: a) literary language elements are included into legends; b) the legend texts are artificially extended as story; c) the texts containing fake element. Literary texts are also classified in their own way and are divided into two parts: texts with morphological and lexical changes, also texts with syntactic changes. Detection of fictitious (fictitious) and fake (emerging texts with the addition of alien elements to the traditional plot) is very relevant in scientific work. These texts have also been analyzed in terms of counterfeiting methods. Our main task is to identify plots based on genuine texts that have been cleared of fake texts.

– The plots of Azerbaijan legends have been identified on the basis of genuine legend texts, which have been refined from modified texts. The plots we have identified classified as a) Saints; b) Rescue; c) Culprits; d) Controversials. The quantity of plots is presented in figures, plots for each section is expressed as a percentage. Every section has also sub-sections.

– For the first time in Azerbaijan legends, a hero is classified according to his character were: the good, the bad, the weak;

– For the first time, confrontations were classified in Azerbaijan legends. It has been established that confrontations in legends manifest themselves as follows: the hero of the legend – an ethnic enemy; hero of legend – social enemy; hero of legend – natural phenomena;

– The miraculous event based on creation in Azerbaijan legends is summarized and grouped. The miraculous event in the legends is as follows: transformation, change, disappearance, and to

arise from nothing. The section on transformations deals with: collective transformations, successive miracles, and creation with the breath of the prophet. The changes were presented in the form of sign and quality changes;

– One of the scientific innovations of research work is the determination of the amount of etiology in legends. For the first time, motivation problem of etiology in legends is investigated;

– Analysis of the problem about forms of motivation of etiology in legend plots: about different etiologies of the same plot, same etiology of different plots. So this problem is one of the innovations in scientific research work;

– For the first time, initial drafts of catalogs of Azerbaijan legends were prepared based on the identified plots. The internal legitimacy of catalogs to be compiled as a result of scientific work may also be considered scientific novality;

– The catalogs presented as projects are catalogs of plots based on the content features of Azerbaijan legends, and on the etiological features of Azerbaijan legends. For the catalog of Azerbaijan legends on content features, the classification of plots was based on the content features. For the etiological catalog, the characteristics of the plots are based on the origin characteristics. In the second classification, codes belonging to the first classification were used as templates. All these issues related to the classification of legends are novality in Azerbaijan folklore.

Theoretical and practical significance of research. For the first time in the dissertation, there was a systematic review existing theoretical ideas about legend genre and Azerbaijan legends. Note that so far, legend studies have attracted some attention, but no clear signs have been found as a result of the fragmentation of texts and theoretical ideas. However, the theoretical view is based and therefore the boundaries of the legend genre have not been determined. As a result of a comprehensive approach to our research, we found unique features that differentiate the legend from other genres. The identified principles will help in future research to identify similar genres and to identify relevant texts. This practice will be important

in the development of systematic catalogs of samples of other small genres of epic folklore. Research work can also be used as supplementary material for lectures in higher education institutions.

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

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

Structure of the research. The dissertation consists of an introduction, three chapters, a conclusion and, list of references and. In addition to the dissertation, preliminary drafts of catalogs of plots of Azerbaijan legends were prepared based on the theme and etiological features.

The total volume of the research. The dissertation includes an introduction (17386 characters), chapter I (92890 characters), chapter II (72715 characters), chapter III (47201 characters), conclusion (9744 characters) and a list of references, the total volume is 239936 characters. And the appendix consists of 142637 characters.

MAIN CONTENT OF THE RESEARCH

The **Introduction** provides information general overview of the thesis, aims and objectives of the work, relevance, scientific novelty, practical and theoretical significance, about paths of dissertasion and provisions introdusing for defense

The first chapter, entitled **"Genre features and texts of the legend"** consists of three paragraphs. In first paragraph **"Poetics of the legend genre"** problems about legend genre in the world and Azerbaijan folklore and the problem of their compatibility with local texts has been analyzed[1]. The reasons why the main features of the legend genre have not been identified so far have been analyzed.

