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THE SMALL RUTUL PEOPLE ARE PART OF A SINGLE AZERBAIJANI FAMILY

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Ethnic group is a classification by other people of a particular group of individuals, usually based on similarities or similarities in language, ancestry, history, society, culture, nationality, or social behavior. The concept of ethnic group is often used for nationality, ethnic nationality, and the distinction of one group of people from others on a national basis. Ethnic group – ethno-social education, special ethnic, has similar ethno-psychological, ethno-cultural, linguistic and religious characteristics. Its understanding is interpreted as “national minority” in political-legal terms. In international legal acts and UN Conventions, “national minority” and “ethnic minority” (group) are often used as adequate terms. Ethnic groups arise and develop in ethnic territory. Ethnic territory means a province where a certain people are located. This area is one of the important features that distinguish it from other nations. Ethnic groups Tats, Talish, languages of the Kurds belong to the Iranian branch of the European language family. The Caucasian-speaking peoples are the Lezgis, Avars, Sakhurs, Udins, Budugs, Grizs, Khinaliks, and Elghoys, who mainly settled in the northeastern and northwestern regions of Azerbaijan. The article provides information about the history of the Rutuls, who are representatives of a small number of peoples living in friendly and fraternal conditions on the territory of Azerbaijan, and samples of Rutul folklore and ethnography, which are part of the Rutul culture, were collected and included in the research. Along with the scientific works written in this direction, observation, interview and material collection methods were used in the research work.

Keywords: Few peoples, customs, cultures, traditions, abay, dawat.

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INTRODUCTION

Geographically, modern Azerbaijan, located on the border of the European and Asian continents, was established at the intersection of various civilizations: Achaemenid-Sasanian, Roman-Byzantine, Scythian-Khazar, Turkic-Oghuz cultures. Its location in favorable geographical conditions and rich nature have made this area a large settlement since ancient times. Both in ancient and modern times, Azerbaijan has been engraved in the memory of history as a nation distinguished by its high tolerance. This is the homeland of Zoroastrianism, the first cradle of Christianity in the Caucasus, the place where Islam is widely spread, the area where different ethnic groups live in peace, the land where colorful cultures and folklores flourish by benefiting from each other. Historical sources show that the ethnic composition of Azerbaijan is constantly expanding. Today, Azerbaijan stands out for its ethnic diversity. Along with Azerbaijani Turks, there are Rutuls, Lezgis, Avars, Tats, Talyshs, Mountain Jews, Kurds, Molokans, Ingiloi, Sakhurs, Khinaligs, Budugs, Grizs, Udins, etc. Ethnic groups live in unity and equality. Each ethnic group is part of the all-Azerbaijani culture, and each ethnic group has preserved elements of its own culture. Thus, the unique traditions, crafts, cuisine and various ceremonies of each ethnic group are among the main factors that serve to further enrich the culture



of Azerbaijan. Dagestan, including Rutul, one of its territorial units, has been and continues to be an interesting research place for travelers, historians, and scientists since ancient times. As a rule, in the center of interests is the history, etymology, ethnography, socio-economic conditions, economy of the mentioned region, as well as the research of the languages of the individual people settled in the area. Historically and today, researchers have been interested in the lifestyle and culture of the ethnic peoples living in the territory of Azerbaijan. One of these peoples is Rutul. The history of Rutuls is related to Caucasian Albania. In the VI-VII centuries, they were included in Lezgan. Rutul was one of the large political associations that existed in the territory of South Dagestan in the XIII-XV centuries. In the 15th-16th centuries, the village of Khnov in Rutul grew stronger and created its own special cavalry unit. Gazigumukh Shamkhali reported this to the Russian tsar. The inscriptions of those times found in Khnov confirm this fact. As shown in the book "Rutuls in the past and now" published in 1962 by L. I. Lavrov, a prominent Caucasian scientist, in the 15th century Rutul was a large feudal institution and played an important role in the political life of Dagestan. Over the centuries, Khazars, Mongols, Turks, and Persians attacked Rutul, but the representatives of this brave nation resisted them heroically. The fact that Nadir Shah's army besieged Rutul in 1741, but could not take it, gives a clear idea of how the Rutuls are a warlike people.

