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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**SEMANTICS OF ETIOLOGICAL MYTHS  
IN AZERBAIJAN FOLKLORE**

Speciality: **5719.01 – Folklore study**  
Field of science: **Philology**  
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Institute of Folklore of Azerbaijan National Academy of Sciences.

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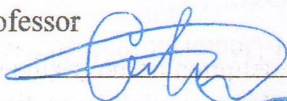
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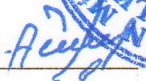
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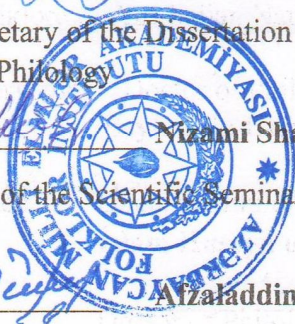


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## GENERAL CHARACTERISTICS OF THE DISSERTATION

**Topicality and degree of using of the theme.** The study of the semantics of etiological myths is one of the *topical* themes of Azerbaijani folklore-study. Thus, although the issues of myths are paid attention to in national folklore-study, etiological myths as a separate problem have not been studied yet. Its reason is due to the difficulty of determining the place of etiological myths in the classification of myths.

In folklore-study there are various classifications of myth texts. Myths are divided into separate groups, mainly in terms of theme matter in them. While some classifications surround myths in larger groups, in others myths have been classified into smaller groups. All these classifications have depended on the classification principle that the researchers who conducted them put before them when classifying myths. Because every mythologist has approached myth from the point of view of own main specialty. A mythologist with a specialization in history refers to myths from a historical direction, a mythologist with a specialization in philology refers to texts more in terms of subject-plot, a mythologist with a specialization in philosophy refers to more philosophical categories (life, death, time, space, beginning, end, etc.). concepts. Therefore, today there are various divisions in the field of classification of myth texts. Looking at them in a collection, it seems that not all classifications show etiological myths as a separate group. There are very serious reasons for this regarding the semantics of etiological myths. Thus, it is very difficult to separate the texts of etiological myths from the general text of myths. As this difficulty discourages researchers from studying etiological myths, etiological myths in Azerbaijani folklore-study have not been studied as a separate category till nowadays.

The difficulty of studying etiological myths in a separate thematic group usually arises from the fact that all myths have an

etiological function. Thus, any myth text, not depending on its genre, volume, theme carries an etiological function. “Etiology” - literally means explanatory. In this aspect, not depending on any myth text is a purely etiological myth or not, it has an etiological function. It means that all myths explain, in all cases, how the world, its individual parts and elements arise, what function it carries and so on. The theoretical and methodological difficulties and sometimes the deadlock is connected with it. While all myths have an explanatory function, the question of how to distinguish etiological myths from their general mass, the task (function) of which is purely etiology, that is, explanation, is one of the most topical problems of folklore-study. This problem has not found its monographic solution in Azerbaijani folklore-study. The current dissertation is devoted to the issues of explaining this urgent task, namely, the principles of how to separate etiological myths from general myths, their generalization, systematization and semantics.

*Regarding the degree of study of the theme*, it should be noted that etiological myths were mainly mentioned in world folklore-study. Professor Ramazan Gafarli wrote about this topic in the fourth chapter “Thematic-classificative structure of Azerbaijani-Turkish myths” of his research called “Azerbaijani-Turkish mythology (sources, classification, images, genesis, evolution and poetics)”.<sup>1</sup>

It should be noted that although the texts included in the etiological myth group in Azerbaijani folklore are not under this name, they have been studied widely in terms of various problems. However, the semantics of those texts as myths that fall into the category of etiological myths have never been the subject of a separate monographic research before this dissertation.

**Object and subject of the research.** As the investigation of the semantics of etiological myths is carried out on the

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<sup>1</sup> Gafarli, R. Azerbaijani-Turkish mythology (sources, classification, images, genesis, evolution and poetics) / R. Gafarli. - Baku: ADPU publication, - 2010, - 414 p.

mythological texts of Azerbaijan, *the object* of the research is to study various genres of Azerbaijani epic folklore (legend, narration, epic, etc.) which make up the texts of myths.

The *subject* of the research is the study of the principles and semantics of the separation of etiological myths from other thematic groups.

**The aims and objectives of the research.** The main goal of the research is the study of the semantics of etiological myths.

For the implementation of this goal the following objectives must be performed:

a) Identification and theoretical characterization of the place of etiological myths in the system of mythological texts;

b) Study of etiological semantics of Oghuz epic mythological tradition;

c) The study of etiological myths about the creation of images of the real-physical world (myths about the creation of the world, The Sun, The Moon, the stars, mountains, water, people, animals and plants);

d) The study of etiological myths about the emergence of metaphysical world images (mid wife/ mid mother, demons, Garachukha, Ujubilikh, holy places, trans images);

e) Study of the etiological semantics of the motif of divine punishment in mythological texts;

f) The study of the etiology of mythical time images.

**Methods of the research.** The research work devoted to the study of the semantics of etiological myths is based on an excellent and rich theoretical-methodological base. This base has two main sources: the theoretical experience created by world and Azerbaijani folklore-study in the field of studying myth texts.

The Azerbaijani mythology science took its beginning from the work “Mythology of the Persians in Firdovsi” by academician Mirza Kazimbey written in Russian.<sup>2</sup> Later, Azerbaijan mythology

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<sup>2</sup> Kazem-bek, M. Mythology of the Persians according to Firdovsi / M. Kazem-bek. Selected works. – Baku: Elm, – 1985, – p. 306-318

science was developed by the mythological works of the researchers such as Y.V.Chamanzaminli, Ahmad Jafaroglu, Mirali Seyidov, Mammadhuseyn Tahmasib.<sup>3</sup> In these studies, the semantics of mythical images were mostly mentioned. The author of numerous articles and books in the field of mythology M.Seyidov appealed to mythology to investigate the ethnogenesis (origin, generation) of the Azerbaijani people. In this aspect, the etiological myths were not investigated separately in the mentioned researches.

