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ABSTRACT

of the dissertation for the degree of Doctor of Science

**LEXICAL-CULTUROLOGICAL FEATURES OF
NAKHCHIVAN FOLKLORE MATERIALS AND
CULTURAL CONTEXT OF AZERBAIJAN**

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GENERAL CHARACTERISTICS OF THE WORK

Relevance and degree of development of the topic: Recently the linguistic and cultural direction has come to the fore in the study of folklore, which is unique to the art of words, first of all, an expression of the cultural-ethnographic creative possibilities of a certain region. According to experts, on the one hand, this is related to the increased interest in the deeper study of national characteristics, values, and wealth, and on the other hand, it stems from the need to examine language, literature, and culture more from the point of view of "human philosophy" or from an anthropocentric aspect. Despite being individualized, language and folklore function as creative "products of collective activity" because of their similarities. For this reason, the methodological validity of studying these two phenomena in relation to one another, as well as the significance of the findings, particularly for ethnography in the broadest sense - "folklore" - is important. Regarding its necessity, there is no question. Unfortunately, in the Soviet era, this kind of research, that is, talking about the linguistic and cultural landscape of not only independent nations, but even individual regions, was considered a "bourgeois ideology", so this science is taking its first steps here in Azerbaijan, as well as in the entire post-Soviet space.

When examining the lexical-cultural features of Nakhchivan folklore materials in the cultural context of Azerbaijan, we, first of all, proceed from the folklore materials of a specific region. However, it is self-evident that the majority of Azerbaijan's regions - including Nakhchivan - belong to "layers" or "layers" of rich, old tradition. He focused on this "work" inside a single language and cultural context. This indicates that the terms chosen from the Nakhchivan folklore texts and incorporated into the comparative analysis are specifically ethnocultural units that are the result of the people's ethnic (ethnographic, ethnopsychological, ethnomythological, ethnosociological, etc.) cognition rather than merely being common vocabulary words. The study of those units, as is known, allows us to determine the archetypes belonging to this or that ethno-cultural system, as well as the "language landscape of the world". Stereotypes

of ideas are fossilized in folklore, which can be detected only by penetrating the "archeology" or "cultural-spiritual etymology" of the word.

The methodological innovation of the research is really the source of the elements influencing the topic's topicality. In theory, this methodological innovation offers a particular experience for the study of various regional manifestations of Azerbaijani folklore by applying it to the folklore material of Nakhchivan. As a result, such a scientific-methodological picture was created: a perfect folklore region of Azerbaijan distinguished by its unique idea-aesthetic qualities, plus the lexicon of that folklore, plus the ethnocultural characteristics of that lexicon.

The folklore of Azerbaijan, as well as its linguistic and cultural parameters, are such that the creative experience of long centuries distinguishes each region from dialect and dialect features to specific customs and traditions stereotypes. For example, Nakhchivan folklore, such as Tabriz, Ganja, Shirvan, and Derbent folklore, does not go beyond its borders. Our understanding of the "architectonics" of Azerbaijani folklore as a whole will thus be more thorough the more precisely they are recorded and categorized, as well as the more precise we are in describing them and include them in scientific models.

It should be kept in mind that the lexical-cultural system of folklore is one such linguistic expression of the process that might be termed "ethnic memory" that has undergone cognitive "compression". Therefore, it is required to "read" or rather "hear" that language expression in order to recover the "ethnic memory". It is therefore about the necessity of hearing the words that were said centuries ago, today, as they are.

Concerning the topic's level of specifics, it is important initially to note that Nakhchivan folklore was gathered and used in study at many points in time, both by Expedition and on an individual basis. Despite the fact that many areas of Nakhchivan folklore were examined, the texts were not analyzed from a lexical-cultural perspective. Adil Bagirov, the doctor in philology, approached Nakhchivan onomatology from a linguistics perspective when

researching the topic, however folklore writings were not the focus of this study. The author conducted etymological analysis of onomastic units belonging to Nakhchivan region. Folklore scientist, Associate Professor Akram Huseynzadeh studied the semantics of Nakhchivan folklore texts and wrote a dissertation on it. However, he approached the topic from a completely different aspect. Akram Huseynzadeh studied and analyzed legends and myths associated with certain names in folklore texts. For example, legends and narratives related to names like Ashabu-Kaf, Ilanli dag and others formed the basis of A. Huseynzade's research. Associate professor Aytan Jafarova spoke about religious holidays in her monograph "Regional features of Ordubad folklore environment", only their regional features were involved in research. In other texts of folklore, the place of processing has not been touched. Doctor of historical sciences, Gadir Gadirzadeh, associate professor Asaf Orujov touched upon some points while studying Nakhchivan ethnography. However, the issue was not approached from the context of folklore, but simply the place of use of ethnographic lexicon in folklore texts was studied on a very small scale. And this gives us the basis that, let's say with confidence, it has not been fully determined and analyzes have not been carried out.

In addition, Fikrat Khaligov worked out "folklore onomastics", in which onomastic units related to the worldview, issues of regionality in onomastics and the principles of classification of folklore onomastics according to their meaning and content are reflected. The Nakhchivan folklore was not discussed in this study, and the analysis was unfiltered.

Additionally, although if they are mentioned very briefly, several studies about the folklore of Nakhchivan contain information that is directly linked to our subject.

As you can see from the above, Nakhchivan folklore materials have been involved in the study in many ways, but have not been investigated as a specific research subject from the lexical culturological point of view. Consequently, it is necessary to examine Nakhchivan folklore texts from a lexical-cultural perspective. The fact that so far there has not been systematic and comprehensive research in this direction testifies to the relevance of the topic.

Object and subject of research: The object of the research is to examine the Azerbaijan and Nakhchivan folklore materials. The subject is researching and analyzing the lexical-cultural characteristics of folklore materials. When conducting a comparative study, the works of other folklorists and the materials collected by them were referred to, as well as the folklore samples collected by us during the expeditions.

The goals and objectives of the research: The main goal of the dissertation is to investigate, research and analyze the lexical-cultural features of Nakhchivan folklore in the cultural context of Azerbaijan. It is necessary to determine the place of Nakhchivan folklore materials in the folklore of Azerbaijan and to make comparisons with the folklore of other regions. The tasks we have for this are as follows:

- To investigate and incorporate into study of toponyms that indicate close and distant locations found in Nakhchivan folklore writings;

- to identify personal names used in Nakhchivan folklore materials, and research their Turkish, Arabian, Persian, Russian and European origin, making comparisons with folklore of Turkic peoples as appropriate;

- to involve the folklore texts in the analysis from the perspective of ethnographisms, researching the names of clothes, holidays, customs, which are one of the most important indicators of the ethnographic memory, ethical-aesthetic uniqueness of the people used in them, as well as language units related to the economy, which form an important part of the ethnographisms, as well as economic, as well as defining the place of development of the carpet weaving lexicon in the texts, which reflects the craft-creative possibilities;

- to determine the development position of the concept of God and the Prophet, defining the lexicon of devil and angel by involving the religious-mythological lexicon in the research of Nakhchivan folklore texts;

- to select archaic words of Turkish, Arabic and Persian origin used in the language of the texts and not fixed in the literary language and involved in research.

Research methods. In the dissertation work, more conventional

research methods including systematic analysis and compare and contrast were employed. The three-volume "Nakhchivan folklore anthology," along with other books and monographs on the subject, served as the primary source for the examination of the Nakhchivan folklore materials. Other sources included "Nakhchivan tales," "Nakhchivan old traditions," and "Sharur folklore examples." Our sacred book "Quran-Karim" was also discussed in addition to these. Despite being the primary sources, a number of comparisons were made and the folklore of other Azerbaijani regions as well as Turkish folklore materials were mentioned when appropriate.

The main provisions of the defense:

1. The lexical-cultural material also confirms that Nakhchivan folklore is an organic component of Azerbaijani folklore from the idea-aesthetic, ethnic-cultural and poetic-technological points of view.

2. Toponyms used in Nakhchivan folklore texts (Turan, Iran, Azerbaijan, Nakhchivan, Karabakh, Istanbul, Agri, Ardabil, Isfahan, Baghdad, Tehran, Khorasan, Karbala, Firangistan, Greek city, Tiflis, etc.) contain the near and far spatial ideas of the society belonging to the said area and provide comprehensive information about the geographical outlook of that area.

3. The fact that toponyms are of Turkish, Arabic, Persian, European and other origin, as a rule, does not create the impression of nativeness or foreignness of this or that place, which in the ethnic (national) memory of Azerbaijan is a world state or ethnos that has been formed since the ancient Turkic period. can be explained as an expression of claims to leave/ At least it is a manifestation of being open to the whole "world".

4. The ideological-aesthetic relationship between the proximity(for example, Nakhchivan, Ordubad, Alinja, Tabriz, Khoy, etc.) and distance for example, Baghdad, Yemen, India, Firang, etc.) of toponyms is multifaceted: native-foreign, homeland-abroad, happiness-unhappiness, closeness-separation, etc.

5. The names of the holy places of the Muslim world (Mecca, Medina, Kaaba, Mashhad, Karbala, etc.) are mentioned with special respect in the folklore texts of Nakhchivan, and extremely great faith and belief in these places is expressed.

6. The texts use such toponyms that are understood within the limits of the concept of "homeland": Nakhchivan, Ganja, Tabriz, Erzurum, Kars, Karabakh, Dagestan, Tbilisi, and others. Although some of these toponyms do not fit into that concept (the concept of "homeland") today, the nativeness in question, which has taken a firm place in folklore memory, is not accidental.

7. Although the anthroponyms in the language of the sources we researched are mainly of Arabic and Persian origin, Turkish and several Russian-European names are also found. Anthroponyms of Arabic origin usually come from the "Holy Qur'an", from the tales of "One Thousand and One Nights", the names of Arab-Muslim caliphs and imams, and anthroponyms of Persian origin come from "Shahnameh", Ferdowsi's famous work.

8. The Azerbaijani naming tradition still upholds the paradigm of Turkish-Muslim culture, which was developed in the ninth and twelfth centuries and combines the anthroponyms of Arabic, Persian, and Turkish origin in the texts into a single idea-aesthetic system.

9. Nicknames, which are often found in Nakhchivan folklore materials, usually refer to the art, internal and external signs, character, etc. of this or that person. and is connected with it, comes to the fore by suppressing its real name with the "pressure" of folklore imagery.

10. Anthroponyms attract attention in folklore texts either by their repetition (for example: Ahmed, Muhammad, Ibrahim, Hasan, etc.) or by their imagery (for example: Ogru Selim, Sofu Fatma, Karaçi Gülnisa, etc.).

11. In the researched sources, the names of clothing, which are one of the most important indicators of the ethnographic memory, system of habits, and ethical-aesthetic uniqueness of the people, stand out for their special richness. Although this lexicon of Turkish, Arabic and Persian origin (for example: bashmaq, arkalık, chukha, börk, gurshag, chuband, aba, arakhçın/arashgin, etc.) is archaic on the scale of the literary language of Azerbaijan in general, it is mostly common in the Nakhchivan environment. Therefore, the regularity of the overlap between the folklore area and the dialect area shows itself here as well. At the same time, just as the lexical-cultural environment affects the protection of the dialect environment, the dialect

environment also protects the lexical-cultural environment from "erosion".

12. Azerbaijani traditions are a whole phenomenon and an organic component of Turkish-Muslim ethnography, however, there are certain variations in the traditions of each region, including Nakhchivan, within Azerbaijan. For example, there is such a peculiarity in the Nakhchivan area in relation to the economic-economic, religious-spiritual, and psychological-aesthetic factors related to the Novruz holiday that it is marked by appropriate lexical-cultural units.

13. Economic lexicon, which is an important part of ethnographicisms (for example: kekush/hammer, jut, kulung, tokhmag, chuval, marandi, yaba, khalbir, khamut, etc.) about the fields of occupation of Nakhchivan, Azerbaijan in general, both related to agriculture and livestock in addition to creating imagination, it also gives a significant boost to the formation of the artistic thinking and metaphorical world of the society that is closely familiar with those fields.

14. Carpet weaving, reflecting both the people's economy and craft - creative capabilities, entered the sphere of interest of Nakhchivan folklore with its rich "terminology". Numerous facts from both poetry and prose examples show that carpet weaving "terminology" is quite a fertile poetic source for folklore language. So, for example, spinning, weaving, hana, arish, argach, ilma, jahra, etc. words serve to express the archetypes of metaphorical thought that create a "picture of the world" with the texts as a whole.

