

FOLKLORISTIC ACTIVITY OF THE VICTIM OF REPRESSIONS
VALI KHULUFLU

Key words: Vali Khulufu, folkloristic, activity, a victim of repressions.

Vali Khulufu was one of the representatives of the Azerbaijan intelligentsia who was engaged with collecting, publication and investigation of the native folklore on the line of "Investigation and study of Azerbaijan" society.

Vali Khulufu was born on the 26th of May, 1894 in Khulufu village of Shamkir region in Azerbaijan. In 1905-1907 he got primary education in a Muslim religious school which then he continued in a religious madrasah where he was engaged with a pedagogic activity for a while. In 1917 V.Khulufu finished pedagogic courses in Ganja and simultaneously took active part in revolutionary movement. In 1920 he was delegated to the 1st Congress from the Communist Party of Azerbaijan, but soon he was excluded from the membership in connection with combing-out of the party rows. Nevertheless, in the absence of criminal actions in 1927 he was restored in the party rows. In 1922-1927 V.Khulufu studied at the faculty of oriental studies of Azerbaijan State University, in the same years he was an instructor of All-Union Committee of a new Turkish alphabet, was an editor of "Bakinski rabochiy" publishing house and "Azerneshr". In 1928 the folklorist-scientist took part in the work of the 1st congress of the Azerbaijan ashugs held in Baku where he got acquainted with many ashugs.

In 1929-1933 he worked as a scientific secretary of Azerbaijan state scientific-research institute, was the director of the department of "Language, Literature and Art"; in the next years he took position of the vice-director of the Azerbaijan affiliation of the Institute of History of the Academy of Sciences of the USSR as well as worked on other positions [1, pp.447-448].

The oneness of the deserve of this outstanding folklorist-scientist in the domain of collecting, investigation and publication of the Azerbaijan folklore is in that in 1927 he published two chapters of "Korogluh" epos written from the words of Ashug Huseynli Bozalganli and in 1929 - four chapters and six fairy-tale stories in the form of a separate book. In addition, he was the originator of the books "People's ashug" (1927) and "Puzzles" (1928).

Assigned through society "Research and study of Azerbaijan" to Shamkir, Tovuz, Kazakh region, he published "People's ashugs" book in 1926 in a series of "Proceedings of Azerbaijani folk literature". In this book, along with biographies of Gurbani, Hasta Gasim, Ashyg Aleskerov Ashyg Shamkirli Hussein and other ashugs, he included over a hundred goshma, gerayli, tedzhnises recorded from the repertoire of various folk singers and epos "Reyhan" belonging to ashug Hussein Shamkirli. The value of this book is not only measured in the collection and publication of ashugs creativity; it at the same time, established the main principles of collecting and publishing the works of ashugs.

In 1927 V.Khulufu publishes another book of the same title. Here he also collected samples from the work of Shamkir and Tovuz ashugs. In a small introduction to this book, the author primarily painted a picture of the backwardness and ignorance of the former village, expressing negative attitudes to mullahs. Speaking about the attitude of ministers of religion to

ashugs, he, on the one hand, points out that "ashugs are a living book of folk literature and folk thought" and praises them to the top of wisdom; on the other hand, he expresses the idea that "they appease the tastes of the ruling class and wealthy peasants", "ashugs for a long time broadcast religious legends and superstitions. " Thus, the author describes the satisfaction of tastes of the ruling classes, the belief in religious legends and superstitions, etc. as defects and remnants of ashugs creativity [1, p. 450-451].

V.Khuluflu's notes on the origin of ashugs and their creativity are of great interest: "Ashugs are from the rural environment of shepherds and servants, who have learned versification and to play the saz and then roamed the native country. They are always ready to attend folk festivals, weddings, etc." [2, p. 193]. Furthermore, speaking about the educational value and referring to the impact on the audience, V.Khuluflu notes that "regardless of the time of year when ashug came to a village, all the young and old had to gather around him. Peasant children with adults listened all night long to the Ashug's tales. From here there starts the issue of educating the masses by ashugs" [2, p. 193-194].

The main ideas expressed by V.Khuluflu about the Azerbaijani ashug poetry are the true words of a man loving, knowing, collecting ashug poetry, with quivering attention relating to each individual creator: "Ashugs are a living book of folk literature and folk wisdom. Therefore, they can provide enough material about the past of the people, its history, language, social relations, etc. ... " [2, p.195]. V.Khuluflu connects creativity of ashugs with life events, history and activities of the people.