In the modern period the scientists such as Kamal Abdulla, Israfil Abbasli, Pasha Efendiyev, Mukhtar Kazimoglu, Azad Nabiyeu, Kamil Valiyev (Kamil Veli Narimanoglu), Ramazan Gafarli, Asif Hajili, Maharram Jafarli, Agayar Shukurov, Gazanfar Pashayev, Jalal Baydili (Mammadov), Fuzuli Bayat, Ramil Aliyev, Rustam Kamal, Afzaladdin Asgar, Islam Sadig, Seyfaddin Rzasoy, Sahar Orujova, Mahammad Mammadov, Nail Gurbanov, Fidan

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<sup>3</sup> Chamanzaminli, Y.V. Mood of Azerbaijani fairy tales / Y.V.Chamanzaminli. Works, in 3 volumes, III v. Baku: Elm, 1977, p. 44-47; Chamanzaminli, Y.V. Analysis of folk literature / Y.V.Chamanzaminli. Works, in 3 volumes, III v. Baku: Elm, 1977, p. 62-73; Chamanzaminli, Y.V. Zoroastrian traditions in Azerbaijan / Y.V. Chamanzaminli. Works, in 3 volumes, III v. Baku: Elm, 1977, p. 83-89; Jaferoglu, A. Magical Stone in Turks // "Folk Knowledge News", Year: 2, Istanbul: 1930, Issue 13, p. 1-6; Jaferoglu, A. Remnants of Shamanism in Anatolian and Azerbaijani Child Folklore // "Journal of Turkishness", Volume 1, Istanbul: 1939, Number 2, p. 144-149; Jaferoglu, A. Superstitions in Azeri Turkic Life // "Journal of Turkishness", Issue 3, Istanbul: 1939, p. 194-206; Jaferoglu A. Two Shaman Gods Hidden in Azerbaijan and Anatolia Folklore // Ankara University Faculty of Theology Journal, Volumes 1-4, Ankara: 1958, p. 65-75; Seyidov, M. Sources of mythical thinking of Azerbaijan / M. Seyidov. Baku: Yazichi, 1983, 326 p.; Seyidov, M. Thinking about the roots of the Azerbaijani people / M. Seyidov. Baku: Yazichi, 1989, 496; Seyidov, M. Gam-Shaman and overview to its sources / M. Seyidov. - Baku: Ganjlik, 1994, 232 p.; Tahmasib, M. Legendary birds // Journal "For the Motherland", 1945, № 5, p. 93-101; Tahmasib, M. The image of a giant in Azerbaijani folk literature // Journal "For the Motherland", 1946, № 1, p. 79-92

Gasimova<sup>4</sup> and others play a great role in the formation of the theoretical and methodological base of the Azerbaijan mythology

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<sup>4</sup> Abdulla, K. From myth to writing or the hidden Dede Gorgud / K. Abdulla. - Baku: Mutarjim, - 2009, - 376 p.; Abbasli, I. Issues of distribution and impact of Azerbaijani epics / I. Abbasli. - Baku: Nurlan, - 2007, - 272 p.; Efendiyev, P. Azerbaijani oral folk literature / P. Efendiyev. - Baku: Maarif, - 1981, - 403 p.; Kazimoglu, M. Dualization of the image in folklore / M. Kazimoglu. - Baku: Elm, - 2011, - 228 p.; Nabiyev, A. Azerbaijani mythology // Journal "Issues of folklore-study", 2002, - V issue, - p. 6-92; Gafarli, R. Myth and fairy tale (Inter-genre connection in the epic tradition) / R. Gafarli. - Baku: ADPU publication, - 1999, - 448 p.; Gafarli, R. Myth, legend, tale and epic (inter-genre relationship in the oral epic tradition) / R. Gafarli. Baku: ADPU publication, - 2002, - 758 p.; Gafarli, R. Mythology of the Turks of Azerbaijan (restoration, genesis) / R. Gafarli. - Baku: Aghridag, - 2004, - 232 p.; Gafarli, R. Mythology of Azerbaijani Turks (mythic world model, classification) / R. Gafarli – Baku: Aghridag, 2004, – 236 p.; Gafarli, R. Azerbaijani-Turkic mythology (sources, classification, images, genesis, evolution and poetics) / R. Gafarli. - Baku: ADPU publication, - 2010, - 414 p.; Gafarli, R. The sun rises from the mountains in the morning (prelude) / A.Tanriverdi. Mountain cult in "The Book of Dede Gorgud". - Baku: Elm ve tehsil, - 2013, - p. 3-7; Gafarli, R. Mythology [in 6 volumes]. Mythogenesis: reconstruction, structure, poetics / R. Gafarli. - Baku: Elm ve tehsil, - Volume 1. - 2015. 454 p.; Gafarli, R. Mythology [in 6 volumes]. Ritual-mythological reconstruction problems / R. Gafarli. - Baku: Elm ve tehsil, - Volume 2. - 2019. - 432 p.; Hajili, A. Philosophy of mythopoetic thinking / A. Hajili. - Baku: Murtejim, - 2002, 164 p.; Jafarli, M. Saga and myth / M. Jafarli. - Baku: Elm, - 2001, - 188 p.; Shukurov, A. Mythology of Dede Gorgud / A.Shukurov. - Baku: Elm, - 1999, - 100 p.; Shukurov, A. Mythology. Book I. Azerbaijani mythology. / A.Shukurov. - Baku: Elm, - 1995, - 188 p.; Shukurov, A. Mythology. The 6<sup>th</sup> book. Ancient Turkic mythology / A.Shukurov. - Baku: Elm, - 1997, - 228 p.; Pashayev, G. Genre system of Iraqi-Turkman folklore / G. Pashayev. - Baku: Baku Publishing House, - 2003, - 128 p.; Valiyev, K. The memory of the country, the memory of the language / K. Valiyev. - Baku: Ganjlik, - 1987, - 280 p.; Bayat, F. Oghuz epic tradition and the epic "Oghuz Kagan" / F. Bayat. - Baku: Sabah, - 1993. - 194 p.; Bayat, F. Folklore lessons / F. Bayat. - Baku: Elm ve tehsil, - 2012. - 424 p.; Bayat, F. Introduction to Mythology / F.Bayat. – Chorum: Kara M, – 2005, – 150 p.; Bayat, F. The World of Oghuz Epics, History, Mythological Origins and Formation of Oghuznames / F.Bayat. – Ankara: Otuken, – 2006, – 328 p.; Beydili (Mammadov), J. Turkic mythological dictionary / J.Beydili (Mammadov). - Baku: Elm, 2003, - 418 p.; Beydili (Mammadov), J. The future is of folk literature... (selected articles) /

science. The studies of the mentioned scientists were devoted to the most diverse problems of mythology and the issues of the etiological (explanatory) function of myths were also touched upon in them.

According to the world scientific-theoretical idea, one can meet the reasoned ideas about etiological myths in the researches by Y.M.Meletinsky and S.A.Tokarev.<sup>5</sup> Although in other studies it is said about the etiological function of myths, these two Russian scientists spoke about the meaning, essence, function, difference and similarity of etiological myths from other myths in details.

The historical-comparative and comparative-typological research methods are used in the research.

**The main provisions for defense.** In the dissertation the following provisions were issued for defense:

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J.Beydili (Mammadov). - Baku: Elm ve tehsil, 2015, - 312 p.; Aliyev, R. Mathematical mythology / R.Aliyev. - Baku: Nurlan, - 2008, - 182 p.; Aliyev, R. Turkic mythological thought and its epic transformations / R.Aliyev. - Baku: Elm, - 2014, - 332 p.; Kamal, R. "The Book of Dede Gorgud": speech genres and behavioral poetry / R.Kamal. - Baku: Nurlan, - 2013, 148 p.; Asgar, A. Creativity of Oghuzname / A.Asker. - Baku: Elm ve tehsil, - 2013. - 340 p.; Sadig, I. Sumerian and Turkic epics / I.Sadig. - Baku: Azerneshr, - 2012, 208 p.; Rzasoy, S. Paradigms of Oghuz myth / S.Rzasoy. - Baku: Sada, - 2004, - 200 p.; Rzasoy, S. Oghuz mythology (method, structure, reconstruction) / S.Rzasoy. - Baku: Nurlan, - 2009, - 363 p.; Orujova, S. Collection, translation and publishing problems of Azerbaijani folklore / S. Orujova. - Baku: Elm ve tehsil, - 2012. - 536 p.; Mammadli, M. Classification of Azerbaijani mythological texts // Journal "Language and literature", - 1997, - № 3, - p. 94-97; Gurbanov, N. Mythological-cosmogonic encounters in Azerbaijani folklore / N. Gurbanov. - Baku: AFpoliGRAF, - 2011, - 144 p.; Gasimova, F. The cultural hero problem in Turkic mythology / F. Gasimova. - Baku: Nurlan, - 2012, - 164 p.

