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THE ROLE OF ZOROASTRIANISM IN AZERBAIJANI LITERARY-ETHNOGRAPHIC TERRITORY (Based on research by Alexander Chodzko)

The article presents the role of Zoroastrianism in the Azerbaijani literary and ethnographic area based on the material of the research of Alexander Chodzko. One of the prophets of the Ancient World is Zoroaster, his personality and activity rouses much interest for science. Many Western European orientalists, including a scholar and translator Alexander Chodzko of Polish origin, talks about various aspects of the personality of Zoroaster, as well as literary and ethnographic facts and materials related to the Azerbaijani region.

The first acquaintance, as well as the study of "Avesta", is associated with the name of the ancient philosopher Plato. Henry Lord and French travelers Jean Chardin and Gabriel Louis Simon.

The role of Zoroastrianism in the Azerbaijani literary and ethnographic area is of particular importance in the study of cardinal issues related to the holy book "Avesta", which for many years has been under the scrutiny of many scholars around the world.

The article presents facts and evidence not only of a descriptive nature, but also of those that may be of interest for a comprehensive study of issues related to the Avesta. The focus of this study was on highlighting specific issues of the holy book.

At the present stage of the development of new domestic Azerbaijani studies, much attention is paid to the issues of Avesta's connection with Azerbaijani history, territory, traditions, which are very important now and are of burning interest to new generation researchers.

Facts and scientific assumptions in the context of different understanding and socio-political conditions in Iran have always limited the issue of the Avesta.

Many literary scholars have made a great contribution to the specifically historical development of the questions studied on the basis of the Avesta.

Another criterion for research directly follows from the materials of the holy book, and it is associated with Azerbaijani literary and ethnographic elements, which are analyzed in the presented work.

The article reflects the facts and conclusions obtained in the course of his scientific research, which can be very useful for modern comparative studies.

Key words: Cultural contribution, Zoroastrian influence, Zoroaster's own view, major universal and personal religions, ethical content.

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Әзірбайжан әдеби-этнография ареалындағы зороастризм рөлі (Александр Ходзько (Чодзько) зерттеуі бойынша)

Мақалада Александр Ходзько (Чодзько) зерттеуі негізіндегі материал бойынша Әзірбайжан әдеби-этнография ареалындағы зороастризм рөлі қарастырылады.

Ежелгі әлем пайғамбарының бірі Зороастр және оның өмірі мен қызметі қазіргі уақытқа дейін ғылымда қызығушылық танытып отыр. Көптеген батыс еуропа шығыстанушылары, солардың ішінде ғалым әрі аудармашы поляк Александр Ходзько өз зерттеулерінде Зороастр тұлғасының аспектісін жан-жақты ашады. Сонымен қатар әзірбайжан аймағымен байланысты әдеби-этнографиялық фактілері мен материалдарын айқындайды.

«Авестамен» алғаш таныстырған және зерттеуге жол ашқан ежелгі философ Платон есімімен байланысты. Алайда еуропалықтар Зороастрдың «Авестасын» ағылшын діндары Генри Лорд пен француз саяхатшысы Жан Шарден мен Габриель Луи Симонның арқасында таныған.

Әзірбайжан әдеби-этнография ареалындағы зороастризмнің рөлі қасиетті «Авеста» кітабымен байланысты өзекті сұрақтарды зерттеуде маңызы зор. Ол кітап ұзақ жылдар бойы әлем ғалымдарының айрықша назарына ие.

Мақалада «Авеста» кітабымен байланысты түрлі фактілер мен дәлелдер ғана емес жан-жақты қызығушылық тудыратын ақпараттар да айтылады. Аталған зерттеуде қасиетті кітапты насихаттау сұрақтарына да көңіл бөлінген.

Әзірбайжантанудың қазіргі жаңа кезеңінде «Авестаның» әзірбайжан тарихы, аумағы, дәстүрімен байланыстыра зерттеу өскелең ұрпақтың қызығушылығын тудырып отыр және де аса маңызды.

Ирандағы әлеуметтік-саяси жағдайлар мен ғылыми фактілер мен болжамдар «Авестаға» қатысты мәселелерді әрқашан шектеп отырды.

«Авеста» негізінде көптеген зерттеуші-әдебиеттанушылар тарихта үлкен үлестерін қосты.

Мақалада басқа да шарттар негізінде жүргізілген зерттеулер әзірбайжан әдеби-этнографиялық элементтерімен байланысты және оларға анализ жасалады.

Мақала негізінен Александр Ходзько жасаған зерттеулерге талдау жасауға бағытталады, қазіргі жаңа зерттеулерге өзіндік үлесі тиеді деген ой айтылады.

