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NIZAMI AND THE AZERBAIJANI NATIONAL LEGENDS

Question on the Azerbaijan folklore (it is equal as about folklore Iranian, Armenian, etc.) as about a source of world famous poems of great Azerbaijan poet Nizami Ganjavi (1141-1209) cannot be a belt until non-existence old folklore records. And those, as is known, to this day are absent. Some messages containing in separate manuscripts of historical chronicles, including in well-known « Histories of Balami » (about Farkhad) though bear on itself traces of oral creativity, nevertheless are qualified by experts as late inserts / 9, 46-59; compare 1.75/. Perhaps, in such interpretations ascending in the basis to national creativity, it is necessary to see influence by that and plots Nizami which products have received wide popularity among broad masses.

By influence of products Nizami presence in the Azerbaijan folklore of set of legends, fairy tales, parables can be explained, etc., rather close costing to creativity Nizami as is composite, and on ideologically = to art treatment of separate images.

Itself Nizami, following literary tradition of the epoch, almost everywhere hints his written sources, and in different languages, and anywhere does not speak about the independence of oral versions of plots «Khamsa»(Quintuplet) though influence of oral legends on it as deeply national does not raise the doubts of the poet also is partially provided in works of the Soviet researchers of creativity of the Azerbaijan poet/4, 86-172; 2, 9-28; I, 8/.

In « Sharaf – Nama » Nizami specifies:
From each list I took the main thing
Also invested these stories with poetic features
Except for the newest chronicles, I studied the books of
Jewish, Christian and Persian

Under the newest histories, - known Soviet orient list E.E.Bertels, - it concludes, certainly, understands the Arabian and Persian chronicles. Persian books - most likely the books translated from language Persian, and . The Arabian treatises on fugitive works, maybe, translated as «Khudayname». What was in Christian and Jewish books? The ethnic structure of Azerbaijan of XII century, especially cities Ganja, was extremely motley. Proceeding from it, it is possible to assume, that the poet or it is direct, or by means of intermediaries = translators got acquainted as well with the Syrian, Armenian and Georgian books »/5, 54/. Approximately the same informs on the sources

« Seven beauties »/11, 25/. And in a poem « Khosrov and Shirin » the poet mentions « the draft list » legends about Khosrov and Sirin, stored in ancient Azerbaijan city Barda.

And lists were not known, And Barda
Concealed this legend considerable year.
And old legend, lived nearby, me
Have entered in ancient legend, executed fire,
And the book about “Shirin” people will be found by a miracle,
In it all for wise will seem truthful/12, 43-35/

(Translation K. Lipskerova)

In occasion of the above-stated verses J.Y. Aliev who has devoted to sources of poems « Khosrov and Shirin » Nizami’s big research, writes the following: « From these lines clearly, that Nizami alongside with written sources used as well the Azerbaijan national legends about Shirin, Khosrov and Farhad.

It is natural to assume, that such ingenious artist as Nizami, having studied various versions national tales, has not repeated them in that form in what they up to it send in addition, and has rethought them and has stated in other art form. In that of episodes from poem Nizami has gradually passed in folklore »/1,73/.

On the basis of a plenty of the folklore records made by us in different areas of Azerbaijan USSR according to old residents, it is possible to approve, that immortal creations Nizami during long centuries were the powerful source fed the Azerbaijan national creativity. Among folklore records being in our disposal there are a lot of legends, fairy tales and parables which, undoubtedly, arose on the basis of themes and plots Nizami. As an example we shall result the following legend:

« There lived two brothers, one of them was called Jingiz, another Feyruz. One of brothers should inherit to the father, to become khan. Once Feyruz addresses to the brother:
- The brother, both of us already old. Khan,-
Visible, there should be one of our children.