As the systematic work was carried out in accordance with genres, the first stage of the study was to uncover the boundaries of the legend genre that were unknown to this day. The definition of genre boundaries relied on the theoretical views on the genre of the legend about the world and Azerbaijan folklore: the present ideas and the existing Azerbaijan texts were examined together, and the features of the genre of the legend were identified[2]. The first chapter presents the boundaries of the legend genre to conclude by examining the existing theoretical thought and texts on small-scale genres of epic folklore we can come to this conclusion: legends tell us about any reality that exists today; the emergence of that real being, or the emergence of various features of real being, is the result of a miraculous event. Examples of the legend present this information in accordance with the customs and beliefs of the nation. Thus, the legend of any nation also tells us what aspects of the society are welcomed and forbidden. In other words, within the

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[1] Amirli, E. Inconsistency of theoretical ideas about the legend with local texts // - Baku: Researches on Azerbaijan oral folk literature, - 2018. № 2 (53), - p. 83-90. (in Azerbaijani)

[2] Luthi, M. Difference of fairy tale from legend, religious narration, myth, fabl and anecdote / M.Luthi; Çevireni Sönmez S. // Structures and Approaches in Folk Science. - Ankara: Traditional Publications, - I book. - 2006. - p. 220-223. (in English)

informational content, there are tradition features as well[1]. On the different aspects of the legend as a genre from other genres has been published an article in Al-Farabi University[2].

Applying theoretical ideas about the genre to the legends of Azerbaijan, we can list the features of the legend as an epic folklore genre:

1) legends are etiological texts like myths and narratives;

2) legends creation is embodied in the existing ethnos-social code. The characters of creation text are humans and existences with human features;

3) The creation of these beings is accompanied by a miraculous event

4) The act of creation takes place in the form of a pre-existing shape, or a change of quality.

5) Creation occurs in the form of traditional beliefs.

6) The legend text is informative and therefore short and episodic.

7) It is connected with the existences belong the world.

In part **"The textual features of Azerbaijan legends"** of paragraph **"Legend texts"** states that all the information we gained after refining the boundaries of the genre allowed us to recognize traditional texts and expose the changed texts. Thus, this section analyzes the text types, formulas, expressions of prayer, applause, curse, and poetic parts belonging to Azerbaijan legends. It is also possible to recognize defective and incomprehensible texts by studying traditional texts. In chapter I**, "Modified Texts"** part refers to texts that are far from traditional. It is known that changes in folklore texts have become a tradition during the Soviet era, and

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[1] Dégh, L. Legend and Belief, Dialectics of a Folklore Genre, / Dégh, L. – Bloomington: Indiana University Press, − 2001. − p. 80 (in English)

[2] Amirli, E. World folkloristics about the legend genre and the Azerbaijan legends // – Almaty: Eurasian philological journal: science and education, – 2019.No 3 (175), – p. 18-24 (in Russian)

many fake texts were included in Azerbaijan folklore[1]. Modified texts: literary, narrated, and classified as fake texts. The discovery of these texts stems from the requirement that traditional texts be included in the katalog we will compile[2]. Detection of fictitious texts that do not conform to tradition is one of the most difficult and important aspects of the work. **"Fake texts"** are fictitious plot lines that are out of line with tradition. From our observations we have come to the conclusion that these publications are sources of fake texts: some books from AFA series[3] and "Azerbaijan nation legends" by S. Pashayev[4].

In paragraph "**Plot features of legends**" of chapter **"Plot and etiology of the legend"** states that legends - a small genre of epic folklore, have their own plot structure. Legends usually consist of episodic events. Because the legends are etiological, this episodic event also results in the emergence of creation[5]. Thus, the interest in the reality we encounter and the origin of it, provides the basis for the legend plot to work: it also shapes the context of the legend. The narrator selects and says the appropriate plot. Referring to the texts we have obtained, we can say that the development sequence of the legend plot consists of the following stages:

1. Causes of miracle;

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[1] Azerbaijan nation legends / Compiled by S. Pashayev. - Baku: Yazichi, - 1985. - 286 p. (in Azerbaijani)

[2] Huseyngizi (Amirli), E. Incomprehensible legend texts in Azerbaijan publications // - Baku: Philological issues, - 2019. № 2, - p. 337-345. (in Azerbaijani)

[3] Anthology of Azerbaijan folklore: [in 23 volumes]. Goycha folklore / Collected and compiled by Ismayilov H. - Baku: Sada, - c. 3. - 2000. - 683 p .; 10. Anthology of Azerbaijan folklore: [in 23 volumes]. Iravan-chukuru folklore / Compiled by Ismayilov H., Alakbarli A. - Baku: Sada, - c. 10. - 2004. - 472 p .; 4. Anthology of Azerbaijan folklore: [in 23 volumes]. Agbaba folklore / Compiled by Ismayilov H., Gurbanov T. - Baku: Sada, - c. 8. - 2003. - 476 p. and so on. (in Azerbaijani)

[4] Azerbaijani nation legends / Compiled by S. Pashayev. - Baku: Yazıçı, - 1985. - 286 p. (in Azerbaijani)

[5] Bascom, V. Forms of folklore: prose narratives // Structures and approaches in folk science. - Ankara: Traditional publications, - I book. - 2006. - p. 113-133 (in English)

2. Miracle;

3. Creation act

The section **"Plots of Azerbaijan Legends"** notes that 135 plots specific to Azerbaijan legends have been identified from more than 60 sources cited. The grouping and classification of plots is based on the causes of creation.These reasons are also closely related to the character of the hero. Let's note that if the character is punished for his bad actions, those plots are included in the culprit group. When character is left helpless and praying, those plots are included in the rescue group. There are also legends where there are several etiologies and some common points. Therefore, there are some conventional points in the classification.