Түйін сөздер: мәдени үлес, зороастризм әсері, Зороастрдың өзіндік көзқарасы, негізгі әлемдік және жеке діндер, этикалық мазмұн.

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Роль зороастризма в азербайджанском литературно-этнографическом ареале (на базе исследований Александра Ходзько (Чодзко))

В статье рассматривается роль зороастризма в азербайджанском литературно-этнографическом ареале на материале исследований Александра Ходзько (Чодзко).

Один из пророков Древнего мира – Зороастр, его личность и деятельность по сей день вызывают жгучий интерес науки. Многие западноевропейские востоковеды, в том числе ученый и переводчик польского происхождения Александр Ходзько, в своих исследованиях освещали различные аспекты личности Зороастра, а также литературно-этнографические факты и материалы, связанные с азербайджанским регионом.

Первое знакомство, а также исследование «Авесты» связано с именем древнего философа Платона. Но европейцы познакомились с древним религиозным трудом Зороастра «Авестой» благодаря английскому пастору Генри Лорду и французским путешественникам Жану Шардену и Габриелю Луи Симону.

Роль зороастризма в азербайджанском литературно-этнографическом ареале имеет особое значение в исследовании кардинальных вопросов, связанных со священной книгой «Авеста», которая долгие годы находилась под пристальным вниманием многих ученых во всем мире.

В статье представлены факты и доказательства не только описательного характера, но и такие, которые могут представлять интерес для всестороннего изучения вопросов, связанных с «Авестой». Основное внимание в данном исследовании уделялось освещению отдельных вопросов священной книги.

На современном этапе развития нового отечественного азербайджановедения большое внимание уделяется вопросам связи «Авесты» с азербайджанской историей, территорией, традициями, которые сейчас очень важны и представляют большой интерес для исследователей нового поколения.

Факты и научные предположения в условиях различного понимания и социально-политических условий в Иране всегда ограничивали проблематику «Авесты».

Многие исследователи-литературоведы внесли большой вклад в конкретно историческую разработку изучаемых вопросов на базе «Авесты».

Другой критерий исследований прямо вытекает из материалов священной книги, и он связан с азербайджанскими литературно-этнографическими элементами, которые анализируются в представленной работе.

В статье, главным образом, анализируются факты и выводы, полученные Александром Ходзько в процессе его научных изысканий, которые могут быть весьма полезны для современных компаративистских исследований.

Ключевые слова: культурный вклад, влияние зороастризма, свойственный взгляд Зороастра, основные всемирные и персональные религии, этическое содержание.

Introduction

In the annotation titled “Zoroastrianism” in the “Dictionary of Religious Terms”, we read: “Zoroastrians are also called mazdeists, because they call the god they worship Ahura-Mazda (Ormuzd-God of Light). In later times, they were also known as the Magus. The god Ahura-Mazda is the creator of the heavens, earth, material and spiritual things. The opposite of Ahura-Mazda is Angra-Mainyu (Ahri-man), the god of evil. The world is driven by the struggle between these two opposing forces. The Zoroastrian holy book is Zand Avesta. Avesta in Pahlavi language consists of three parts.

Even today Zoroastrianism is removed from the history scene, but traces of it can be found in various religions and cultures.” (Dini terminlər lüğəti, 2010: 395).

At the beginning of the annotation, while talking about the identity of the Prophet Zoroaster (551-479), the founder of the Zoroastrian faith, religious, it was stated that he was Iranian. However, it would be more accurate to present him as Iranian Azerbaijani.

Experiment

Avestan scientist, prof. Baloghlan Shafizadeh presented the following judgment in the concept of ideas of Zoroaster and Avesta, or of mythology about the system of images and plot line in the creativity of the great Azerbaijani poet Nizami Ganjavi: “As for the birth effect, we see Nizami being a Turkic son benefited honesty of his own predecessor. And for the tendency effect is that of Nizami’s propaganda and praise of Zoroastrian ideas... But there is a precautionary and consistent stubbornness to it all. Precautionary forces him (Nizami Ganjavi) to account for the demands of the leading religion of his time (Islam) and not to exaggerate Zoroastrian ideas. And his stubbornness is that he is unable to withstand the valuable accomplishments of this belief and sect” (Şəfizadə, 1996 : 80).

The cities and villages of the modern Republic of Iran, especially those where the majority of Azerbaijanis settled, have kept their names safe called by fire worshippers or Zoroastrians from time to time. From this point of view, comments and explanations by Alexander Chodzko on the names of certain toponyms are of particular interest. The translator – author seems convincing to say relating to the change of the word “Mazandaran” to “Mazdaran”, in particular, that the word “maz” in Sanskrit means

“great”, and the word “daran” is a plural form of “dar” (“tree”).