In 1928, V.Khuluflu republishes the book "Puzzles" on the line of "Society for the Study of Azerbaijan." The author wrote the foreword to the book where he details the ideological and artistic features of the puzzles. This preface discusses the importance of folklore genre not being studied up to that time in Azerbaijan, its place in a number of other types of folk literature. Here the author notes that "compared to other types of literature, puzzles have their distinguishing feature. Their material is the most realistic and natural. The puzzle is based on all that is in the nature and in life. Everyone who read this book from beginning to end would understand that all the material is taken from what he saw in life and in nature, and is not based on the legends and superstitions" [3, p.5]. Referring to educational and artistic significance of the puzzles in the life of people, the author refers to them as folk "mathematics" [2, s.197].

V.Khuluflu tried to find certain events, stories, pictures, related to the life of people in each puzzle. In his view, the puzzles in content reflect the political, social, economic, cultural and other factors of the environment in which they arose: "A single puzzle reminds many aspects of national life. The existence of puzzles, tales, short stories, interviews, etc. among the rural population is an indicator of their social life and creative power. Indeed, even in the winter evenings when there is no light bulb, farmers, in particular children, gathered around the light source and had conversations. Because that time the theater, cinema, circus and similar public places were still missing" [3, p. 5]. Along with the origin of the puzzles, the author also touches the question of their unique features, and points out that they are, in comparison to other genres, more closely associated with nature and society. The researcher considered the reflection of reality in a consistent way as the specific feature of this genre. 726 puzzles given in the book are arranged in alphabetical order. After each puzzle there is specified the name of the area where it

was recorded. At the collection and publication of puzzles V.Khulufly attached special importance to biodiversity and put the versions of puzzles from different regions in the book.

It should be noted that the book retains all features of the language and dialect of the places where the puzzles were written.

One of the fundamental deserves of V.Khulufly before the Azerbaijani folklore is associated with the "Koroglu" epos. In the years 1925-26, as a scientific mission in Tovuz, he wrote several dastans from the words of the famous folk singer - Ashug Hussein Bozalganly from the cycle "Koroglu", which were then published in 1927 and 1929 in two different editions. The first book consists of two dastans: "Togatsky campaign" and "Baghdad campaign." At the beginning of the book, in part, entitled "Preface," it is said of castles associated with the name Koroglu, their location, and on the legends prevailing among the people and associated with the name of the hero [4, p. 13-27]. At the end of the book Vali Hulufly put the biography of Ashyg Bozalganly Hussein. Epics from the "Koroglu" were recorded directly from the words of the Ashug and included in the book in the order of the records.

In the same issue, in the "Tales of Koroglu" V.Khulufly noted that initially there were five stories: "Togatsky campaign", "Baghdad campaign", "Erzurum campaign", "Reyhan Arab" and "Bolu Bey" [4, p. 59]. The author requested to all who heard of any not fabulous stories about Koroglu except those named to inform the society. This part of the book associated with ashug Hussein, ends with a few verses, written from the words of the singer [4, p. 129-138].

In 1929 "Koroglu" epos was re-issued by V.Khulufly through the "Society" edited by Ganifa Zeynalli (in Latin script). This edition begins with the "Note to the second edition". Here Vali Hulufly says about Armenians' preparing for publication of the epic "Koroglu in the years ". He wrote: "According to the latest reports, a book about Koroglu has long been written in the Armenian language. And now a play of Iranian life associated with the name Koroglu is being collectively prepared by some Armenian writers... So, in those years the Armenians showed consistent initiative to publish "Koroglu" and this state of affairs disturbed the author as a representative of the Azerbaijani intelligentsia.

In the edition of the epos "Koroglu" in 1927, published in the Arabic alphabet, the author states the maintaining of the records from the words of the ashug, but in the version of 1929, printed in Latin script, he rejects it and explains it on account of misunderstanding text in some uyezds. When writing the epic "Koroglu" the folklorist-scientist, following the traditions of collecting folklore material, upheld the text and dialects. From this point of view the following idea expressed by V.Khulufly in the publication of 1929 is interesting: "In the book edition in Arabic script we saved the Ashug expression, but somewhat altered the pronunciation. We rejected this in the new (second) edition either. Given that ashug Seyun (Hussein - approx.'s) and Asad ashough are both from Gazakh, there are some features in their pronunciation. If we had left everything they said without changes, then such text would create difficulties for its understanding by the readers of the other uyezds "[5, p. 1]. Well aware of the principles of collecting folklore material, V.Khulufly rarely made corrections of texts to facilitate readers' smooth understanding.