<sup>5</sup> Meletinsky, E.M. Poetics of myth / E.M. Meletinsky. – Moscow: Science, – 1976, – 407 p.; Meletinsky, E.M. General concept of myth and mythology / Mythological dictionary. Ch. ed. E.M. Meletinsky. – Moscow: Soviet Encyclopedia, – 1990, – p. 634-640; Tokarev, S.A. Etiological myths / Myths of the peoples of the world. In 2 volumes. Volume 2. – Moscow: Soviet Encyclopedia, – 1982, – p. 672



1. Etiological myths form a separate group in the corpus of Azerbaijani mythological texts, as well as in the world mythological systems;

2. Differentiation of the functional semantics of etiological myths from the etiological-explanatory function of myths in general;

3. Difference of etiological myths from cosmogonic myths;

4. Semantic features of Oghuz etiological myths;

5. The main features of etiological myths about the emergence of images of the real-physical world;

6. Etiological characteristic of myths about images of the metaphysical world;

7. Etiological characteristic of mythical time images.

**Scientific novelty of the research.** The following important scientific innovations related to the problem studied in the dissertation are obtained:

- As a result of the study of various classification systems of myths, the characteristic theoretical features of etiological myths are determined;

- The differences among the explanatory function of etiological myths and the explanatory function of all myths are revealed on the basis of Azerbaijani myth texts;

- On the basis of Azerbaijani myth texts the difference among the etiological myths and cosmogonic myths are determined;

- In the epos "Oghuz Kaghan" the etiological myth layer is restored and its function is studied;

- It has been revealed that the main etiological semantics of myths about the creation of the world, man, celestial bodies, water, animals and plants are connected with the creation of socio-spiritual harmony between the human and society, man and nature;

- The etiological semantics of myths about metaphysical-fantastic images, such as the mid mother (mid wife) and the demon in the corpus of mythological texts of Azerbaijan is determined by

how a person deals with metaphysical forces representing evil, how he protects himself from them;

- It was found that the etiology of the image of “garachukha” serves to streamline the relationship between man and his protective spirit;

- The etiological semantics of myths about sacred places, turning images (people turning into a wolf, snake-people) have been based on the issues of the settlement of human-nature relations;

- It was revealed that the etiological semantics of myths about turns to stone, divine punishments are associated with the creation of socio-spiritual harmony;

- It has been determined that the etiological semantics of calendar myths is the preservation of harmony in human-time relations.

**Theoretical and practical significance of the research.** The research work has important theoretical and practical significance. The theoretical relevance of the dissertation is determined by the possibility of using the scientific innovations obtained in the study in other studies on mythology.

As for the practical relevance of the study, this is due to the possibility of using the dissertation as a practical scientific aid in teaching mythology at the philological faculties of universities.

**Approbation and application of the research.** The conclusions obtained during the development of the dissertation were published in local and international publications in accordance with the requirements of the Higher Attestation Commission under the President of the Republic of Azerbaijan.

**The name of the organization in which the research work is performed.** The dissertation was carried out at the department of Mythology of the Institute of Folklore of ANAS.

The theme of the research was approved by the decisions of the Scientific Council of the Institute of Folklore of ANAS dated 09.04.2018 (*Protocol №2*) and the Problem Council on

Humanitarian Sciences of the Coordination Council of Scientific Research of the Republic of Azerbaijan dated 31.05.2024 (*Protocol №2*).

**The total volume of the research with a sign indicating the volume of the structural parts of the dissertation separately.** The dissertation work consists of Introduction (9863), Chapter I (81776), Chapter II (82466), Chapter III (85000), Conclusion (8241) and the total volume consists of 267246 signs.

## MAIN CONTENT OF THE RESEARCH

The part of “**Introduction**” provides the information on the relevance of the theme, object, subject, purpose, objectives, scientific novelty, theoretical and methodological basis, theoretical and practical significance, approbation and structure of the research.

**In the first chapter of the dissertation (consisting of three paragraphs and one item), which is called “Etiological myth, its place in the classification system of myths and its attachment to the cosmogonic myth”,** it is mentioned that, the investigation of the semantics of etiological myths requires, first of all, the clarification of the concept of “etiological myth”. The function of etiological myths are myths that are purely explanatory. However, this principle, the sign is not at all the enough strong argument for the study of their semantics. Because other myths also explain the world, the world of being. Explainability is a general principle and applies to all types of myths from the point of view of the subject.

*In the first paragraph of the first chapter called “Classification of myths and the place of etiological myths in this classification”<sup>6</sup>* it is noted that “etiology” is a Greek word that

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<sup>6</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Classification of myths and the place of etiological myths in this classification // Journal “Studies on oral folk literature of Azerbaijan”, 2018, № 2, p. 124-131

literally means “reason”. In this aspect the etiological myths are myth texts that explain the causes of creation of the world, people, traditions, significant days and so on.

All myths, in fact, explain the creation. However, at the same time, the researchers sometimes consider it important to group etiological myths separately within myth texts. But it does not apply equally to all researchers who have classified myths. There are such popular classifications in which etiological myths were not taken as a separate group (E.B.Taylor, S.G.Klyashthorny, A.Nabiyev, A. Ajalov, A.Shukurov, M.Mammadli).<sup>7</sup>

The classification of etiological myths into separate groups are met in the works by the outstanding Russian scientist Y.M.Meletinsky and S.A. Tokarev. From their researches it becomes clear that the basic principle of distinguishing etiological myths from other types of meaning of myth is associated with distinguishing **origin and essence** from each other: *Etiological myths* were the most ancient and simple myths, explaining only *the origin* of the world and its various elements (formation of mythical images), other types of meanings of myths explain the origin of the elements of the world and their *essence* (structure, relationship with other elements, etc.).<sup>8</sup>

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<sup>7</sup> Taylor, E.B. Primitive culture / E.B.Taylor. – Moscow: Politizdat, – 1989, – p. 150-204; Klyashtorniy, S.G. Mythological plots in Ancient Turkic Monuments // Turkological Collection. – Moscow: 1981, – p. 120; Nabiyev, A. Azerbaijani mythology // Journal “Issues of folklore-study”, - 2002, - V issue, - p. 72; Ajalov, A. Preface / Azerbaijani mythological texts. Compiler, author of the foreword and comments A.Ajalov. - Baku: Elm, - 1988, - p. 14; Shukurov, A. Mythology. Book I. Azerbaijani mythology. / A.Shukurov. - Baku: Elm, - 1995, p. 17; Mammadli, M. Classification of Azerbaijani mythological texts // Journal “Language and literature”, - 1997, - № 3, - p. 93-96