Thus, the meaning of Mazandaran’s being “the place of great trees” notes argues its being one of the oldest places of Zoroastrianism. Alexander Chodzko says, “... this place, covered with endless forest, surrounded by wilderness, deserts and barren hills, had been called “a country of great trees” ever since” (Chodzko, 1842 : 460).

The name of Qazvin, one of the ancient settlements of the Azerbaijani Turks, was derived from the name of Aswini of the Brahman nymph (a goddess representing one of the various forces of nature) presented by the research scientist and translator can be considered one of the correct versions.

The Savalan Mountain, which gives a magnificent view to Ardabil, is reminded to call after the name of the giant “Savel” in the tenth part of the Avesta – in the tenth fargard of the Vendidad. Thus, the word “ard” in the first syllable of the city of Ardabil, in Sanskrit, means “to kill, to destroy, to uproot” (Şəfizadə, 1996 : 460).

Alexander Chodzko, noting the widespread of the Zand language in Shirvan, Gilan and Azerbaijan, and wholly in Persia in the work mentioned above, said that the Zand or Sanskrit language had a strong influence on the languages and cultures of the peoples living in these areas and gave a mutual comparison of words and phrases in everyday life as a number of Western scholars, including Von Hammer, Rask, Erskine.

Let’s look through some of those examples. For example, the word “hadha” in Zand or Sanskrit which means “here” remained as “hata” in the Gilaki dialect. Again, the word “azem” in the Zand language which means “I”, personal pronoun, is still used in the Talysh language as “azem”. Or “maogho” in the Zand language which means “moon” is used as “maunghe” in the Gilaki dialect. It is also interesting that the Gilaki people say this word only in spite of the word “moon” in the sky.

However, as for the months of the year, they adopted the word “mahyo” in the Zand language shortly as “mah”. Alexander Chodzko, noting that even in the early nineteenth century, the Zand language was spoken in Iran, especially in a number of provinces and cities: “The destructive influence of Islam has not yet fulfilled its business. We were told that the Zand language is spoken in Garadagh, on the bank of the river Araz and in all its villages. Astarabad goudars (the author notes that the people of goudars approximately consists of three-four thousand families, and they mainly settled in the area between Ashraf and Astarabad), adhere to their

religion (Zoroastrianism) and they speak with their Muslim compatriots in a language (the Zand language), which has nothing in common with them” (Chodzko, 1842 : 465-466).

The thoughts, facts, and judgments that the author-writer has written on behalf of the people closely related in a number of provinces, cities, and villages of Iran are of particular interest to the modern reader. Although he didn't have a vocabulary in his hand, he took also care of certain references to the works of Western scholars and writers he is familiar with, as well as his ideas and judgments being honest and convincing upon the events and conversations he had seen and heard. His becoming a collector of oral folk literature and songs in this region was undoubtedly caused by the desire of his being more closely acquainted with the ancient history, languages, and most importantly, the culture of the people living in Iran.

A short dictionary of Arabic and Persian origin words used in Azerbaijani literary language shows that the word “chashm” is of Persian origin (*Azərbaycan ədəbi dilində işlənən ərəb və fars sözlərinin qısa lüğəti*, 1960 : 203). Alexander Chodzko notes that this word (“chashm”) was first used in the Zand language as “teshsh” and then transmitted into many languages of the neighboring peoples (Chodzko, 1842 : 458).

In the philological study of the translator-author, the use of the word “des” used in the Zand as “dest” in the content vocabulary of the Persian language, without doubt, is regarded as an effect of the first (the Zand language) over the second (the Persian language). The word “des” used in the Talysh language preserves the meaning of “death”. In our opinion, although it is a hypothesis that the word “death” in the English vocabulary forms similarity, but its being transmitted or borrowed from the Zand language attracts attention.

Alexander Chodzko noticing that the first variant of the word “markha” in the Zand language is also used in the meaning of “death”, emphasized the use of that word in the Persian language as “merg” and as “merghe” in the Gilaki dialect (Chodzko, 1842 : 458). But it must also be added that it is not difficult to see that the English word “morgue” [mo: g] and the word “mopr” in Russian are borrowed from the Zand language. That word in the mentioned language means “morgue” rather than “dead”.