In the 60 sources we refer to, the plots of Azerbaijan legends can be divided into 4 groups based on their content: saints, salvations, sinners, disputes. Plots about saints contains 35.5% (48 plots), about salvations 26.7% (36 plots), about sinners 28.2% (38 plots), about disputes 9.6% (13 plots) of all plots.

By examining the legend plots, we have come to the conclusion that the themes of the four groups need to be redefined within the group because of their shared characteristics. During the classification of plots the second problem we encountered is that some of the plots belong to several groups in terms of content.

In the classification of the plots, the situation, character and participation of the protagonist are taken into account, because all these features are also the cause of the miraculous event. Given the similarity of the content of many plots, some divisions may be conventional. To overcome these common points, we have included some plots in the group that are more appropriate. The etiological features of each plot were also statistically significant when we informed them about the plots. Note that different versions of the same plot provide information about the different act of creation[1].

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[1] Amirli, E. Variational features of Azerbaijan legends // II Develi International Asik Seyrani Festival and Turkish Cultural Congress // Reports by Ashug Seyrani, 3 books, – Kayseri: – 4-5-6 Ekim, – 2011, – p. 340-345 (in Turkish)

Also, if we take into account the existence of legends with one etiology and many etiology the quantity of the creation is more than the quantity of plots.

I About saints

Most of the plots that we include in this group are related to different saints by different narrators. Let's note that the legend about Mohammed Prophet is adapted to another saint in other version. In other words, there are many common plots about the saints. It is possible to categorize 48 plot about saints: Prophet Noah (12), Prophet Muhammad (4), Hazrat Ali (8), Pir Baba (3), Prophet Suleyman (4). Other 17 plots are common plots about saints or anonymous saints.

We encountered "combination of plots" event in two legend plots about the saints. Both plots are related to Hazrat Ali. 1) Hazrat Ali throws his sword at the mountain, throws stones at the mountain, and water comes out of it[1]. 2) Hazrat Ali sees that the mountain is exceeding and hold it with his hand[2]. Combination of plots[3]. All of these plots are independently contained in separate legends.

II About salvations

Some of the plots are about the salvation of those who are in trouble. According to these stories, the character's desire to "escape" comes true for a variety of reasons. Considering these reasons, the 36 plots we identified may be classified according to the proximity of the content. Unsuccessful love (7 plots), persecution of enemies (3 plots), embarrassment (5 plots), fears (4 plots), oppression (4 plots), other survivors (13 plots). In this section, the plots are grouped by repetitive features within the group again.

III About culprits

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[1] Gadabay folklore samples / Compiled by Kazimoglu M., Isayeva S. – Baku: Elm ve tahsil, c. 1. – 2016. – p. 45 (in Azerbaijani)

[2] Karabakh: folklore is also a history / Compiled by Rustamzadeh I., Farhadov Z. - Baku: Elm ve tahsil, - Book III. - 2012. - p.84, p.86 (in Azerbaijani)

[3] Karabakh: folklore is also a history / Compiled by Rustamzadeh. - Baku: Elm ve tahsil, - Book III. - 2012. - p. 83, Karabakh: folklore is also a history / Compiled by Rustamzadeh. - Baku: Zardabi LTD, - Book V. - 2013. - p. 29 (in Azerbaijani)

The main reason for the act of creation in the 38 plots about sinners is punishment against the perpetrators. In the subjects we have included in the rescue team, the character prays to get rid of any stressful situation. In the plots we refer to as a group of culprits, the character is punished by supernatural forces for any wrongdoing. According to the punishments, the sinners group may be divided as follows: about dirty people (2 plots), stinginess (4 plots), bread disrespect (4 plots), irresponsibility (5 plots), theft (7 plots), cheat (3 plots), jealousy (2 plots), ungratefulness (2 plot), other culprits (9 plots).

