

COLLECTION AND PUBLICATION OF EPIC GENRES IN THE SOUTHERN AZERBAIJANIAN FOLKLORE

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The issue of collection and publication of folklore specimens, passing from mouth to mouth, copied out from one book onto the other one and which have reached our present day, is still actual at present. Generally, speaking of the works, carried out in the collection and publication of folklore of Southern Azerbaijan, the names of Dr. Javad Heyat, Farzana, Ali Asgar Muhtahidi, Ali Zafarkhan, Mahammad Rza Ismayilzadeh, Alirza Sarrafi, Zohra Vafai, Fatma Mustafapur, Huseyn Mammad Khani (Guneyli), Abdulali Mujazi, Kazim Abbasi, Ahad Farahmandi, Ali Barazandeh, Mahammad Alipur Mugaddam and others must be specially mentioned.

Keywords: *folklore, folklore specimens, collection, study, Southern Azerbaijan*

Safely preservation of folklore treasure, reflecting all the moral values of the Azerbaijani people is the result of hard work and selfless attempts of the Azerbaijani people, going on for centuries. Multi-colorful specimens of folk word art, having the same age with the people creating this art, passing from mouth-to mouth have spread all around, have been transmitted into the written form by the intelligent people, who truly valued the art of word and safeguarded in the handwritten books and their publication took place only at the end of the 19th and at beginning of the 20th centuries. In the 19th century the services of “SMOMPK” journal and in the 20th century the role of society of investigation and propaganda of Azerbaijani (Azərbaycanı tədqiq və Təəbbö cəmiyyəti) and also the service in the collection and publication of folk literature by “the Azerbaijani literary society” (Azərbaycan və ədəbiyyat cəmiyyəti) are undeniable. Important work carried out in the North of Azerbaijan which is divided into two-the Southern and Northern Azerbaijan especially, are linked with the names of Firudin bey Kocharli, Rashid bey Afandiyev, Mirza Mahammad Akhundzadeh, Salman Mumtaz, Yusif Vazir Chamanzaminli, Amin Abid, Hanafi Zeynalli and others. But in the soviet period, the richest folklore treasure surviving in the language and memory of our compatriots, living in the territory of South Azerbaijan caused some difficulties in their collection and publication and their inclusion into

folklore literature is a known to us period of history, existence of which is a historic truth [4, p.280].

Despite the bans and difficulties and privations on the other side of Araks, the Azerbaijanians safe keeping and vivifying the native language, and literature created in this language have done important services in the collection and publication of these valuable pieces of literature. At the beginning of the last century among the folklore specimens published in Tabriz city of Southern Azerbaijan, sagas occupy special place. The fights of the heroes against the evil forces in the books such as “Bahram and Gulandam”, “Kitabi-seyfalmulk”, “Kitabi Bakhtiyarnamei-turki” and others and the sagas dealing with courage and heroism, finally, dealing with their victories speak of the dream of the people for freedom. In the later period of collection and publication of the folklore of the Southern Azerbaijan the collection “Varliq” (Existence) founded by world-wide famous surgeon, selfless and creative person doctor Javad Heyat is of great significance [6, p.8]. Since the very day of beginning of the activity of the journal “Varliq”, folklore studying scientist Mammadali Govsi Farzana evinced great role in cooperation, investigation and propaganda of the journal. As M.A. Farzana mentioned in his memorial book called “Our native language and our fight for our existence” and the one, who belonged to the fruitful collection

and publication of books in the Southern Azerbaijan in the years 1845-1846. Just in these years the bridges of music, theatre, press and publication uniting the both sides of Azerbaijan (Southern and Northern Azerbaijan) have been set up [6.p.452]. M.A.Farzana together with his brothers achieved publishing more than 30 books. Just this selfless scientist's folklore specimens, gathered in the territories of Tabriz and Hamadan were included into the I book called "Folklore of South Azerbaijan" published in 2013 by the Folklore Institute of ANAS [see. 6].

