

August 12, 2011

**A DEEP APPROACH® TO TURKISH  
SUGGESTION CARD FOR SELF-DIRECTED LEARNING**

**CARD NUMBER: 13 TÜRKÇE VE AZERİ ARASINDA  
KÖPRÜLER KURMAK - BRIDGING TURKISH WITH  
AZERBAIJANI**

**THEME: MUSIC AND MUSICIANS – AZERİ FOLKLORE IN  
THE 20<sup>th</sup> CENTURY/ MÜZİK VE MÜZİSYENLER- 20.  
YÜZYILDA AZERİ GELENEKLERİ**

LEVEL: Advanced

EDUCATIVE PROJECTS:

Project 1: Explore Azerbaijan

Project 2: Analyze poetic imagery

Project 3: The Life of a 20<sup>th</sup> century Aşıq

*Module developed by Anna C. Oldfield*



*Azərbaycan xalq aşığı*

LANGUAGE STANDARDS BEING DEVELOPED (See ACTFL 5Cs Standards)

**Communication (1.1):** Engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions about topics relating to Azerbaijani history and culture.

**Communication (1.2):** Understand and interpret written and spoken Azerbaijani on a variety of topics, including Azerbaijani history, culture, and life in the 20<sup>th</sup> century.

**Communication (1.3):** Present information, concepts, and ideas to an audience of listeners or readers on a variety of topics, including Azerbaijani history, culture, and life in the 20<sup>th</sup> century.

**Cultures (2.1):** Demonstrate an understanding of the relationship between the practices and perspectives of Azerbaijani culture

**Connections (3.1):** Reinforce and further their knowledge of cultural and historical studies through the foreign language

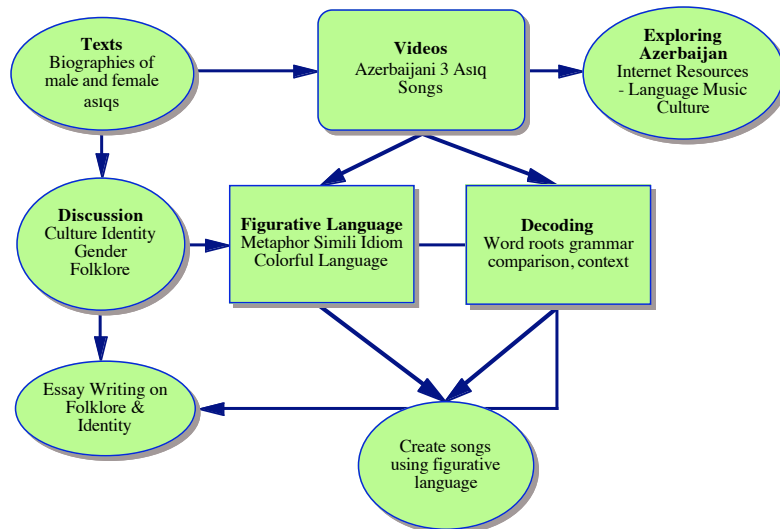
**Connections (3.2):** Acquire information and recognize the distinctive viewpoints that are only available through the Azerbaijani language and its cultures

**Comparisons (4.2):** Demonstrate understanding of the concept of culture through comparisons of the Azerbaijani culture and their own.

**Communities (5.1):** Use the Azerbaijani and Turkish language both within and beyond the school setting

**Communities (5.2):** Show evidence of becoming life-long learners by using the Azerbaijani language for personal enjoyment and enrichment.

**MIND MAP**



## MATERIALS USED IN THE MODULE

### Main videos:

- Video 1 – Aşıq Gülarə Azafılı
- Video 2 – Aşıq Zülfüyyə İbadova
- Video 3 – Aşıq Kəmələ Qubadlı
- Video 4 – Aşıq Telli Borçalı
- Video 5 – Aşıq Əhməd

Additional video: Kiçik Əhməd – Dastan

Texts: Text 1 – Azərbaycan  
Text 2 – Yandım Allah

Text 3 – Dilə Düstü

Text 4 – Dağlar

Text 5 – Aşıq Əhmədin həyat və yaradıcılıq yolu

Additional text: Appendix VI- Transcription of Kiçik Əhməd – Dastan

PDFs – Introduction to Azerbaijani  
Azerbaijani Verbs  
Ashiq Ehmed Yaradıcığı

PowerPoint – Azərbaycanca Xoş Gəlmişsiniz

## 1) CONTEXT

Did you know that with your knowledge of Turkish you can understand, read, and be understood by speakers of many closely related languages such as Azerbaijani and Turkmen? Not only that, but your Turkish language skills can give you a strong basis to study other more distantly related Turkic languages such as Uzbek, Kazakh, and Uigher. The more you study Turkish, the more your possibilities to explore the Turkic world are opened. In this module you will use your Turkish language skills to explore the Azerbaijan language and learn about some important aspects of Azerbaijani history and culture.

Azerbaijani is a Western Turkic language spoken in the mountains of the Caucasus and along the Caspian Sea. Azerbaijani is spoken by about 31 million people in the Republic of Azerbaijan (which was a republic of the Soviet Union from 1921-1991) and in Northern Iran (where Azeris make up Iran's largest ethnic minority). There are also sizable Azeri Diaspora communities in Turkey, Iraq, Georgia, Russia, Europe, and the United States. If you are not very familiar with Azerbaijan, you might want to watch the PowerPoint "Azərbaycan – Odlar Yurdu" to begin your journey to the Caucasus.

This module about 20<sup>th</sup> century Azerbaijani *aşiq* bards (epic singers) will give you an

opportunity to expand your knowledge of the greater Turkic world by exploring Azerbaijan's traditional musical/poetic folklore and its relation to history. You will find that you can use your knowledge of Turkish to understand Azerbaijani as you watch, listen and read authentic language sources. You will have an opportunity to read an introduction to Azerbaijan's geography and history, which will familiarize you with the country and begin your immersion in the language. You will also have opportunities to discuss, write, and present in Turkish as you listen to Azerbaijani music, work with poetic language, and consider the story of an Azerbaijani *aşiq* whose life spanned many major events of the 20th century. As a follow-up to these activities you can engage in further research related to Azerbaijani language and culture and explore related musical traditions of the Turkic world.

This module is an introduction to Azerbaijani for students of Turkish. It is not a comprehensive guide to the language and its grammar, but is meant to give learners of Turkish a taste of Azerbaijani culture. Azerbaijani is not Turkish – you will see many differences! But because the languages are close you will be able to explore it by using your Turkish skills. If you are interested in learning Azerbaijani further, please see the follow up resources at the end of the module.