There is a combination of two plots in plot about culprits, too. Narrator has added a second plot to the plot about the shepherd who broke his promise. The narrator uses the "place" element to move to the second plot. In the independent version of the plot, the shepherd does not keep his promise and does not sacrifice, so he is punished and turned into a stone[1]. Here the narrator says that the shepherd kept his promise and killed the victim. According to the second plot, a bride pollute the pond, so she is punished and turns stone. Combination of plots[2]. If the shepherd had not kept his promise (as other plots). He had to turn to the stone and finish the plot. The narrator creatively changes the end of the first plot and provides the basis for the second plot. In combinated plots, it is not the shepherd who is punished, but the bride who infects the water.

IV About disputes

There are few plots about disputes among legends of Azerbaijan In these subjects, the creation takes place because of disputes. According to these plots, the cause of the controversy is varied. The most plots about disputes are about the Moon and the Sun. Eight of the 13 plots we have identified relate to the two creation. Other plots speak about single creation. These plots can be

[1] Azerbaijan folklore anthology: [23 volumes]. Borchali-Karapapag folklore / collected and compiled by Hajilar V. – Baku: Nurlan, – v. 22. – 2011. – p. 55 (in Azerbaijani)

[2] Azerbaijan mythological texts / Complitator, author of commentary Ajalov A. – Baku: Elm, – 1988. – p. 84 (in Azerbaijani)

grouped as follows: family disputes (6 plots), lovers' disputes (5 plots), and neighboring disputes (2 plots).

The classification of the legend plots was based on the character of the heroes. Therefore, analysising the character of the legend hero is an important issue in the study and classification of the legend plot.

In part **"Legend hero and conflicts"** states that the hero of the legend is the most important element of the plot. From this point of view, it is necessary to give a brief overview of the heroes, their character, actions and consequences resulting from the character[1].

The heroes of the legend can be divided into three groups by their character: good ones, bad ones, weak ones. The miracles in the legends also relate to the character of the heroes.

Good characters. The first group of heroes respects the laws of the society to which they belong and are respected by those around them. Their actions also depend on the traditions and beliefs of the community in which they live. They are rewarded by supernatural forces for their exemplary behavior. In such legends, the award is usually based on applause. Supernatural powers applaud hero's for actions. In the legend of the "Stone flock", the poor shepherd is rewarded by the Khizir prophet, because he cuts cat `instead of lamb for the prophet Khizir[2].

Bad characters. The heroes of the second group show disrespect and irresponsibility to traditionally reinforced stereotypes in connection with their characters. Therefore they are condemned and punished by God or saints. According to Sakaoglu, *"all the"* bad ones *"in legends are necessarily punished. İn this case it does not take into account the character that is punished is lifeless or live[3].*

[1] Amirli, E. Heroes and conflicts of Azerbaijan legends // – Baku: Dede Gorgud. Scientific and literary collection, – 2019. No. 3 (66), – p. 90-98 (in Azerbaijani)

[2] Folklore samples collected by Rza Khalilov from Shamakhi region // Archive of the Folklore Institute of ANAS, 2006, work (inv.) № 852.

[3] Sakaoglu, S. "Turning into stone" motif in Anatolian-Turkish legends and type catalog of these legends // S.Sakaoğlu. – Ankara: Ankara University Press, 801980. – p. 41 (in Turkish)

According to the legend "Darcan Gari", the old woman does not feed the dog and the dog curses her. The old woman turns to stone with the load on her back[1].

Helplesses. The third group of legend heroes are helpless in the face of adversity. These heroes cannot find a way out of the difficulties they face in society and in nature, are helpless, seek refuge in their faith, and seek a way out. In other words, they pray and ask for help from supernatural forces. According to the legend "Bride's stone", a bride seeks help from God to flee the persecution of a foreigner trying to capture her. God turns him into a stone. Bride escaping from enemy pursuit, prays to God not to lure them to the enemy[2]. Note that, stereotypes from tradition are covered in an article entitled "Family relationships in Azerbaijan legends"[3].

Conflicts. Conflicts in the legend show how characters stand in the opposite position for each other in relation to society and the environment. These contradictions arise in relation to traditions, beliefs, and humanity. The characters exposed to the conflict are the bad ones and helplesses. The heroes of these two groups are in conflict case with the situation of which they disagree. Conflicts in legends are as follows:

Legend hero – ethnic enemy: the ethnic enemy is the external enemies who attack to motherland of hero. According to the "Bride" legend, a bride seeks help from God to flee the persecution of a foreigner trying to capture her. God turns him into a stone[4]. In

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[1] Azerbaijan folklore anthology: [23 volumes]. Goycha folklore / Ismailov H. – Baku: Sada, – v. 3. – 2000. – p.149 (in Azerbaijani)

[2] Azerbaijan folklore anthology: [23 volumes]. Nakhchivan folklore / Compiled by Farzaliyev T., Gasimli M. - Baku: Sabah, - v. 1. – 1994. – p. 82 (in Azerbaijani)

[3] Amirli, E. Family relations in Azerbaijan legends and narratives // – Baku: Dede Korgud. Scientific and literary collection, – 2017. No. 2 (61), – p. 125-132. (in Azerbaijani)

[4] Yardimli folklore samples / Compiled by Mammadli E., Alarly B. - Baku: Elm ve tahsil, 2014 – p. 68 (in Azerbaijani)

another legend, girls chased by enemies, pray to God not to avoid capture[1].