Generally, speaking of the works, carried out in the collection and publication of folklore of Southern Azerbaijan, the names of Dr. Javad Heyat, Farzana, Ali Asgar Mujtahidi, Ali Zafarkhan, Mahammad Rza Ismayilzadeh, Alirza Sarafi, Zohra Vafai, Fatma Mustafapur, Huseyn Mammad Khani (Guneyli), Abdulali Mujazi, Kazim Abbasi, Ahad Farahmandi, Ali Barazandeh, Mahammad Alipur Mugaddam and others must be specially mentioned [12]. In the book, called "Folklore Treasure", in which mainly specimens on infantile folklore published by Ali Zafarkhah were collected, special place to epic genre under the titles including "Anecdotes" "fairly tales", "proverbs" "saying and narratives" were given. It is worth mentioning that getting acquainted with the fairly-tales such as: "An ignorant man", "A Foolish wife", "It is again ours", "A smart wife" and others we come across another version of the starting sentences peculiar to the fairly tales such as "Biri var idi, biri yox idi, Allahdan başqa heç kim yox idi" and which was named as "the adornment of the studying scientist Y.V. Chamanzaminli: "Bir gün var idi, bir gün yox idi, tanrıdan sonra heç kim yox idi. (There was one day, but another one was missing, but besides God there was nobody). In the book of Mir Hidayat Hesari called "Azerbaijani folklore" (on the ground of "Yekanat məntəqəsi monoqrafiyası (Monography of Yekanat station) consisting of 684 pages, alongside fairly-tales and anecdotes, the section of "İnamlar-əfsanələr"(convictions, legends) has occupied a special place 123).

It is worth mentioning that among the folklore specimens gathered in the regions of

South Azerbaijan such as in Tebriz, Yekanat, Urmiya (urmu), Khay, Maku, Chayparah and others and published books, proverbs and sayings occupied widest place (1920).

We should memorize the fact that we come across the finest specimens of the proverbs and sayings, being the most ancient genres of folklore of the Azerbaijani spring of wisdom, in one of the precious sources of the 18th century Azerbaijani folklore in the work of manuscript, being one of the valuable sources, called "Əmsali-Türkanə" (Turkic proverbs). This book of manuscript gathered and printed by Abbasgulu Maraghai was first published in Kiril alphabet in 1992 and then in 1996 it was republished in latin in Baku city. This valuable manuscript which was copied in latin by our compatriot from south Azerbaijan, great patriot and man of intelligence Boyuk Rasuloghlu was published in 1996 together with its original writing [10]. Generally speaking, in the sphere of publication and investigation of south Azerbaijani folklore in the Northern Azerbaijan much work has been done. Alongside sayings, proverbs, tongue-twisters, published in the third part of the second volume called "Folklore" of the three-volumed book named "Anthology of Southern Azerbaijani literature" published in 1993 in the publishing house named "Elm" (science), one of the exemplary sagas named "Tufarqanlı Asiq Abbas" (Ashug Abbas from Tufargan) also was included [1]. In the book called "El düzgünləri, elat söyləmələri" (folk creations, Elat narratives) composed by folklore studying scientist, prof. Maharram Gasimli in 1993, alongside Nakhchivan, Darband, Goycha, Tabriz folklore also found their reflections [3].

In the book named "History of South Azerbaijani Literature, 19th-20th centuries" prepared by the Azerbaijani national Academy of Sciences (ANAS), Institute of Literature named after Nizami, department of Southern Azerbaijani literature, too, folklore specimens were included. The first part of the book, consisting of two parts and nine chapters is called "Folklore in the 19th century South Azerbaijani folklore". In the department of "Dastanlar-4 (sagas-4) of this chapter, in which pearls of folklore such as

sagas and bayati¹ took places, the sagas such as “Abbas və Gulgaz (Abbas and Gulgaz) and “Sattarkhan” which were linked with the life of South Azerbaijanians, were especially noted. So, the saga “Abbas və Gülgəz” (Abbas and Gulgaz) deals with love adventure of Ashug Abbas from Tufargan, but the Saga Sattarkhan deals with heroic struggle of the Azerbaijani Turks fighting for their freedom. That’s why on these sagas and on the creative activity of Ashug Abbas wide information is introduced in the book.

