



## Women of Azerbaijan Tales and Their Names

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### Abstract

The research was intended to review the women of Azerbaijan homeland tales and their names. The studied statistical population included all women of Azerbaijan homeland tales. The sample particularized the ladies of 35 Azerbaijan homeland tales. The research was designed as descriptive- analytical. Based on library research method and by implementing content analysis procedure, the social status and activities of Azerbaijan women in Azerbaijan homeland history and tales were reviewed. The names of women in epic-lyrical and lyrical stories were analyzed. Factors affecting their naming were explored and studied by descriptive and analytical methods. The findings indicated that the meaning of most of the stories women's names in the reviewed tales were related to their culture, action, personality and description. Composite names were more prevalent among lower class women. Most of the combined names of women, apart from the definition of class and physical description, served to introduce the culture, identity and personality of these women. Phonetically, there also was a correspondence between the names associated with some of the men and women.



## Extended Abstract

**Introduction:** Literature and folklore of any nation, including stories, is one of the most prominent types of folk literature that is related to people's lives. Accordingly, it was considered more useful for understanding people, the realities, social and cultural conditions of human beings. One way to establish a character in the stories is to use names. The name is selected to represent the class, social status, culture that governs the environment and geographical climate of the characters in the story. The name also reflects the author's thoughts, teachings, and beliefs. Given the importance of the position of women in society and also considering the importance of popular literature and the influence and deposition of elements of folk tales in the minds and languages of people in all historical periods, it was necessary to study the roots and ideas involved in choosing women's names, to clarify the situation of women and the attitude of the society towards them in the context of the Azerbaijani society. Also, considering that the name had an identity and value burden, and on the other hand, referring to women with a general gender name had a humiliating burden, the present study examined the status and population of women with and without a name. Therefore the research was intended to review the women of Azerbaijan homeland tales and their names.

**Method:** The studied statistical population included all women of Azerbaijan homeland tales. The sample particularized the ladies of 35 Azerbaijan homeland tales. The research was designed as descriptive- analytical. Based on library research method and by implementing content analysis procedure, the social status and activities of Azerbaijani women in Azerbaijani homeland history and tales was reviewed. The names of women in epic-lyrical and lyrical stories were analyzed. Factors affecting their naming were explored and studied by descriptive and analytical methods.

**Results:** The findings indicated that the meaning of most of the stories women's names in the reviewed tales were related to their culture, action, personality and description. Composite names were more prevalent among lower class women. Most of the combined names of women, apart from the definition of class and physical description, served to introduce the culture, identity and personality of these women. Phonetically, there also was a correspondence between the names associated with some of the men and women.

**Conclusions:** The findings showed that in the stories of Azerbaijan, the census of women in the upper and lower classes of society were close to each other in terms of having name. Anonymous women, regardless of their social class, were registered under common names, by age, by position or occupation of fathers, wives, or by the name of their son. The number of low-ranking women with names was higher than the number of upper-class women. This revealed the popularity of these stories. Most women's names referred to their actions, roles and characteristics. Names such as "Chichek" (flower), which were intended to introduce the physical appearance of women, were more common among upper class women than lower classes. Dependence on government ranks apparently allowed these women to express themselves more than women of other classes. While the names of lower class women, such as the "little lady", were more related to their negative or positive role and performance in life. Composite names, which were a kind of disclosure of



women's feminine and physical identities, had been used more in the case of lower class women. This type of naming, like descriptive names, could be related to the way society viewed women. Of course, this index in the case of lower class women such as “Khanlarkhani”) the chief of all tribes), represented the culture, identity and personality of these women. This showed the superiority of culture and identity in introducing women compared to their appearance. Aristocratic titles such as lady and queen were more common among superior women. Titles that clearly reflected the culture of the lower classes were not found in the names of women, such as "Shamsikoreh" (The blind Shamsi) except in the name of "KouchikKhanom" (Little Lady); which could indicate the absence of a contemptuous view of women in Azerbaijani society. The stories of Azerbaijan had originated from the depths and body of the life of the people and had taken its elements from the thoughts, perceptions, feelings and realities of the life of the general public. Due to this close connection with their lives, through these stories, the ray of society's visible and hidden realities towards women is manifested.

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