15. Mythological lexicon occupies a large place both quantitatively and qualitatively characterizes the mythic-religious outlook of the society and technologies of belief in the texts of folk creativity collected and written down from Nakhchivan. It is a system that reflects both the known, the obvious, and the "hidden" succession from the primitive religions to the world religions.

16. Religious words-terms denoting the name of the supreme holy being, Tanri, Allah, Rabb, Khuda, etc., are used in folklore texts as an extremely "molded" unit that is single-meaning in its idea-content, cannot be attributed to another semantic side. Such ambiguity

of those units comes from the fact that religious concepts in general stand above all kinds of comparisons and metaphorical relations.

17. The concept of a prophet, as well as the names of all other prophets, especially the last prophet, have a special importance in folklore and are decisive factors in the formation of the ethnographic outlook of the people. Like the image of "God", the image of "prophet" has not an artistic-aesthetic, but a religious-canonical content, so it exists as a strategic or universal concept in the linguistic-cultural system of folklore.

18. In the Nakhchivan folklore texts, the images of the prophets Noah and Khidir/Khizir are presented in a somewhat fictionalized way, which does not come from the nature of the area itself, the creative attitude of the local society to those images, but from ancient ideas with both religious and literary-historical content that the environment of Nakhchivan was quite sensitive to those ideas.

19. The concept of an angel in its various manifestations (huri, fairy, devil, etc.) in the texts, unlike the previous religious-mystical concepts, has a considerable artistic-aesthetic function. This includes, first of all, the association of beauty with huri, fairies, evil, and slander with the devil, which has passed from folklore to written literature (for example, the works of Huseyn Javid).

20. In folklore, the images of cosmologies, especially the Sun and the Moon, both separately and together, are quite aesthetic, even at the level of domestic relations, which is reflected in various genres of Nakhchivan folklore.

21. No matter how many religious-mythological ceremonies, especially Ramadan and Qurban, are governed by Muslim canons, folklore texts show certain tendencies towards their aesthetic understanding, which are characterized by both romantic and satirical directions.

22. In the sources of Nakhchivan folklore, a wide reflection of a number of spiritual and moral principles insisted on and propagated by the Islamic religion is a manifestation of the interaction between religion and folk literature, which, as a result, is realized with linguistic and cultural units.

23. If archaic words of Turkish, Arabic and Persian origin used

in the language of the texts (for example: aytmaq, güyüm, tekne, damu/tamu, suchlu, kendi, farrash, keniz, kashkül, etc.) are freely used in the language of the folklore texts, this means that archaisms play an important role both in the organization of the linguistic and cultural system of the mentioned texts, and in the sufficient stability of that system despite the modern literary influence of the language.

Scientific novelty of the research: Since the goal of the research work is to analyze the study of folklore texts belonging to the Nakhchivan region from the lexical and cultural point of view, the materials collected from this region or area have been examined, which include poetry, prose, and various genres related to dramaturgy. These sources, which are not only dialectological, but also distinguished by a number of toponymic, idea-aesthetic peculiarities, provide a clear picture of the folklore cover of the area in question. Among the main innovations of the work are the identification of specific parameters of that image and the specification of the folk creativity "map" of the region or area. is regarded as one. It should also be noted that in addition to the use of materials recorded in different periods, samples collected by the author himself were also included in the research.

For the first time, a particular segment of Azerbaijani folklore has been the focus of linguistic and cultural research; the artistic manifestation and transformation qualities of the word in folklore as an ethno-cultural value have been examined; and the creative possibilities of the people related to the word as the primary unit of word art have been investigated.

On the other hand, it probably consists in determining the dimensions of the idea-aesthetic function, whether it is a toponym, anthroponym, ethnography, mythology, or dialectism, and its artistic value in close interaction with the ethnographic character of the region. In order for the results to be more reliable, the necessary comparisons were made with folklore sources of Azerbaijan and Turkey as well as relevant facts of written literature.

Specifically for the purpose of revealing lexical-cultural features, this methodological approach can be considered innovative when it comes to successfully ensuring the "dialogue" of language,

mythology, ethnography (folklore), as well as its various fields (ethnoculturology, ethnosociology, ethnopsychology, etc.) in the context of folklore studies.

Theoretical and practical importance of work. The research work devoted to this topic is significant from the perspective of researching new linguistic material not previously explored in folklore science. The results obtained can be applied to any writing project involving comparison in the fields of lexicology, ethnography, and folklore studies. Simultaneously, the primary findings of the research can be incorporated into textbooks on Azerbaijani language and oral folklore. In addition to the previously mentioned information, research projects serve as a valuable resource for graduate, master's, and doctoral students in university philology departments.

Approbation and application of the work. The dissertation was written in 2019-2022. The topic of the dissertation was approved by Decree No. 728 of ANAS Nakhchivan Department dated January 09, 2019, academician Nizami Gulu oglu Jafarov was appointed as a scientific advisor. The topic was registered by the decision of the Scientific Council on Philological Problems of the Coordinating Scientific Research Council of Azerbaijan dated March 14, 2019. The content of the research is covered in the author's 19 articles, 7 conference materials. 3 of the articles and 3 of the conference materials were published abroad. The research work can be applied in the teaching of oral folk literature, ethnography and lexicon, and is also a resource that can be consulted by researchers conducting research in this field.

The organization where the dissertation work is carried out. The dissertation was completed at the Folklore Department of the Institute of Art, Language and Literature of the Nakhchivan Branch of the Azerbaijan National Academy of Sciences.

The total volume of the dissertation, with structural sections being noted separately.

Dissertation table of contents, introduction 18631, Chapter I – 99999, Chapter II – 108949, Chapter III – 110048, Chapter IV – 54555, conclusion consists of 9764 marks. The total volume of the dissertation, excluding the bibliography, consists of 401946 characters.

THE MAIN CONTENT OF THE DISSERTATION

The “**Introduction**” section of the dissertation contains information on the subject's relevance and level of development, as well as its goals, techniques, main points defended, scientific innovation, theoretical and practical significance, approval, and structure.

The first chapter of the dissertation entitled “**Names in folklore language (texts)**” was divided into four paragraphs and analyzed. The great land of Nakhchivan, distinguished by its greatness and keeping alive its ancient history, also has rich examples of culture and folklore. These folklore samples collected from the territory of Nakhchivan, which are considered the spiritual wealth of the people, are not only rich, but also colorful. Unveiling, exploring and researching this diversity not only preserves the spiritual heritage, but also reflects the service to the historical past. On this occasion, professor Ramazan Gafarly writes: *"As people deeply study their past and clarify the starting point of their roots, they better understand the value of the spiritual wealth that their ancestors have added in different shades."*¹ Names have a special place in this valuable wealth. Every object and concept that meets our eyes and exists in the universe has a name. Because nothing can be imagined without a name. Names are important in distinguishing people, cities, villages, forest, river, mountain, food, clothing, etc., and determining what or who is being talked about. Therefore, as soon as a child is born, he is given a name to refer to, or a certain toponymic name to distinguish him from others in the presence of some newly formed city, district, village, place, etc.

The first paragraph of the first chapter examines “**Toponyms in folklore texts**”. Toponyms, which live the past of our people and society, and at the same time play an important role in the study of the history of regions, occupy an important place in folklore texts, which are considered as our spiritual monument. Toponymics, a word of Greek origin, is the study of geographical names. It is impossible to imagine the universe without geographical names. In this regard, the

¹Gafarly, R. Mythology. Mythogenesis: reconstruction, structure, poetics: [in 6 volumes] / R. Gafarly. - Baku: Elm ve tehsil, - Vol. 1. – 2015. – 454 p., – p. 42.

Russian scientist V.A.Nikonov writes: “*Let's imagine for a moment that all geographical names on our planet - city, village, river, sea, mountain, country, street names - have disappeared. At that time, all communication works stop. All traffic stops: no one knows where he got on, where he went, and where he got off. The world economy will collapse, humanity will return to its primitive state. Only because of a small thing - because of the name.*”² It is clear from this idea that the presence of place names in the universe is very important. Because these language units preserve the history of the nation, its glorious past, until our modern times. Toponyms serve as a window into the national features of the area's prehistoric residents. The most trustworthy source for learning about that region's past is its toponymy. As a result, it is hard to imagine any location without a name. Toponyms, which are significant in society, are also prominent in texts of folklore. According to the research, toponyms in folklore texts have developed for a variety of purposes and signify closeness, distance, homeland, expatriation, nativeness, foreignness, etc. Toponyms involved in the study: Turan, Azerbaijan, Nakhchivan, Garabagh, Ordubad, Shaki, Istanbul, Erzurum, Van, Togat, Ağrı, Erzincan, Bayazit, Kars and so on.

In this paragraph, toponyms used in Nakhchivan folklore texts are divided into three groups according to their origin - Turkish, Arab and Persian, Russian and European. For example, an example of toponyms of Turkish origin: :“*Radio deyirsiz ha, o nə olan şeydi, a bala? – Əmi, sən bunu açanda Bakıda, Naxçıvanda nə danışsalar, oxusalar, eşidəssən*”(meaning:“*You say radio, what was that thing, kid? Uncle, when you open it, you can hear everything what is said and read in Baku and Nakhchivan.*”³

In addition to these, Azerbaijani place names used in Turkish folklore were also included in the study. For example, we find the Karabakh toponym in the folklore texts of the Iğdir province:

²Yusifov, Y.B. The basics of toponymy / Y.B.Yusifov, S.K.Karimov. - Baku: Maarif, - 1987. - 204 p., - p.8.

³Azerbaijan folklore anthology: Nakhchivan folklore / compiler. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - Vol.3. - 2012. - 560 p., - p. 267.

*Qarabağda talan var,
Məni dərdə salan var.
Get, bayram elə, gəl,
Gözü yolda qalan var.*⁴

(meaning: there is grab in Garabagh, there is someone who makes me suffer, Be goyful I'm waiting your return)

The presence of place names of Arabic and Persian origin in folklore examples does not create the impression of being native or foreign. Because the appeal to these toponyms is due to certain reasons - being a neighboring country, creating trade relations, buying and selling girls, making trips to fall in love. and out of some necessity - visiting religious holy places, etc. has come forward. We have included in the study some of the toponyms of Arabic and Persian origin used in the folklore texts of the Nakhchivan region. For example: Isfahan, Marand, Baghdad, Aleppo, Mashhad, Tehran, Damascus, etc.

*Mən gəzərəm İsfahani, Kamani,
Tanımaram xanı, bəyi, paşanı*⁵

(meaning: I travel through Isfahan, Kaman, and Khan, Bay, Pasha are indifferent for me)

Or: *"On the advice of Hasan Agha, Murad made a valuable door and went to visit Khorasan. Returning from a visit, Murad takes care of the wheat field."*⁶

During our investigation of folklore texts, we came across place names with European and Russian roots. Compared to place names from other languages, Russian and European toponyms are less common in these texts. Maybe this is because Nakhchivan is so far

⁴<https://igdirgenclik.tr.gg/maniler.htm>

⁵Azerbaijan folklore anthology: Nakhchivan folklore/compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - Vol.2. - 2011, - 493 p., - p. 427.

⁶Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - Vol.3. - 2012. - 560 p., - p. 263.

away. due to the fact that the language's toponyms are derived from the names of nearby nations' locations. Such place names are common in folklore materials gathered from various parts of Azerbaijan. This is related to the fact that our regions border with Russia. In this section, as appropriate, the points of development of Russian and European toponyms in the folklore texts of other regions of Azerbaijan are analyzed. Although there are few examples of Nakhchivan folklore, we selected a certain part of these place names and involved them in the study. *France, China, Tbilisi, Greek, Hungarian, etc.*

During the research, it was the place name Firangistan that attracted our attention more than these toponyms. According to sources, "Firingistan" is the ancient name of France. Given the antiquated nature of folklore texts, it is possible that the ancient French name is referenced in them. According to certain sources, "*the word "Firang" does not refer to France in the modern sense. "Firangian" was mostly used in the European sense during the Middle Ages.*"⁷ We disagree with this concept in its entirety. We believe that the name Firang is provided as a French toponym in the example. Farang can even refer to being a French citizen in certain situations. The fairy tale "The Needler" was read aloud to us.

*"This news reached the son of the king of Ferengistan. He sent his messengers to that girl's house. The girl's mother answered "yes" to the messengers. The time has come, the people of the Shah of Farengistan came to take the girl away. The nanny thought to give her daughter instead. Therefore, only the nanny dressed the girl's clothes for her own daughter and gave them to the Firingian envoys ."*⁸

In this example, Farangistan represents the name of a French toponym, and Farang means French. Here, perhaps, the storyteller did not use the term "firang" knowingly. Because then the older generations were not so widely informed. Since he is talking about the Sultan of Farangistan, he said these messengers according to that

⁷Azerbaijani tales / compiled by N.Seyidov. – Bakı: Sharq-Garb, – vol.5. – 2005. – 304 s., - s.283.