## SPACE AND TIME

### Azeri Aşık Geleneği

15'inci yüzyılda ortaya çıkan Azeri aşık geleneği, Azerbaycan'ın Orta Asya Türklerinin destansı Sufi geleneği ve Kafkas müzik folkloruyla harmanlanmış kimlik oluşumunun yansımasıdır. Bu destan anlatımı ve şarkı söyleme üslubu aşık diye adlandırdığımız gezici müzisyenler tarafından yaylı sazları ile yapılmaktadır (Türk sazına benzer ama aynı zamanda bağlama da denilebilir). Türk aşık üslubu Osmanlıdaki koşullar altında oluşmuş gelenekler ile yakından alakalıdır. Türk ve Azeri aşıklar genellikle birbirleriyle sözlü atışma müsabakaları için çok sık seyahat ederler(Türkçe “atışma,” Azerbaycanca “deyisme”). Aşık geleneği Azerbaycan'ın

Sovyet zamanında karşılaştığı Rus dil ve kültürünün hakimiyetinde, Azeri dil ve kültürünün muhafaza edilmesinde büyük rol oynadı.

Aşık geleneği, kendilerinin Tanrıdan ilham aldığını hisseden kadın ve erkek müzisyenler tarafından icra edilir. aşıklar sadece nesilden nesle geçerek aktarılmış destan ve şarkıları icra etmezler, aynı anda buldukları zamana karşılık gelebilecek yeni şarkılarını sözlü atışmalarını geliştirerek yaratırlar. Bu suretle kendilerine geleneksel hikaye anlatıcı müzisyen rolü dışında sosyal ve politik commendator rolünüde verirler.

The Azerbaijani *aşiq* tradition developed in the 15<sup>th</sup> century and reflects the complex identity formation of Azerbaijan, which merges Central Asian Shamanic traditions with Islamic mysticism and Caucasian musical folklore. This epic telling and singing genre is performed by travelling musicians called by the title “*Aşiq*” who play on a stringed lute called a *saz* (similar to but not the same as the Turkish *saz*, also called the *bağlama*). The Turkish *aşık* genre is a closely related tradition that developed in the Ottoman context. Turkish *aşıks* and Azerbaijani *aşıqs* often travel to compete with each other in verbal duelling contests (Turkish *atışma*, Azeri *deyişmə*). The *aşiq* tradition was a major vehicle through which Azerbaijan language and culture were preserved in the Soviet Period when Russian language and culture were dominant.

The *aşiq* tradition is performed by male and female musicians who feel they are called to the art by God. *Aşıqs* perform many traditional epics and songs passed down for 100s of years, but they also are expected to create new songs in reaction to their present time, and to be able to improvise in verbal duels. Thus they have the role of social and political commentators as well as traditional musicians and carriers of traditional oral narrative.



*Tələbələr saz dersdə*

Three projects are suggested for this module.

**Project 1:** Explore Azerbaijan (familiarize yourself with the land and its history)

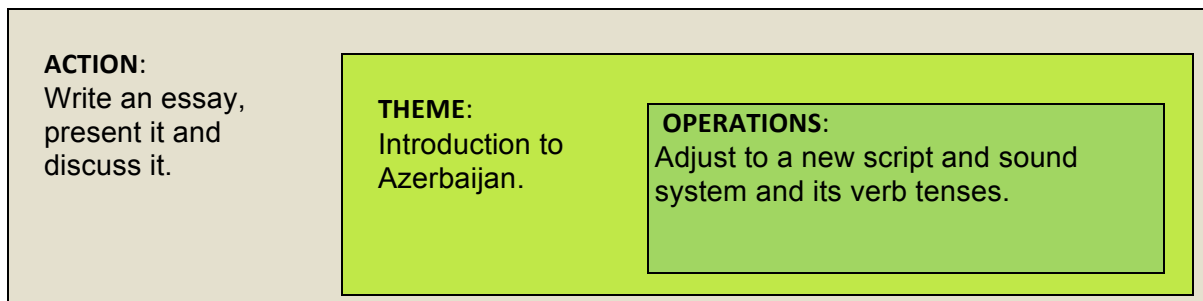
**Project 2:** Analyze poetic imagery and figurative language in Azerbaijani music

**Project 3:** Digging into the life of a 20<sup>th</sup> century Aşıq (see how poetry and history merge in one folk artist's life)

## PROJECT 1: EXPLORE AZERBAIJAN

TABLE 1 INSTRUCTIONAL ORGANIZERS and EMBEDMENT MAP

| Bridging Turkish and Azerbaijani   |  |   |   |
|--|--|---|---|
| ACCESS   |  | VOICE   |   |
| INTERPRET  | ANALYZE  | PRESENT   | INTERACT  |
| <b>READ/WATCH/LISTEN</b><br>Read the text on Azerbaijan and various sources for a country introduction. Watch the video. | <b>FOCUS ON LANGUAGE</b><br>Compare the vocabulary and Azerbaijani script and sound system; explore Azerbaijani verb tenses. | <b>WRITE/SPEAK/RECORD</b><br>Write a country introduction. Present the country introduction orally. | <b>EXCHANGE AND ACT</b><br>Discuss the language of the text. Discuss the content of the text history. Discuss your presentations. |



## GUIDELINES

### A. Neler yapacagim?

#### Working with the text

1. Comprehension: Read the text through. As an individual or in a group, consider the following questions: -How much can I understand the text? What elements are the same or different from Turkish?

Make a list of elements that are the same, and elements that are different. Share your list with the other groups, if applicable.

-Review the PDF Introduction to Azerbaijani: [SEE PDFs on the module page].

-Read through the text again with the vocabulary as needed until you feel comfortable with your comprehension.

2. Discussion: Discuss the following questions (or, if working as an individual, take notes on each topic)

-How much did you know about Azerbaijan before you read this? When have you heard about Azerbaijan in the news? What information in the text is familiar to you, and what is new?

-This text was written by an Azerbaijani to express facts and opinions about her country that she feels are important for Americans to know. Discuss what points she chose to emphasize and repeat. What might her choices reveal about what is important to this culture?

-Discuss: If you were introducing your home country, what points would you emphasize? What do you think is most important for foreigners to know?

3. Research and Write: Choose a country to research for a "country introduction." Use Turkish Wikipedia to search your country and take notes on the points you would like to include in your own country introduction: <http://tr.wikipedia.org/wiki/>

Write a country introduction in paragraph form. Make sure each paragraph discusses one aspect that you would like to emphasize.

4. Presentation: Create a presentation based on your paper. Excerpt the main ideas and practice expressing them orally.

You can use powerpoint to integrate visuals such as maps and photographs.

### MATERIALS for Project 1:

One text is suggested for this project.

#### Azərbaycan

Azərbaycan Respublikası Zaqafqazıyanın şərq hissəsində, Xəzər dənizinin sahilində yerləşir. O, cənubda İran və Türkiyə, şimalda Rusiya, şimal-qərbdə Gürcüstan, qərbdə Ermənistanla həmsərhəddir.

