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JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2016 Issue: 8 Volume: 40

Published: 30.08.2016 <http://T-Science.org>

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SECTION 29. Literature. Folklore. Translation Studies.

IMAGE OF A WISE WOMAN IN AZERBAIJANI FOLKLORE

Abstract: Article deals with the research of the problem of wise woman image in folklore samples of Azerbaijani literature. Also on the basis of different folklore materials have been investigated the various features of research of this problem from the literary-historical point of view.

Key words: tale, fairy-tale hero, the woman image, Azerbaijan, folklore.

Language: English

Citation: Babaeva K (2016) IMAGE OF A WISE WOMAN IN AZERBAIJANI FOLKLORE. ISJ Theoretical & Applied Science, 08 (40): 76-78.

Soi: <http://s-o-i.org/1.1/TAS-08-40-15> **Doi:**  <http://dx.doi.org/10.15863/TAS.2016.08.40.15>

Introduction

Tales of family and women's issues were very sharp. Usually these women are idealized Mirza Fatali, and at the same time, their location as they opened the shortcomings of the moral, highly intelligent, family and women of the farm owner. All Turkish tales, including stories of each of the sisters envy ("Three sisters"), stepmother cruelty ("Beautiful Fatma"), the wife's infidelity, ("Two Women", "Six women fools"), which tells the story the basis of most fairy tales, the ones we come across a beautiful, intelligent, loyal, brave person takes women [10, p. 13].

Sometimes it reduces the role of women in Islam, said the sources come across. But sometimes forced Turkish women in the same sources is always a special position in society, particularly in the family, they are forced to admit that role. Indeed, women in Turkish culture, political, economic, religious traditions are active. As a result of the journey of Ibn Batuty writes that in the 14th century, Turkish women have great respect. We can clearly see traces of it in Dede Korkut clans [15, p. 99].

When the hero of fairy tales, as well as the history of women stood by their husbands on the battlefield in the fight inspiring achieve victory. Such women husband's house. But it wants likes the boy chooses to recognize and accept his wife. Groom, gardener, shepherd or someone who does not belong to their class, regardless of the difference in choosing a king's daughter, so this class has the power to choose what you want.

Even the girl's father, the conflict may fall on the road. But she has always been committed to the promise. The image of the hero rather than a woman, "Narcissus" and "Hasan Black" is attracting attention as a fairy tale. Such women and their brave, quick, brave, strong and intelligent men do not get married if they do not. More often than not, the man in the mask by hand searches, and they came to winning is open and her husband [10, p. 20]. The motive is simply inherent in the fairy tales.

We can see the silhouette of the other genres of folklore. For example, "Shah Ismail" epic motive is a testament to the Arab call. In "Dede Korkut" tall flower show bravery as men when choosing a future husband but it will be again in the ancient Turkish culture to the man or the woman's family freedom of speech, freedom indicator [9, pp. 205- 206].

Materials and Methods

"Zarnigar" tale as the brave, moral girl and her mind had overcome every obstacle spoken. Zarnigar entrusted to him by his father to Mecca in love with the story of the betrayal of trust is exalted. The girl did not consent to it, they were going to run away from home while returning from a trip to the king, the queen, and he says, [1, p. 322].

Meanwhile, a thousand fold Zarnigar ordeal to meet his father (by the queen), despite the hassle anyone in their right mind and wisdom to the palace (the father) may be able to collect and viziers causing neck. When we see this type of attention tales, fairy tales, folk gives her freedom. "Aziz's Tale,"



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"Zarnigar" and others the right to freedom of women appear more clearly.

Professor Nermin Abadan, says the lady of the house urban Turkish woman, owner. She, along with her husband in financial matters, management decisions, and is engaged in the education of children [12, p. 9697, 15, p. 99]. Turkish tales of women just his wife's lover. Good man, sister, sister.

Hero "sister," said the woman, a very respected. For example, "Zarnigar" tale of the shepherd who found Zarnigar escaped him, 'No, my sister, but you get my sister "- he brings home. Grandmother at home firmly tells him a good look. This individual was walking out of the house to look for it Zarnigar garment even country-by-country travels [1, p. 323].