⁸Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - Vol.2. - 2011, 493 p., - p. 175.

name. It should be noted that this toponym is used very little in folklore languages such as France.

Let's look through another example : *"There is no separate remedy. The clothes given to us by the Farang king have been sitting in the corner of the warehouse for many years. Maybe this dress came to him."*⁹

Upon examining the provided examples, we will see that in the first example it is used as the king of Farangistan, and in the second example it is used as the king of Farang. How can it be used as a French name in one, and as a European expression in the other? We can say with certainty that in the first example, Firangistan is used in the sense of France, and in the second example, Firang is used as a French place name. In our opinion, both refer to a French place name. We assume that since Firangistan is a long word, our grandparents expressed it as Firang in short.

One of the interesting place names encountered during the research is "'Firangi-Arabi". *"The girl looked and saw that among these horsemen there was a boy whose mustache had just been sweated, and he was so tall that if you were to walk around the Firangi-Arabi, you would not come across a man with this measure."*¹⁰

This attractive term appears to be a contraction of two prominent place names, combining the names of France and Arabia. The expression as Firingi-Arabic raises many questions. What did the speaker mean by saying "Firangi-Arabi"? We assume that either the speaker saved words and time and created the Faringi-Arab toponym by combining France or Europe with Arabia, or this name originated as a symbol of Europe and Asia. It is interesting here that in this tale, they combined and expressed toponyms that are not close to each other, which are European place names and Arabic place names.

The comparative study of these toponyms, which make up a certain part of the rich folklore of the Nakhchivan region, allows us to

⁹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - Vol.3. - 2012. - 560 p., - p. 187.

¹⁰Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - Vol.3. - 2012. - 560 p., - p. 249.

reveal interesting linguistic facts, which revives the ancient landscape of our folklore history.

The second paragraph of the first chapter is called “**Anthroponyms used in folklore texts**”, where personal names used in the language of the texts are divided into groups according to their origin, analyzed and studied. The fact that names occupy an important place in human life can cause people to be more careful in this direction . Because, " *There is a strange secret in the name. The name is like the forehead of the being .*"¹¹

Folklore texts are very rich in terms of anthroponyms. A part of this richness is made up of personal names of Turkish origin, a part of personal names of Arabic and Persian origin, and a small part of anthroponyms of Russian and European origin. Studies show that the history of anthroponyms of Turkish origin is as old as the Turk itself. Because “*Turk is a peer of the world*”.¹²The anthroponyms from ancient monuments such as "Shu", "Manas", "Alpamish", "Bilgamish", "Kitabi-Dade Gorgud" from the ancient epics of the Turkish people, which have an ancient history, were also reflected in the folklore texts created later. Chingiz, Amrah, Banuchichek, Beyim, Teymurleng, etc. are among the names involved in the study. can be shown.

*Daqyanus, Hülaku, Çingiz, Teymurləng,
Onlardan bircəsi bu zaman hamı?*¹³

(Meaning: Daghyanus, Hulaku, Genghis, Teymurlang, Where is one of them at this time?)

The name Chingiz used in this example is of Turkish origin and

¹¹Valiyev, K. The memory of the hand, the memory of the language / K. Valiyev. - Baku: Ganjlik, - 1988. - 278 p., - p. 3.

¹²Yurdoğlu, E. The taste of guillaume in autumn / E.Yurdoğlu. - Nakhchivan: Ajami, - 2022, - 128 p., - p. 20.

¹³Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - Vol.2. - 2011, - 493 p., - p. 454.

means “*sea, vastness*”¹⁴. By the way, let's note that the frequency of usage of the name Chingiz is high in modern Turkish language , as well as in Turkish folklore.

The research shows that the anthroponyms of Arabic origin used in the folklore texts of Nakhchivan usually come from our holy book "Qurani-Karim", the names of Arab Muslim caliphs, prophets, imams (for example, Muhammad, Ali, Noah, Jacob, Ismail, etc.). Names of Persian origin have passed to our language mainly from the famous "Shahname" of Ferdowsi.

*O Ali, you are the Guardian,
The leader of the whole world
The Dragon of Besih was divided
Oh Ali, Oh Muhammad, Og Ali*¹⁵

In this example, the anthroponyms Muhammad and Ali express the religious figures themselves, that is, the prophet and the imam. In the text, Imam Ali's strength and power is expressed in the vernacular. It is as if the people tried to express their thoughts about their religion and its holy persons by means of poems.

There are some names through which it is possible to know the nationality and religion of that person. The names Ali and Muhammad, which we have shown in the example, are also names of this kind. That is, no matter in which country we hear these names, it is known that the person is a Muslim.

Studies have shown that the frequency of use of personal names not related to Islam in Nakhchivan folklore texts is high. For example, Valeh, Mahmud, Jahangir, Mehriban, Nizami, Fuzuli, Navai, Sadi, Hafiz, Nazani, Nazpari, Ahmad, Govhar, Mahir, Murad, Gul, Zibeyda, Hosniya, Abdulla and others.

¹⁴Pashayev, AA Explanatory dictionary of Azerbaijani personal names / A. Pashayev, A. Bashirova. - Baku: Translator, - 2011. - 340 p., - p. 117.

¹⁵Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - c.3. - 2012. - 560 p., - p. 447.

“*Məlik Əhməd bir elə pəhləvandı ki, Rüstəmə əvəz .*¹⁶ (Meaning: Malik Ahmed is a wrestler that could replaced Rustam)

*Hafizü, Nəvai, Füzuli, Cami,
Şeyx Sədi, Hilali, Ürfi, Nizami,
Dünya, səndə geşt eyləyib tamamı,
Firdovsi tək nəzmi dürr-əfşan hanı?*¹⁷

(Meaning: *Hafizu, Navai, Fuzuli, Cami, Sheikh Sadi, Hilali, Urfi, Nizami, The world has completed in you, where is Firdovsi singing alone*)

It is appropriate to look at the dictionary meaning of these anthroponyms used in the master's manual of the epic: Hafiz has passed from the Arabic language to our language. The meaning of this name is explained in the dictionary. " *The one who is protected, preserved is Who knows the Koran by heart .*¹⁸

Navai is an anthroponym of Arabic origin, the meaning of which is explained in the dictionary as " *heaven, paradise, garden of paradise, belonging to heaven* " ¹⁹.

The name Ferdovsi is of Persian origin. In the dictionary, it means " *heaven, paradise; belonging to heaven and paradise* " ²⁰.

Hebrew anthroponyms did not bypass folklore texts and were used in a number of genres. For example: Ismail, Ibrahim, Mikayil and others.

The name Ismail was derived from Hebrew. In the dictionary, the meaning is " *actually "Yishmael". God hears, God listens.*

¹⁶Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 197.

¹⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. - 2011, - 493 p., - p. 432.

¹⁸Explanatory dictionary of the Azerbaijani language: [in four volumes] / compiled by A. Orujov, B. Abdullayev, N. Rahimzade - Baku: East-West, - vol.4. -712 p., - p.406.

¹⁹Explanatory dictionary of the Azerbaijani language: [in four volumes] / compiled by A. Orujov, B. Abdullayev, N. Rahimzade - Baku: East-West, - vol.4. -712 p., - p.403.

²⁰Pashayev, A.A. Explanatory dictionary of Azerbaijani personal names / A. Pashayev, A. Bashirova. - Baku: Translator, - 2011. - 340 p., - p. 140.

According to the legend, it is the name of the son of the Prophet Ibrahim, whom he sacrificed for the sake of God .²¹ We find this anthroponym in "Bashir's Tale": "They saw that the father would not give his daughter to Ismail, the young men secretly agreed to leave the city and run ."²²

The names of Mikayil, Ibrahim, Ismayil, which are frequently used in Nakhchivan folklore texts, maintain their functional position even today. All this comes from the love of our people for holy people. Religious names enriching the anthroponymic vocabulary of folklore texts will live as long as the Islamic religion exists.

Although most of the personal names taken in Nakhchivan folklore materials are derived from Arabic and Persian, it is also possible to find names of Russian and European origin. It is an undeniable truth that personal names of Russian and European origin are far less common than other borrowings in the folklore literature of the Nakhchivan area. We believe that this is because of the gap that exists between Russia and Nakhchivan.

According to the investigation, several anthroponyms with European and Russian roots that are found in Nakhchivan folklore literature have changed phonetically. This is mostly because our forebears translated these names into their own tongue and modified them to fit the local vernacular. Phonetic alteration is common in folklore texts. due to the fact that the information gathered from each place is spoken in accordance with its own dialect. Here, several Russian and European names that appear in texts of Nakhchivan folklore are filtered. For example, Nargiz is a name of Greek origin, meaning "*white flower with a pleasant smell*"²³, and the anthroponym of Aristotle is of Greek origin. "*Excellent, good, very good*"²⁴, Tamara - in some dictionaries, it is indicated as a name of Hebrew origin, and

²¹Explanatory dictionary of the Azerbaijani language: [in four volumes] / compiled by A. Orujov, B. Abdullayev, N. Rahimzade - Baku: East-West, - vol.4. -712 p., - p.374.

²²Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 215.

²³Pashayev, A.A. Explanatory dictionary of Azerbaijani personal names / A. Pashayev, A. Bashirova. - Baku: Mutarjim, - 2011. - 340 p., - p. 303.

²⁴Pashayev, A.A. Explanatory dictionary of Azerbaijani personal names / A. Pashayev, A. Bashirova. - Baku: Mutarjim, - 2011. - 340 p., - p. 135.

its meaning is "fig tree"²⁵, and in another dictionary, it is indicated as belonging to the Jewish language, meaning is explained as "Phoenician palm; a tall beautiful girl."²⁶

*A Yel baba,
Yaranal atdı gəldi,
Atı qanatdı gəldi,
Suya gedən Nərgizim
Qanına batdı gəldi*²⁷

*(Meaning: mighty wind came like a horse with wings, Daffodil
went for water and returned all in own blood)*

Almost all of these names of Russian and European origin, which we selected and analyzed from the research materials, are still in use today.

During the investigation, interesting facts have been revealed. One of them is that, as in other regions of Azerbaijan, some boys in Nakhchivan have chosen Russian ladies as their wives. However, none of their names (Svetlana, Olga, Vera, Natasha, Valya, Sveta, Nadya, etc.) are found in folklore texts. Even their children and grandchildren are not given Russian names. This shows that the Azerbaijani family has preserved its national mentality and kept its children away from borrowed names, especially names of Russian and European origin. This is a very good thing. We believe that in the future, national names will be preferred when choosing names for children.

The third paragraph of the thesis is called " **Symbolization of Names** ", in which simile names used in folklore texts are involved in the research. There are some names that, even though years and centuries have passed, their greatness, strength, power, etc. with its

²⁵Explanatory dictionary of the Azerbaijani language / compiled by I.O. Mammadov, B.T.Abdullayev, N.R.Rahimzade [etc.] - Baku: Chirag, - vol.3. - 2000. - 416 p., - p. 399.

²⁶Pashayev, A.A.Explanatory dictionary of Azerbaijani personal names / A. Pashayev, A. Bashirova. - Baku: Mutarjim, - 2011. - 340 p., - p. 324.

²⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, -vol.2. - 2011, - 493 p., - p. 71.

characteristics , it remains an epic in languages and lives in hearts in a good or bad sense. At certain times, we liken some people to strong and powerful people based on their character, actions, work, and physical appearance. We often find such analogies among the people. We should note that symbolic names are mainly created by simulating strong, powerful, commander, brave people. For example, Rustami-Zal, Koroglu, Majnun, Khosrov, Leyli, Shirin, Farhad, Firon, etc. Each of these names is symbolic of a function. According to legends, Rustam-Zal is one of the greatest and most famous heroes. He is considered not only as a wrestler or a knight, but also as a doctor, a master who knows science. Rustam-Zal is also popularly known as the victorious hero of all wars. Farhad - selfless lover, Shirin, Majnun, Leyli express certain symbolic meanings like pure love, loyalty, etc. For example, *Once upon a time long long years ago there was a man. That man looked like Rustam-Zal in his shape and height. If he handled any wrestler's neck, he would fold it and break it.*²⁸

Or:

*" I am a man like Zal oglu Rustam, if the animals' number is not enough, no problem, if not not this year, it will fill its place next year ."*²⁹

In the first example, the character was compared to Rustam-Zal by someone else due to his physical structure, while in the second example, the person resembles Rustam-Zala himself. In contrast to the first example, the second example indicates that the person is complacent, lonely, and arrogant.