Respublikanın ərazisi 86,6 min kvadrat kilometrdir. Ölkə əhalisi 8 milyon nəfərdən artıqdır. Burada azərbaycanlılarla yanaşı ləzgi, rus, talış, gürcü, avar və digər xalqlar yaşayırlar. Azərbaycanın paytaxtı Bakı Abşeron yarımadasının cənubunda yerləşir. Rəsmi dövlət dili Azərbaycan dilidir. Ölkənin milli pul vahidi manatdır. Bu diyarın çox zəngin və gözəl təbiəti var - geniş çöllər, yamaşıl tarlalar, meşələr, uca dağlar, çaylar və göllər.

Azərbaycan Respublikası qədim tarixə malikdir. Burada eramızdan əvvəl III minillikdə ilk qəbilələr formalaşır və



eramızdan əvvəl I əsrdə Manna çarlığı yaranır. Bu dövrdə rəsmi din Zərdüştilik idi. III-V əsrdə Azərbaycanda xristianlıq yayılmağa başlayır, lakin VIII əsrin əvvəlində Azərbaycan ərəblər tərəfindən işğal olunur və islam Azərbaycanda hakim dinə çevrilir. Yeni ənənələr və mədəniyyət yarandı. XVIII əsrdə ölkədə daxili sabitliyi kəskin şəkildə pozuldu və bir neçə müstəqil və yarımüstəqil dövlət qurumları – xanlıqlar əmələ gəldi. Azərbaycan uğrunda İran, Türkiyə, və Rusiya arasında müharibələr şiddətlənir. 1828-ci ildə Rusiya ilə İran arasında imzalanmış Türkmənçay müqaviləsi Azərbaycanı iki

yerə böldü – Azərbaycanın Şimal hissəsi Rusiya, Cənub hissəsi isə İran tərəfindən işğal edildi.

XX əsrdə Azərbaycanın tarixində böyük sosial-iqtisadi, ictimai-siyasi və mədəni dəyişiklər baş verdi. Sənayenin müxtəlif sahələri intensiv şəkildə inkişaf edir. Rusiya neftinin 95 faizini verməklə Bakı dünyanın neft mərkəzlərindən birinə çevrilir. Elmin müxtəlif sahələri inkişaf etməyə başladı. Qəzet və jurnallar çap olunur. Azadlıq mübarizəsi genişlənir və 1918-ci il mayın 28-də Azərbaycan öz müstəqilliyini bərpa etdi. Müstəqil Azərbaycan Xalq Cümhuriyyəti elan edildi. Lakin 23 ay yaşadıqdan sonra bu respublika 1920-ci il aprelin 28-də süqut etdi. XI rus ordusu Bakıya daxil oldu və 1922-ci il dekabr ayından Azərbaycan müttəfiq respublika kimi SSRİ-nin tərkibinə daxil edildi. 1991-ci ildə Azərbaycan öz dövlət müstəqilliyini yenidən bərpa etdi.

### **Vocabulary for reading the text:**

Zaqafqaz – The transcaucasus region  
Şimal - North  
Cənub - South  
Şərq - East  
Qərb - West  
valuta - currency  
meşə - forest  
Manna çarlığı - The Kingdom of Manna  
Zərdüştilik – Zoroastrianism  
işğal – military occupation  
ənənə - tradition  
mədəni – cultural/ mədəniyyət - culture  
müstəqil – independent  
xanlıq – khanate  
uğrunda – in order to  
sabitlik - stability  
imzalanmaq – to sign  
Türkmənçay müqaviləsi – The Türkmənçay treaty between Russia and Iran set the border of Azerbaijan at the Araxes river.  
sənaye - industry  
inkişaf etmək – to develop  
çap olmaq – to publish

Müstəqil Azərbaycan dövlətinin qurulması mühüm tarixi hadisədir. Müstəqillik yolu Azərbaycan xalqı üçün hamar olmayıb və ölkə ağır sınaqlara məruz qalmışdır. Ermənistanın Azərbaycana qarşı hərbi təçavüzü nəticəsində Dağlıq Qarabağ ərazimizin 20 faizi işğal olunmuşdur. Bir milyondan çox həmvətənimiz qaçqın və köçkünə çevrilmişdir.

Son illərdə ölkənin həyatında əldə edilmiş nailiyyətlər göz qabağındadır. Ermənistanla 1988-ci ildən bəri gedən müharibə dayandırılmışdır. Demokratik seçkilər yolu ilə parlament yaradılmışdır. Azərbaycan dili, dövlət dili kimi qəbul olunmuşdur. Çox qısa müddətdə Azərbaycan dünyanın nüfuzlu təşkilatların üzvü olmuş və bir sıra beynəlxalq təşkilatlarla qarşılıqlı faydalı əlaqələr yaratmışdır.

Zemfira Zeynəlova

azadlıq - freedom  
mübarizə - struggle, fight  
bərpa etmək - to restore  
süqut etmək - to destroy  
daxil – interior/ daxili – internal/ daxil olmaq – to enter  
xarici – external  
müttəfiq respublika - consitutant republic  
hamar – smooth, level  
sınaq – test, trial  
məruz qalmaq – to undergo, be subject to  
hərbi təçavüzü – armed aggression  
ərazi – land, territory  
Dağlıq Qarabağ – Mountainous Karabakh\*  
qaçqın = köçkün - refugees  
əlaqələr – relations  
mübarizə - struggle  
nəticə - result, outcome  
əl – hand əldə etmək – to get, gain, achieve  
nailiyyət – achievement / nail olmaq – to achieve  
göz qabağında – within reach  
qısa müddətdə - in a short time

**\*Dağlıq Qarabağ** – Mountainous Karabakh is a region in South-West Azerbaijan with mixed Armenian, Azeri, and Kurdish populations. Although these populations had spent most of their history in peaceful coexistence, after the dissolution of the Soviet Union in 1991 the region destabilized and an armed Armenian enclave declared the region an independent state. This militarized group drove out or killed all Azerbaijani and Kurdish inhabitants, resulting in close to a million internal refugees in Azerbaijan. Azerbaijan retaliated with military force until an uneasy cease-fire was brokered in 1994, leaving the region to await an international solution. This conflict, which has far reaching ramifications for Turkey, Iran and

all neighbor states, is currently under heavy international scrutiny (Source: *Azerbaijan: Seven Years of Conflict in Nagorno-Karabagh* by Human Rights Watch)