Almost all the stories of courageous hero. Possesses its goal. But the road to the light of its women. Sometimes, even in captivity, the daughters of Monsters see that it helps to kill the girls hero, so do not kill the mystery say.

Thus, do not stop their help, the malevolent hero of the people in their lives, are aware of tricks. Gah bird, or rabbit, or frogs and other skin Valentine's foresight into the hero in this enchanting woman escaping trouble. "Carlson and Malik Ahmad", "The Little Prince" and other tales we can see more clearly.

One of the most interesting aspects of fairy tales, the hero of the tale of the woman believes in fulfilling his counsel. Turkish society, where men and women to the forefront trust each other tight. Because of the problem of a woman can tell, the secret can lead and succeed.

If you can not realize the goal has not exceeded on. So, finally, we can say that the women depicted in tales graceful, elegant as well as the powerful - man, counseling, traffic imaging, prop stand to support features such as the role of the Turkish society is full of proportionality.

The study of the characteristics inherent in the Turkish social tales, including women, the image of the hero of the tale is always to provide assistance, advice and bring good luck male hero, location when it comes to sacrifice his life for the high woman is reflected in the image analysis.

Conclusion

1. All this, of course, Turkish fairy tales, the stories are having an impact. For example, "Hasan White" tale as well as moral, as well as the image of the hero, the woman was so comprehensive that it is not possible to fall in love with a female icon and killing fiancée's life, the only goal of the second leg in order to disregard its blood on the ground. The girl managed to kill a thousand, then with evil cousin (her fiancé) comes from the grave and "sleep over" - he says. Now, I have been retribution. After that, I do not need to survive -

he wants to kill himself [4, p. 76]. And those Sun her life, the heroism of the king of Isfahan to the termination of a bitch to kill the woman because of the example for all the women who saved the lives of women in the tale is that Hasan Black all Isfahan:

"King (shah) wicked ones in the world if you get it right, so honest, brave, courageous women have it" [4, p. 92].

2. When the hero of fairy tales, as well as the history of women stood by their husbands on the battlefield in the fight inspiring achieve victory. Such women husband's house. But it wants likes the boy chooses to recognize and accept his wife. Groom, gardener, shepherd or someone who does not belong to their class, regardless of the difference in choosing a king's daughter, so this class has the power to choose what you want.
3. The sample lessons which follow are primarily geared toward showing a variety of approaches to developing basic skills using folklore as a medium. It is assumed that every teacher has his/her own bag of tricks and will adapt and adjust the samples to suit his/her own needs and students'. These plans have been written for ninth graders of average intelligence, whose skills range from being on par to seriously deficient. Commonly, these students are all in the same class so have designed the exercises and questions to suit the range of needs within the group.
4. Some exercises and especially the essay questions are more difficult than others. I have indicated degree of estimated difficulty by giving the exercises and questions one (basic), two or three (more advanced) stars. However the teacher may like the "idea" of one of the easier exercises, but may need to "beef it up" for a faster group or pare down one of the more difficult essay questions.
5. This is a list of women who engaged in war, found throughout [mythology](#) and [folklore](#), studied in fields such as [literature](#), [sociology](#), [psychology](#), [anthropology](#), [film studies](#), [cultural studies](#), and [women's studies](#). A mythological figure does not always mean a fictional one, but rather, someone of whom stories have been told that have entered the cultural heritage of a people. Some women warriors are documented in the written record and as such form part of [history](#) (e.g. the [Ancient Briton](#) queen [Boudica](#), who led the [Iconic](#) into battle against the [Romans](#)). However, to be considered a warrior, the woman in question must have belonged to some sort of [military](#), be it recognized, like an organized [army](#), or unrecognized, like [revolutionaries](#).



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6. In different folklore samples of the Azerbaijani literature we can see various motifs about wise woman images. Main part of these literary samples is the tales, as we could research and try investigate in this scientific paper.
7. In this scientific paper has been researched the basic historical tales samples on the basis of different sources, materials.
8. Folklore epic kind of higher and secondary schools, as well as tales during the training process, as well as the research materials can be used as a source of scientific writing.

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