<sup>8</sup> Meletinskiy, E.M. Poetics of myth / E.M. Meletinskiy. – Moscow: Science, – 1976, – p. 133; Meletinskiy, E.M. General concept of myth and mythology / Mythological dictionary. Ch. ed. E.M. Meletinsky. – Moscow: Soviet Encyclopedia, – 1990, – p. 635-637; Tokaryev, S.A. Etiological myths / Myths of the peoples of the world. In 2 volumes. Volume 2. – Moscow: Soviet Encyclopedia, – 1982, – p. 672

*In the second paragraph of the first chapter called “The problem of etiological myths in Azerbaijani folklore-study”*<sup>9</sup> it is mentioned that the problem about the etiological function of myth in Azerbaijani folklore-study has been investigated a little.<sup>10</sup> Professor Ramazan Gafarli has investigated the etiological myths in details. The author noted about this problem in detail in the fourth chapter “Thematic-classifying structure of Azerbaijani-Turkish myths” of his monograph called “Azerbaijani-Turkish mythology (sources, classification, images, genesis, evolution and poetics)”.<sup>11</sup>

*In the third paragraph of the first chapter called “Etiological myths as an integral part of cosmogonic myths”*<sup>12</sup> it is noted that one of the main difficulties in distinguishing etiological myths from other groups of myths is that they almost fully coincide in function with cosmogonic myths. Because both etiological and cosmogonic myths explain creation. But at the same time, there is an important difference among them. The cosmogonic myths explain the creation of the world and etiological myths explain how its various elements form. Cosmogonic myths approach the world as a whole, etiological myths approach it at the level of individual elements. Explaining the creation of the world as

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<sup>9</sup> **About the results obtained in the paragraph, see:** Babayeva, N. A review of the problem of etiological myth in the researches by Professor Ramazan Gafarli // “In the light of intellectuals” Ramazan Gafarli – 70” International scientific symposium, July 15-16, 2021, p. 210-217

<sup>10</sup> Aliyev, R. Turkic mythological thought and its epic transformations / R.Aliyev. - Baku: Elm, - 2014, - p. 66; Jafarli, M. Epic and myth / M.Jafarli. - Baku: Elm, - 2001, - p. 49; Rzasoy, S. Mythological semantics of the image of the homeland in folklore // Journal “Dede Gorgud”, - 2017, № 2, p. 33; Galiboglu, E. Creation myths and legends of Azerbaijan / E.Galiboglu. - Baku: Elm ve tehsil, - 2020, - p. 60

<sup>11</sup> Gafarli, R. Azerbaijani-Turkic mythology (sources, classification, images, genesis, evolution and poetics) / R. Gafarli. - Baku: ADPU publication, - 2010, - 414 p.

<sup>12</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Etiological myths and cosmogony // Journal “Studies on oral folk literature of Azerbaijan”, 2021, № 2, p. 130-140

a whole, cosmogonic myths clarify not only its origin, but also its essence, that is, what it should be, how it should be, what it should serve. Etiological myths only show where different elements come from and what they are made of.

*In the first item of the third paragraph of the first chapter called “Cosmogony and etiology in the epic “Oghuz Kaghan”*<sup>13</sup> it is mentioned that all the semantics of the relationship among the etiological myth and the cosmogonic myth can be observed in the Uyghur version of the epic “Oghuzname”. All other variants of the “Oghuzname”, except this version, reflect Islamic ideology. Only the Uyghur version of the “Oghuzname” the epic “Oghuz Kaghan” is connected not with Islamic ideology, but with mythological views of the Oghuz. The “Oghuz Kaghan” myth, which is the basis of this epic, is a perfect cosmogonic myth from the point of view of poetics. Here, in accordance with the nature of cosmogonic myths, not only the origin, but also the essence of the creation of the world is explained. But in this myth, the explanation of the origin is subject to the explanation of the essence, in other words, the explanation of the origin serves to explain of the essence. In the myth, we observe the origin of the Oghuz world (nature and society, space and time) clearly. The creation begins with Ay Kaghan (Moon Kaghan), the creation started with Oghuz continues with his six sons and 24 grandchildren, and is completed with the creation of all Oghuz people from those grandchildren. However, if we pay attention to this myth, it can be seen that its main semantics is not related to the explanation of the origin of the world, but to the explanation of its structure and essence.

**In the second chapter of the dissertation (consisting of seven paragraphs), which is called “Etiological myths about the emergence of images of the real-physical world”** the etiological semantics of myths about the creation of the whole world, the Sun,

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<sup>13</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Cosmogony and etiology in the epic “Oghuz Kagan” // International scientific journal “Language and Literature”, 2021, № 2, p. 355-361

the Moon and stars, mountains, water, people, animals and plants have been studied.

*In the first paragraph of the second chapter called “Etiological semantics of myths about the creation of the world”<sup>14</sup>* it is noted that when we compare the myths about the creation of the Earth, the sky and, in general, the world, we are faced with a very interesting etiological picture. However, the content of most of these myths is the same in general, but from text to text we come across different details, various points about the content. That is, the myth about the creation of the world seems to be expanding in content. For example, in one of the myths it is said that there was no One but God. The Earth was covered with water. God makes this muddy water. Then this silt dries up and turns it into soil. Then plants sprout from the soil. After that, the God made mud from the earth, created people and gave them spirit.<sup>15</sup> This text narrates creation. The myth about the creation of the world is a cosmogonic myth according to its typology. Because a whole cosmogonic process is described here. But the fact that the myth has a simple structure, explaining the reason for the creation of the world, that is, its origin, allows us to say that this text, which in the general plan is a cosmogonic myth, is more of an etiological myth. Because in this text the origin of the world is explained more than the essence of the process of creation.

*In the second paragraph of the second chapter called “The etiological meaning layers of myths about The Sun, Moon and stars”<sup>16</sup>* it is noted that there are many myths about the Sun and the Moon in Azerbaijani folklore.