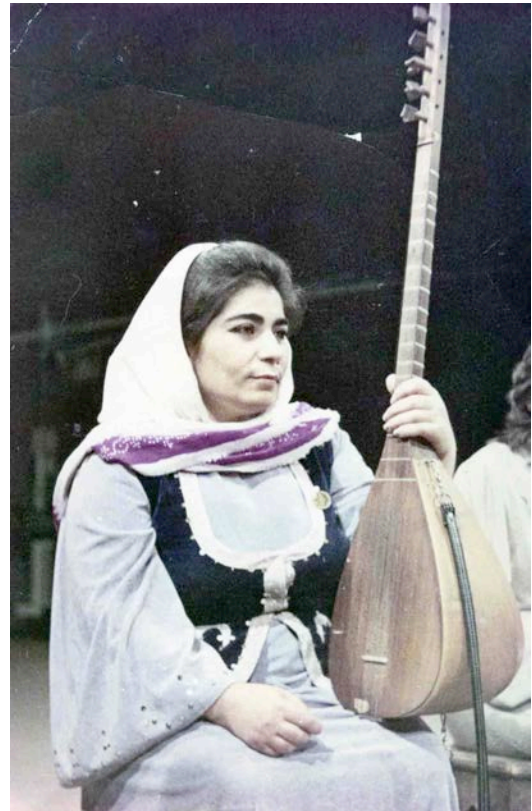
Please note that the history of this conflict is strongly disputed. A few of the many views can be found in: *Small Nations and Great Powers: A Study of Ethnopolitical Conflict in the Caucasus* by Svante Cornell, *The Transcaucasus in Transition: Nation-Building and Conflict* by Shireen Hunter, and *Black Garden: Armenia and Azerbaijan through Peace and War* by Thomas de Waal (see bibliography).

## Grammar

**Introduction to Azerbaijani** – see the PDF.

**Azerbaijani verb tenses** - You have seen from your reading that Azerbaijani verbs and verbal constructions are similar, but not the same, as in Turkish. See the PDF on Azerbaijani Verbs, Part 1.

**Summary:** This text in Azerbaijani introduces the country and its history. The first paragraph addresses the geography of the country and its ethnic make up, as well as commenting on its natural beauty. The second paragraph tells of Azerbaijan's ancient and medieval history, and influence of the religions of Zoroastrianism, Christianity, and Islam. The third paragraph describes how the territory where Azerbaijanis live was fought over and divided between the Iranian and Russian empires in the 19th century, resulting in a divided population, some of whom live were integrated into the Russian empire, the others who remained in Iran. The fourth paragraph tells of the importance of oil to Azerbaijan's development, and of the independent Azerbaijan People's Republic, which existed from 1918 until it was overtaken by the Soviet Union in 1920. The text goes on to describe how Azerbaijan was a republic of the Soviet Union until 1991, when it became an independent state with a democratic constitution. The fifth paragraph discusses the difficulties that beset Azerbaijan after independence, especially the war over Mountainous Karabakh and the resulting refugee crisis. The last paragraph talks of hopeful steps for the future, including the Karabakh ceasefire and Azerbaijan's participation in international organizations.



Aşiq Gülarə Azafli

**PROJECT 2: ANALYZE POETIC IMAGERY AND FIGURATIVE LANGUAGE IN AZERBAIJANI MUSIC**

**TABLE 2 INSTRUCTIONAL ORGANIZERS and EMBEDMENT MAP**

| Azerbaijani Music and the Symbolic of its Songs   |  |   |  |
|---|--|---|--|
| ACCESS  |  | VOICE   |  |
| INTERPRET   | ANALYZE  | PRESENT   | INTERACT   |
| <b>READ/WATCH/LISTEN</b>  | <b>FOCUS ON LANGUAGE</b>                       | <b>WRITE/SPEAK/RECORD</b>   | <b>EXCHANGE AND ACT</b>  |
| Watch videos of four Aşıq singers and read the transcriptions. Research the music of Azerbaijani ethnic groups. | Integrate vocabulary and verbal constructions. | Take notes on the songs. Write an essay about the music of an Azerbaijani ethnic groups. Present it to the class. | Discuss songs and their meanings. Give opinions and listen to the opinions of others on the project questions. |

|   |  |   |
|---|--|---|
| <p><b>ACTION:</b><br/>Research, analyze, present and discuss.</p> | <p><b>THEME:</b><br/>Azerbaijani aşıq songs.</p> | <p><b>OPERATIONS:</b><br/>Take notes; compare; integrate vocabulary and verbal constructions.</p> |
|---|--|---|



*Aşıq Lətifə Çəşməli*



## Neler Yapacağız?

Geleneksel Azeri şarkılarında, duygu ve düşünceleri ifade ederken, olayları ya da duyguları dolaysız olarak anlatmak yerine yaratıcı betimlemeler ve mecazi bir dil kullanılmaktadır. Betimlemeler çoğu zaman

Traditional Azerbaijani song often does not describe events or feelings directly, but uses creative imagery (figurative language) to express ideas and feelings. While the images might not always seem clear by themselves, taken as a whole in the context of the poem

Bireysel ya da grup halinde çalışırken:

### Comprehension and Discussion

-Watch the videos with the transcriptions. Work with the vocabulary lists until you have a good understanding of the songs.

- Azerbaijani Aşıq songs can have many functions, including the following:

To express a personal feelings or ideas

To entertain at a wedding or celebration

To inspire and rouse energy and enthusiasm.

To express a communal sorrow (such as after a war or tragedy)

-Working in groups or as an individual, determine which of the above categories best fits the songs in the videos. Besides the words, how do other elements of the performance - such as music, voice, expression, dress, physical movements, and audience reaction - add to the meaning of the performance?

### Consider and discuss the following:

-Many scholars believe that national folk music such as aşıq music is different from the musical performance of an individual artist – by turning to traditional music, poetry, and dress, the aşıqs in the videos are performing an art that they feel expresses important features about their country and its cultures.

- Discuss the songs as expressions of Azerbaijani culture. Working song by song (or, each group could take a song), discuss and make a list of cultural values that you feel are expressed by these songs. Make sure each item on your list is supported by a line from a song. Share your list with the class.



*Aşıq Mikayıl Azafli*

### Research and Writing

Azerbaijan has over 30 ethnic groups, such as Avar, Lezgi, Tsakur, and Udi, each with its own music and traditions. Use the website *Azərbaycan ənənəvi musiqisi atlası*

<http://atlas.musiqi-dunya.az/az/geography.html>

to research the music of one of Azerbaijan's ethnic groups – you can find their geography and population, photographs, musical instruments, and videos there. Use other sites for information as needed. Review the Azerbaijani Verbal Constructions for your reading (PDF on Azerbaijani Verbs, Parts 2 and 3).

-Write a short informational paper in Turkish outlining what you have learned about your chosen group.

### **Presentation**

-Prepare an informational presentation for your class (or if working as an individual, create a PowerPoint) to introduce the ethnic group you researched and their music.

### **MATERIALS for Project 2:**

Four videos with a text transcription are suggested for this project (see Appendix I-IV for a translation of the songs).