Legend hero – social enemy. The social enemy is the representation of different social classes in the society in which the hero lives. Different attitudes towards the same issue can cause conflicts between carriers of these layers. In the legend of "Isa and Moses," the two brothers lose their animals and are therefore afraid to return home. They pray for God to be birds. Poor brothers are in conflict with a rich man [2].

Legend hero – events of nature. The society in which the hero lives has problems, too. He asks for help from Tanri when he is helpless in front of adversity. In the "Snake rock" legend, the girl prays to escape the snake's fear[3]. According to the legend "Stone camel", sarvan prayed to God for stop rain and for cross the river[4].

Miracle. One of the most important elements of the legend plot is miracule. The miraculous events we find in legends can be summarized as follows:

I. Transformation – the transformation of one entity into another

According to the existence, the transformations can be grouped as follows:

1. Transformation into universe objects – Moon, Sun, stars
2. Transformation into stone – mountain, rock, hill
3. Transformation into water bodies – river, lake, spring

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[1] Folklore samples collected by Rza Khalilov from Shamakhi region // Archive of the Folklore Institute of ANAS, 2006, work (inv.) № 852.

[2] Sheki folklore samples / Collected and compiled by Suleymanova L. – Baku: Elm ve tahsil, – Book II. – 2014. – p. 20 (in Azerbaijani)

[3] Karabakh: folklore is also a history / Compiled by Rustamzadeh. - Baku: Elm ve tahsil, - Book III. - 2012. - p. 96 (in Azerbaijani)

[4] Folklore samples collected by Rza Khalilov from Shamakhi region // Archive of the Folklore Institute of ANAS, 2006, work (inv.) № 852; Anthology of Azerbaijani folklore: [in 23 volumes]. Shirvan folklore / Compiled by Ismayilov H., Ganiyev S. - Baku: Sada, - p. 11. - 2005. - p. 102

4. Transformation into animal – into large animal, and into bird, insect

5. Transformation into plant – a) into tree, bush; (b) into flower

6. Transformation into thing – into rosary

Collective transformations. One of the important issues in the transformation process of the legend is the transformation in the collective form. Legends In which motive of "turning into stone" are found, we observe the collective transformations. "Collective turning into stone" process are usually the result of one person's prayer. As a result of the activity of one person, all living beings turn into stone. Girl who see snake coming is afraid and pray to God for turnig into stone . The snake, the girl, and the nearby sheep are turning into stone[1].

Miracles that follow each other. According to the section called "Consecutive Miracles", in collective transformations, several beings change their shape at the same time. In contrast to the collective transformation, in several legends, two successive miracles occur on the same being. According to legend, Prophet Jesus visited a wealthy house. Out of greed, the host slaughters the cat for the guest. The Prophet gets to know this, strokes the cat with his hand, breathes life to the cat, then transforms it into a rabbit[2]. In another legend, there occurs a change that follows the transformation: two brothers argue. One of them hits another with a yaba and lifts him to the sky[3]. That brother is the Moon, and Yaba also stains his face. Here, too, we see that transformation and change follow each other.

Creation by the breath of the prophet. As we know, most of the transformations occur as a result of applause and curse. In the two legends, the transformation happens as a result of the breath of

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[1] Karabakh: folklore is also a history / Compiled by Rustamzadeh. – Baku: Elm ve tahsil, – Book III. – 2012. – p. 88 (in Azerbaijani)

[2] Karabakh: folklore is also a history / Compiled by Rustamzade I., Farhadov Z. - Baku: Science and education, - I book. - 2012. - p. 24

[3] Anthology of Azerbaijan folklore: [in 23 volumes]. Zangazur folklore / Compiled by Asgar A., Kazimoglu M. - Baku: Sada, - b. 12. - 2005. - p. 30

the Prophet – giving his breath, the inanimate creature becomes a living being. According to these legends, this authority belongs to the prophets. According to the first legend, the prophet creates a bird to prove its prophecy, and gives it life by its breath. Etiology of bat happened in this way[1].