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<sup>14</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Etiological semantics of myths about the creation of the world // Journal “Issues of Philology”, 2021, № 11, p. 286-294

<sup>15</sup> Azerbaijani mythological texts / Compiler, author of foreword and comments: A.Ajalov. - Baku, Elm, - 1988, - p. 35

<sup>16</sup> **About the results obtained in the paragraph, see:** Babayeva, N. The world of etiological meaning of myths about astral bodies // International SCIENTIFIC SYMPOSIUM. “New Approaches and Searches in Science”,

In myths about the Sun and the Moon the reasons for the following etiological acts are mainly explained:

1. Reasons why the Sun rises during the day and the Moon at night;

2. Causes of spotting on the face of the Moon.

From the texts it is clear that the dark spot on the Moon's face is due to the fact that her mother punished him. The Sky mother asks her daughter Sun to walk during the day and her son the Moon at night. The Moon disagrees, the mother hits him with her doughy hand, leaving a dark spot on the Moon's face.<sup>17</sup>

*In the third paragraph of the second chapter called "Etiological myths about the formation of mountains"* it is mentioned that among the mythological texts of Azerbaijan there are many etiological and cosmogonic texts about the mountains. This is due to the fact that the mountains occupy a large place in the ancient Turkic mythical thoughts. Ancient people sanctified mountains, that is, they turned them into objects of faith and worship, they treated mountains as a sacred place inhabited by ancestors, parents and spirits that protect people. In the Azerbaijani etiological myths the reasons for the formation of mountains, or their strange appearance, or the formation of some rock are explained. For example, in one of the texts it is said that the top of Mountain Alayiz is the cross. They say that the Mountain Aghri and the Mountain Alayiz fought, the Mountain Agri was strong and broke the head of Alayiz into two parts...<sup>18</sup>.

According to the etiological semantics of the text, the fact that the head of Mountain Alayiz is a cross is the result of its conflict with Mountain Agri. It is clear from this that the mountains were

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Ankara, Turkey, 2021 December 2-3, p. 50-57; Babayeva, N. Etiological semantics of myths about the Sun // Journal "Dede Gorgud", 2022, № 3, p. 69-78

<sup>17</sup> Azerbaijani folklore anthology. Book IV. Shaki folklore, volume I / Compiled by: H.Abdulhalimov, R.Gafarli, O.Aliyev, V.Aslan. - Baku: Sada, - 2000. - p. 46

<sup>18</sup> Azerbaijani mythological texts / Compiler, author of foreword and comments: A.Ajalov. - Baku, Elm, - 1988, - p. 41



described as human beings. The conflict was resolved in the favor of the Mountain Agri, because it was strong. On the base of the etiological semantics of the myth is the emergence of a new cosmos.

*In the fourth paragraph of the second chapter called “The etiology of the creation of waters”* it is said that there are many myth texts about water in Azerbaijani folklore. Here it is also mentioned about the creation of the sea, lake, river, spring and so on. From them it becomes clear that water is the most important element of the original creation. All of these texts symbolize new creation and in all of them the cosmogonic function of the element of water in relation to the original creation is clearly observed.

*In the fifth paragraph of the second chapter called “Features of the etiological meaning of myths that narrate the creation of the human”* it is noted that in mythology the creation of the human is one of the most important topics. There are also interesting etiological myths about the creation of the human in Azerbaijani folklore. They are colorful in content and cover various aspects of a person’s existence from the creation of himself. One of the main aspects of these myths is their mixing with Islamic beliefs. In one of the texts it is said that “... our ancestor is the father Adam. He was prepared from the soil. They made it very rough. They saw that it was very thick and started to shave it. Shaving the thing they made a cow. Father Adam had seventy-two children”.<sup>19</sup>

The only fact that connects this text with the religion of Islam is the image of the father Adam. In Islam and generally in Judaism and Christianity before it, the first man is Adam. However, the content of the myth does not directly reflect the creation of Prophet Adam in Islam. Apparently, it is not said in the text that Adam was created by God. That is, the person was made out of clay not by one person, but by several: the text does not refer to one creator, but to

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<sup>19</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 15

several creators. Of course, it shows that the text is based on the myth of the creation of the first human – the ancestor.

*In the sixth paragraph of the second chapter called “The etiology of the emergence in myths about animals”*<sup>20</sup> it is indicated that Azerbaijani folklore texts are rich in etiological myths about the origin of animals, that is, the causes of their origin. The reason for that richness is due to the fact that animals are the main characters of the most ancient myths.

As the animal world is diverse in species, this richness is reflected in the myths about the origin of animals. The first man created myths about all the animals in the world that surrounded him. For example, a myth shows that the rabbit originated from a cat. In the text it is said that one day the prophet comes to visit a person. Although this man had a lot of wealth, he did not know what to prepare for the guest as he was very greedy. At last he cut the cat. The Prophet, aware of everything, did not say a word to the man, but he ate the flesh of the cat and gathered its bones together. Then he also asked the man for the head, skin and legs of the cat. The Prophet resurrected that cat. Then he cursed the man. The deer-gazelle, which are now in the steppes, are that man’s sheep, but the hare is his cat.<sup>21</sup>

*In the seventh paragraph of the second chapter called “The etiology of the formation of the plants”*<sup>22</sup> it is noted that Azerbaijani folklore is also rich in etiological myths about the emergence of plants. This is primarily an indication that trees occupy an important place in the mind of a person who lived in

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<sup>20</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Etiological semantics of myths about the origin of birds // Journal “Issues of Philology”, 2020, № 11, p. 336-345

<sup>21</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 24

<sup>22</sup> **About the results obtained in the paragraph, see:** Babayeva, N. Mythical etiology of the origin of plants // XXIII International SCIENTIFIC SYMPOSIUM. Integration of Cultures and Multiculturalism dedicated to the 305<sup>th</sup> anniversary of Molla Panah Vagif, 27 February 2022, p. 54-59

primitive periods. Both folklore texts and carried out studies show that trees were described in mythology as living beings and people did not separate trees from themselves, and even accepted them as ancestors-parents.

The features of human-plant relations inherent in the initial worldview are reflected in the etiological myths that speak of these relations. We also know the reasons why trees are considered sacred in those myths. For example, in the myth about the reason why the juniper tree is always green that the Yazids killed the Imams, there was only one Mahdi Sahib Zaman left and he run and hide behing the juniper tree. All of them were killed. That is why it is said that “The juniper tree, be always green!”<sup>23</sup>

This small text is an etiological myth in terms of genre typology. Because in the text it is explained why the juniper tree always remains green.

**In the third chapter of the dissertation (consisting of six paragraphs and six items), which is called “The etiological myths about the emergence of images of the metaphysical world and time”** the etiological semantics of myths about fantastic-mythical images (mid mothers, demons, garachukhas), sacred places, turning images (people turned into wolves, snakes), turning to stone, divine punishments, mythical time images are studied.

*In the first paragraph of the third chapter called “The etiological semantics of fantastic-mythical images”* it is said that in the Azerbaijani mythological texts there are fantastic-mythical characters such as jinn, demon, fairy, angel, goblin, mid wife and so on. Myths about many of these images attract attention from the point of view of their etiological semantics. The knowledge given in myths about the reasons for their appearance allows us to descend into the deep layers of Turkic mythical thought and learn how our ancestors understood the world.

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<sup>23</sup> Karabakh: folklore is also a history / Book VI. Collector: L.Vagifgizi (Suleymanova) - Baku: Zardabi LTD MMC, - 2013, - p. 44

*In the first paragraph of the third chapter called “The etiological features of the image of the mid mother (Alarvadi)”* it is mentioned that there are numerous mythical texts not only in Azerbaijan, but also in all parts of the Turkic world under similar names about this mythical image, which is called “mid wife”, “mid mother” in some regions of Azerbaijan and “alarvadi” in some regions.