It should be noted that the symbolism is not with the name of every hero. It mainly features symbolic figures.

“Nicknames” used in folklore texts are examined. Nicknames, which are often found in research materials, usually is related to the art, physical appearance, internal and external signs, character, etc. of any person. And the nicknames created on the basis of those listed are sometimes in the foreground by the influence of imagery, passing before his real name. Names that attract attention with their imagery

²⁸ Tales of Azerbaijan /compiled by N. Seyidov - Baku: East-West, - vol.5. – 2005. – 304 p., – p. 231.

²⁹ Rzayev M.Y. Drum after the wedding // "The Gate of the East". - 1973, August 4, - p.3.

in folklore (for example: Sofu Zahra, Sofu Aziz, Ogru (robber) Ahmad, Garachi (gypsy) Fatma, Evyikhan (destroyer) Gülnisa, etc.) are still valid today.

“Sofu Aziz wakes u pin the night. He visited Hazrat Baba and returned”.³⁰

The life of these names is long-lasting. That is, even though years have passed, these names live on. Even if that person has passed away, he is still mentioned by that name when talking about him. Or when talking about his children and grandchildren, they say that this is the grandson of the late Sofu Fatman, the son of Usta Mehdi, etc.

The second chapter of the dissertation entitled **"Ethnographisms in Folklore"** is divided into paragraphs **"2.1. Clothing names"**, **"2.2. Food names"**, **"2.3. Lexical embodiment of our customs and traditions in folklore texts"**, **"2.4. Embodiment of holiday and ceremony names in folklore texts"**, **"2.5. Farm Lexicon"** and was filtered for analysis.

For every nation, its material and spiritual culture is very valuable. The science of ethnography has great services in this direction. This is because customs, which are an indicator of the social and cultural progress of the people, national clothes, which are one of the most important indicators of ethical-aesthetic uniqueness, national dishes, artistic and creative capabilities of the people, and other such values are concentrated here. At the same time, ethnographic carriers are one of the primary and most important indicators of where people live. In this direction, archaic mythological-folklore materials have a great role. It is gratifying that ethnography reflecting these values interacts with the science of folklore studies. As a result, material and moral values of our people are lived in folklore genres. Because *"the soul, history, mentality of the people, as well as dreams and desires, imagination and thinking, spiritual world have been widely reflected in these journals"*.³¹ This valuable treasure, which preserves the people's ancient history, everyday life, and economic fields, has

³⁰Azerbaijan folklore anthology, book XI (Shirvan folklore) / compiled by H. Ismayilov, S. Ganiyev - Baku: Sada, - 2005. - 444 p., - p. 121.

³¹Azerbaijan folklore anthology, XIV book (Darband folklore) / compiled by H. Ismayilov, T. Orujov - Baku: Sada, - 2006. - 430 p., - p. 15 .

always played an important role in the lives of children and adults, passing from century to century, generation to generation, as the memorization of languages.

This chapter of the dissertation is called "**Clothing Names**". In the first paragraph, food names are grouped according to their origin. In Azerbaijani folklore, clothing names, which are one of the most important nuances of the ethnographic memory of the people, the ethical-aesthetic uniqueness of the system of habits, stand out for their richness. From ancient times to the present day, the national costumes of Azerbaijan are one of the valuable sources for studying its culture. National costumes reflect the national character of the people. These are widely reflected in folklore, which is a national-spiritual monument of our people. The clothes, which reflect many characteristics, have been processed in folklore materials and have become decorations of images. Some of the costumes embodied in folklore genres are of Turkish origin, while others are of Arab and Persian origin.

From the names of clothing of Turkish origin , chukha, koynak(shirt), gurshag (belt), orpek (hed cover), bork, arkhalig (backcloth), etek (skirt), charig (shoe), *etc.* included in the study: "*Even if you are a shoe made of gold, everyone will say: You should be wear on feet*" ³²; "*You go to that meeting and tell that even my slipper-bearer knows what the fish are laughing at .*"³³

Some of these clothes are not just clothes, but also perform certain functions. If we pay attention to the word shirt, we will see that it performs several functions in folklore texts.

*Hakuşqada quş durmaz,
Kətan köynək yaş durmaz.
Qız oğlanın qoynunda
Səhərəcən dinc durmaz.*³⁴

³²Azerbaijan folklore anthology: Nakhchivan folklore / compiled by. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 110.

³³From the same , p. 232 .

³⁴Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 363.

(Meaning: A bird will not stand in window, A linen shirt will not stay wet. A girl in a boy's arms will not rest till the morning)

Or:

*Mən aşiq, gül əndama,
Çıxıbdır gülən dama.
Olam bir atlas köynək,
Yaraşam gül əndama.³⁵*

(Meaning: I'm in love with a flower, The smiling lady has come out. I wish to be a satin shirt on her flower body)

"Linen shirt" and "atlas shirt" are old-fashioned combinations that are still used in the vernacular today. In addition, the word "linen shirt" is used referring not only to the name of clothing, but also to some kinds of dessert - *almonds and walnuts*. Thus, walnuts and almonds with a thin shell are called "linen shirt" . That is, the shell is thin. The shirt also communicates distance between people. For example, "one shirt apart". That means that not a first-degree relative, etc. In addition, in folklore, the "shirt" performs a healing mission.

A hat is a headwear. It is highly significant to men and is mostly utilized by them. Because men's hats are associated with enthusiasm and manliness. It should be highlighted that the hat has a specific role in determining the social standing of the Turkic peoples in addition to being a fashion accessory and a sign of zeal. Therefore, one may infer information about a person's occupation and artistic style from the shape of their headwear. For example, we read from the "Khanbazama" ceremony: " *...He has a long mottled hat on his head and wooden slippers on his feet. A bell hangs from his neck.*"³⁶

There are sayings related to the hat: " Put your hat in front of yourself and think" can be an example of this.

Most of the clothing names that we involved in the research in the dissertation are used today not only in Azerbaijan, but also in other

³⁵Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol. 2. - 2011, 493 p., - p. 276.

³⁶Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 99.

Turkic nations. Since we are talking about clothing names of Turkish origin, during the research we conducted a series of comparative analyzes showing examples from Turkish folklore. Some of the clothing names we have analyzed are considered archaism and historicism because they are not used today. This was also shown in front of each clothing name during the research.

The place and reason for the development of khalat, belt, dress, aba, ruband, aragchin and other clothing elements of Arabic and Persian origin in the folklore texts of Nakhchivan have been determined. The names of clothes of Arabic and Persian origin used in the research sources are so firmly established in folklore memory that sometimes there are difficulties in choosing whether these lexical units are a loan or a national word. That is, the words are so appropriated that they become of our own. Because "*most of the words of Arabic and Persian origin, which entered the Azerbaijani language, changed their shape and some of their semantic functions, became nationalized in a way, adapted to the pronunciation norms of our language, and became the property of the people.*"³⁷ Therefore, clothing names from other languages, as well as lexical units belonging to other fields, do not burden the language. Even these linguistic units in the language among the people, "*not only the intellectuals, but even the illiterate, have become words that are used in the same form and content*"³⁸.

Let's take a look at some of the names of clothes of Arabic and Persian origin that we have included in the study:

*At gətirin mindirəh,
Göy çəməndə endirəh.
Çəməndə bitib mərzi,
Xalati biçsin dərzi*³⁹.

³⁷History of Azerbaijani literary language. XIX century [in 4 volumes] / S.H.Mehdiyeva [etc.]. - Baku: East-West, - vol.3. - 2007. - 334 p., - p. 32.

³⁸History of Azerbaijani literary language. XIX century [in 4 volumes] / S.H.Mehdiyeva [etc.]. - Baku: East-West, - vol.3. - 2007. - 334 p., - p. 32.

³⁹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 443.

(meaning: Bring a horse to ride, to down in the grass, It's the horse is out of strength, Let the tailor cut the khalat)

Or :

" After walking a long way, he came to a forest, it was dark, he climbed a tree so that wolves and birds could not catch him. Then he untied his belt around his waist and tied himself to a tree so that he would not fall when he fell asleep ".⁴⁰

Some clothes are obsolete today. It should be noted that although these clothing names are archaic on the scale of the literary language of Azerbaijan, they are mostly common in the Nakhchivan environment. Therefore, the regularity of the overlap between the folklore area and the dialect area shows itself here as well.

The second paragraph of the second chapter is called "**Food Names**". In this paragraph the place of development of our national dishes in the folklore texts of Nakhchivan is determined, analyzed and studied. The study shows that the names of delicious and rich national dishes of Azerbaijan have decorated and enriched folklore materials with their beauty. By the way, let's say that each region of Azerbaijan has its own dishes, which are reflected in the folklore of every region. In the folklore texts of Nakhchivan, both the unique dishes of Nakhchivan and the names of dishes belonging to our national cuisine are observed. For example, plov, kufte (meatballs), dolma, etc. Plov, the main dish of our national cuisine, often appears in folklore texts:

It was the butter that made the plov delicious,
The bride's face was white.

"Molla Allahgulu shouted that he wants plov. The wife said, here you are this is plov " ⁴¹; " Allahgulu came to say, my wife I'm hungry, let 's see what you have cooked from meat?" The wife brings and says,

⁴⁰Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 490.

⁴¹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 159.

*"Husband, I have cooked meatballs, come and eat."*⁴²

It is commendable to see and observe our national cuisine in folklore texts that reflect our ancient culture and spiritual values. It seems that the foods of other countries that influence our everyday cuisine have not been able to influence our folklore. Because the more conservative our nation is in protecting its material culture, the more conservatively it carries out the mission of protecting and transmitting our spiritual culture to the future.

The third paragraph of the second chapter of the dissertation is called "**Lexical embodiment of our customs and traditions in folklore texts**". It is one of the most important issues to live the traditions of our people and pass them on to generations. This is not lost mainly thanks to the work of folklorists and ethnographers, on the contrary, it has been passed down from generation to generation and has reached our days. Over time, the customs and traditions that our people could not mention found their expression in folklore texts. This is one of the reasons why folklore texts are important. A certain part of the traditions practiced among the people is related to the wedding ceremony, a certain part is related to holidays and so on. Among the customs performed during the wedding, there are bowing, the bride breaking the plate, giving the bride a knee brace, throwing apple slices and sweets on the bride's head, and other customs, which are lovingly performed at our weddings on this day. In addition to customs and traditions with ancient history, we also find newly emerging traditional traditions in folklore texts. Let's take a look at some of our customs and traditions performed at the wedding ceremony. For example, in some of our regions, a girl's side does not make a wedding. The boy's side makes the wedding and takes his bride away. This can be found in folklore texts. For example: *"My son, we don't hold weddings in girl's house. Go, God bless you."*⁴³

The custom of throwing money and gold on the bride's head is also mentioned in folklore texts. "According to his custom, the foreign king sprinkled a lot of gold on the girl's head. Everyone was busy collecting

⁴²Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 158.

⁴³Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 256.

gold.".⁴⁴

According to what we heard from our grandmothers and grandfathers, at that time weddings lasted forty days and forty nights, and later seven days and seven nights. We find these ideas in epics and tales collected from the Nakhchivan region. We read from the fairy tale "Forty buds lady": "*They had a wedding for forty days and forty nights and had fun by placing the baker's daughter instead of the main harem.*"⁴⁵ "*He plays a wedding for her for seven days and seven nights.*"⁴⁶

Forty days and forty nights in the first example, and seven days and seven nights in the second example, confirm the ideas about wedding customs. Over time, many changes occur in life. This change is also reflected in wedding customs. So, weddings that used to be celebrated for forty days are replaced by seven days. After a while, weddings are held for three days and concluded. The custom of holding our weddings for three days is also found in folklore genres. For example: "*They arrived at the wedding house... The wedding lasted for three days and three nights. After the wedding, the guest brought the ashug back to the village.*"⁴⁷

Unfortunately, we have to note that our three-day weddings have been reduced to one day. Today, wedding ceremonies are held for one day and one night. If you take into account the henna night, the wedding is held for two nights. All these things we have listed give reasons to say that henna and wedding customs are very rich. This ceremony, which begins with the embassy, ends with the eulogy. It should be noted that "hand kissing" takes place on the third day after the wedding, when the bride and her husband go to kiss the hands of their parents and receive a gift.

Our customs and traditions, which have an ancient history, are performed not only in wedding ceremonies, but also in other holidays and ceremonies. We observed the traditions related to the holidays mainly on

⁴⁴Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 3. – 2012. – 560 p., – p. 420.