**Video 1:** “Duman geldi dağlarım” performed by Aşıq Gülarə Azaflı

**Video 2:** “Yandım Allah” performed by Aşıq Zülfiyyə İbadova

**Video 3:** “Dilə Düştü” performed by Aşıq Kəmələ Qubadlı

**Video 4:** “Dağlara-dağlara” performed by Aşıq Təlli Borçalı

**Summary:** These videos are all of members of the Aşıq Pəri Məclisi, a performance collective of Azerbaijani women aşıqs and poets led by Aşıq Gülarə Azaflı. All of these women have trained in traditional music since childhood, and now are highly respected performers in Azerbaijan. The first two videos were performed at the San Francisco World Music Festival in 2005. In the first video Gülarə Azaflı greets her American audience and sings a song written by her sister, Dilərə Azaflı. In the second, Zülfiyyə İbadova, an

acclaimed virtuoso saz player, sings “Yandım Allah.” The second two videos, filmed in Azerbaijan in 2004, show Kəmələ Qubadlı singing a well known love song, and Təlli Borçalı, who sings a song of longing for her homeland. The women represent three different regional traditions: Gülarə Azaflı and Zülfiyyə İbadova are from western Azerbaijan, Kəmələ Qubadlı is from the Karabakh region, and Təlli Borçalı is from the Republic of Georgia (where there is a significant Azerbaijani minority).



*Aşıq Sona*

**Transcription** of song Gülarə Azafılı sings “Duman geldi dağlarım,” authored by Dilərə Azafılı (Video 1)

Axşamınız xəyir olsun, derin dostlarımız!  
Xoş gördü sızları!  
Azərbaycandan, Ustad aşıqlardan,  
sazendələrdən,  
Sizlərə çoxlu, çoxlu salam getirmiştim.

Duman geldi dağlarım,  
Geldi, getmədi, getmədi.  
Ümidim qaldı sabaha,  
Həsret itmədi, itmədi.

Kül altında közüm qaldı,  
Deyəmedim sözüm qaldı.  
Vüqarında gözüm qaldı,  
Əlim yetmedi, yetmedi.

Ay Dilərə, ağlama, gül,  
Yaşadacaq seni bu el.  
Qürbət yerde xarıbulbul

Soldu, bitmədi, bitmədi.

**Vocabulary:**

duman - fog  
həsret - sorrow  
itmək - to disappear, to vanish  
kül – ash, ashes  
köz - embers  
vüqar - pride  
əl - hand  
yetmək – to reach/ to be enough / to be ready  
ağlamaq – to cry  
el – one’s folk or people  
qürbət - exile  
xarıbulbul – a bright yellow flower that only grows in Mountainous Karabakh  
bitmək – to grow, grow up

**Transcription** of song “Yandım Allah,” performed by Aşiq Zülfıyyə İbadova, authored by Aşiq Mikayıl Azafılı (Video 2)

Yandım Allah

Bu dünyanın qəm odundan,  
Yandım Allah, yandım Allah.  
Naləsindən fəryadından,  
Yandım Allah, yandım Allah,  
Öz eşqindən döndüm, Allah.  
Bu dünyanın göz yaşından,

Gəcə gündüz savaşımdan.  
Alov qalqır hər daşından,  
Yandım Allah, yandım Allah,  
Öz eşqindən döndüm, Allah.

Bu dünyanın verən dertdən,  
Nakam olan məhəbbətdən.  
Azafılıyam bu dehşətdən,  
Yandım Allah, yandım Allah,  
Öz eşqindən döndüm, Allah.

**Vocabulary:**

qəm – sorrow, pain  
odun - firewood  
nalə - moan, groan (noun)  
fəryad– scream, shout (noun)  
dert – trouble, pain  
nakam – unhappy, luckless  
dehşət – horror, terror (noun)

**Transcription** of “Dilə Duşdü” performed by Kəmələ Qubadlı, authored by Mürat Niyazlı  
(Video 3)

Dilbər sənin baxışların, baxışların,  
Dastan oldu dilə düşdü.  
Gözlərinin giləsindən, giləsindən,  
Gözlerimə gilə düşdü.

Səhər oldu bir akşama, bir akşama,  
Ürəyimə dama dama,  
Pervanə yanmağa şama,  
Özü bilə, bilə düşdü.

Niyazlıyam var ilqarım, var ilqarım,  
Qövr eləyən yaralarım,  
Sızıldaşdı milə düşdü.

dilbər – beautiful one  
baxış - glance  
dastan – a legend, an epic  
dilə düşdü – “fell on the tongue” – is being  
talked about everywhere  
gilə - here – a path  
pervanə - moth  
şam - candle  
bilə bilə - knowingly  
ilqar - faithfulness  
qövr eləmək – to make itself felt  
yara - wound  
sızıldaş - scar  
milə - poker

**Transcription** of “Dağlara-dağlara” performed by Telli Borçalı, composed by Aşıq Abbas  
(Video 4)

Dağlara-dağlara  
Saz Havası – Orta Sarıtel

Yənə bu il gedəmmədim  
Özüm dağlara-dağlara  
Görən gedib çatacaqmı  
Sözüm dağlara-dağlara

Atım yoxdur yəhərlənə  
Dəli könlüm qəhərlənə  
Yönüm düşüb şəhərlərə  
İzim dağlara-dağlara

Mən dağların Abbasıyam  
Kəpənəkçi balasıyam  
Qəbirdə də yatasıyam  
Üzü dağlara-dağlara

**Vocabulary:**  
çatmaq – to reach  
yəhərlənmək – to saddle  
qəhərlənmək – to become furious  
yön – road, direction  
Kəpənəkçi – an Azeri village in Georgia  
bala - child  
qəbir - grave

Note – the singer inserts many extra phrases, such as “Ay Balam” (oh child) and “Qadın alım” (“I will take your troubles”), which is traditional for the genre. These interjections do not add to the meaning of the song, but do heighten its emotional impact.