The mid mothers are presented in the texts as enemies of the pregnant women. Bahaddin Uslu, who shows the mid mother – “Alarvad” in the Turkic peoples as “Al”, “Al garisi”, “Albasti”, “Albas”, “Albis”, “Almis”, “Albiz”, “Almish”, writes that “this evil spirit wants to kill and eat the pregnant woman and her child”.<sup>24</sup>

The image of mid mother (Alarvadi) in Azerbaijani folklore texts has rich etiological semantics. The observations show that the image of circumstance is directly related to the process of birth-creation. In one of the texts it is said that the pregnant woman gave birth to a child, but at that time she was alone. Then the mid wife came and pulled out her entrails. The mid wife took the entrails to the river, washed them, cooked and ate. The pregnant woman died. That is why it is said that the pregnant woman didn’t have to be alone when she gave a birth to the child. In order not to have the mid wife near the pregnant woman the squint or the needle, a fork or a knife is put under her pillow. A man or a woman must have a squint or a pin on the dresses. However, the mid wife usually takes clean and new dresses.<sup>25</sup>

Looking through the texts about the mid mothers in a general way, we see that it is not about the emergence of the mid mothers, but about the events that took place during their encounters with the human being. In those texts the etiological semantics was built on the identification of the mid mothers, who were generally hostile to

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<sup>24</sup> Uslu, B. *Turkic Mythology* / B.Uslu. – Istanbul: Kamer Publishing, – 2016, – p. 45

<sup>25</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 27

man and the explanation of how people should be protected from them.

*In the second item of the first paragraph of the third chapter called “The etiology of myths about demons”<sup>26</sup>* it is noted that there are very many texts about demons in Azerbaijani folklore. Acquaintance with them shows that the etiological semantics of these texts, just like in the texts about the mid mothers, is related to explaining the fear of people in the face of demons and how to avoid them. Because demons are also considered to be harmful beings, just like the mid mothers - alarvads.

In one of the texts it is said that there was a shepherd named Alish in our village. At night, some of his cows left the place and went to the river side called Abdal-Gulabli. Alish also came that place and saw that there were some well-dressed girls, who were singing and dancing. They called Alish with his name and invited him to the party. Alish was very surprised. When he wanted to enter the party, the girls cried: “Don’t let him enter the party, because he had a pin on him”. When Alish said the word “Bismillah” - in the name of God (an invocation used by Muslims at the beginning of an undertaking), the singing and dancing girls disappeared.<sup>27</sup>

The etiological semantics of the text explains the model of human-demon relationships. That is, if Alish had not a pin on him and had not said “Bismillah”, he would have been a victim of demons. In this aspect, the text does not explain the creation of demons, but how a person who meets demons can get rid of him.

*In the third item of the first paragraph of the third chapter called “The etiological semantics of the image of Garachukha”* it is noted that Garachukha is a metaphysical image, it means it is a fantastic-mythical creature. It has no analogues in reality. In

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<sup>26</sup> **About the results obtained in the item, see:** Babayeva, N. Etiological semantics of the images “khal” and “ginn” // “Art Philological science” colloquium journal. Warszawa, Polska, 2022, № 4, p. 47-52

<sup>27</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 32-33

mythological texts, this image is presented as the invisible patron of human. In this aspect, the texts about Garachukha have rich etiological semantics.

The texts about Garachukha are widespread. In one of them it is said that Garachukha (indeed - *N.Babayeva*) exists. When someone is in trouble, they say that “may be your Garachukha is sleeping”. Each person has a second side, a protector, which brings him happiness. “To cheer up Garachukha, I cook something for him and the main cookong is “halva”. You must not eat from that donation / sweet cookie, because you cook it. None of the family members eat from it. You put it outside so that it can be eaten by the birds or animals. The donation prepared with the name of Garachukha can be prepared on any day, but it will be better on Thursday and Friday.<sup>28</sup>

As it is seen, the text explains the etiological identity of the image of Garachukha, that is, how a person treats him. It becomes clear that, according to the mythical ideas, Garachukha is the second form of human. This being in the form of a soul is able to bring good to a person, as well as harm. When Garachukha does not protect a person or does not bless his work and property, a person falls into losses and all kinds of difficulties. From this it is known that Garachukha is the protector of man. But it is necessary to act with Garachukha within the certain rules. Karachukha blesses a person who follows these rules, makes things easier and protects from trouble. However, on the contrary, a person is at a loss.

***In the fourth item of the first paragraph of the third chapter called “The etiological semantics of the image of Ujubilikh” it is said that the texts<sup>29</sup> about giants in Azerbaijani folklore attract***

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<sup>28</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 78

<sup>29</sup> Karabakh: folklore is also a history / Book I. Collectors: I.Rustamzade, Z.Farhadov. - Baku: Elm ve tehsil, - 2012, - p. 20; Karabakh: folklore is also a history / Book I. Collector: L.Vagifgizi (Suleymanova) - Baku: Zardabi LTD MMC, - 2014, - p. 14-15; Azerbaijani folklore anthology. Book VIII. Agbaba folklore / Collected and compiled by: H.Ismayilov, T.Gurbanov. Baku: Sada, -

attention from the point of view of their etiological semantics. One of those giants is called Ujubilikh. In one of the texts it is said that Ujubilikh is very tall, they say that, he is a huge man of very high height. He is so big man that you can see only his legs. Ujubilikh has a habit: he likes calmness. When it is calm, he comes several times a month, a year, or rather, in spring and summer. When it is calm, then he reaches out to the bottom of a deep valley. There is a lock there, he opens it. At that hour the water of the rivers and springs increases and it rains. No, if there is no calm, there will be a cold and drought. The abundance will go to the sky.<sup>30</sup> This text is a just etiological myth. Here it is explained how people should be treated with Ujubilikh so that they can live in prosperity. Two aspects are main here:

1) Introducing Ujubilikh to people as the patron of water, blessings;

2) Promotion and inculcation of how people should be treated with Ujubilikh so that they can live in prosperity.

It is clear from the text that Ujubilikh, by his existence, also serves to create peace, tranquility, social harmony (discipline) in society.

*In the second paragraph of the third chapter called “The etiology of myths about holy places”* it is indicated that the part of the etiological myths is made up of the texts that exist about spaces that people consider sacred. Talking about such places in Azerbaijan it means that they are various sacred places, holy tombs and sanctuaries. The texts about the formation of these places are

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2003. - p. 62-63; Azerbaijani folklore anthology. Book XII. Zangezur folklore / Collected by: V.Nabioğlu, M.Kazımoglu, A.Asker, compiled by: A.Asker, M.Kazımoglu. Baku: Sada, - 2005 - p. 50; Azerbaijani folklore anthology. Book XIII. Folklore of Shaki-Zagatala / Compiled by: I.Abbasli, O.Aliyev, M.Abdullayeva. - Baku: Sada, - 2005 - p. 10; Azerbaijani folklore anthology. Book XVI. Agdash folklore / Compiled by: I.Rustamzade. - Baku: Sada, - 2006. - p. 15-16

<sup>30</sup> Azerbaijani folklore anthology. Book VIII. Agbaba folklore / Collected and compiled by: H.Ismayilov, T.Gurbanov. Baku: Sada, - 2003. - p. 62-63;

usually in the genre of narration. It is known that narratives are texts in which the veracity, authenticity of the events described in them is believed. In this regard, people believe in the truth of the stories about the owner of the sacred place, as they believe in the miracle of the sanctuaries. In general, the texts about the places considered sacred are in the genres of narration and legend. It is known that legends and rumors are also very close to each other in terms of poetic characteristics.