It occurs in the book "History of Abu Muslim" under the name of "Rutul". According to what is said there, some of the grandsons of Abu Muslim are settling in Rutul, Khnov and Shinaz. From the same source, we read that during the war with the Khazars, the ruler of Akht, Dervishal, "calls for the help of the brave warriors of Rutul, Jenik and Rufuk" [13]. According to LI Lavrov, a Sufi temple existed in Rutul in the 12th century. Arabic inscriptions, according to the scientist, indicate that Islam was strengthened among the Rutuls during that period. He calls the upper bank of the Samur River "the richest area in the Caucasus where Kufic writings are widespread [6].

The first written information about the places where the Rutuls lived can be found in the works of medieval authors. The 13th century Arab cosmographer Zakariyya al-Qazvini writes about the Rutul village of Shinaz: "Shinaz is a small town in the land of the Lezgis, it is located on the breast of a big mountain. The way there goes through the peak. They grow a variety of grain called "sul" and mountain apples. Residents are kind and attentive to guests. They are engaged in the production of weapons and armor" [7].

The Rutuls follow the Shafi sect of the artificial sect of Islam. As shown in the sources, the Rutuls were the first to accept Islam in Dagestan. Of the CaucasusThe inscription on the tomb of Sheikh Muhammad ibn Asad ibn Mughal, who was buried in Khnov in 675, which is considered a monument of early Islamic culture, as well as other epigraphic inscriptions from the XI-XIII centuries discovered in Dagestan, confirm this idea [13].

At the beginning of the 19th century, the military intervention of the Russian Empire in the Caucasus began. In 1812, Rutul was annexed to Russia. In 1838, under the leadership of Agha Bey al-Rutuli, an uprising against the Russians broke out. In 1839, Rutul district was incorporated into Ilusu sultanate. In 1844, when Daniyal Bey went to the side of Sheikh Shamil, the sultanate was abolished. When the rebellion was suppressed, the Rutul free society and the Ilusu sultanate came under the control of the Tsar-Balakan military district created by the Russian Empire. The district is divided into three districts: Rutul, Iisu and Ingiloy. Each of them requires a deputy from the head of the district [13].

Families of Dagestanis, including Rutuls, who took an active part in the Caucasus war under the leadership of Sheikh Shamil, were exiled from Dagestan after the fall of the movement. They immigrate to a number of Eastern countries [13].

In the Mountainous Republic established in 1917, the Arabic language acquires the status of the state language, classes are held in this language in schools. When the Dagestan MSSR was established in 1921, the Rutuls, like a number of peoples, opposed the Soviet government. In May 1930,



an anti-Soviet uprising broke out in Khnov and surrounded the surrounding villages. But the rebellion is brutally suppressed [13].

In 1925, when the anti-Islam campaign started in Dagestan, it was accompanied by the closing of schools, the banning of the Arabic language, and the destruction of local imams. That policy continued in the form of repressions in the 30s. Rutul intellectuals still feel its bitter consequences in their fate [14].

The ethnonym “Rutul” is related to the name of the district of the same name in Dagestan. Its origin is unknown. In general, this word appeared late, and the rutuls like it gave themselves names such as mukhads, shinaz, mukhrek, borrows, and khnovs. It is interesting that the Rutuls call their village МЫХИАІД, and themselves МЫХІАБЫГ or МЫХІАД [15].

According to the 1989 census, 25,397 ethnic Rutul people lived in the USSR. Representatives of this people live in Luchek, Shinaz, Ikhrek, Mukhrek, Amsar, Kina Vrush, Cilikhur, Gala, Pilek, Fartma, Aran villages located on the banks of the Samur River in Rutul district, Borch of Rutul district on the banks of Akhitchay, and Khnov of Akhtyi district. they live in their villages. They also settled in the villages of Rybalka of Kizlyar district and Novy Borch of Babayurd district in Northern Dagestan [15]. In Azerbaijan, the Rutuls live mainly in the villages of Shin, Shorsu, Gaynar, Dashuz, Goybulag, Kuderlü, Aydinbulag, Inche, Orta Zayzid, Baltali, Bash Goynuk, and Ashaghi Goynuk of Sheki region. There are Mukhad, Shinaz, Mukhrak, Ikhrak, Bortug and Khnov dialects of the Rutul language [16]. Until the 40s of the 20th century, the Rutul lived a nomadic life, engaged in cattle breeding. Another reason why the population leads a nomadic life is the unfavorable geographical position of Dagestan. The unfavorable geographical position of the villages of Borch and Khnov, where the Rutuls lived (Figure 1), made communication with other regions difficult. Therefore, the Rutuls were historically forced to communicate with Azerbaijan. That is why the population migrated to the grasslands of Dagestan (Rutul region) in the summer, and to Saatli, Salyan, Sabirabad, Kurdamir, Sheki and Shekinin Shorsu, Dashuz, Sarija, Acinohur areas of Azerbaijan in the winter [13].