Alexander Chodzko pointing out that the Zand language influences the language of Talysh more than the nations inhabiting the southern coast of the Caspian Sea also used original texts (in the Zand language) based on his collected songs. Thus, the

translator-author determined that 14 diphthongs and 3 triphthongs were derived from the Zand to the Talysh language. On the basis of philological analysis, he defines that the letter “L” is contrary to the nature of the Zand language, and the words with the letter “L” are mostly derived from Turkish or Persian (Chodzko, 1842 : 457).

Result and discussions

All the aforementioned dictate that each of the peoples on the southern coast of the Caspian Sea has its own place and language. However, it makes possible to say that peoples speaking in Turkic, Persian, and especially the Zand language lived in close proximity to one another, borrowed words from each other, influenced each other, and derived benefit from each other. However, basing on the discourses of Alexander Chodzko, such a hypothesis can be presented that the similarity of the Zand language with the Turkish language gives the opportunity to say that the two peoples have close relationships with each other.

Alexander Chodzko, speaking of the principle of “the similarity of language and the people”, is convincing to say that the southern coast of the Caspian Sea has a special role to justify the isolation of the people lived there from the influence of more the Persian as well as the Arab invasion. The translator-author wrote: “The inhabitants of the forests of the southern tip of the Caspian Sea are protected by the stormy sea (Caspian Sea) on the one hand and the Elbrus Mountains on the other. From this point of view, difficult access to these areas, swamps and extremely dangerous climate have freed it from external interference and influence for centuries. They embraced Islam at a very late date than it had established in other Persian provinces” (Chodzko, 1842 : 458). One of the highlights of Alexander Chodzko's research is his hypothesis about the Zand language and its dialects. However, the translator-author confesses that he is incapable to express his scientific ideas and thoughts about it, as he has never learned this language (the Zand language), even known the grammar or vocabulary of this language (Chodzko, 1842 : 466). He emphasized that he tried to summarize his views on Zand and Avesta with essays and interpretations from Orientalist Burnouf's book “Commentary on the Yasna”, as well as some fragments from other works and facts and commentaries from dissertations

The translator-author felt obliged to express his gratitude to Mr. Norris, Assistant Secretary of the Royal Society of Great Britain and Ireland, for as-

sisting him in answering his questions about these issues.

Conclusion

It is a historical fact that the Zoroastrian sect was one of the three major religions of the ancient world before Islam and Christianity. Western scholars, noting that this religion had a certain influence on the Jewish religion called Judaism, and on the Hellenistic (Greek) world, and especially the influence of West Asia on the Greek invaders, inspired these nations to think more seriously on Zoroastrianism which differs with its power in universal and personal relationships (Lerner, 1988 : 149).

It is also worth to noting that it is written in many historical sources that Zoroastrianism also has a definite effect on the formation of the Jewish sect system or belief during the reign of Cyrus and Darius over Asian world, Persian kings accepting the Zoroastrian doctrine and feeling confidence in it. It has been said that the Day of Judgment, later embedded in Jewish beliefs with the influence of Zoroastrianism was also transformed or influenced on Christian doctrine (Lerner, 1988 : 149).

One of the highlights of Western scholars' book titled "Western Civilizations" is that the ruling power of Persia (Iran) in the period of Zoroastrianism was "a tolerant world" policy.

If in Mesopotamia the idea of the "True King" (The famous and wise warrior, who united the

Akkadian and Sumerians under one rule, was called the Sargon the Great, in fact this title and the word Sargon means "True King") was considered the leading and authoritative title in the management of the country, in the Persian Empire, the title of "King of the Kings" regulated the preservation of the rights and sovereignty of various peoples in different satraps under their control. The deceased literary scholar, prof. Azada Rustamova's book "Ways of Development of Azerbaijani Epic Poetry. XII-XVII Centuries" is of great scientific interest from this point of view that Zoroastrianism is linked to Azerbaijan, especially the traditions of the Azerbaijani epic poem Avesta. He wrote in reference to the scientific works of Russian scholars A.O.Mackovelski and I.S. Braginski: "The first traces of the Middle East, as well as the epic poem of Azerbaijan, are found in Avesta, a sacred book of ancient medieval men, founded in the ninth century BC. Avesta, in turn, did not come into existence at once, and is based on the primitive tribal religions, beliefs, primitive myths and mythical images existing before Zoroastrianism" (Azadə, 1975 : 16).

In addition to all of the above mentioned, based on Alexander Chodzko's research, we can conclude that the sacred book "Avesta", one of the ancient monuments of Azerbaijani culture (and literature), is based on the ancient history, customs and traditions of the peoples of the East, Iran, and especially the Turks of Azerbaijan. It is a monument of rich art that needs to be thoroughly explored.

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