The main poetic sign of the texts about the sanctuaries, the holy places is that they serve a direct etiological function. It means each sanctuary has its own story, which explains the reasons why that place was visited. In this regard, the texts about the sacred places are directly etiological-explanatory texts.

*In the third paragraph of the third chapter called “The etiology of turning images”* it is mentioned that myths are colorful according to the content: the beings of the world where the life of primitive human lives are embodied in them. In this aspect the myths about the wolf and the snake attract attention in terms of their etiological semantics.

*In the first item of the third paragraph of the third chapter called “Myths about people who turned into the wolf”* it is noted that one of the most famous characters of turning is a man-wolf. In one of the texts about them it is said that “A woman went out at night. The skin of an animal was thrown on her head and she became a wolf. For a while she walked with the wolves. One day they attacked a horse. The mouth of that human-wolf touched the wound on the horse’s back. At that time the woman came out of the skin of the wolf and returned home. Her children did not want to allow her enter the house. They said that her teeth were similar to the teeth of a wild animal. She told everything to her children”.<sup>31</sup>

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<sup>31</sup> Azerbaijani folklore anthology. Book XII. Zangezur folklore / Collected by: V.Nabioglu, M.Kazimoglu, A.Asker, compiled by: A.Asker, M.Kazimoglu. Baku: Sada, - 2005 - p.67;



There are many mythological texts about people who turned into the wolf. All of them are united in a single etiological line. The analysis of these texts allows us to identify the following etiological characteristics:

a) Myths about transformation into a wolf explain primarily the causes and conditions of transformation. It turns out that these transformations take place during the “narrow time/evening” (before the sunset).

b) In the texts the special mention on the washing of the people who turned into wolves with water shows that the transformation is related to some form of water element. Water is considered the source of evil (chaotic element), just as it is considered the source of life (cosmic element) in mythology. It is seen that the main thing here is the question of turning. “Narrow time” is when day passes into night. Water is also connected to the turning.

c) It is the wolves themselves that throw the wolf’s skin on the head of a person who goes out during the narrow time.

d) The only way to save a person who has turned into a wolf from this trouble is to destroy the wolf skin.

e) The people who have become a wolf are distinguished in society and the word “wolf” is added in front of their names: Wolf Zohra, Wolf Zalkha and so on.

***In the second item of the third paragraph of the third chapter called “Myths about snake-human transformations” it is said that the snake, one of the mysterious and magical images of Azerbaijani folklore, is also closely related to the transformation function. The mythical-fantastic image of a snake-human in folklore is associated with transformation and has a rich etiological semantics. In one of the legends it is said that a boy came across a naked girl when he was walking on a cliff. The girl asks the boy for a dress. The boy dresses the girl and brings her home. He wants her to marry him. An old wise man (dervish) comes and tells him that this girl is a snake that has fallen into human skin. If you marry to***

her, she will kill you. The boy does not believe the old man's words. The old man tells to check if he doesn't believe. "Give the girl a lot of salty food, don't put water in the house either, close the door and hide yourself, see what happens". The boy does as the old man says. He sees that the girl can't find water in the house, and as the door is also closed, she can not go outside. Suddenly, turning into a thin snake, she goes out of the hole, drinks the water and returns inside. Again she falls into the girl's skin. The boy believes to the old man's words and asks him for advice. The old man says that when the girl bakes bread, to push her into the oven and burn. The boy does as the old man tells. However, the girl does not burn out, but turns into gold and the old man takes it and runs away. The boy, unable to catch the old man, returns home with regret. Since that day the boy's life becomes difficult. Wherever he goes, he returns empty-handed. He can't earn anything for his life.<sup>32</sup> This legend is based on the etiological myth. The etiological semantics of the text is based on the respectful treatment of snakes. So, the happiness that a snake-girl gives a boy turns into misfortune due to her distrust of the snake cult. The etiological rhetoric of the text is based on this point. After the boy finds out that the girl is a turning skin, in other words, being related to the snake cult, instead of taking refuge in her blessings, he takes the path of destroying the snake-girl and thus makes himself miserable. Thus, the etiological semantics of the text was built on the promotion of the belief in snakes.

*In the fourth paragraph of the third chapter called "Etiological semantics of turning to stone" it is mentioned that in Azerbaijani folklore texts the motif of turning to stone is based on etiological myths. However, turning to stone occurs for various reasons: the etiological myth is built on the explanation of this reason. Turning to stone is manifested in some texts as punishment and in others as a way out of a bad situation.*

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<sup>32</sup> Azerbaijani mythological texts / Compiler, author of foreword and comments: A.Ajalov. - Baku, Elm, - 1988, p. 107

In one of the texts it is said that in the valley Garagoyunlu there are places of faith of the people for many years, several sacred sanctuaries where they worship. The most famous of these sanctuaries is Murghuz. In the legend about this sanctuary it is said that it was one of the hot summer days. The shepherd was very thirsty and there was no spring nearby. The shepherd begs Allah: “Oh, Creator of the Earth and the sky and the throne, if You have mercy, feel sorry for me, create a spring here. Let both me and the sheep drink water from it. I will sacrifice to You one black and one white sheep. Allah creates a cool spring. The shepherd drinks water, takes out his bread and eats it, relaxes. He takes off his clothes on a hot day. Then he kills a black and a white louse and says, “Take them as a sacrifice for You”. It is said that suddenly he turned to the stone there along with his sheep.<sup>33</sup>

The etiological myth is on the base of the legend. In the text the reason for the appearance of the sacral place is explained. The myth which forms the base of the text according to the etiological semantics belongs to the myths of cult-adoration. Because the myth is based on the idea of punishing disrespect for the cult. The myth insinuates that those who oppose the cult will certainly be punished by the owner of the cult.

*In the fifth paragraph of the third chapter called “The divine punishment as a formula of etiological creation”* it is noted that in many texts in Azerbaijani legends and rumors the new creation is carried out in the form of divine punishment. At the base of the etiological semantics of those texts is the motif of punishment by God for those who violate the socio-cosmic order of the world of being. This type of text also includes texts about the disappearing of bread. In one of them it is said that a family was in a place where they keep sheep. The bride was cooking bread. Suddenly her child made himself dirty. The bride didn’t find anything to clean the baby, she took a loaf of bread and used it.

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<sup>33</sup> Azerbaijani folklore anthology. Book VII. Garagoyunlu folklore / Collected and compiled by: H.Ismayilov, G.Suleymanov. - Baku: Sada, - 2003. - p. 67-68

Allah Almighty became angry and took bread, flour and provisions from her. After a while, the dogs began to howl. Allah had pity on dogs and again sends provisions, but only for the dogs. That is why it is said that the bread is given to the people for the dogs. My grandfather always told us so: “Hey, children, you ate, but you must also give the dog’s portions. This bread is given us for the dogs”.