Fig. 1. Rutul elders

Farmers engaged in migratory livestock farming were divided into two groups: The first group of farmers were farmers who migrated as a family. They took all their family members with them. The second group of farmers kept their families at home, bought and sent all the food items needed by the family from the city of Sheki, and they themselves were engaged in cattle breeding in Azerbaijan. Both groups of farmers were in Azerbaijan for nine months of the year, and in Dagestan for the remaining three months. One of the ties established by the Rutuls between Azerbaijan and Dagestan was kinship ties. Historically, relations between Azerbaijan and Dagestan have existed and these relations continue even now. The unfavorable geographical location of Rutul region, especially the villages of Abaorch and Khnov, caused the problem of food shortage for them. That’s why they took the food they needed from Azerbaijan (Sheki). They used horses to carry 5-6 months of food supply and provide their own food supply. The Rutuls acquired these foodstuffs both with money and by



exchanging wool, cheese, meat, and dairy products. They used Shin Gorge and Salavat Pass as the main transportation route. The period of transition from the nomadic lifestyle of the Rutuls to the sedentary lifestyle has left deep traces in the memory of the older generation. The living carrier of the traditions, folklore, way of life and household of each nation is the older generation of that nation. It lives in their memories and actions and is passed down to the present generations. These traditions are still remembered today [13].

Marriage ceremonies in Rutuls – The first stage of marriage ceremonies in Rutuls is girl approval [17]. On the eve of the spring holiday, every generation or every neighborhood would gather together in rutuls and perform various ceremonial rites on the occasion of the arrival of spring. At this time, young people would find an opportunity to like a girl, open their hearts, build a swing and have fun. Rutuls would call it “shadvaldi” [16]. In general, the tradition of swinging with a swing was characteristic not only of the Rutuls, but also of the peoples of Central Asia. In the past, wedding invitations in rutuls were different. Rutuls used to say “come with your spoon” (turukhhan dik`a) when inviting to a wedding. It was also a form of invitation to eat. The Rutuls call the wedding “Davat” [16]. In the village of Shin, where the Rutuls live, when the boys approach the girl’s house, one of the bride’s relatives hangs onions on a long tree. One of those who came to take away the bride had to aim and shoot her. One of the interesting customs was that the groom shot with a rifle at his wedding. The bridegroom was not in his own house (on the day of the wedding) but sat either in a neighbor’s house or a close relative’s house. When the boy comes to take the bride from his house, the girl closes the door and there is a ceremony called “bakhri”. The duty of “Jilovdar” is silver decorated with a red ribbon from the girl’s house is to sell the bowl to the boy’s house. The groom’s “right or left female” buys it from the boy’s house. Three days after bringing the bride, the “bulakha ek`irurar” (taking out into the water) ceremony is held. At this time, those who take the bride to the water distribute halva and other sweets as sweets to those on the way [16].

In Rutul, marriage with relatives is not allowed. In other words, there is no marriage between uncles, cousins, aunts, cousins, great-aunts, aunts, great-great-grandsons, and great-great-great-great-great-great-granddaughters. From this it can be concluded that Rutuls prefer exogamous marriages, i.e. marrying from a different generation, rather than marriage based on blood kinship. In the 19th and 20th centuries, the beshikkertma marriage rule existed among the Avars and Lezgis, as well as among the Rutuls. During the cutting of the umbilical cords of newborn babies, the mullah recites a prayer and then declares that the babies belong to each other [16]. The Rutuls have preserved this uniqueness in their wedding customs as well as many of their customs and traditions. The scene with the participation of the Khan, the Vizier and the Executioner is also fashionable in modern Rutul weddings. This scene takes place on the day after the boy’s wedding. In addition to bringing color to the wedding, this custom also has educational significance. Elders who have participated in the weddings of the village for many years also remember the past customs. They talk about the difference between present and past weddings. One of the interesting aspects of Rutul weddings is that they lasted for three days. There was a wedding for three days and three nights. At present, in the Novy Borch village of Babayurd district of Dagestan, where the Rutuls live, the bride is not taken directly to the boy’s house during the wedding ceremony. On the first day, the bride is taken to the house of one of the boy’s relatives, and after a day, they are taken back to the boy’s house [16]. One of the peculiarities of Rutul is that they have their own language. The language of this people belongs to the group of Caucasian-speaking peoples. The Rutul language has four dialects with mainly lexical differences. Its lexicon contains many words of Arabic, Persian, especially Azerbaijani and Russian origin. Rutul poets who wrote and created in their own language created a number of examples of literature related to migration life, settlement and later construction. Despite the absence of the Rutul alphabet, this language has been preserved in the works of poets and writers and passed down



to generations. In their poems and songs, the Rutuls remind their way of life, some of their history, and some of their ancestral homes (Figure 2).