Feruz has a son, and Jingiz has a daughter who, however, and did not concede boldness in dexterity to guys. And here, at will of parents, between the young man and the girl who has been changed clothes for men wear, there is a competition. Both astride send on hunting. The girl has appeared more better archer : the arrow which has been started up by her, sews a back leg to an ear of an animal, yes so, that from the mouth gazelles milk, and from eyes - tears drips.

The girl tells about the victory to parents who, however, see in a victory of the daughter, a bad omen.

Next day young men again meet on hunting. This time the arrow of the guy pierces a breast of the girl, and she falls from a horse.

On the hair which have scattered on its person the guy learns, that «strong young man » and was this beautiful girl. It glues himself and there and then from affliction finishes a life suicide.

In this legend which plot has no anything the general with products by Nizami, visible effect of a poem « Seven beauties », where tsar Bahram, bragging before witty girl Fitna, starts up running gazelle. When the gazelle stops to scratch a leg an ear, tsar sews an arrow a leg of an animal to its ear.

Similar fairy tales and parables, conformable as a whole or in details in Nizami's poems episodes, among collected by us it is exemplary the Azerbaijan folklore very much.

At the same time it is represented to us, that some samples of oral national creativity at all changes which they have undergone, passing from father to son, keep also prints of "hoary antiquity", word famous versions and variants. One of such legends which are going back to a cycle « Farhad and Shirin », has been written down by us in settlement Salud of area Oquz district of the Azerbaijan Republic. We result this legend in Russian translation.

In settlement Salud during age-old times Armenians and Azerbaijanians lived side by side in the kind consent. Happens so, that Farhad - the son of the well-known mason, has fallen in love with the Shirin's beauty - the daughter of the local Armenian priest. The priest this, zealous observer of instructions of the belief, deeply experienced happened, but external nothing gave out the experiences. It knew about his daughter's love to Farhad.

The priest resorted to various dodges to refuse the love of Farhad's to Shirin. Herds of the priest were grazed on the waterless plain called in people Kotanlar, and trapped through settlement Basdasaqil the deep river flew. And here the priest has put a condition: skilful mason Farhad in the name of love to Shirin should lay the channel that it was possible to destroy through rocks, are old in the same place, on plain. On the same channel its daughter could receive fresh milk.

- And in this difficult work, - the priest has told,-unique help to you the Shirin's love , if you agree, begin now!

- The knight has started this hard work with huge inspiration. In the name of love to a beauty Shirin, and he has cut through granite rocks and has laid the channel. Soon to the priest have been informed, that the channel just about will reach plain Kotanlar. Then the priest resorts to cunning: it has sent the old woman to the mason, and that has told to it about death of Shirin which as perished from impact fallen a wood on her head, removing with the machine tool the weaved carpet.
- - You represent the Shirin's portrait on a rock, it has weaved your portrait on a carpet, - the old woman has told.
- Farhad has believed to the old woman and in mountain has killed itself impact of a hatchet.
- Having heard about Farhad's destruction, Shirin, having overcome all obstacles, has come on last appointment to the beloved. Above the Farhad's lifeless body it has committed suicide.

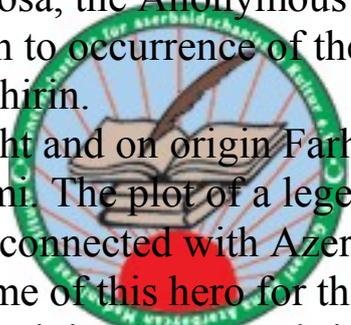
Fellows villager have buried enamoured on plain Kotanlar in one tomb. People have planted bushes of scarlet colours and roses around of a tomb. That is why around the tomb of Farhad and Shirin are called «Gulluk», т. е. "Flower bed" nowadays.

The legend as we see, repeats the basic moments of history as known on many poems, since a poem (« the dairy channel », treachery concerning etc.) Are introduced by Nizami in settlement Calud.