Now it is a tradition, baking bread in the oven, the bread is taken out and put into the water in a bucket next to the oven. They put it there, cool it and give it to the dog. Otherwise, that dog will not sleep, it will bark.<sup>34</sup>

This text is based on an etiological myth. Here it is explained why bread is disappeared among people, why it is difficult to find sustenance. According to the etiological logic of the myth, the reason for all these is the ingratitude of people towards bread, their disrespectful treatment of it.

*In the sixth paragraph of the third chapter called “Features of the etiological meaning of images of mythical time”* it is noted that from the point of view of the etiological semantics of myths, calendar myths are also distinguished by interesting features of meaning. We can observe in these texts how the inherent qualities of mythical time are meant from an etiological point of view. For example, in the myth about the month March and an old woman it is said that as soon as the month of March ended, the old woman brought her goat cubs to the field. The goat cubs jumped up and began to graze. Observing it the old woman began to said: “*Let my finger get into your eyes, March. My goat cubs are playing gladly*”. As soon as the month March heard these words, it was very upset. It quickly went to the month April and begged for three days. The weather changed so quickly that the old woman’s goat cubs died on the way and she returned home alone. The weather was very cold and the old woman was sitting near the fire at home, she was very upset. Suddenly the month March appeared and asked: “The old

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<sup>34</sup> Azerbaijani folklore anthology. Book VII. Garagoyunlu folklore / Collected and compiled by: H.Ismayilov, G.Suleymanov. - Baku: Sada, - 2003. - p. 67-68

woman, let my finger get into your eyes. Are your goat cubs playing gladly?”<sup>35</sup>

This text is a calendar myth in terms of genre typology. Here we meet the images of different periods of time. The character under the name March is the month of March. But the old woman is a complex image. She represents the year. The contrast between the old woman and March reflects the contrast between winter and spring.

These relationships, reflected in the myth among the images of time, express the attitudes of people when they observe them in real life. The etiological semantics of this myth is connected with it. People want the month March to pass quickly and wait for spring very much. In this regard, the weather in March is very changeable: sometimes there are hot days and sometimes one can see cold days like in winter. The myth reflects the time experience of people, explaining to them that one should not be tempted by the sunny weather in March, quickly remove cattle from the sheds and quickly take herds to pastures. Therefore, people do not trust March, considering it a changeable nature, angry, nervous month.

In the part of **“Conclusion”** of the dissertation the results obtained are summarized and presented in the case of theoretical provisions:

1. Not all etiological myths have been shown as a separate group in all myth classifications presented in world folklore-study. It became clear that the main reason for it that the boundaries of meaning between the concept of “etiological myth” and the concept of “etiological function of myths” are soft, confusing, tangled. However, all myths, regardless of their content and, accordingly, thematic type, carry an etiological function. Both myths distinguished from other myths under the name “etiological myth” and all other groups of myths all have an etiological function.

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<sup>35</sup>Azerbaijani folklore anthology. Book VIII. Agbaba folklore / Collected and compiled by: H. Ismayilov, T. Gurbanov. - Baku: Sada, - 2003. - p. 128

2. The etiological function of myths is not equally manifested in all texts. There are myths that directly explain the cause of the emergence and there are myths in which the causes of the emergence process are explained indirectly and it is expressed more as a mental consequence of the content of the myth. It became clear that etiological myths are simple in content, they are myths that directly explain the reason for their origin. They belong to the oldest period of myth activity.

3. Another main problem of etiological myths is that they are confused with cosmogonic myths. Etiological myths briefly explain the cause (origin) of creation without going into its essence, while cosmogonic myths explain its essence, the cause and effect of the existing structure of the world along with the cause of creation.

4. The etiological semantics of myths about the creation of the world showed that these myths describe and explain the world both as a whole and at the level of its individual elements. Through these images, a person knew the world in which he existed, knew the reasons for its creation.

5. The study of etiological myths about the emergence of metaphysical images of the world and time showed that their etiological semantics is based on how a person treats these creatures.

6. The study showed that the etiological function of myths about sacred places is due to the typological characteristics of cult myths. Such holy places (sacred tombs, hearths, shrines) are associated with the cult of some saint. In this regard, the etiological semantics of those myths serve to preserve the position and authority of the cult.

7. The study of the etiological semantics of their images showed that these myths explain to a person how to properly order time, treat it in accordance with the semantic values of time.

8. In the study it was clarified that all etiological myths, including mythical images of time, by explaining the reason for

creation, teach a person to correctly occupy his place in the world and live in order and harmony with the world that surrounds him.

**The main provisions and results of the dissertation are reflected in the following books and articles of the author:**

1. Classification of myths and the place of etiological myths in this classification // Journal “Studies on oral folk literature of Azerbaijan”, 2018, № 2, p. 124-131

2. Etiological semantics of myths about the origin of birds // Journal “Issues of Philology”, 2020, № 11, p. 336-345

3. Etiological myths and cosmogony // Journal “Studies on oral folk literature of Azerbaijan”, 2021, № 2, p. 130-140

4. A review of the problem of etiological myth in the researches by Professor Ramazan Gafarli // “In the light of intellectuals” Ramazan Gafarli – 70” International scientific symposium, July 15-16, 2021, p. 210-217

5. Etiological semantics of myths about the creation of the world // Journal “Issues of Philology”, 2021, № 11, p. 286-294

6. Cosmogony and etiology in the epic “Oghuz Kagan” // International scientific journal “Language and Literature”, 2021, № 2, p. 355-361

7. The world of etiological meaning of myths about astral bodies // International SCIENTIFIC SYMPOSIUM. “New Approaches and Searches in Science”, Ankara, Turkey, 2021 December 2-3, p. 50-57

8. Etiological semantics of the images “khal” and “ginn” // “Art Philological science” colloquium journal. Warszawa, Polska, 2022, № 4, p. 47-52

9. Etiological meaning characteristics of mythical time images // Materials of the VII Republican Conference of Scientific Resources, May 4, 2022, p. 34-36

10. Mythical etiology of the origin of plants // XXIII International SCIENTIFIC SYMPOSIUM. Integration of Cultures

and Multiculturalism dedicated to the 305<sup>th</sup> anniversary of Molla Panah Vagif, 27 February 2022, p. 54-59

11. Etiological semantics of myths about the Sun // Journal “Dede Gorgud”, 2022, № 3, p. 69-78



The defense of the dissertation will be held on the 18<sup>th</sup> of March 2025 at 14<sup>00</sup> at the meeting of the Dissertation Council ED 1.27 operating under the Institute of Folklore of ANAS.

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Electronic versions of the dissertation and abstract are posted on the official website of the HAC and the Institute of Folklore of ANAS under the President of the Republic of Azerbaijan.

The abstract was sent to the necessary addresses on the 11<sup>th</sup> of February 2025.

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