In the title **"Changing" motif**, it is stated that the changing in the legend is due to the change in the character and quality of an entity. If we approach the issue at a broad level, transformation is also a form of change. Both motives represent a miracle, but a created being they are subject to various changes in the process of formation, so they can be distinguished. In legends, the creature that has been created as a result of the transformation has features of the former existence. According to the legend of the "Shanapipik", a bird's head resembles a comb in the hair of a bride[2]. The change features was also categorized within the group according to quality changes and sign changes.

The clause entitled **"Disappearancing and to arise from nothing" act** refers to the fact that all beings are created or disappeared from existence. These events are typical of the legends about sanctuaries. The miraculous event, based on the origin of the sanctuaries, takes place in the form of "Disappearancing and to arise from nothing". Also the cause of these events is not known. Disappearancing in legends are presented as the disappearancing of a human being and a corpse. According to a legend, a stepmother oppressing daughter and jealous her friendship with a cow. Husband wants to cut the cows at her request. Cows and daughter disappear. This place has since become a sanctuaries[3].

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[1] Karabakh: folklore is also a history / Compiled by Rustamzadeh. – Baku: Elm ve tahsil, – Book IV. – 2013. – p. 38 (in Azerbaijani)

[2] Azerbaijan folklore anthology: [23 volumes]. Folklore of Iravan-chukuru / Compiled by Ismayilov H., Alekberli A. – Baku: Sada, – c. 10. – 2004. – p. 72 (in Azerbaijani)

[3] Azerbaijan folklore anthology: [23 volumes]. Folklore of Ganjabasar / Compiled by Ismayilov H., Guliyev R. – Baku: Saada, c. 9. – 2004. – p. 68 (in Azerbaijani)

In part **"The quantity of etiology of legends"** states that one of the issues mentioned in the catalog is the consideration of the amount of etiology in legends. Therefore, there is a special need to tell about etiology of legends. According to the etiology, legends are divided into two categories:

1. Legends with one etiology;
2. Legends with many etiology

There are many legends with one etiology in Azerbaijan folklore. Most legends about the creation of celestial bodies, habitats, water bodies, animals, and birds explain the creature of one existence. There is a legend about the creation of the mountain: "The shepherd is thirsty, he begs God to give him water to drink, instead of that, he will cut a white and black ram. A spring springs forth, and a shepherd drinks water, and he shall cut off the rams.; When a bride arrives to take water, she pollutes the spring. God is displeased with this work and turns it into a stone[1]. As we have seen, the legend depicts a single being – the creation of a rock. Other legend describes the formation of the Shanapipik bird. "When washing his hair, she sees father-in-law. Because of the shame of the bride, she begs God to make her or a stone, or a bird. God turns her into a bird. The bride's comb stay in the head[2].

Legends with many etiology. These legends refer to the creation of two or more beings[3]. In legends with many etiology the act of creation can be grouped as such:

1) creations about the same category;
2) creations about different category

The II chapter called **"Plot and etiology"** deals with the ways of the creation of the legend. A study of the legends concludes

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[1] Azerbaijan mythological texts / Complitator, author of commentary Ajalov A. – Baku: Elm, – 1988. – p. 84 (in Azerbaijani)

[2] Azerbaijan folklore anthology: [23 volumes]. Folklore of Iravan chukuru / Collected and compiled by Ismailov H., Alekberli A. - Baku: Saada, - c. 10. - 2004. - p. 71 (in Azerbaijani)

[3] Amirli, E. Legends with many etiology in Azerbaijan folklore // – Baku: Language and literature, – 2018. №3 (107), – p. 360-363. (in Azerbaijani)

that many legends with the same plot tell about different origins. In other words, the creatures described in these legends have same plot. There are not many same plots talking about different origins. In legends "Hophop", "Shanapipik", "Turtle", "Bride Rock", "Kaklik" the act of creation becomes real in same plot.

In addition, there are legends that have a different plot and speak of the same etiology. In other words, as the legends have different etiologies of the same plot, different plots can have the same etiology. Speaking of the same etiology of a different plot, we can note legend called "Moon and Sun". There are various legends about the origin of the color of the Moon, the appearance of the face, the color of the Sun.

According to one legend, woman is worried that she will be lose her baby, and prays to God to turn them into stone. Mother's prayer comes true[1]. In the "Stone Girl" legend, the cruel father sends his daughter to fetch water. When the girl brings her water, she falls and pours water. The daughter, who is afraid of father, prays and turns to stoner[2].