V.Khulufly in the "Notes to the Second Edition" for the fairy tale "Koroglu" in azykh (Georgian) Turks. As the weaknesses of this folklore work, he points to brevity of the parts, their mixing, as well as the prosaic form of writing. Citing some of the records of this variant, the

author aimed to help the researchers-comparativists. The introductory part of the book, titled "Preface", is a repetition of the publication in 1927. Here V.Khulufli brings to the readers four dastans of this epos - "Togatsky campaign", "Baghdad campaign", "Derbent campaign" and "Delhi Koroglu and Bolu beg." New epics in this book belong to Ashyg Assad's records [5].

In the first part of the book V.Khulufli cites early epics, being on the stage of episation in the edition of 1927.

In the second part of the edition the stories of the Georgian Turks' Koroglu found their reflection. In reality, it was the initial part of the earliest versions of the epic, or a memorable earlier oral variants existed at azykh Turks. Georgian version of "Koroglu" was handed V.Khulufli by the graduate of Baku Pedagogical School Mohamed Ibrahim Bedzinov. M.Bedzinov, in turn, wrote the epic version of the words of villager Polateh of Azykh uyezd folk Ashug Mohammed Yusifzade Goshayev. In this part, entitled "Application", the information and samples are not directly related to the epic. In this part from Ashug Hussein's words there are given first five dastans of series "Tales of Koroglu", to tell the truth, in the order different from the 1927 edition: 1) Togatsky campaign, and 2) the Baghdad campaign, and 3) Bolu Bey 4) Arab Reyhan; 5) Erzurum campaign [5, p. 161]. In the third "Application" there are cited three poetic excerpts from SMOMPK related to the name Koroglu. The biographies of Hussein Bozalganly and Ashyg Assad are given in the seventh and eighth "Applications" respectively [5, p.161-179].

Epic "Koroglu", published by V.Khulufli in 1929, was again re-released in 1999: the author of the notes, comments introduction - prof. A.M.Nabiev, the compiler - E.Ismaylova. In this edition, some sections have been brought into line with the new principles of compiling books, there were confiscated texts unrelated to the epic, the disparate applications were consistently brought into the system. The new edition covers the whole of the ten dastans from the epic cycle of Koroglu. All six of the fairy tales, being under epization, were recorded from the repertoire of ashugs. In all these editions Koroglu is portrayed as an epic hero, who deserved the respect of the people by sword and word. "Koroglu" published by V.Khulufli is yet another indication that the plot that has long existed in the repertoire of the ashugs, and the stories and legends about the hero were created and lived among the people.

Unfortunately, reactionary circles in the period of repression did not allow V.Khulufli to finish the started publication and study of the epic "Koroglu". But, nevertheless, the historical mission and work of this prominent representative of Azerbaijani intellectuals even today haven't lost their scientific significance, and prepared by him editions of the monument in 1927 and 1929 are a valuable resource for future research.

In the studies of professor Azad Nabiev it is indicated that in the 30s years V.Khulufli was preparing more refined third edition of the epic [4, p.6]. As you know, in December 25, 1936, this manuscript was sent for review to Matenadaran to "identify the texts of dastans borrowed from the Armenians." There is no any precise information on the subsequent fate of this manuscript. Shortly after the shooting of V.Khulufli, in 1941, there was published the Armenian version of "Koroglu". Hence, Armenians brazenly appropriated cultural values of other nations, particularly of the Azerbaijanis, they were eager at all costs to create their own epic. Armenian scholars of the period of K.Gostanyants, G.Tariverdyan, pointed to the fact that there is no epics in the Armenian language accompanied by poetic passages, that this form is characteristic only for the Turkic languages [6]. Researcher H.Gasanov writes that in the 1930s,

Armenian scientist Kanonyan twice requested to Vali Hulufli: "Do you have details of all the variants and epic stories of Koroglu. For Armenians it is also necessary to create an epic, associated with heroic name of Koroglu. The power in Azerbaijan is in the hands of the Armenians, so that help us with the creation of the epic, otherwise you will be sorry" (here we mean the state security officers most of whom were Armenians. – *M.M.*). Knowing the cowardly nature of the Armenians, V.Khulufli in his reply openly writes to Kanonyan: "The historians Velichko in his book says: "Thoroughbred Armenian fears even a hare". In addition, by the words of Pushkin's hero he says: "You are a coward, you are a slave, you are Armenian". Can so cowardly people bring up such a hero as Koroglu? And if you have any more or less national hero, for example, David Sassoon, even he is not a pure-blooded Armenian". Khulufli brings the conversation to the friends. Four days later, he was arrested and declared an enemy of the people. His rich archive was confiscated by the employees of the CGS. Later, Armenians, albeit in a very weak form, created their epic "Koroglu" [6]. According to many researchers, and as it turns out from the investigatory materials, one of the main reasons for the arrest of V.Khulufli was the stealing of "Koroglu" attributed by him to the Armenians.