It is interesting, that in the legend the version about the Armenian origin of the heroine which is the daughter of the Armenian cleric is reduced. As is known, in poem Nizami aunt Shirin Mahrin – Banu (Samira) is represented by tsarina of Armenia. Version Nizami in a combination to some ancient sources, such as the chronicle of Armenian historian Sebeosa, the Anonymous Syrian chronicle/1.30-35/, etc., has given a push to occurrence of the folklore version about the Armenian origin of Shirin.

The legend throws light and on origin Farhad, which image is excellent recreated Nizami. The plot of a legend about Farhad and Shirin have always been connected with Azerbaijan and being as national legends. The name of this hero for the first time meets and many time repeats in creativity Qatran Tabrizi (1012-1088.) Beydilli considers, that some data about Farhad in Qatran's work and is directly coherent with national creativity/3.36/.

Reasonably interestingly to note, that in territory Azerbaijan USSR there are ruins of some the ancient channels-lake, which are called in

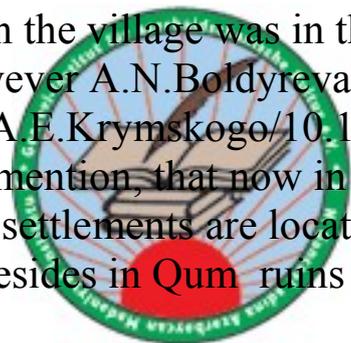


people « Farhad - Arxi » (Farhad's lake). Arki, connected in national memories with a name of mason Farhada, villages Calud and in settlement Shaumjan are fixed by us, in particular, near the Nakhchivan.

Certainly, legends yet history, however they are to some extent allocated by historical features. Sometimes legends happen which connected with biographic data of Nizami. From this point of view the certain interest represents the legend written down by us « Agcaqiz and Nizami ». Its summary is reduced to the following. For a long time flocks of Derbend nations were driven away in the winter in steppe Qipchaqsuyu («Qipcaqcolu»). There was a quarrel between inhabitants of Derbent and settlement Qipcaq located in valley Alazan. Beauty Agcaqiz, the inhabitant of this settlement, have been grasped by Derbend's shepherds and delivered to the governor of Derbent who has decided to present its well-known Nizami Ganjavi. The poet falls in love with beauty Agcaqiz and marries her. About the request of the favourite wife Nizami visits steppe Qipchaqchak's settlement Qum. Further it is informed about Nizami's meeting with Qizil-Aslan (Gold lion). After the premature death of Agchqiz, Nizami, made annual travel in Qum, more does not appeared in Kuma ...

The legend as it is visible, reproduces some biographic data informed on Nizami. From lyrical digressions of a poem « Khosrov and Shirin » we have learnt, that by the moment of the beginning of work above poem Nizami has lost the favourite wife « Qipcaq Gozeli Afaq ». Under E.E.Bertelsa's assumption, in name Kipchak Afaq-Turkish female name Afak that means «Pure white»/6/is easily found out. In нашом the legend the wife of the poet is named more habitually Agcaqiz («Pure white»). The mention of village Qum also is not casual. In fact and in a poem « Isgandarnama » the poet informs on the Qum an origin. As is known, mentioned by poet Kum it is identified by many researchers with the Iranian city of Qum. How much it is known, only A.N.Boldyrev tried to connect mentioned in «Isgandarnama» Qum with the village was in the north Azerbaijan Republic/7.111-138/. However A.N.Boldyreva's attempt has met objection of academician A.E.Krymskogo/10.177/.

Here we would like to mention, that now in area Gahskom Azerbaijan Republics two settlements are located, which carried by name Qum and Qipcaq. Besides in Qum ruins of a fortress, which also



connected with a name of the great poet were kept. It and refers to « Nizami Qalasi » (« Nizami Castle»).

The reasons stated in the present note testify, in our opinion, to close communication between plots of Nizami and the Azerbaijan national legends. Gathering and research of the legends occurring in people connected with a heritage great Nizami, one of the ripened problems of the Azerbaijan literary criticism.

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