**Grammar** - See the PDF on Azerbaijani Verbs, Part 2

## PROJECT 3: DIGGING INTO THE LIFE OF A 20<sup>TH</sup> CENTURY AŞIQ

TABLE 3 INSTRUCTIONAL ORGANIZERS and EMBEDMENT MAP

| A Life of Music and Wisdom  |   |   |  |
|---|---|---|--|
| ACCESS  |   | VOICE   |  |
| INTERPRET   | ANALYZE   | PRESENT   | INTERACT   |
| <b>READ/WATCH/LISTEN</b><br>Read the text: "Aşiq Əhmədın həyat və yaradıcılıq yolu".<br>Watch the video: Kürdemirli Aşiq Əhməd (Interview).<br>Read the transcription of the video.<br>Research this topic on the Internet. | <b>FOCUS ON LANGUAGE</b><br>Integrate vocabulary.<br>Provide feedback to your peers on their writing. | <b>WRITE/SPEAK /RECORD</b><br>Take notes.<br>Write and present an original biography. | <b>EXCHANGE AND ACT</b><br>Discuss the language of the video and text.<br>Discuss the biography.<br>Debate the various life stories. |

|   |   |  |
|---|---|--|
| <b>ACTION:</b><br>Research biographies; present and share life stories. | <b>THEME:</b><br>Aşiq Əhməd's life and work . | <b>OPERATIONS:</b><br>Note-taking; research; Internet use. |
|---|---|--|

### GUIDELINES:

#### A. Neler yapacagim?

Biography and History

#### 1. Comprehension:

a. Read the text through with the vocabulary list for meaning. Use context clues to make a logical guess for words you don't know – remember, you do not have to understand every word to derive meaning from the text! Parse any sentences whose structure is not clear to you.

b. Watch video one, first by itself then with the transcription. You will note that he tells stories about his life that you have



previously read in the text.

*Balabancı Müseib*

*Abbasov ilə Aşıq Əkbər Cəfərov*

How does it enhance your understanding to see him talk about his life on film?

## **2. Discussion:**

**a.** Individually or with your group, make a list of the different topics covered in the text and video. Using your list, discuss or take notes on the question of how the author of the text describes this man's life: What does she think is particularly important for us to know about him? What historical and political events have affected his life? Why does she feel he is important? Then turn to the video – what does Aşıq Əhməd emphasize about his own life?

**b.** Choose a person that you would like to write a biography about – s/he could be a famous person, or someone you know and would like to write about. Discuss and take notes on what aspects of this person's life you would like to emphasize – do you want to write about their background, their childhood, their personal qualities, their achievements? Take notes of important historical events that person lived through and participated in.

## **3. Research and Writing:**

Research your biography subject and/or the historical events s/he lived through on Turkish wikipedia or other Turkish websites. Read the narratives carefully to get vocabulary you will need. Make a vocabulary list that will help you to write your biography.

Write a biography of the person you have chosen, emphasizing what you think is most important to know about his/her life.

## **4. Presentation:**

Prepare a presentation of your biography with pictures and any other audio-visual material. Make an outline of your written biography to guide you when you are speaking.

**MATERIALS for Project 3:** One text and one video are suggested for this module

**Text:** Aşıq Əhməd'in həyat və Yaradıcılıq Yolu: [SEE ASHIQ EHMED PDF.](#)

## **Summary**

This is an excerpt from a book about Əhməd Rustimov of Kurdemir (Aşıq Əhməd), one of Azerbaijan's most respected 20th century aşığıs. Written by folklorist Professor Yaqut Bahadurqızı, this chapter chronicles Aşıq Əhməd's life and development as an artist. She first writes of his childhood, in which young Əhməd's family suffered repression under the Soviet state: they were called "class enemies" and his father was executed. The author notes that during the Soviet era Aşıq Əhməd could not write about his father, and it was only after the independence of Azerbaijan that he could write the full truth. She describes how he was interested in poetry from childhood; Əhməd wrote his first

poem in third grade, then began memorizing songs and epics. Later his mother sold fields of wheat, beans, and a water buffalo in order to apprentice young Əhməd to Ustad (master) Aşıq Əli, who taught him saz hava and the aşığı arts, including the dances that go with each hava (tune). The author describes a story in which Aşıq Əli taught young Əhməd to do the dance that accompanies the "Kərəmi" hava by hitting him in the heel to make him limp. The biography goes on to tell how Aşıq Əhməd then became a professional, playing at weddings and other events and winning some of the Soviet Union's highest awards for artists. He served in WWII as a soldier on the front. After WWII, he had great professional

success as an aşiq, taking on apprentices and publishing books of original poetry. During the war in Mountainous Karabakh (1992-1994) Aşiq Əhməd went to the front from trench to trench to help the soldiers, and two of his grandsons served in the war. The author goes on to tell that in his older years Aşiq Əhməd

could no longer play the saz, but he continued to compose poetry and could recite hundreds of poems from memory. The author calls him a “living encyclopedia of culture,” and praises his great contribution to the aşiq tradition of the 20th century.

*Aşiq Pəri  
Məclisi  
Borçalı  
Aşiqlar  
birlikdə*



### **Vocabulary for reading the text:**

(15-ci səyfa)

yaratıcılıq - creativity

nümayəndə - representative, spokesman

anadan olmaq – to be born

məhrumiyyət – hardship, privation

təsadüf – chance event, coincidence təsadüf

etmək – to happen by chance

zərbə - strike, blow, shock

zadəganlıq = bəylik – institutions of the nobility

qolçomaq – “kulak” (Russian) – a word used by the Soviet government for well-off

landowners. People designated as “kulaks” could be exiled to Siberia or even executed.

sinfi düşman – “class enemy”

məhv etmək – to annihilate, destroy

müstəqillik dövründə -the “era of independence,” meaning after the establishment of the independent Republic of Azerbaijan in 1991.

nəşr olmaq – to publish

sima – face, image

(16-ci səyfa)

var-dövlət - wealth

miras - inheritance

qoruq – nature reserve

torpaq – land, soil

qışlaq – winter pasture

küncüt – sesame

darı – millet

aqibət – the future

vəzifə - duty

güllə - bullet güllənmək – to execute by shooting

qamış – reed, cane/ qamışlıq – reedy, rushy place

bayır – outside / bayıra atmaq – to throw out

tərcümə-halı - biography

həvəs – inclination, enthusiasm for  
məclis - a gathering, here: a gathering where  
aşıq play and sing  
müasir - contemporary  
Şirvan – a region in central-eastern  
Azerbaijan, once the capitol of the powerful  
Şirvan khanate.  
xidmət – service  
rəğbət – liking for

(17-ci səyfa )

zümzümə- humming, soft singing  
bələd – familiar with  
balaban – a wooden double reed instrument,  
played together with saz in the Şirvan region  
Ustad – master – only a master aşiq can  
teach an apprentice [şagird]  
qeyd – comment, note  
təqdim etmək – to present  
ibtidai məktəb – elementary school  
dərd, sorrow, pain  
Ozan – a bard (the predecessor of the aşiq)  
maraq – interest (in something)  
hafiz - memory

(18-ci səyfa)

dərhal – immediately, at once  
əzbərləmək – to learn by heart  
buğda - wheat  
camış – water buffalo  
düyə - heifer

“Ordubadı” v.s. havaları – “Ordubadı,”  
“Şəşəngi,” “Kərəmi” etc., are the names of  
“saz hava”, a collection of over 70 musical  
structures, each with their own names.