Chapter III called **"Systematization of legends"** states that increasing the quantity of folklore materials complicates researchers' use of texts, and collecting material for research is both laborious and time consuming. So, there is a need for cataloging folklore materials by genres. The study and systematization of the genre of folklore texts, as well as their classification, arise from this need. This chapter describes the experience of world folklore. The first two paragraphs of this chapter ("**Systematization of legends on content features**", "**Systematization of legends on etiological featues**") are about systematization of legends around the world in terms of plot and theme.

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[1] Azerbaijan nation legends / Compiled by S. Pashayev. – Baku: Writer, – 1985. – p. 38 (in Azerbaijani)
[2] Azerbaijan folklore anthology: [23 volumes]. Folklore of Nakhchivan / Compiled by Farzaliyev T., Gasimli M. – Baku: Sabah, – v. 1. – 1994. – p. 85 (in Azerbaijani)

The chapter called **"The principles and structure of legend catalogs"** provides information about internal regularities of two catalogs[1]. There is not independent plot catalog of legends in the history of world folkloristics. Therefore, there is no source that can refer to the ranking principle. For this reason, in catalogs that will be compiled, the ranking principles of plots are freely defined.

Catalog of legend plots according to content features. In the first catalog, the identified plots are grouped according to their content. The following is a brief description of the groups and sub-groups in the legend plots catalog according to theme principles:

I Saints (0-200)
1. Prophet Noah (0-30)
2. Prophet Muhammad (30-60)
3. Hazrat Ali (60-100)
4. Prophet Suleiman (100-120)
5. Pir baba (120-160)
6. Other saints (160-200)

II Rescues (200-400)
1. Unsuccessful Love (200-230)
2. Persecution from the enemy (230-260)
3. Fear (260-300)
4. Oppression (300-320)
5. Shame (320-340)
6. Other rescues (340-400)

III Culprits (400-600)
1. Greed (400-430)
2. Untidiness (430-460)
3. Irresponsibility (460-480)
4. Disrespect for bread (480-500)
5. Theft (500-530)

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[1] Huseynkhizi (Amirli), E. The structure and principles of the Azerbaijan legend catalog (on the basis on content and etiological features) // Karabakh International Congress of Modern Studies in Social and Human Sciences, – Karabakh, Azerbaijan, – June 17-19, – 2021, volume 2, - p. 290-298

6. Trick (530-560)
7. Jealousy (560-570)
8. İngratitude (570-580)
9. Other sins (580-600)

IV Disputes (600-700)
1. Family Disputes (600-640)
2. Lovers disputes (640-670)
3. Neighborhood Disputes (670-700).

Description of plots and of their variants in subgroups is as follows:

162A Treachery against the prophet. The sparrows make a noise and tell the enemies where the imams are hiding. therefore they are punished, and killing them is a reward.

KFH, book IV, text 16 (I), p. 19

162B Treachery against the prophet. The partridge tells the enemies the location of the prophet hiding in the under the tree. The prophet curses the partridge. Since then, eating partridge meat is allowed.

AFA, Folklore of Zangazur, p. 36

Catalog of legend plots according to creation features. The second catalog is intended to refer to the etiological features of the legends. Thus, the main principle for classification in this catalog is the issue of creation, not content. During the description of the plots, was provided statistical information about creation, also. However, to accurately represent the place of each creation act we need catalog about etiological features. It should be noted that, according to the project, in both catalogs we use the same codes. The description and name of the catalogs are similar to the first one. Differentiation of catalogs is related to the ranking principle. Here the divisions and sequences are determined by the nature of their character. Plots of two or more etiologies are included in two or more groups to which they belong. The principle of sequence is protected according to text. The first creation in the legend is also presented first in the catalog. The groups and subgroups in the etiological catalog are as follows:

I About the origin of celestial bodies

1. The Moon and the Sun
2. Stars
3. Other creations about cosmogonic content

II Creation of surface of Earth
1. Creation of mountains, stones, rocks
2. Creation of water bodies
3. Creation of any features about places

III The origin of plants
1. Creation of trees and shrubs
2. Creation of flowers and grasses
3. The emergence of any sign about plants

IV The origin of animals, birds and insects
1. Creation of animals
2. Creation of birds
3. Creation of insects
4. The emergence of any sign about animals

V Creation about human
VI   Creation of things
VII   Creations related to places of pilgrimage

An attempt has been made to prepare up a new system, using from the pros of the existing international cataloging practice, for preparing two catalog of the legends. In the preparation of both catalogs we have used these resources: "Materials on the description of the territories and peoples of the Caucasus" (СМОМПК), three-volume collection of A.Bagri's "Folklore of Azerbaijan and neighboring countries", S. Pashayev's "Azerbaijan nation legends", "Nation legends of Azerbaijan Turks", "Nation narratives of Azerbaijan", all volumes of Azerbaijan Folklore Anthologies, from a series of Folklore Samples, Karabakh - Folklore is a History (published by Folklore İnstitue of ANAS), four volume of series "Southern Azerbaijan Literature Anthology" (published by ANAS Literature Institute), Dede Gorgud scientific journal and other sources. In the future, it is envisaged to include all plots about legends from other sources in the compiled catalogs.