⁴⁵Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 146.

⁴⁶Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 91.

⁴⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 468.

the Nowruz holiday. Traditions such as going to the stream and fetching water on last Wednesday morning, asking girls for fortune telling, etc., are still preserved today.

Researches show that along with customs and traditions that have come to our days, we also have traditions that are disappearing. It is possible to observe a certain part of these traditions, which are not completely used by the people today, or are performed very little in some regions, in the folklore texts of the Nakhchivan region. The presence of such valuable treasures in folklore memory suggests that collecting and preserving folklore is one of the most important factors. Because today, if these did not show up in the texts, we could not be so widely informed about the customs of the past. The custom of "decorating the Main gate-Alagapi" is one of them:

*"We used to have a custom called "alagapi decoration". During the holiday, a place is set aside in the center of the village, everyone would put something there according to their ability, and this collected money would be distributed to the poor of the village."*⁴⁸

We regret to inform you that today this custom is not performed. It is very desirable to restore this custom, which is very useful for everyone who needs it. Because such customs and traditions express the history, past, national and moral values, love and unity of the society and the people.

Let's note that today, similar to this custom, there is an official "Charitable fund", "Charitable society" that provides assistance to poor families with low financial status. No matter how many such institutions there are, in our opinion, this will not replace the product of the people, "Alagapi decoration". *"Because folk customs and traditions have another essence and importance, in the vernacular, they have their own taste, their own salt, their own sweetness."*⁴⁹

In the paragraph entitled "**Embodiment of the names of holidays and ceremonies in folklore texts**" of this chapter, the

⁴⁸Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. – 2011, 493 p., – p. 73.

⁴⁹Rzayeva, Ch.V. Traditions in folklore texts: yesterday and today // - Baku: "Science and Innovative Technologies" International scientific research journal, - 2022. No. 20, – p. 28.

position of processing of some of the names of holidays and ceremonies in folklore texts is investigated. For example, "Novruz", "Kichik chilla", "Big chilla", "Susepan" etc.

The role and influence of holidays in human life is very great. Even the people who celebrate the holiday become more hardworking. In this regard, J.J.Russo writes: "*If you want to make the people hardworking and creative, give them the opportunity to celebrate* ." ⁵⁰ Since holidays create a good mood in people, many folk sayings have appeared. For example, "I wish you a festive mood", "May you smell like festive", etc.

We find the name of Novruz, one of the most beloved holidays of our people, both in materials collected from the Nakhchivan region and in folklore texts collected from other regions of Azerbaijan:

*Aşiqəm, tərsə məni,
Novruzda tər səməni.
Kərəməm, of demərəm,
Öldürsə tərsa məni.* ⁵¹

(Meaning: *Turn me around with fresh malt in Nowruz. I'm Karam I will never bore*)

Every holiday and ceremony has a great role in human life. One of them is the " Susepan" ceremony. Although this ceremony is not celebrated in all our regions like Nowruz holiday, it is celebrated in Ordubad region of Nakhchivan. According to the research of the researchers, "*on June 21, the day when spring ends and summer begins, they hold a ceremony called "Susepan" in the upper part of the Gilenchay valley in the Ordubad region.*" ⁵² The name of this holiday is also found in the legend "Bigatal piri" (The place of worship):

⁵⁰" Koroglu" / compiled by I. Abbasli, B. Abdullah. - Baku: Lider, - 2005. - 552 p., - p. 213.

⁵¹Pirsultan, S. Bayatys in Azerbaijani oral literature / S. Pirsultanli. – Ganja: [n y]. – 2012. – 377 p., – p. 58.

⁵²Orucov, A. Holidays and ceremonies in Nakhchivan (tradition and modernity) / A. Orucov, E. Yurdoglu - Nakhchivan: Ajami PPH, - 2018. - 144 p., - p. 32.

*“Bigatal piri was in Gamigayadady. They come here in the summer and spend the night there. At dawn, they rub their faces with the morning dew falling on the grass, and sprinkle water around. The susepan ceremony is also held here. It is said that visiting the "susepan" Bigatal is the result of Prophet Noah's sacrifice here when he came out on land.*⁵³

On this holiday, as the name suggests, they celebrated the arrival of summer by sprinkling water. Of course, they not only sprinkled water, but also played music, in short, the people celebrated the arrival of summer with a good mood. During this two-day holiday, at the same time, the grudging parties reconciled.

Among the ceremonies celebrated by the people, the names of "Long chilla" and "Short chilla" are also observed in Nakhchivan folklore texts. There are many sayings, legends and legends related to both ceremonies. For example:

*Kiçik çillə, vay çillə,
Qarlı, dumanlı çillə.
Gəbə, kilim toxuduq,
Cəhrəmizdə var çillə*⁵⁴

(Meaning: During sort chilla, which is full of snow and fog, we knitted rug and imprinted chiller in every cell)

Or: *"...Oguz people run out of the food. Desperate Oguz went out of the house on the thirtieth day of the long chilla to find and bring something to eat"*⁵⁵

The description of the names of holidays and ceremonies is given in a large number of folklore texts. These materials are of great importance as the most ancient expressions of the ethnos' ancient ideas

⁵³Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. – 2011, 493 p., – p. 83.

⁵⁴Orucov, A. Holidays and ceremonies in Nakhchivan (tradition and modernity) / A. Orucov, E. Yurdoglu - Nakhchivan: Ajami PPH, - 2018. - 144 p. - p. 41.

⁵⁵Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 56.

about the world. The inclusion of holidays and ceremonies in folklore texts is also very useful for future generations. Each holiday preserves traces of ancient thoughts. Protecting them by executing them is one of the most important missions. As a national-spiritual culture factor of every nation, holidays have a special position. Even the holidays and ceremonies, which are performed from time to time and have protected facts as important as history, have unfortunately lost their relevance today. However, folklore materials - examples inform about some of them. At least, collecting and writing down those folklore examples can prevent our anxiety about the mentioned point, if only a little. In this study, we observed traces of holidays and ceremonies that are not celebrated today in folklore materials. All this once again proves that folklore is the memory and history of the people.

The fifth paragraph of the second chapter, entitled “**Farm lexicon**” examines the farm lexicon used in folklore texts. It is known that in ancient times, our people were more engaged in farming. Therefore, it is necessary to study and analyze the economic lexicon in folklore texts. Economic lexicon appears in various genres of oral folk literature. This clearly shows the main areas of occupation of our people from ancient times to the present day. For example, hammer, pair, kulung, takma, sack, marandi, kotan, heyba, yaba, etc.

Hammer- we find this object, which is mainly used for hammering nails and metal, in "Kuzechioglu's Tale":

*" From there - from the well, he shouts that, my dear, who ever you are, there is a hammer at the edge of the well. Take that hammer and hit each nail on the edge of the well with it ."*⁵⁶

Pair - in ancient times, it was used for plowing land in agricultural fields. Today, this tool is considered archaic. Because this item is replaced by new technological equipment. Since it was widely used in the farm in ancient times, this tool is mentioned in folklore texts. We read from the fairy tale "Stepmother": “*He hits a boy by tree. The boy goes out crying, wanders, runs away from the house, straight*

⁵⁶Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 176.

to his father. His father was droving a pair” .⁵⁷

The studies show that most of the items and tools that cover different areas of the farm are still functional today. One part has become archaic. Those things either lost their functionality or were replaced by new technology, so his name left the active fund of our language and moved to the passive fund.

Functions performed by Azerbaijani carpets, which have a special place and value in world culture with their own ornaments, and related terms are examined in this paragraph. Carpet weaving, a work of art that connects our past with our present, our present with our future, combines many functions. So, it plays an important role in the transmission of any information, in addition to being a valuable gift, a treatment tool, and a valuable item that decorates our home. In the Nakhchivan folklore texts, both points related to carpet weaving and terms related to carpet weaving are used in a large number. For example, palaz, gaba, khalcha, khali, hana, jahra, ilma, etc. Let's look at a few examples. In the proverbs: “*Xalına bax, xalı toxu*”; “*Xalça salan özü oturur*”; “*Xalçalı gəl, xalçalı get*”; “*Xalını xovuna sığallarlar*”(Look at your carpet, weave your carpet; The one who lays the carpet sits on it; Come with a carpet, go with a carpet; The carpet should be patted in waved direction).⁵⁸

In stales:

*A həndi-həndi, cəhrə,
Ayağın ləndi cəhrə.
Vuraydım sındıraydım
Gəzəydim kəndi, cəhrə.*⁵⁹

(meaning: Your leg fell off, I would hit and break and walk from village to village, Jahra)

Tales, an ancient and interesting genre of Azerbaijani folklore,

⁵⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. - 2011, 493 p., - p. 143.

⁵⁸Proverbs / compiled by J. Mammadov. - Baku: Onder, - 2004. - 264 p., - p. 130.

⁵⁹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. – 2011, 493 p., – p. 273.

attract special attention from this point of view. From ancient times until today, good and evil, light and darkness, life and death, right and wrong, right and wrong have fought in fairy tales. In the end, good has always won over evil, right over wrong, light over darkness, and truth over lies. And this is also reflected in magical tales. Thus, the flying carpets that appear in fairy tales as a magical force save the heroes of the fairy tales from the evils they encounter and take them to the bright world. The flying carpet has been engraved in our memories since childhood. Take a look at some fairy tales with flying carpets. In the fairy tale "Prince Bandali", we see the rescue of the stranded Bandali with a flying carpet:

*“Look, my man, you must obey our condition. If you obey it is ok, if not - we will kill you. Then the giants gave Bandali a flying carpet, a mysterious table-cloth, and a secret key... Bandali tricked the giants and sent them away and said: Carpet, take me to Gulgez Khanum's hometown. The carpet flew away.”*⁶⁰

Here, a magic carpet saves Bandali from the hands of the giants and takes him to his desired destination. The flying carpet is also found in "Malik Mammad", "Magic Ring", "King Ismail and the Golden Fish" and other fairy tales.

In Azerbaijani tales, we come across the issue of carpet making, which is an ancient art form, as a source of income, and at the same time, information is conveyed to someone by writing any news on them through carpets. Thus, in the "Tale of Gulmah, the Nakhirchi's Daughter", the king facing death says: *" I have such an art that you can earn a thousand tumans a month from it." When the innkeeper learns that they can weave beautiful carpets, he agrees. In a corner of the basement, the king and the vizier weave such a carpet for a month that the owner of the tavern looks at the carpet and says that I will not give it for less than three thousand dumans .*⁶¹

Thus, in this tale, we see carpet weaving as a profitable craft. In addition, the king writes the place where they were held captive on the

⁶⁰Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 252.

⁶¹Nabiyev, A. Azerbaijani folk literature: [in 2 volumes] / A. Nabiyev. - Baku: Elm, - vol.2. - 2006. - 685 p., - p. 343.

carpet he weaves. The innkeeper brought it with the advice of the king and sold it in front of the palace. Seeing this, the king's wife Gulmah recognizes the carpet and buys it. After reading the place where the king is being held prisoner, he sends a group to rescue him. The saved king sees that the art he learned saved his life and decrees the importance of learning art in the country.

The third chapter of the dissertation entitled "**Religious-mythological lexicon in folklore language**" was divided into 6 paragraphs. In these paragraphs, the place and position of the concepts of God, prophet, angel, and devil in folklore texts are investigated. The people's approach to them and their view of these religious concepts are determined. In different texts, the essence of Islam is explained in different ways. In this direction, Fuzuli Bayat's approach is noteworthy. He writes: "*Religion is a system of thought that gives legal value to the structure of society, material and spiritual spheres of life and regulates them with Sharia rules.*"⁶² Agreeing with this opinion of the scientist, we would like to point out that Islam is an important system that directs human life on the right path.

The first paragraph of the third chapter is called "**The concept of Tanri/Allah**". Names of Tanri, Allah, which mean the name of the supreme holy being, are very sacred and valuable for Muslims. In this paragraph, the place of development of God and his many names - Tanri, Rabb, Khuda and other supreme holy names in Nakhchivan folklore texts is determined. The name of God has a special weight in folklore examples of both Nakhchivan and other regions of Azerbaijan. We find this sacred name with a high frequency of use in both poetry and prose examples of folklore. For example, "*There was only one step left between the girls and the enemy. Forty girls raised their hands to the sky and asked Tanri for mercy and said:*

*"Oh, great Tanri, if you allow an enemy to own us, turn us into a stone or a bird instead."*⁶³

The language unit Allah is one of the names with a high

⁶²Bayat, F. Introduction to mythology / F.Bayat. - Istanbul: Ötüken, - 2016. - 144 p., - p. 86.