Prominent folklore-studying professor of Southern Azerbaijan Mammadali Govsi Farzana on the basis of examples which he had compiled, published a book called “Folklore of South Azerbaijan book I” published in 2013, shall make a track for the publication of further generation of Azerbaijani folklore” [6, p.5]. The main part of this anthology, consisting of fourteen sections, contain epic janres. They are “Beliefs”, “laments”, “oaths”, “fairy-tales”, “proverbs”, “sayings”, “anecdotes” and others. It is worth mentioning that among the fairy-tales taking place in the anthology such as “Bibilican, habibilican!” (Bibilijan ha bibilijan), “Gizil ala balig” (trout) and “Gül Sinavərə nə elədi, Sinavər gülə nə elədi” (What did flower do for “Sinavar” and what did Sinavar do for flower). In these fairy tales we come across the introductory version, being peculiar to the fairy-tales of Southern Azerbaijan (such as: bir gün var idi, bir gün yox idi, there was one day, but the other was missing) [6, pp. 75, 101, 110].

Among the folklore specimens introduced to the readers in the section of Proverbs in the anthology we meet vaguely differentiated versions of the proverbs which are traditionally known to us. For ex:

“Alana qədər oğlan evi, ölənə qədər qız evi” (Till one marries the parents of the bridegroom are responsible till the marriage day, but after the marriage day bride’s parents are responsible till they die”).

Anlamaza söz qandırmaq, dəvəyə xədnək atlatmaq” (to make an understandable person understood is like to make a cammel overjump

a trench) “Anlamaza desən qulunam, deyər: “Gəl, aparım, satım səni”. (If you tell an un-understanding person” “I am a slave at your service, he’ll tell you, let me sell you then”).

“Bostanı bar saxlar, arvadı ər” (Good harvest shall make an orchard but only a good husband makes a good wife).

“Dağ dağa yetişməz, adam adama yetişər” (A mountain shall meet another mountain never but a man shall always meet another one).

“Gülüstanı”- yeddi yaşında oxuyan yetmiş yaşında başa düşər” (If you read “Gulustan when you are seven years old, you’ll understand it at your seventy).

Gündüz çıraq yandıran gecə qaranlıqda qalar –if you burn a candle at day-time you’ll remain in the dark at night).

Gün keçər, ömür ötər, dəli söyünər-bayram gəlir” etc (days pass life comes to an end but a mad man shall rejoice to meet a holiday).

But in one of the valuable sources, published in 2014 in Baku, containing the specimens of rich folk creations of Tabriz department of south Azerbaijan called “Tabriz folklore specimens” (book I) folklore specimens collected by our compatriots K. Abbasi (a member of circle “folk knowledge”) A. Farahmandi, A. Barazandeh and M.A. Mugaddam were introduced. In the writing, having the character of “Introductory words in the book, it was stressed-that collection of folklore heritage, its systematization and the publication of the book of the Turkic ethnic people having the number of more than 50 millions in the world is of great importance in the preservation of language, history and moral world, in vivifying the ethnic thoughts of the Azeri Turks.

Rich folklore of our compatriots living in Southern Azerbaijan has not been left apart from the focus of attention of scientific-literary people in Turkey. Dr. Ali Kafkasyali in the “Introduction” of the book called “Iranian-Turkish anthology” published in Arzurum in 2002 wrote: “Taking up a pen to write the book called “Iranian –Turkish anthology” my acting point had been my deeper feeling of the words in my heart uttered by our retired leader Ataturk:--- “we have got brothers having the same language, the same conviction... we ex-

¹ Bayati-a janre of poetry in which, I, II, IV lines are rhymed.

pect them to come nearer to us, and it is necessary that we should come up to them" [8].