In the **"Conclusion"** the features of the research result are noted: the results that we obtain in each chapter are analyzed, the obtained scientific conclusions and theoretical studies are also generalized.

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

1. Family relations in Azerbaijan legends and narratives // - Baku: Dede Gorgud scientific and literary collection, – 2017. No. 2 (61), – p. 125-132.

2. History of research and collection of legends // – Baku: Civilization, – 2018. No. 3 (39), p. 150-156.

3. Legends with many etiology in Azerbaijan folklore // – Baku: language and literature, – 2018. No. 3 (107), – p. 360-363.

4. Incompatibility of theoretical ideas about the legend with local texts // – Baku: Studies on Azerbaijan folklore, – 2018. No. 2 (53), – p. 83-90.

5. Incomprehensible legend texts in Azerbaijan publications // - Baku: Philological problems, - 2019. No. 2, - p. 337-345

6. Heroes and conflicts of Azerbaijan legends // - Baku: Dede Gorgud. Scientific and literary collection, – 2019. No. 3 (66), – p. 90-98

7. World folkloristics about the legend genre and Azerbaijan legends // – Almaty: Almaty: Eurasian Journal of Philology: Elm ve tahsil, – 2019.No 3 (175), – p. 18-24

8. Plot features of Azerbaijan legends // - DergiPark - International Turkish Dialect Research Journal (TURKLAD) - 2020, volume 4, number 1, - 120-127

9. Modified texts in Azerbaijan publications (based on examples of legends) // Baku: Dada Gorgud. Scientific-literary collection, - 2020. № 2 (69), - p. 130-136

10. Didactism in Azerbaijan legends and narratives // International scientific-theoretical conference "Innovative potential of modern Kazakh language education", dedicated to the 60th anniversary of Doctor of Philological Sciences, Professor B.K.Momynova, - Almaty: - October 26-27, – 2017, – p. 170-174

11. "Changing" motif in the legends of Azerbaijan // Materials of the IX International Scientific Conference on Actual

Problems of Azerbaijan Studies, dedicated to the 95th anniversary of the national leader G. Aliyev, – Baku: May 3-4, 2018, – p. 177-179.

12. Variational features of Azerbaijan legends // II Develi International Asik Seyrani Festival and Turkish Cultural Congress // Reports by Asik Seyrani, 3 books, – Kayseri: – 4-5-6 Ekim, – 2011, – p. 340-345

13. Textual features of Azerbaijan legends // 3rd Black Sea International Symposium, – Baku: Elm ve tahsil, – 19-21 oktober, – 2019, p. 270-276

14. The problem of the nature and motivation of etiology in the legends of Azerbaijan // Scientist-ethnographer B.K. Proceedings of the international scientific-methodical conference "Problems of ethno-archaeological research and interethnic relations in the Great Steppe", dedicated to the 60th anniversary of Kalshabayeva / ed. R.S. Жуматаев. - Almaty: Kazakh University, 2020. - p. 144-147.

15. Miraculous event in Azerbaijan legends // International Symposium on Turkish Culture and Art, - Ankara, Etimesgut, - October 29-30, - 2020, - Volume 4, - p. 396-413

16. Miraculous event in Azerbaijan legends. International // Turkish Culture and Art Symposium, – Etimesgut, Ankara: – 29-30 october, – 2021, – p. 430-445 (in English)

17. Plot and etiology problem of Azerbaijan legends // IV International Congress of Nowruz Scientific Research, - Karabakh, Azerbaijan, - March 8 - 21, - 2021, - volume 1, - p. 423-431

18. The structure and principles of the Azerbaijan legend catalog (on the basis on content and etiological features) // Karabakh International Congress of Modern Studies in Social and Human Sciences, - Karabakh, Azerbaijan, - June 17-19, - 2021, volume 2, - p. 290-298

19. History of classification of legends according to their etiological features // "In the light of intellectuals" R.Gafarli-70, International Conference of Social and Cultural Sciences, - Baku, Azerbaijan, - July 15-16, - 2021, - p. 202-209

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