⁶³Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - v. 1. - 2010. - 512 p., - p. 83.

frequency of use in folklore. In folklore, it appears mostly in proverbs, tales, epics, and lullabies. For example, *"May Allah bless you with fasting"*; *"May God protect you from the accidents of the earth and the trouble of the sky."*⁶⁴

In Nakhchivan folklore texts, there are many examples of the name of God: *"Ilahi, oh, Rabb. Let an only ship come towards me. I wish I had been saved."*⁶⁵

The conducted studies and examples show that the people of Nakhchivan are very sensitive to all these names.

The second paragraph of this chapter is called **"The Concept of the Prophet"**. The lexical unit "Prophet" is widely reflected in "Qurani-Karim", hadiths, and folklore materials of Nakhchivan region. In folklore texts, the abilities, services, and signs of holy people are very sensitively expressed. For example, the prophet Khizir has a special place in folklore for helping the needy. Prophet Suleiman, with his knowledge of the language of animals, Prophet Moses with his stick, and other prophets with their own distinctive features are included in folklore texts.

It should be noted that a large part of the information about the prophets is known to us from our holy book, "Qurani-Karim". Some of this information is reflected in folklore texts with certain changes. For example, we read the secret of the staff of the Prophet Moses from the 60th verse of the holy book, Surah Al-Baqara: *"And when Moses asked for water for his people, We said to him: "Strike the stone with your stick!" (As soon as he struck on the stone) twelve springs began to gush forth.*⁶⁶ The prophet's voice expressed in our verses is embodied in one form or another in Nakhchivan folklore texts. This also shows the sensitive approach of the Nakhchivan environment to holy persons:

⁶⁴Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. - 2012. - 560 p., - p. 139.

⁶⁵Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. - 2011, 493 p., - p. 195.

⁶⁶"Qurani-Karim" (translation and transcription into Azerbaijani language) / translator M.R. Ismayilzadeh Duzal. - Baku: Al-Huda, - 2005. - 617 p., - p.9.

*Peyğəmbərimiz Musadı,
Əlinə alan əsadı.⁶⁷*

(meaning: Our prophes is Moses, he has a stick in his hand)

The examples show that the influence of "Kurani Karim" on folklore texts was great. In this chapter, almost all the paragraphs have been compared with our holy book.

"The concept of angels and devils" , shows that angels and devils have a special importance in the Islamic religion. We would be wrong to say that angels, who play an important role in people's lives, only belong to the Islamic religion. Because other religions also have the concept of angels. And each of these religions expresses the angel in a different way. In Islam, angels are regarded as beings created from light, tasked with fulfilling Allah's commands. In Nakhchivan folklore texts, angels represent beauty and goodness, and Satan represents evil and slander. When we researched folk literature, we came across many characteristics that are characteristic of an angel. For example, the presence of angels in heaven:

*Göydən bir mələk endi,
Nə danışdı, nə dindi,
Camalını açmadı,
Dedi: "Gözüm bəsindi .⁶⁸*

(meaning: An angel silently came down from heaven, He didn't open his face and said: "My eyes are enough")

According to religious beliefs, angels are on the right and left shoulder of a person. The angel on the right shoulder writes good deeds, and the angel on the left writes bad deeds. This idea is also reflected in folklore examples:

⁶⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by ed. M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. - 2011, 493 p., - p. 442.

⁶⁸Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. – 2012. – 560 p., – p. 420.

*İki mələkdir gözə görünməz,
Ağızdan çıxanı yazarlar bir-bir.
Biri sağda, biri solda dayanıb,
Günahı, savabı düzərlər bir-bir.*⁶⁹

(meaning: Two angels on you shoulders are invisible, they write out every word you say, like good deeds and sin)

We also observe this idea in the Bayati:

*Çiyindəki mələki,
Üstü bənək-bənəkdi.
Səndən xəbər alıram
Arazın suyu neçə sənəkdi?*⁷⁰

(meaning: There is a speckled angel on your shoulder, tell me how deep is the water of Araz ?)

First of all, let's note that although this example is a bayati, it reminds us of both bindings in Ashug's works and riddles. In the first verse of this example, the root of the idea of an angel on a person's shoulder goes back to religious hadiths and holy books. Because we know from the religious hadiths and the holy book that from the time a person is born until he dies, there are angels on his right and left shoulders, and their duties are to record the good and bad deeds of people. From the analysis, it was concluded that the qualities related to angels in our holy book "Qurani-Karim" and hadiths are expressed either directly or indirectly in folklore texts that are the product of the people. We should note that in this paragraph, along with the language unit "angel", "Pari" and "Huri" lexical units were also involved in the study. When examining the use of these language units as girl's names in folklore texts, it is known that this is due to their positive character.

In folklore texts, the concept of the devil, which is the opposite

⁶⁹Tales of Azerbaijan / compiled by A. Akhundov. - Baku: East-West, - vol.3. - 2005. - 304 p., - p. 162.

⁷⁰Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 464.

of an angel, is also used with a high frequency. No matter how beautiful and perfect the angel comes to life in people's imagination, the devil, who is his opposite, is known as an evil, slanderous, very scary-faced, dangerous character. That's why children are threatened with the devil when they misbehave. That example: *The devil came, the camel came, ate you, ate, ate* ⁷¹.

In fairy tales, we find an interesting form of appeal to the devil. The same example we got from the tale "Dashbeyi": *"Once upon a time, there were a lot of devils on the earth. That is why there were oppressors and cowards. There was no right, no goodness, no blessing."*⁷²

In this example, it is stated that where there is a Satan, there is no good blessing . This once again shows that Satan is perceived in a negative way among the people.

In this section of the dissertation, the words denoting the devil - fitna, witch, devil's wife and other words were also involved in the research, and it was found that all these names denoting the devil represent negative images in the genres. These demonic names are found in many folklore genres, mainly in epics and fairy tales. Because in epics and fairy tales, in order to separate two lovers from each other, demonic women began their bad works. Each person earns such names by his/her actions. These images are also called by the people because of their negative nature, because they break and destroy houses. Let's take a look at some examples of devilish names: *" The chief harem called a potter-woman and told her the story. The old woman did not admit it's responsibility before. After having some gold, she agreed to fix the problem "*⁷³

In this chapter, heavenly bodies that always delight people with their beauty and arouse people's interest are examined in the paragraph called "**Cosmonyms**". It is known that the sky is highlighted by the

⁷¹Examples from Nakhchivan children's folklore / compiled by R. Babayev, A. Huseynzadeh, Sh. Aliyeva - Baku: Science Development Fund under the President of the Republic of Azerbaijan, -2017. - 368 p., - p. 147.

⁷²The same. p. 202

⁷³Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 132.

Sun during the day, and by the Moon and stars at night. In the folklore texts, the images of cosmonyms, mainly the Sun and the Moon, both together and separately, are quite aesthetic, which can also be seen in the folklore texts of the Nakhchivan region. In the folklore texts of the Nakhchivan region, there are a large number of beliefs and beliefs in which cosmonyms are used. In our opinion, one of the main reasons why the Sun and the Moon are sacred among the people is the presence of verses related to the Sun and the Moon in our holy book "Qurani-Karim". The content of these verses has been reflected in folklore from time to time. For example, we read about the fact that the Moon does not rise before the Sun sets, from the 40th verse of Surah Yasin of the Qurani-Karim: " *It is not possible for the sun to catch up with the moon, nor for the night to overtake the day. All of them are floating in the same sky* .⁷⁴These ideas contained in our holy book (the setting of the Sun, then the rising of the Moon, following each other) are expressed in the folklore materials of Nakhchivan as follows:

*Günəş gedir batmağa, haxışta.
Ay tələsir çıxmağa, haxışta.
Bəxtivi yazan yazıb, haxışta.
Qədirbilməz axmağa, haxışta*⁷⁵

(meaning: The sun sets, The moon is in a hurry to come out, God had tied your fate to Incalculable fool)

Stars, like other celestial bodies, perform specific functions. In this regard, we find a number of surahs in our holy book "Qurani-Karim". For example, there are thoughts about stars in the 54th verse of "Al-Araf" surah, the 4th verse of "Yusuf" surah, the 16th verse of "Al-Hijr" surah, the 97th verse of " Al-Anam",. It is worth looking at one of these verses. In the verse 97 of Surah "Al-Anam" said: " *It is He who created the stars for you in the darkness of the water and the*

⁷⁴"Qurani-Karim" (translation and transcription into Azerbaijani language) / translator M.R. Ismayilzadeh Duzal. - Baku: Al-Huda, - 2005. - 617 p., - p. 442.

⁷⁵Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 393.

land (to guide your way straight. We have explained these verses in detail for a people who understand."⁷⁶ Based on the verses, we can say with certainty that stars perform many functions for people. The history of folklore examples related to cosmonomies is older than Islam. Therefore, it is wrong to associate their creation with the "Qurani-Karim". These patterns were formed as a result of people's desire to understand and learn about the celestial world. Many stars There are many characters in folklore materials such as their number, their flow, guiding people, determining time, etc. For example, we encounter the idea of an infinite number of stars in riddles:

*Bilmək olmaz nə qədərdir,
Çırx kimi yanır o,
Tapın görək nədir o.*⁷⁷

(meaning: It burns like a candle for not an estimated amount of years, find out what it is).

It is known that in ancient times, people were more likely to determine time, time by the movement of cosmonyms and move with it. In Ramadan, they would know the time of iftar by the complete disappearance of the ray of the sun and the appearance of the first star, and they would open their iftar. There are not a few who use it today.

Star timing is used in many fields, agriculture, animal husbandry and so on. At that time, shepherds determined the time to climb the plateau by the stars. "*According to the observations made, the appearance of the Ulkar constellation (on June 2) indicates the time of cattle's ascent to the plateau. It is said among the people that they will not go up to the plateau until the constellation Ulkar is visible. Because if the constellation of stars is not gathered together (not visible), heavy rains will fall. Of course, it is impossible to go up to the*

⁷⁶"Quran - Karim": (translation into Azerbaijani language) / transl. ed. ZMBunyadov, VMMammadaliyev - Baku: Kismet, - 2004. - 458 p., - p. 74.

⁷⁷Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. – 2012. – 560 p., – p. 411.

plateau even at this time."⁷⁸

From the analysis of cosmonyms, it is concluded that these celestial bodies, which added special beauty to the sky, were highly valued among the people, and a number of folklore texts were created about them. Of course, the main reason for this is that the names of The Sun, Moon, Stars are crossed in our Bible. The presence of verses about them has made them even more sacred among the people.

In the paragraph "**Religious mythological ceremonies**" of the dissertation, the holidays of Ramadan, Kurban, Khidir Nabi are investigated in the folklore texts of the Nakhchivan region. Their embodiment in folklore texts of other regions is determined. It has been determined that these religious-mythological ceremonies are expressed either directly or indirectly in folklore texts. This is due to the people's sensitive approach to the mentioned ceremonies. The people of Azerbaijan have always shown great respect for the Islamic religion and its values. Therefore, religious values have been kept alive in our memory, history, and soul from the past to the present day and will be kept alive in the future.

In the paragraph "**Ramadan (fasting) holiday**" of the dissertation, many points related to Ramadan holiday were selected from folklore texts and included in the analysis..

*See the moon, keep the fast, see the moon, celebrate*⁷⁹; *They give the name Ramadan to the son of someone who does not fast; I have seen him fasting, I have not seen him praying; I am very satisfied with my fasting, I also observe the Sabbath*⁸⁰, etc.

In the "**Kurban holiday (Eid al-Adha)**" paragraph of the third chapter, the sacrifice that was cut on that day is also called the sacrifice of Ismail because one of our holy holidays is associated with the name of the Prophet Ismail. We find this expression in folk beliefs collected from Nakhchivan: "*If you bring the hair of Ismail's sacrifice when the wind blows, you burn it, its smoke will come out a little, and the wind*

⁷⁸Orucov, A. Holidays and ceremonies in Nakhchivan (tradition and modernity) / A.

Orucov, E. Yurdoglu - Nakhchivan: Ajami PPH, - 2018. - 144 p., - p.74.

⁷⁹Proverbs / compiled by M. Yaqubgizi. - Baku: Nurlan, - 2013. - 476 p., - p. 60.

