

“THE FAIRY TALE ABOUT TSAR SULTAN” A.S.PUSHKIN AND THE EPOS “SHAKHRIYAR”

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Abstract: The article is devoted to comparing the epos “Shakhriyar which is widely spread among the Uzbek people, particularly in Khorezm. With the motives in the work by A.S.Pushkin “A tale about sultan the king”. The transition of the traditional plot of the epos to the work of Pushkin is debated. The principles of the epos bring revised by Pushkin are discussed.

Keywords: Shakriyar, Pushkin, Shakh, Sultan, Khorezm, epos, comparative study, fairy tale.

The epos "Shahriyar" beginning motive of "conversation of three girls", was widely adopted in Khoresm. In a beginning “Fairy tales on tsar Saltane” A.S.Pushkin also is observed similar motive. There is a set of various versions about that, whence the great Russian poet has borrowed this plot. Among them the special attention is involved with G.P.Snesareva's judgements. In its opinion, the legend very similar to a plot of given product of Pushkin, has been written down in Shavatsky area Horezm¹. Hence, the motives which have formed a basis for a fairy tale of Pushkin, possibly, have not avoided also the Khorezm region.

The maintenance of product of A.S.Pushkina is that: “Three girls gather in the evening at a window and in the course of spinning have joint conversation on that, as though they have arrived in case become the tsarina. The first girl says that if the tsar marries it, it will go into a sumptuous feast.

The second asserts that, becoming the tsarina, she will brace the material, capable to dress the whole world. And the third girl dreams that if the governor takes her as wife, she will give birth to it to the athlete of the son. These words have been heard by the tsar who was nearby to a window. After that case he marries the third girl, and the first and the second appoints accordingly cook and the weaver, having lodged all of them at the palace.

Eventually the tsarina has given birth to the son. But at this time the tsar was in a campaign. Having used a case, two elder sisters with assistance of grandma Babarihi send to the governor news that its favourite wife has given birth what monster is not known. Having learnt about it, the tsar strongly gets angry and orders, that the tsarina and her child be planted in a butt and sent on the sea. His order has been immediately executed. The butt, eventually, sticks to one desert island. The woman and her son get out of a butt on a land. The son, having reached majority, starts to be engaged in hunting and once liberates a swan from claws of a kite. At this time the bird starts to broadcast that actually it is the princess, and the killed predator actually is the malicious sorcerer. In end of the speech it expresses the gratitude for rescue and promises to thank for a criminal conduct kindly. A bit later the made promise materialized and on island arises stately small town, and tsarevitch Gvidon starts to reign here. At this time Gvidon learns from mother all truth about the father, starts to grieve about it and once, having turned around in a mosquito, arrives to a fatherly palace. He sees the people who have sent from here his mother. At this time merchants inform that on desert island there was a majestic small town and its governor prince Gvidon has expressed it the respect. Woman Babariha, on purpose to distract interest of the tsar to the given message, narrates about fiber who is amused gold nuts. And Gvidon which are in shape of a mosquito, sticks into the right eye of woman Babarihi and comes back in native land.

Gvidon, having arrived on the island, asks from a swan squirrel with gold nuts, and its desire has soon been satisfied. The squirrel, being beside a fur-tree, played with gold nuts from which gold coins got enough sleep. The given circumstance has strongly amazed the arrived merchants, and they have immediately told about it to the tsar, having noted also goodwill of Gvidon. A tsarevitch again turns around a mosquito and goes to a palace of the father. The tsar was interested very much by the given island. However again artful sisters by means of grandma Babarihi have managed to dissuade tsar Saltan. Gvidon, the accepted shape of a mosquito, sticks this time into the left eye of Babarihi and departs to itself on island.

This time grandma Babariha, on purpose to interrupt desire of tsar Saltan to see magic small town on island and to fiber with gold nuts, narrates about the brave Chernomore, at the head 37 athletes.

Gvidon again with assistance of a swan materializes and the given statement of the artful old woman. Tsar Saltana is reached also by this message. Gvidon, this time in shape of a bee, arrives at an imperial palace.

Woman Babariha again tries to distract attention of the tsar, narrating that not knowing to itself equal the picture of beauty possessing magic charms overseas lives. Gvidon has told about it to a swan and has expressed desire to marry this girl. Immediately the swan turns to the fine maiden. Gvidon with blessing of mother marries it. The given message also reaches tsar Saltana by means of merchants. On it of times the governor, without listening to anybody, equips set of the ships and goes to island. The tsar learns the wife, gets acquainted with the son, the secret has been opened, guilty are punished, true, at last, triumphed².

From the product maintenance it is obvious that great writer A.S.Pushkin has subjected a plot to serious processing in the creative laboratory. Here there were new images. Fantastic episodes have been rather strengthened, speaking differently, product has received corresponding for a genre of a fairy tale a kind.

As already it was mentioned above, history of a writing of a fairy tale of A.S.Pushkina, its sources there is a set of various judgements. Ethnographer G.P.Snesarev notices that fact that on creation of the given product the certain attention was rendered by fairy tales and legends of Khoresm.