The main feature that distinguishes V.Khulufli from other researchers is that he emphasized the multiversion folklore, folk media and certification of folklore and local dialects. Consistently engaged in the collection, publication and study of folk literature, Khulufli published books related to folklore based on scientific principles, expressed his theoretical ideas about the epic, ashugs, riddles which have not lost their importance yet. Thus, Vali Khulufli was one of the first folklorists who participated directly in the creation of the modern Azerbaijan folklore.

Bloody 1937, going down in history as a period of extinction of the progressive intelligentsia, did not pass by this scientist either. One of the prominent representatives of the Azerbaijani intelligentsia V.Khulufli was arrested on January 28, 1937 as a member of the nationalist anti-revolutionary organization and executed on October 13 of that year. He was rehabilitated only on 17 November 1956.

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REPRESSIYA QURBANI VƏLİ XULUFLUNUN
FOLKLORŞÜNASLIQ FƏALİYYƏTİ

X Ü L A S Ə

Məqalə 1937-ci ildə əksinqilabi millətçi təşkilata üzvlükdə ittiham olunan və bu səbəbdən repressiyaya məruz qalan görkəmli ziyalılarımızdan biri Vəli Xulufunun həyat və elmi yaradıcılığına həsr olunmuşdur. Məqalədə folklorşünas alimin 1926 və 1927-ci illərdə çap etdirdiyi “El aşıqları” kitabı, 1928-ci ildə nəşr etdirdiyi “Tapmacalar” kitabı geniş şərh olunur. “Tapmacalar” kitabında tapmacaların mənşəyi ilə yanaşı onların özünəməxsus xüsusiyyətlərinə toxunan müəllif tapmacaları digər janrlarla müqayisə edir, onların təbiət və cəmiyyətlə sıx bağlı olduğunu göstərir. Vəli Xulufu tərəfindən “Koroğlu” eposunun 1927 və 1929-cu illərdəki nəşrləri də məqalənin diqqət mərkəzindədir. “Koroğlu” dastanının 1929-cu il nəşrinin “İkinci çapa qeyd” adlanan hissəsində ermənilərin bu abidəni çapa hazırlamaq cəhdlərindən söhbət açılır. Deməli, həmin illərdə ermənilərin dastanı özünüküləşdirmək cəhdi bir azərbaycanlı ziyalı kimi V.Xulufunu çox narahat etmişdir. Həqiqətən, V.Xulufunun həbsinin əsas səbəblərindən biri kimi onun erməni “Koroğlu”-sunu Azərbaycan xalqının adına çıxmaq istəyi ilə göstərilmişdir. Məqalədə həmçinin V.Xulufunu bir çox müasirlərindən fərqləndirən əsas xüsusiyyətlər də təhlil olunur.

Açar sözlər: Vəli Xulufu, folklorşünaslıq, fəaliyyət, repressiya qurbanı

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ФОЛЬКЛОРИСТСКАЯ ДЕЯТЕЛЬНОСТЬ ЖЕРТВЫ РЕПРЕССИЙ – ВЕЛИ
ХУЛУФЛУ

Р Е З Ю М Е

Статья посвящена жизни и научной деятельности жертвы репрессий 1937 года Вели Хулуфлу, обвиненного в членстве контрреволюционной националистической организации. В статье широко комментируются изданные в 1926-м и 1927-м годах книга ученого под названием «Народные поэты», а также книга «Загадки», изданная в 1928-м году. В книге «Загадки» автор выявляет происхождение загадок и наряду с этим их своеобразные особенности, вместе с тем он сравнивает загадки с другими жанрами и отмечает связь загадок с природой и обществом. В данной статье в центре внимания эпос «Кероглу», изданный в 1927-м и 1929-м годах. В «Примечаниях ко второму изданию» опубликованного в 1929-м году эпоса «Кероглу» сообщается о попытке армян подготовить этот памятник нашей устной поэзии к изданию. Потому что В.Хулуфлу, как представителя сильно волновали старания армян присвоить этот дастан. Действительно, одной из причин ареста В.Хулуфлу было желание представить армянский вариант «Кероглу» как азербайджанский. В статье анализируются особенности В.Хулуфлу, отличающие его от других ученых.

Ключевые слова: Вели Хулуфлу, фольклористика, деятельность, жертва репрессий