Fig. 2. Abay dance group

Almost the sourceThe folklore of this people, originating from Dagestan rutuls, continues in the village of Shorsu. The Rutuls keep alive and develop their folklore samples thoroughly. Along with the created examples of poetry and dance group, Rutul folklore also lives in the performances of “ABAY” dance ensemble, which is an integral part of it.

This ensemble is considered a decoration not only in the village of Shorsu, but also in all celebrations held in Sheki. Despite the fact that the Rutuls came to these places from Dagestan, many of their characteristics are distinguished from the peoples of Dagestan, including the Avars, Lezgis, and Sakhurs. This distinction is also reflected in their culture and art. Although the tunes played by the Rutuls and their national dances correspond to the type of those peoples, they are not the same. In addition to the compatibility between the peoples of Dagestan and the Rutuls, their language can also be shown among the different shades. As the Rutul language belongs to the Lezgi group of Dagestan languages, it is quite natural that there are similarities in the musical folklore of these peoples. Rutul musical folklore is distinguished by its variety of genres and forms. Among these genres, popular dance forms are usually accompanied by a troupe of trumpeters. (2 trumpets, kos drum, baby drum). Folk songs are accompanied by accordion and drum, as well as balaban. Solo, duet and choral singing of folk vocal music is widespread. Let’s note one fact that one of the musical instruments used by the Rutuls is the mey. This tool occupies one of the main places among the tools used by rutuls. May instrument is made of reed (Figure 3). A horn is attached to its tip. Because it amplifies the sound coming out of the instrument. On the back side (the side of the mouth) a supsi is worn. The love of Rutuls for the art of dance cannot be compared with anything. Some of the dances are combined three by three (“Maharramkend”, “Akushinka”, “Koroglu return”) or two by two (“Chuirni-chuirni” and “Arzurik`a”) to form small series.



Fig. 3. Rutul players

As you can see, rutul dances also contain references from the folklore of neighboring nations. Commonalities and melodic types can also be seen in the creation of folk songs. “Lilay”, “Maralkhanim”,



“Jeyranim” and others. Most, if not all, of the music samples are named in the native language. Others can be added to the ones mentioned above: “Jan Abay”, “Paruk`ay”, “Deydirish” (dance and instrumental melody is the name), “Akushinka” is related to the name of a single male dance that is also found in the Avars. There are also known terms denoting the name of a number of genres. “Muk” means dance, “muk`havin” means dancing, “chailbi” means song. “Avazaxhan” is reminiscent of mughams with its free (like) rhythmic improvisational style and stipulates the use of Azerbaijani mugham branches. As we mentioned, Rutul songs are the main part of Rutul folklore. Some examples of such so.

Dağıstanad bıç`kaldı, ay bıçadı riş
Yeyləxanad xədkaldı, ay bıçadı riş
Dağıstanad bıç`kaldı, ay bıçadı riş
Yeyləxanad xədkaldı, ay bıçadı riş
Suvumudu ceyran kaldı
Dərdimid dərman kaldı
Masarid almaz kaldı
Ay xaşdi rutulaşdı riş.
Suvumudu ceyran kaldı
Dərdimid dərman kaldı
Masarid almaz kaldı
Ay xaşdi bıçamıdı riş.
Ğudu cubra irxhur yi ay bıçadı riş
Ğudu dərdə irxhur yi can bıçadı riş
Ğudu cubra irxhur yi ay bıçadı riş
Ğudu dərdə irxhur yi can bıçadı riş
Suvumudu ceyran kaldı
Dərdimid dərman kaldı
Masarid almaz kaldı
Ay xaşdi rutulaşdı riş.
Suvumudu ceyran kaldı
Dərdimid dərman kaldı
Masarid almaz kaldı
Ay xaşdi bıçamıdı riş.