⁸⁰Proverbs / compiled by M. Yaqubgizi. - Baku: Nurlan, - 2013. - 476 p., - p. 335.

will stop ."⁸¹

It is known to the Islamic world that a Ram was sent to the Prophet Ibrahim when he tried to sacrifice his son Ismail to Allah on Mount Mina. The sacrifice on the mine mountain was also expressed in the people's Bayati. We read from that Bayati:

*Aşıq, ötən qurbanı
Böldürdü tən qurbanı.
Apar Mina dağına,
Kəs yara mən qurbanı.*⁸²

(meaning: He divided the flesh sacrifice, take me to Mount Mina, Cut me as a sacrifice to my beloved)

As can be seen from the studies carried out, it is possible to observe the descriptions of the Eid al-Adha either directly or in certain expressions in folklore texts. This proves once again that the people of Azerbaijan, which has an ancient and great history, as well as rich culture and folklore, have shown great respect for Islam and the values related to this religion. Therefore, religious values have been and will continue to live in our memory, history and soul from the past to the present.

Khidir Nabi holiday, which is more widely and solemnly celebrated in the territory of Nakhchivan, has become the object of research in the section entitled "**Khidir Nabi holiday in folklore texts**" of this chapter. This holiday, known as "Govurga" and "Khidir", is celebrated in the city of Nakhchivan at a high level, like Nowuz holiday, and is widely loved in almost all homes. Some researchers write about this holiday: "*In places where Nowruz is celebrated with great enthusiasm, Khidir Nabi is either not celebrated or it is very poorly celebrated. In the place where Khidir Nabi holiday was celebrated with great enthusiasm and good-heartedness, Novruz*

⁸¹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. – 2012. – 560 p., – p. 52.

⁸²Pirsultan, S. Stale in Azerbaijani oral literature / S. Pirsultanli. – Ganja: [ny]. – 2012. – 377 p., – p. 85.

was not given importance there.”⁸³ Of course, we cannot agree with this opinion of Gullu Yologlu. Because in the city of Nakhchivan, the holiday of Khidir Nabi is celebrated at a high level and widely, almost in all homes, like Nowruz holiday.

We find examples of Khidir Nabi in many genres of our folklore. This ceremony is celebrated by children with the sounding of special words, poetic phrases:

*Xıdra xıdır deyirlər,
Xıdırə çörək verirlər.
Mən Xıdırın nəyiyəm?
Ayağının naliyam,
Qara toyuğun qanadı,
Kim vurdu kim sanadı?
Məhlənizə gələndə
İtlər bizi taladı*⁸⁴

Or:

Xıdırə xıdır deyərlər,
Xıdırın payın verərlər
Xıdırın payın verməsən,
Qapını sındırıb gedərlər (collection)

It should be noted that it is possible to find a large number of examples related to Khidir Nabi in folklore. This holiday is embodied in beliefs, legends and stories, proverbs. The analysis of proverbs shows that our grandfathers tested the blessing of Khidir Nabi and the power of Khidir Nabi, thus interesting proverbs appeared. We even noticed that there are proverbs about the Khidir Nabi mill: "A wise person grinds yogurt in the Khidir Nabi mill."⁸⁵

The fact that we come across a large number of ideas, expressions, and customs related to Khidir Nabi holiday in folklore texts suggests that this holiday has an ancient history, was loved and

⁸³Yologlu G. The place of Novruz in the ceremonial system of Turkic peoples / G.Yologlu. - Baku: Sabah, – 2018. – 386 p., - p.161.

⁸⁴Azerbaijan folklore anthology: Nakhchivan folklore / tert. ed. M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 114.

⁸⁵Proverbs / tert. ed. M. Yaqubgizi. - Baku: Nurlan, - 2013. - 476 p., - p. 29.

celebrated by everyone, is still loved and celebrated in a solemn way today, and will be loved and celebrated in the future. We can say with certainty that this will continue even after years and centuries.

The sixth paragraph of the third chapter of the dissertation is called “**The system of thinking born of Islam in the folkloric texts**”. The religion of Islam, which arose after the birth of our Prophet Muhammad (pbuh), is very important in the eyes of God. After the emergence of Islam, people were invited to accept and believe in it. Of course, earlier this religion was a stranger to people, but over time they adopted this religion and began to fulfill its deeds.

It is an indisputable fact that if our people secretly practiced Islamic values at certain times, after Azerbaijan gained independence, these values began to be followed openly and widely. Prominent academician Isa Habibbayli explains this issue as follows: “*Symbolic values represented in the tricolor flag: Turkishness expressed in blue, modernity reflected in red, and Islamic values characterized by green have regained the right to citizenship as attributes of modern Azerbaijani ideology after a seventy-year ban.*”⁸⁶ And after that, folklore examples and written works were enriched with Islamic values. All values specific to Islam are reflected in folklore either directly or indirectly. For example, let's take a look at the embodiment of respect for parents and elders from Islamic values in folklore: *There is no blessing in a home without elders; What the elders speak the youngsters learn; The ground will not accept those who do not listen to the elders; The word of the elder is a light for the youngsters.*⁸⁷

The presence of Islamic values in folklore enriches the vocabulary of our people even more. As much as there is folklore, there are people, as many people, there will be folklore. From now on, the religion of Islam, which we worship as a nation, and the moral and spiritual issues of this religion will find a place in our folklore in one way or another.

The mother tongue is the existence, lifestyle, cultural heritage,

⁸⁶ Habibbayli, Isa. Azerbaijani literature of the period of independence: [in 2 volumes] / I. Habibbayli. - Baku: Science and education, - vol.1. – 2016. – 800 p., – p.4.

⁸⁷ Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, Y. Safarov, R. Babayev - Nakhchivan: Ajami, - vol.2. - 2011, 493 p., - p. 95.

and spiritual vitality of every people and nation. In this sense, the people of Azerbaijan are happy that they have a rich language that recognizes them among the nations of the world and proves their existence as a nation. Since ancient times, our people have formed their native language, fought for it and preserved it. Although our people have been subjected to foreign invasions and deportations throughout history, they have preserved the existence of their native language and have taken possession of it as their most valuable national wealth.

Today, the comprehensive development of the Azerbaijani language, its transformation into a state language, and international recognition are connected with the language policy founded by national leader Heydar Aliyev. Our great leader Heydar Aliyev, who considered the Azerbaijani language to be the greatest national wealth of our people, used to say that "*Not knowing the mother tongue and not appreciating the mother tongue is undoubtedly a great fault among the people*" and recommended that "*every Azerbaijani should first of all know and love his own language*". A person who does not love his language and does not protect it can never love his Motherland.

There are a number of words in the Azerbaijani language that have become archaic over time, losing their function. The archaicization of certain words in our language happens because the objects expressing those words have lost their processing feature. Of course, not only because of what has been said, the archaicization of the language can also depend on the socio-political situation of the time. Let's also note that "*the socio-political situation of the time affects the literary language more than the folklore materials*".⁸⁸ Obsolete words used in folklore texts are examined in the fourth chapter of the dissertation "**Words that are not fixed in the literary language in folklore texts**". In this chapter, obsolete words were divided into groups according to their origin, Turkish, Arabic and Persian, and were filtered by research. In the paragraph "**Obsolete words of Turkic origin**" of this chapter, archaic words of Turkic origin "*suçlu(guilty), karvanbaşı (caravan leader), sövdələşmək(to*

⁸⁸Rzayeva, Ch.V. Archaic words of Arabic and Persian origin used in folklore texts // - Baku: Silk Road, -2022. No. 1, – pp. 159-166.

come to agreement, to negotiate), *kəndi* (self), *suç* (sin), *öylə* (so), *xoca* (teacher, leader), *car* (to publisize, to noise), *yapmaq* (to do) and so on" are involved in the analysis. For example: "*Qız car çəkdirir. Biri bir manat verəndə, mən beş manat verəcəyəm, deyir. Qız bir dam-daş saldırır, adam deyir xan dam-daşdı*".⁸⁹ (meaning: *The girl publisized. When someone gives one manat, I will give five manat, she says. The girl constucts such a house, each who saw says that is Khan palace.*

It should be noted that some of the archaic words of this kind were used in our literary language over time, confirmed by the examples we have shown from our first native language works and other examples of written literature - Nasimi, Kishvari, Muhammad Fuzuli, Huseyn Javid. For example, let's look at Nasimi's creativity:

*Ta ki, gəldi eşqin, ol mənliyi məndən qapdı,
Bu xərabə qıldı məmur, xoş imarət yapdı.*⁹⁰

(meaning: *Untilyour love came and took my self away from me, The official destroyed this ruin and built a nice mansion*)

When we look at Kishvari's creativity, we come across the word "yapmaq" (to do, to make) .

Əhd qıldım ki, yapım meyxanələr xeyrat üçün (I promised that üould do pubs for drinking.)

In Fuzuli's ghazals, we encounter the word " to do" :

*Xatirin cəm eylədin, əhli-vəfa könliün pozub,
Bir imarət yapmağa min ev yıxan memar tək.*⁹¹

⁸⁹Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. – 2012. – 560 p., – p. 216.

⁹⁰Nasimi, I. Selected works: [in 2 volumes] / I. Nasimi, compiled by H. Arasli - Baku: Lider, - 2004. - vol. 1. – 336 p., – p. 107.

⁹¹Fuzuli, M. Works: [in 6 volumes] / M. Fuzuli, tert. ed. H. Arasli. - Baku: East-West, - vol. 1. - 2005. - 400 p., - p. 195.

It is known to everyone that the Arab caliphate was in power in Azerbaijan for many years, therefore it tried to Arabize the whole country. Thus, the Arab policy managed to strongly influence the Azerbaijani language, alphabet, and everyday life. At the same time, a large number of words of Arabic origin entered the vocabulary of our language, including the folklore language. Some of these words, due to certain reasons - development, modernization, depending on the socio-political situation of the time, lost their functionality over time and moved from the active stock of the language to the passive stock. We see a certain part of the words in the passive fund in folklore texts.

In the paragraph **“Obsolete words of Arabic origin”** of the dissertation, a certain number of such words used in folklore materials of Nakhchivan region were selected and analyzed. For example: *hərəm*(family), *fərıraş*, *kəniz* (wife), *kəşkül* (), *münəccim* (fortuneteller), *mülk* (proper), *əcəm* (), *zıkr* (to think), *rübənd*(), *əba* (dress, clothes), *izdivac* (marriage), etc.

*"Cut this apple in half, you and your harem (family) will eat half, and your brother will eat half with his harem (family)."*⁹² The results obtained during the research suggest that these archaic words for the modern literary language of Azerbaijan have not burdened the folklore language. Because some of these lexical units of Arabic origin, which have lost the position of development for the modern literary language, are in a working position in the Nakhchivan dialects and dialects, and another part is in a working position in the living spoken language.

Studies on Nakhchivan folklore texts show that among the obsolete words there are Language units of Persian origin. They were examined in the paragraph **“Obsolete words of Persian origin”** of the dissertation. These linguistic units were in their time very functional position both in the literary language and among the people. Some of the archaic words of Persian origin in research sources live in dialects and dialects. This also plays a certain role in the easy understanding of those outdated words. Kashkul, maids, bac, suvar, bazirgan, etc.can be found here. words of Persian origin, such as the study involved: *“I am the son of a king who receives tribute from forty countries. This Rose*

⁹²Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol.3. – 2012. – 560 p., – p. 480

was also my main harem".⁹³

In our dictionary, the word *kəbin* (marriage), which was transferred from Persian to our language, is among the obsolete words. Meaning in the dictionary is explained as "*Izdivac, marriage; legalization of marriage*".⁹⁴ It is interesting that today the word *kəbin* (marriage) is among the most actively used words. *Kabin* is one of the most important acts in religion. In other words, the way to marriage goes through the first marriage from a religious point of view. It is true that some words were in the active fund over time, then lost their functionality and moved to the passive fund, and then gained the right to functionality again. But the word *kabin* is not like this. Because since the birth of Islam, circumcision is important for a boy and a girl to be halal to each other. Therefore, this word, in our opinion, can never be outdated. We hope that this word will leave the list of obsolete words in the new dictionary and enter the list of active words.

Conducted research shows that obsolete words used in texts do not make folklore language difficult at all. It is fully and easily understood by all. The reason for this is that these words are used a little in our dialects. It should be noted that a certain number of archaic words, which have taken a firm place in the folklore memory, have traveled a certain way to gain the right to be used in the literary language again today. That is, the development activity among the people has been restored, but it is still in the row of obsolete words in our dictionary.

Folklore perfectly combines the spiritual and cultural existence of the people. During the investigation of the lexical-cultural characteristics of these folklore materials, their research and analysis, the following **results** were obtained:

1. Studies show that that the Nakhchivan folklore environment, which is an integral part of the common Turkic culture, possesses distinctive regional features while being an organic component of Azerbaijani folklore in many aspects, including ideological-aesthetic

⁹³ Azerbaijan folklore anthology: Nakhchivan folklore / compiled by M. Jafarli, R. Babayev - Nakhchivan: Ajami, - vol. 1. - 2010. - 512 p., - p. 166.