In the first volume of *Yard dos*. Dr. Ali Kafkasiyali's book consisting of 6 volumes folklore specimens have been collected. In the anthology of the book, consisting of 658 pages titled Iranian-Turkish specimens of anthology, different specimens of various genres of epic type (legend, fairy-tale, anecdote, assumption, saga, proverbs and sayings, laments, curses) more valuable than the others have found their reflection.

One of more valuable investigations carried out in Turkey is the book written by Dr. Anvar Uzun. In this book, published in 2007 in Trabzon special place is given to "Iran Turk ashug atmosphere" including folk ceremonies, proverbs. Laments, curses, tongue-twisters which have been investigated in the field of the publication and investigation of the folklore of south Azerbaijan, the service of our compatriots in immigration is also of great importance. In the monograph called "Azerbaijani immigration folklore study" folklore-studying scientist Bahruz Haggi, who has a special role in the problem of folklore study, and one, who lives in Germany, is also much spoken of. The author of precious works, such as "the roots of proverbs and learnings in folk literature" (koen, 1998), "Koroghlu"-historical, mythological reality (Baku, 2003) "Turkic sayings" (Baku, 2005) and others, in the book called "the roots of proverbs and learnings in folk literature", some of the specimens of the folk literature which he introduced to the readers have been collected personally by him (at different provinces of South Azerbaijan) and the other part of the introduced folklore specimens have been taken from different publications involving folklore materials [7, 160].

During the recent years one more book on folklore literature, which was published in Turkey is "Shikare dastani" (Saga on hunting) published in Ankara city of Turkey and which is precious specimen of Azerbaijani folklore. This book was prepared for publication by an investigator from Tabriz, a student of Chukhurova University in Adana city Nabi Kobotarian, and published by "Turkic language establishment". This is the second book of Nabi Kobotarian

published in Turkey. In the midst of the 90-ies of the last century, famous ashug of south Azerbaijan Yadullah began the parts of the saga "Shikari dastani", which he had learned from his teachers, then making some additions he had widened the saga.

In all the periods our Turkish compatriots residing in different parts of the world, have done their best in collecting the folklore specimens, in their publications and investigations. The professor of Indiana University in American, outstanding Scientist, Ilham Bashgoz, a person whose services in making Turkic folklore in USA are great, 1984 published the book of Ali Asgar Mujtahidi, who was one of the intelligents of South Azerbaijan, named "əmsal və hekəm dər ləhceyi-mahalliye-Azərbaycan" (the proverbs and aphorisms in the local dialects of Azerbaijan) by the name of "Azerbaijani proverbs". Ali Asgar Mujtahidi who was born in a rich family in Tabriz, at his early years evinced great interest to the Azerbaijani folklore, having learned them, gathered a number of folklore material. For the first time in 1955 he published the folklore materials, which he had collected from different parts of the Azerbaijani districts in Tabriz city of South Azerbaijan [6].

Dealing with collection and publication of south Azerbaijani folklore, it is impossible not to mention on the difficulties, which we coped, while doing this.

Prominent folklore-studying scientist such as Mammadali Govsi Farzana, Alirza Sarrafi, including the poet –publisist Hamid Nitgi, speaking of the atmosphere of the Pahlavi period of ruling in their interviews, articles and memoirs, have particularly stressed the fact of created obstacles in the issue of collection and publication of specimens of folklore, reflecting long history of Azerbaijanians: their culture, moral world, customs and traditions [6, 13]. In 1978-1979 after Iranian revolution, in a short period of time, tens of books in the Azerbaijani-turkish language were published and some of them were republished.