And the researcher M.K.Nurmuhamedov notices that the plot of a fairy tale of Pushkin was generated on the basis of various sources. In particular, he specifies in that circumstance that the motive of interception by the tsar of conversation of girls from the given plot takes place even in Russian national tales³. Besides it, various dastans, fairy tales and the legends connected with the given plot, meet in creativity of the people of all Central Asia. It is necessary to note also that circumstance, as in creativity of the Turkic and Caucasian people there are available various variants of the given fairy tale.

M.K.Nurmuhamedov, analyzing Pushkin's fairy tale, notices that fact that, besides motive containing in it "conversations of three girls", here are present also other motives which were widely adopted in folklore of the people of Central Asia, in particular, the butt sea "- a chest - the river "talks about motive". Really, given motive represents one of the known episodes which are taking place in widely adopted in Central Asia dastan "Tahir and

Zuqra" and its fantastic variants. Also the given motive is observed in many fairy tales which were extended on a basis дастана "Shahrijar". For example, in the well-known fairy tale of Khoresm "Huzham Sajyod" the babies who are exposed to persecutions owing to the origin by competitors of mother, have been concluded in a chest and sent on peke⁴. The given motive repeats and in a Turkmen national fairy tale "Galandar Soltan" and in the Kazakh fairy tale "Three sisters".

A.S.Pushkin has been well informed on the given motive which was extended in folklore of the people of the East, and is masterful used it in the fairy tale.

M.K.Nurmuqamedov as the third motive from a plot of a fairy tale of Pushkin and dastan "Shahrijar" results expression "the gold-haired boy". Marking and such versions of the given expression as "a gold and silver forehead", "the boy with a gold body", it truly estimates influence of folklore of the East, in particular дастана "Shahrijar" on use of the given epithets by Pushkin. In the Khorezm version dastan "Shahrijar" meets hemistich: "Boshi олтин, оёқлари кумушдан" (a head in gold, feet in silver). An epithet from given hemistich in itself to the full shows about reliability resulted above thought.

By comparison of motives from "Fairy tales on tsar Saltane" Pushkin and dastan "Shakhriyar" from folklore of Central Asia, in particular Khoresm it is possible to be convinced available sets of similar details. At the same time it is impossible to assert that Pushkin's fairy tale to the full repeats all motives from East folklore.

Pushkin well knew folklore of east people, skilfully having chosen from its structure details necessary for it, has creatively processed them, having enriched with new aspects. According to M.K.Nurmukhamedova, that fact that the poet named the product not "the Tsar the Sultan", and "Tsar Saltan", also has certain sense. Pushkin well knew value in the east of a word "Sultan". The choice the poet of a word "Saltan" was necessary for большего rapprochements of events, space and time to a fairy tale, for their strengthening abstracts, legendary spirit⁵. Certainly, the question on communication of a fairy tale of Pushkin and folklore of the East demands a wide spectrum of research, and the given problem needs separate studying.

We accent the attention, basically, on a question of communication of a fairy tale Pushkin with Khoresm, in particular with a plot dastan "Shahrijar" as Pushkin it is live was interested in Khoresm. "... Very much was interested in the East, first of all, Khivan khanate where its compatriot Bekovich-

Cherkassk, with position here, life of people" ⁶ has lost a head. And for this reason it in 1833 has undertaken travel to Orenburg. During the travel the poet "... Collects a material to product about Peter I stories. On September, 19th, 1833 it arrives to Orenburg." The fairy tale on tsar Saltan "Pushkin has given the to attention of readers in 1831. Now he has conceived to write a poem or the novel and on a theme of Khoresm.

The poet in the product "Travel to Arzerum", stopping on word etymology "дарял", establishes that fact that the pledged word in ancient Khorezmian language mattered "gate". In the same product it results a phrase "Beliefs менга from", having noted its accessory to Khorezmian oghuz dialect ⁷. Having arrived to Orenburg, the poet stayed in the house of the local governor. In one of days the close friend of the poet Vladimir Dal, subsequently the author of the known dictionary, has led it in the house of the Khorezm merchant by name of Komilzhon Nurzhonov where Pushkin has familiarised with set of hand-written books. However the poet, owing to the certain reasons, could not finish the conceived book.

Now we will return to a question about "to the Fairy tale on tsar Saltan" as Pushkin was in earnest about a writing of the given product very much.

As professor N.Gudzy writes, set of plots of "Shahnama", being widespread among the Turkic people, were transferred orally and by means of it have passed to Russian folklore. Created later, in the end of a XVIII-th century "the Story about Uruslane Lazareviche" represents passed the given way and proned to strong transformation variant of dastan "Rustam and Sukhrab" ⁸.

Pushkin under the influence of the given product has created the known poem "Ruslan va Lyudmila". The same years the contemporary of the poet, the visible writer V.A.Zhukovsky (1783-1852) has translated into Russian a poem "Shahname" of Firdousi. Pushkin it is live was interested in the products representing translations from Arabic, Persian and Turkic languages, acquaintance to them inspired him, moved on a writing of new poems and poems. It is not excluded that "the Fairy tale on tsar Saltan" has been written at certain influence of the specified factors. For in the translated variant of a poem "Shahnama" there is a product "Dorob the shah" and take place set of the motives, representing full similarity with a plot of a known fairy tale of A.S.Pushkin.