Yik`ə abı huxhus yıqar yəs ğada
Ğu ğarqudə yi lal ruk`ur Şahzada
Rıxdı ziya luzur alkar uyuxkal
Çulax ruk`ur, tupal ruk`ur Şahzada
Sa ğu rişixh, say i yişixh can qada
Did-nin yik`ir ğu yəs rişixh Şahzada
Hər bulaxa rırk`ırdə ğu kaz xıla
Ğarazar yi favkıdikal faz xıla
Yəsği ağıs yıqar laşur saz xhıls
Suk`ur yəşəs, keyghas yıqar Şahzada
Balabankal eyghas yıqar Şahzada
Sa ğu rişixh, say i yişixh can qada
Did-nin yik`ir ğu yəs rişixh Şahzada
Yuşa k`uşk`ud nak`bı ğaqar larxanə
Vıxhdı xalı seyvana yi salxan



Hirkanə yi şınara yişir larxanə
 Ğudu şuklə siy vuruk`ur Şahzada
 Xələ ubul, xiy vuruk`ur Şahzada
 Sa ğu rişixh, say i yişixh can qada
 Did-nin yik`ir ğu yəs rişixh Şahzada

Rutul proverbs and sayings form the basis of Rutul folklore. We can show the following examples from Rutul proverbs.

- 1) Sa yeylakha lixhimid or chaar or khasiyat kiikasi. (Those who graze in the same pasture have similar hairs or temperaments)
- 2) Ublus water that kivina maa ch`alagxdil kavaghas tooth. (No matter how much you feed the monster, it still won't enter the forest)
- 3) Mık gıldıgır t`ulq`at. (The ice cracks from its thin place)
- 4) Tanbaldı yimayilas palan ki sa people ki ki. (A lazy donkey is also a heavy burden) Aldara yats lipxhude aa yiimal vashadvi. (When the bull's foot slips above, the donkey cries below)
- 5) Khhad khiyaitkhiir, kubkukhdakh khil ghama`. (Do not touch the foam after the water has run off)
- 6) Ghuas chigay mannas ki ma`. (Don't wish for others what you don't wish for yourself) Suvgradu aslanala luvzudu jackal alive vii. (A wakeful jackal is scarier than a sleeping lion)
- 7) Treacherous winter linsaddish. (A treacherous man does not get fat) (does not get rich) Gu kapirakhan yiixiidi guc xhivaxhan yiix. (He who stabs you, stab him with bread)
- 8) Yik`is gachagud ulus gavagad tooth. (The eye cannot see what the heart cannot see)
 - a) In Kaçılmık, it was vykhid ubramikia ki vishir. (He went by the horn, lost it in his ear)
 - b) Livxhid; Yiddish. (The grazer does not die) (after illness)
 - c) Ubluk's takhh kipt'a havirvi. (The sheep is given to the monster)
 - d) In was winter in the country. (Whose chicken said winter)

One of the interesting customs of the Rutuls is the "gudiy-gudiy" game, usually held in winter. As we know, it snows a lot in the village of Shin, which is one of the villages where the Rutuls live, and where the winter season is harsh and long. When it snows, a group of young and middle-aged residents (men) unite in a group of 10-15 people and decorate "jackals". One of the boys in this group of 10-15 people is decorated with skins and made into a jackal. Of course, the jackal is a mythical figure, and it is created to attract people's attention. Along with this group, there are also trumpeters. At this time, the group goes from door to door playing and playing, whichever house they go to, the owner of that house gives the jackal certain foods - potatoes, beans, rice, walnuts, hazelnuts, etc. like fruits and vegetables. Whichever house the jackal goes to, it plays in the yard of that house and symbolically dies. The jackal throws himself into the snow so that he does not get crushed when he falls. After giving the share, the owner of the house gets up and leaves. When the jackal crosses the road, it scares the children, whoever it can get hold of, knocks it to the ground and feeds it with snow. This game was very interesting for everyone, especially for children. If big people (men) come in front of the jackal, he wrestles with him. Thus, the jackal roamed the village for three days. After wandering around the village, the members of that group organized a meeting and ate and drank from the collected food. This custom belongs only to Shin village of Sheki.

CONCLUSION

1. The unique folklore and ethnography of minority peoples is a part of the folklore and ethnography of Azerbaijan and plays a special role in its enrichment;
2. Rutul songs, proverbs, ethnographic materials - ("Gudiy-gudiy" game, dances, etc.) are an interesting source in terms of researching the history and spiritual culture of the Rutul people;



3. Collecting and promoting the folklore of various ethnic groups living in our country is of great importance in strengthening the sincere relations between them and creating the spiritual bond between people.