We think, speaking on the collection and publication of folklore, we must also mention on the problem "How these materials were collected". It is not occasional that in a multi-

numbered articles and monographies, a special attention has been given to the solution of this problem as well [4, 5, 9]. Yusif Vazir Chaman-zaminly, who put foundation of Azerbaijani theoretical folklore-study at the beginning of the last century, published an article called "How we must collect our fairy-tales, in which he indicated the ways of solution of the problem. It is worth mentioning that in the articles of the scientist named "A few words on our fairy –tales" and "in the way of folklore" have the scientist aimed at preparing and teaching young investigators, preparing them theoretically in their approach to the problem [2]. It is clear that some scientific-practical principles of "how to collect folklore specimens" are known to us. Certainly without relying on these principles it is impossible to transfer the folk specimens into the written form and introduce them to the readers. In the articles and monographies which were published in the recent years, this problem has been touched upon, a special attention has been given to the necessity of scientific –practical preparation of those, who gather folklore specimens [9,4,5].

From this view point we must specially mention the value of the book of Huseyn Mam-madkhanli (from the South Azerbaijan) and As-gar Aliya, named "Folklor toplama glavuzu" (The principles of Folklore collection) [12].

The issue of collection and publication of folklore specimens, passing from mouth to mouth, copied out from one book onto the other one and which have reached our present day, is still actual at present. At it is mentioned in the "substitution for introductory words", which is written in "South Azerbaijani folklore", book I "In the case when in the independent Azerbaijan the member of published books on the folklore of the different dis-

tricts of Azerbaijan is more than twenty volumes, how can we be indifferent to south Azerbaijan?! If this work is continued and the books on the moral heritage of North Azerbaijan, having the population of nine million, shall be published more and more and their number shall increase day-by day, we wonder, how many more volumes of books can involve the materials of moral heritage of the people of South Azerbaijan, having the population of 30-35 million?! Here we don't include the cultural circle of poetic art of word of the world of Azerbaijanians" [6. p.5].

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CƏNUBİ AZƏRBAYCAN FOLKLORUNUN EPİK JANRLARININ TOPLANMASI VƏ NƏŞRİ

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Güney Azərbaycanın min illərlə ağızdan-ağıza keçərək, kitabdan-kitaba köçürülərək çağdaş dövrümüzə gəlmiş zəngin söz xəzinəsinin – folklorunun toplanması, nəşri və tədqiqi məsələsi bu gün də öz aktuallığını qoruyub saxlamaqdadır. Məqalədə Güney Azərbaycan folklorunun toplanması, nəşri və tədqiqi sahəsində görülən işlərdən söz açılır, Dr. Cavad Heyət, Fərzanə, Əli Əsgər Müctəhidi, Əli Zəfərxan, Məhəmməd Rza İsmayilzadə, Əlirza Sərrafi, Zöhrə Vəfai, Fatma Mustafapur, Hüseyn Məmmədşahi (Güneyli), Əbdüləli Mücazi, Kazım Abbasi, Əhəd Fərəhməndi, Əli Bərazəndə, Məhəmməd Əlipur Müqəddəm və b. güneyli soydaşlarımızın bu sahədəki fəaliyyəti araşdırılır.

Açar sözlər: folklor, folklor mətnləri, toplama, tədqiq, Güney Azərbaycan

СБОР И ИЗДАНИЕ ЭПИЧЕСКИХ ЖАНРОВ ФОЛЬКЛОРА ЮЖНОГО АЗЕРБАЙДЖАНА**У.И.Алиева**

Вопрос сбора, издания и изучения переходящего тысячелетиями из уст в уста, переписывавшегося неоднократно из книги в книгу и дошедшего до нас словесного богатства—фольклора Южного Азербайджана, сохранил свою актуальность и по сей день. В статье рассказывается о проведенной в целом работе в этой области, а также изучается деятельность и вклад Др. Джавад Хейет, Ферзана, Али Аскер Муджатахиди, Али Заферхах, Мамед Рза Исмаилзаде, Алирза Шаффари, Зохра Вафаи, Фатма Мустафapur, Гусейн Мамедхани (Гюнейли), Абдулали Муджази, Казим Аббаси, Ахад Фарахманди, Али Баразанде, Мухаммед Алипур Мугеддем и др. наших южных сородичей в сборе и издании фольклора Южного Азербайджана.

***Ключевые слова:** фольклор, сбор, изучение, Южный Азербайджан*