⁹⁴ Explanatory dictionary of the Azerbaijani language: [in four volumes] / compiled by A. Orujov, B. Abdullayev, N. Rahimzade - Baku: East-West, - vol.2. - 792 p., - p. 664.

and ethno-cultural perspectives. These characteristic features are also of interest from a lexical-cultural standpoint.

2. In Nakhchivan folklore texts, toponyms have been used for various reasons. The inclusion of place names such as Nakhchivan, Azerbaijan, Shusha, Garabagh, Istanbul, Aghri, Ardabil, Isfahan, Baghdad, Tehran, Khorasan, Karbala, Firangistan, the Greek city, India, and others in Nakhchivan folklore materials primarily reflects emotions such as homeland and exile, familiarity and foreignness, love and hatred, happiness and misfortune. These place names, which encompass the perception of both near and distant spaces by different peoples, also provide extensive information about the geographical location of these areas, the people's awareness of them, and the richness of their worldview.

3. The toponyms used in Nakhchivan folklore texts, originating from Turkic, Arabic, Persian, European, and other languages, do not create an impression of being native or alien among peoples. This can be seen as an expression of Azerbaijan's desire to live in mutual friendship and harmony with these regions, as well as its aspiration to embrace universal values.

During the research, certain place names were also encountered that can be regarded purely as products of the people's imagination. For example, Firəngərəbi (French Arab).

4. In Nakhchivan folklore texts, some toponyms are encountered that are understood only within the boundaries of the concept of "homeland." However, certain toponyms do not fit within this concept. Yet, these toponyms have become so deeply embedded in folklore memory that they seem to have become familiar. Naturally, this sense of familiarity is not accidental. The formation of folklore is influenced by various factors, such as historical observations, past wars, trade relations, and kinship ties established with people from distant lands. As a result, the toponyms incorporated into folklore can acquire a sense of belonging.

5. Although Arabic and Persian-origin names form the basis of anthroponyms in the language of Nakhchivan folklore texts, Turkic-origin names are no less prevalent. Alongside these, a few Russian and European names can also be found. It is well known that Arabic-origin

anthroponyms primarily derive from our holy book, the “*Qur’ani Karim*”, the tales of “*One Thousand and One Nights*”, as well as the names of Arab-Muslim caliphs, prophets, imams, and their families. In contrast, Persian-origin anthroponyms are mainly influenced by Firdowsi’s famous “*Shahnameh*”.

6. Research shows that the history of Turkic-origin anthroponyms is as ancient as the Turkic people themselves. Names derived from ancient monuments of Turkic civilization, such as “Shu”, “Manas”, “Alpamish”, “Gilgamesh”, and “The Book of Dede Gorgud”, have also found their way into later folklore texts, including those in Nakhchivan folklore materials. The reason why Turkic, Arabic, and Persian-origin anthroponyms coexist within a unified ideological-aesthetic system in these texts lies in the paradigm of Turkic-Islamic culture, which took shape in the 9th–11th centuries. This phenomenon can still be observed today in Azerbaijan’s naming traditions.

7. Nicknames frequently encountered in research materials are usually associated with a person’s profession, physical appearance, internal and external traits, character, and other attributes. Due to their figurative nature, such nicknames sometimes take precedence over the person’s actual name, becoming the primary form of identification. Names that stand out in folklore for their vivid imager (such as Sofu (ascetic) Zahra, Oghru (the thief) Ahmad, Garachi (gypsy) Fatma, Evyikhan (Homewrecker) Gulnisa, Saribash (blonde head) Nargiz, and others) have remained in active use to this day. This suggests that the people, in their attitudes toward individuals, have demonstrated both strictness and gentleness, thereby contributing to the development of character creation through their way of thinking.

8. One of the most significant indicators of the folk ethnographic memory and ethical-aesthetic uniqueness in Nakhchivan folklore texts is the names of clothing, which form a rich and colorful layer in the language of folklore. Research shows that although clothing names of Turkic, Arabic, and Persian origin, such as *rübənd* – Belt (often referring to a traditional belt), *arxalıq* – Shirt or Tunic (a long shirt, often part of traditional attire), *çuxa* – Cloak or Coat (a traditional outer garment), *börk* – Cap or Hat (a traditional headgear, often made

of fur or felt), *araxçın/araşqın* – Vest or Jacket (a close-fitting garment, often worn over a shirt), *başmaq* – Slippers or Shoes (traditional footwear), *çadra* – Veil (a head covering, often worn by women), etc., are considered archaic words in the literary Azerbaijani language, they still carry a commonly used character in the Nakhchivan region. In this context, we also observe the regularity of the overlap between the folklore area and the dialectal area. Moreover, the lexical-cultural environment significantly impacts the preservation of the dialectal environment. As a result, the dialectal environment plays an important role in protecting the lexical-cultural environment from "erosion."

9. Folk customs and traditions reflect the ancient nature of ethnographic thinking. Analyses show that, as in other regions, the traditions of the Nakhchivan region also exhibit variability. This suggests that the people of Nakhchivan have created certain variations in their ethnographic thinking, reflecting them in their customs and traditions. Even with respect to the celebration of Nowruz, the Nakhchivan region has distinct features that stand out clearly, and here, lexical-cultural units are especially intriguing.

10. A large part of the ethnographic vocabulary used in Nakhchivan folklore texts consists of agricultural lexicon, including words such as *Cütt* – *Scythe* (a farming tool used for cutting grass or grain), *Külüng* – *Pickaxe* (a tool with a pointed end, used for breaking ground or rocks), *Kəküş/Çəkic* – *Hammer* (used for driving nails, breaking things, or shaping materials), *Toxmaq* – *Sickle* (a curved blade used for cutting crops like grain), *Çuval* – *Sack or Bag* (a large, often cloth or burlap, container for carrying goods), *Yaba* – *Plough* (a tool for tilling soil), *Xəlbir* – *Winnowing basket* (a basket used for separating grain from chaff) and others. These terms help form an understanding of the agricultural, livestock, and beekeeping activities in various regions of Azerbaijan, including Nakhchivan. At the same time, they play a significant role in shaping the artistic thinking and metaphorical world of the people who are well-acquainted with these fields. In this regard, folklore texts present a rich source of lexical-cultural material.

11. The rich "terminology" of carpet weaving, which falls within

the scope of Nakhchivan folklore, reflects the artistic and creative capabilities of the people. The use of carpet weaving terms in the language of folklore enhances the poetic impact of this language and characterizes the uniqueness of the region's folklore.

12. In the folklore materials of the Nakhchivan region, there are quite a few examples of mythological lexicon. At the same time, they qualitatively characterize the people's mythic-religious worldview, their faith, and beliefs. Religious terms that denote the name of the supreme sacred being, such as *Allah*, *Tanrı*, *Rəbb*, *Xuda*, *Pərvərdigar*, and others, are used ideologically and semantically in a singular way in folklore materials. The name of this supreme sacred being is used in folklore genres as an extremely "stereotyped" unit. The instances of these names in Nakhchivan folklore texts show that the people have not loaded additional meanings onto the name, nor have they equated it with any other concept or made comparisons.

13. In the folklore texts of the Nakhchivan region, the names of the Prophets, starting with Prophet Muhammad, as well as other prophets such as Hazrat Yusuf, Hazrat Yaqub, Hazrat Nuh, Hazrat Adam, Hazrat Suleiman, and others, occupy a distinct place. Research on the prophets in Nakhchivan folklore reveals that the influence of the "*Qur'ani Karim*" is significant in the creation of these examples. This is further confirmed by the fact that some of the folklore texts closely resemble or are identical to verses from the sacred book. This points to the decisive role of religious knowledge and the formation of the people's religious worldview in shaping their folklore.

In conclusion, we can say that the image of the "prophet" in folklore texts, due to its religious-canonical content, undoubtedly occupies a place in the linguistic-cultural system of folklore as a strategic or universal concept.

14. In the folklore texts of the Nakhchivan region, the figures of Prophets Noah and Khidir (Xidir/Xizir/Hızır) hold a special place. Here, the people have imbued these figures with a somewhat poetic meaning, and in some cases, have elevated them artistically. This is connected to the region's ancient religious, literary, and historical depictions. The people of Nakhchivan have always approached these concepts with great sensitivity. Even in the performance of certain

rituals and the texts used in these rituals, these concepts are clearly reflected.

15. The concepts of *angel* and *devil* are used somewhat differently in folklore examples compared to the other religious-mystical concepts we discussed earlier. These terms primarily carry a more artistic and aesthetic function in folklore texts. In this context, beauty is often represented through figures like *angels*, *huris*, and *fairies*, while evilness, wickedness, and malice-slander are depicted through figures such as *devils* and *jinnns*. This contrast between good and evil is particularly characteristic in the folklore of the region.

16. The history of cosmonyms, which is as old as the creation of the world, is closely associated with their sanctity among the people, especially in relation to the “*Qur'ani Karim*”. The use of verses related to the Sun, Moon, and stars in the “*Qur'ani Karim*”, either exactly or with certain modifications, supports our argument in folklore texts.

17. In folklore texts, the images of cosmonyms, particularly the Sun, Moon, and stars, are aesthetically significant both individually and collectively. This is evident in various genres of folklore from Nakhchivan and other regions of Azerbaijan.

18. Although the Ramadan and Qurban (Eid al-Fitr and Eid al-Adha) holidays are governed by Muslim canon, certain tendencies toward their aesthetic interpretation can also be observed in folklore texts. These texts indicate that the creation of such examples is related to the period following the acceptance of Islam in the region, particularly after Islam became firmly established in the belief system and lived according to its values. The people of the region, who fully embraced Islam, reflected it in their oral traditions as well.

19. In the folklore texts of the Nakhchivan region, the wide reflection of certain moral and ethical principles advocated and promoted by Islam is an indicator of the mutual relationship between religion and folk literature. All of this is realized through linguistic-cultural units. This is clearly reflected in the texts collected from Nakhchivan as well.

20. Obsolete words of Turkish, Arabic and Persian origin (for example: qarabaş, carçı, bazubənd, kə niz, tək nə, suç lu, kə ndi, fə rraş, çuğ ul, hərə m, etc.) are used freely in the folklore materials of

Nakhchivan. Although these words have become archaic, they play a certain role in the essence of the folklore text. Since those words sometimes serve to express the main event described in the text, issues such as archaicness and misunderstanding of the meaning do not affect their existence. At the same time , archaisms play an important role both in the organization of the linguistic and cultural system of texts, and in the sufficient stability of that system despite the modern literary influence of the language.

**THE MAIN CONTENT OF THE DISSERTATION IS
PUBLISHED BELOW REFLECTED IN
SCIENTIFIC WORKS:**

1. The place of the theme of Ramadan and fasting in Azerbaijani folklore texts // – Nakhchivan: Scientific works of the Nakhchivan Department of ANAS, Social and humanitarian sciences series, -2019. Volume 15, No. 3, – p.199-203.
2. Clothing names of Turkish origin in examples of Nakhchivan folklore (compared with Turkish folklore) // "5th international Management and Social Sciences Conference" proceeding book, - Istanbul : September 17-18, - 2020, - p. 108-116.
3. Anthroponyms of Turkish origin (personal names) in Nakhchivan folklore texts // – Turkey: The Journal of Social Science, TJSS. - 2020. Volume 4, Number 7, - pp. 191-195.
4. Themes and motifs related to prophets in examples of Nakhchivan folklore // – Istanbul: Rumelide language and literature research magazine, – 2020. issue 08, – p.157-167.
5. Toponyms of Turkish origin in Nakhchivan folklore texts // "Turkish Culture And art Symposium International", Etimesgut - Ankara: October 29-30, – 2020, – p. 444-455.
6. Toponyms of Arabic and Persian origin in Nakhchivan folklore texts // – Nakhchivan: Searches of the Institute of Art, Language and Literature of Nakhchivan Department of ANAS, – 2020. Volume 13, No. 3 (37), – p. 101-106.
7. Borrowed anthroponyms in Nakhchivan folklore texts (Arabic, Persian, Hebrew) // – Nakhchivan: Scientific works of Nakhchivan University, – 2020, No. 2 (17) Part I, – p. 81 - 88.
8. The location of Arabic and Persian clothing names in Nakhchivan folklore texts // – Baku: Journal of Philology of the Institute of Manuscripts named after M. Fuzuli of ANAS, – 2020. No. 5,- pp. 110-117.
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