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KIÇIK RUTUL XALQLARI YALNIZ AZƏRBAYCAN AİLƏSİNİN PARÇASIDIR

E.M. Qarayev, S.S. Hüseynova

Etnik qrup-müəyyən qrup fərdlərin, adətən dil, əcdad, tarix, cəmiyyət, mədəniyyət, milliyət və ya sosial davranış bənzərliklərinə və ya eyniliyinə əsaslanaraq digər insanlar tərəfindən təsnifləndirilməsidir. Etnik qrup anlayışı tez-tez milliyət, etnik milliyət və bir qrup insanın



digərlərindən milli zəmində fərqləndirilməsi üçün istifadə edilir. Etnik qrup-etnososial təhsil, xüsusi etnik, oxşar etnopsixoloji, etnomədəni, dil və dini əlamətlərə malikdir. Onun başa düşülməsi siyasi-hüquqi terminlərdə “milli azlıq” kimi şərh edilir. Beynəlxalq hüquqi aktlarda, BMT Konvensiyalarında “milli azlıq” və “etnik azlıq” (qrup) çox zaman adekvat kimi işlənir. Etnik qruplar etnik ərazidə yaranır və inkişaf edir. Etnik ərazi dedikdə, müəyyən xalqın yerləşdiyi vilayət başa düşülür. Bu ərazi onu başqa xalqlardan fərqləndirən mühüm əlamətlərdən biridir. Etnik qruplar tatlar, talışlar, kürdlərin dilləri-Avropa dil ailəsinin İran budağına aiddir. Qafqaz dilli xalqlar isə ləzgilər, avarlar, saxurlar, udinlər, buduqlar, qızıllar, xınalıqlar, yengiloylardır ki, bunlar da başlıca olaraq Azərbaycanın şimalşərq və şimal-qərb rayonlarında məskunlaşmışlar. Məqalədə Azərbaycan ərazisində dostluq və qardaşlıq şəraitində yaşayan azsaylı xalqların nümayəndələrindən olan rutulların tarixi keçmişi haqqında məlumat verilmiş, rutul mədəniyyətinin tərkib hissəsi olan rutul folkloru və etnoqrafiyası nümunələri toplanaraq tədqiqata cəlb edilmişdir. Tədqiqat işində bu istiqamətdə yazılan elmi əsərlərlə yanaşı, müşahidə, müsahibə və materialların toplanması metodlardan istifadə edilmişdir.

Açar sözlər: *Azsaylı xalqlar, rutullar, folklor nümunələri, evlilik mərasimi.*

МАЛЕНЬКИЙ РУТУЛЬСКИЙ НАРОД-ЧАСТЬ ОДНОЙ АЗЕРБАЙДЖАНСКОЙ СЕМЬИ

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Этническая группа-это классификация другими людьми определенной группы лиц, обычно основанная на сходстве или сходстве языка, происхождения, истории, общества, культуры, национальности или социального поведения. Понятие этнос часто используется для обозначения национальности, этнической принадлежности, а также отличия одной группы людей от других по национальному признаку. Этническая группа-этносоциального образования, особая этническая, имеет сходные этнопсихологические, этнокультурные, языковые и религиозные характеристики. Его понимание трактуется как «национальное меньшинство» в политико-правовом плане. В международно-правовых актах и конвенциях ООН термины «национальное меньшинство» и «этническое меньшинство» (группа) часто используются как адекватные понятия. Этнические группы возникают и развиваются на этнической территории. Этническая территория означает провинцию, на которой проживает определенный народ. Эта территория является одной из важных особенностей, отличающих ее от других народов. Этногруппы таты, талыши, языки курдов относятся к иранской ветви европейской языковой семьи. Кавказоязычными народами являются лезгины, аварцы, сахурь, удины, будугцы, гризы, хиналики и эльгои, расселившиеся в основном в северо-восточных и северо-западных районах Азербайджана. В статье представлены сведения об исторической предпосылке рутулов, представителей небольшого числа народов, проживающих в дружественных и братских условиях на территории Азербайджана, а также образцы рутульского фольклора и этнографии, входящие в состав рутульской культуры. Собранные и вовлечены в исследование. Наряду с написанными в этом направлении научными работами в исследовательской работе использовались методы наблюдения, интервью и сбора материала.

Ключевые слова: *Малочисленные народы, рутулы, образцы фольклора, брачный обряд.*