oyun – dance  
axsaya-axsaya limping  
əsəbi- nerve əsəbi hal – nervous, irritated  
handan-hana - slowly  
daban – heel  
sancılmaq – to pierce  
basmaq – to press  
tiqmaq – to construct / tikanmaq – to be  
constructed  
hər şey öz qaydasına düşdü - everything fell  
into place  
toyda-düyündə - at weddings  
tədbir – event, gathering, ceremony  
əməkdar mədəniyyət işçisi – honored worker  
in the field of culture  
xəsərət – loss, suffering  
cəbhə - the front (military)  
qaytarmaq – to return  
rəhbər - leader  
şagird - apprentice

(19-ci səyfa)

səngər – trench (military)  
döyüşən – fighter, soldier  
nəvə - grandchild

## GRAMMAR – See PDF on Azerbaijani Verbs – Part 3

### Video 1: Kürdemirli Aşiq Əhməd (Interview)

#### Summary

Here Aşiq Əhməd, who is 85 at the time of this 2004 interview, speaks with researcher Anna Oldfield at his home in Kurdemir, in the Şirvan region of central Azerbaijan. He speaks in person about several of the events that were documented in his biography above. He first speaks about his difficult childhood in the Soviet Union, when his father was executed and many people lost their land. He tells how he wrote his first poem in third grade, thinking about how quickly one's fate can change. He then tells how he began to play the saz and studied the aşiq arts with master Aşiq Əli, learning the Şirvan repertoire and performance style. He tells the story of how Aşiq Əli taught him the dance for the Kərəmi hava, demonstrating the dance for his audience.

#### Transcription of the Interview with Kürdemirli Aşiq Əhməd

Aşiq Əhməd: Anya idi sizin adınız?

Interviewer: Anna

AƏ: Anna. Anna xanım, mənim atam çox zadəgan idi, varlı olub. Onu bu Şura hökumətinin, Sovet hökumətinin vaxtında – söhbət uzundu, axırını deyirəm, Sovet hökuməti onu güllələdi,



öldürdü. Ondan sonra var-dövlət hamısı çıxdı əldən. Ana-bala qaldıq dayım gillərdə, qohum-əqrabada, orda-burda. Bizə vur-tut bir inək verdilər, bir camış. Camış bilirsen? Nə isə belə dolandıq əzablar içində. 1936-cı ildə başladım bu peşənin izinə düşdüm. Demək, 3-cü sinifdə mənim bir şeirim çıxıb. 3-cü sinifdə oxuyanda:

*Qara neft ölkəmizi doldurur,  
Allah birin yıxır, birin qaldırır.*

Bu mənim ilk şeirim idi. Belə-belə, yaza-yaza sonra mənə saz aldılar. Öyrəndim bu sənəti. İlk dəfə ustadın yanına anam məni apardı. Ustad Əli kişi vardı. Həm balaban çalırdı, həm saz çalırdı. Apardı anam məni onun yanına. Bir tağar buğdaya, bir tağar arpaya, bir qarnı balalı camış məni öyrətdi. Öyrəndəndən sonra bu bizdə gördüyün Şirvan aşiq havalarında hər çalğının özünün oxumağı olduğu kimi oynamağı da var. İndi hər halda o kameraya düşürsə, onu mən sizə göstərim. Neçə havaları çaldıq, oxuduq, öyrəndük, amma Kərəmi havasını oynayamıdım. Çaldım da, oxudum da, oynaya bilmədim. Ustadım mənə dedi ki, "ayə axsa da, çolaq adam görmüsən, dedim hə. Dedi ədə çolaq kimi axsa da, axsaya axsaya get. Nə illah elədim, alınmadı. Ondan sonra hirsələndi, çıxdı çölə evdən. Dedim tay küsdü getdi, gəlməyəcək. Handan hana gəldi girdi evə. Dedi, "Ayə ayağını qalxız, sağ ayağınızı" Sağ ayağımı qaldırdım. Dabanıma nəşə bir şeyi vurdu. Beynim səyridi. Oy elədim.

Dedim:

- Ayə öldüm.

Dedi:

- cəhənnəmə öl.
- Götür sazi.

Sən demə gedib innab tikanı qopardıb gətirib, dabanıma sancıb ki, dabanımı yerə qoya bilməyim. Həmən tikanı dabanıma batırandan sonra dedi, - götür sazi. Götürdüm sazi, o da balabanı götürdü. Dedi indi çal, oxu, oyna (he starts to show). Ondan sonra alındı.

Bax bizim aşiq sənətində hər çalğının özünün oyunu da var.

### Vocabulary

Şura – Council, Soviet

zadəgan - noble

güllələmək – to execute by shooting

camış –water buffalo

əzab – torment

peşə - profession

Ustad – Master – only a master aşiq can teach the profession

Şirvan – A region in central Azerbaijan

Balaban – a wooden double reed instrument, played together with saz in the Şirvan region

Oyun- play; here: dance

Kərəmi - the name of a hava from the dastan

Aslı və Kərəm

axsa, çolaq – lame, limping

hirsələnmək – become angry



*Aşiq Gülarə festivalında*

çölə - field / çölə çıxmaq – go outside

tay – a half of a pair

küsmək – to quarrel

cəhənnəm - hell

tikanı qopardıb – having broken off a fragment from some construction materials

### 3) INTERNET LINKS

#### For Project 1:

“Azerbaijani language, alphabets, and pronunciation”: <http://www.omniglot.com/writing/azeri.htm>

“Learn Azeri” from the Azerbaijan International website:

[http://azeri.org/Azeri/az\\_learn/az\\_learn.html](http://azeri.org/Azeri/az_learn/az_learn.html)

Useful Azerbaijani phrases:

<http://www.omniglot.com/language/phrases/azeri.php>

Country introduction to Azerbaijan on Azeri Wikipedia:

[http://az.wikipedia.org/wiki/Az%C9%99rbaycan\\_Respublikas%C4%B1](http://az.wikipedia.org/wiki/Az%C9%99rbaycan_Respublikas%C4%B1)

Official site for information about Azerbaijan:

[http://www.azerbaijan.az/portal/General/FireLand/fireLand\\_a.html](http://www.azerbaijan.az/portal/General/FireLand/fireLand_a.html)

<http://www.azerbaijan.az/>

Radio-Azadliq– News and Radio

<http://www.azadliq.org/>

#### For Project 2:

Azerbaijani musical folklore:

Azərbaycan ənənəvi musiqisi atlas: <http://atlas.musigi-dunya.az/>

Azərbaycan aşığılar birliyi –ana səhifə: <http://aab.az/index.php>

#### For Project 3:

An article about Aşıq Əhməd in the journal *Mədəniyyət*

<http://www.medeniyyet.az/site/?name=content&content=2323>

### 4) EVALUATION / DEĞERLENDİRME

| Project 1:   | Deep | Middle | Shallow |
|--|------|--------|---------|
| <b>Comprehension:</b><br>Initial Discussion: I participated fully and expressed my ideas clearly and responded to the ideas of others<br>I worked carefully with the text until I understood it thoroughly |      |        |         |
| <b>Discussion:</b><br>I participated fully, I expressed my ideas clearly and responded to the ideas of others  |      |        |         |
| <b>Research and write:</b><br>I used Turkish sources for research and took careful notes<br>I wrote a country introduction that included the points I wished to emphasize in logical paragraphs            |      |        |         |
| <b>Presentation:</b><br>I expressed the ideas from my paper clearly in speech.<br>I used visuals to enhance my presentation  |      |        |         |

| <b>Project 2:</b>   | <b>Deep</b> | <b>Middle</b> | <b>Shallow</b> |
|---|-------------|---------------|----------------|
| <b>Comprehension:</b> I read and worked with the videos and transcriptions until I understood the main ideas well   |             |               |                |
| <b>Discussion:</b> I participated fully, I expressed my ideas clearly and responded to the ideas of others  |             |               |                |
| <b>Research and write:</b> I used Azerbaijani internet sources for research and took careful notes<br>I wrote a report that included the points I wishes to emphasize in logical paragraphs<br>I wrote a paragraph or poem about an ideal |             |               |                |
| <b>Presentation:</b> I prepared an outline to guide my oral presentation<br>I expressed the ideas from my paper clearly in speech.<br>I used visuals to enhance my presentation   |             |               |                |

| <b>Project 3:</b>   | <b>Deep</b> | <b>Middle</b> | <b>Shallow</b> |
|---|-------------|---------------|----------------|
| <b>Comprehension:</b> I read and worked with the videos and text until I understood the main ideas well   |             |               |                |
| <b>Discussion:</b> I participated fully, I expressed my ideas clearly and responded to the ideas of others  |             |               |                |
| <b>Research and write:</b> I used Turkish sources for research and took careful notes<br>I wrote a biography that included the points I wishes to emphasize in logical paragraphs<br>I wrote a paragraph or poem about an ideal |             |               |                |
| <b>Presentation:</b> I prepared an outline to guide my oral presentation<br>I expressed the ideas from my paper clearly in speech.<br>I used visuals to enhance my presentation   |             |               |                |

## 5) FOLLOW-UP

Watch the additional video of apprentice “Kıçık Əhməd” (Əhməd Rüstəmov, age 14) perform a section from one of Aşıq Əhməd’s *dastan* (transcription included in Appendix V).

### To explore Azerbaijani language further:

*Elementary Azerbaijani* by Kurtuluş Öztopçu (this textbook and several Azerbaijani-English Dictionaries are available at <http://azeri.org>)

Online Azeri Tutor – A pilot project from UCLA <http://azeritutor.org/>

Search! There are summer intensive programs for learning Azerbaijani, including the following (there are more every year, so search the internet to find the best one for you):

Indiana University Summer Workshop in Slavic, East European and Central Asian Languages offers intensive Azeri and a bridge course from Turkish to Azeri:  
<http://www.indiana.edu/~swseel/>

The Critical Languages Scholarship Program <http://www.clscholarship.org/>

ACTR/ACCELS Eurasian Regional Language Program  
<http://americancouncils.az/LanguageStudy.html>

**Further reading in Azerbaijani about aşiq arts and musical instruments:**

Aşiq Yaradıcılığı [Az Wikipedia] [http://az.wikipedia.org/wiki/Aşiq\\_yaradıcılığı](http://az.wikipedia.org/wiki/Aşiq_yaradıcılığı)

Balaban <http://atlas.musigi-dunya.az/az/balaban.html>

Saz <http://atlas.musigi-dunya.az/az/saz.html>

Aşiq Mikayıl Azafılı <http://azab.az/mukafat/83-mdkayil-azafli.html>

## 6) MUSIC

To explore women epic performers of the Turkic world or other Turkic music:  
*Bardic Divas: Women's Voices in Central Asia* (2007) Smithsonian Folkways Music of Central Asia, Volume 4 (CD and DVD)

You can find the entire Smithsonian Folkways Central Asian Series at:

[http://www.folkways.si.edu/find\\_recordings/CentralAsia.aspx](http://www.folkways.si.edu/find_recordings/CentralAsia.aspx)

To hear more Azerbaijani ashik music by contemporary masters, see *Anthology of the Ashiq*, INEDIT (2008), available from the website of the Maison des cultures du monde:

<http://www.mcm.asso.fr/site02/accueil.htm>

Look carefully to download the free pdf booklet in English, French and Azerbaijani

Explore the life and music of Turkish Aşık Veysel, who was a contemporary of Aşiq Əhməd:  
PDF – Aşık Veysel Satiroğlu (biography and transcription of the song “Kara Toprak”)

Link: Aşık Veysel's “Kara Toprak” (Youtube video) <http://www.youtube.com/watch?v=-AuTDKjfdyc&feature=related>

[AuTDKjfdyc&feature=related](http://www.youtube.com/watch?v=-AuTDKjfdyc&feature=related)

Website: Aşık Veysel Satiroğlu: [http://www.turkishmusicclub.com/asik\\_veysel.htm](http://www.turkishmusicclub.com/asik_veysel.htm)

## Online Videos of Music and Performance

Aşiq Gülarə Azafılı <http://www.youtube.com/watch?v=AqPT8YhVbaI>

Aşiq Zülfüyyə <http://www.youtube.com/watch?v=dtbfMg7tgol&feature=related>

Aşiq Mikayıl Azafılı: <http://www.youtube.com/watch?v=JNDrVUnA2N8&feature=related>

## 7) BIBLIOGRAPHY

### For Project 1:

“Azerbaijani language, alphabets, and pronunciation.” (1998-2010). Retrieved from  
Omniglot.com <http://www.omniglot.com/writing/azeri.htm>

Cornell, Svante E. (2001). *Small Nations and Great Powers: A Study of Ethnopolitical Conflict in the Caucasus*. Richmond: Curzon World, 2001.

de Waal, Thomas. (2003). *Black Garden: Armenia and Azerbaijan through Peace and War*. New York: New York University Press.

Human Rights Watch/Helsinki. (1994). *Azerbaijan: Seven Years of Conflict in Nagorno-Karabagh*. New York: Human Rights Watch.

Öztopçu, Kurtuluş. (2003). *Elementary Azerbaijani*. Santa Monica and İstanbul.

“Learn Azeri.” (1999-2000). Retrieved from the Azerbaijan International website:  
[http://azeri.org/Azeri/az\\_learn/az\\_learn.html](http://azeri.org/Azeri/az_learn/az_learn.html)  
*Odlar Yurdu – Azərbaycan* (2009). Retrieved from Azerbaijan.az website:  
[http://www.azerbaijan.az/portal/General/FireLand/fireLand\\_a.html](http://www.azerbaijan.az/portal/General/FireLand/fireLand_a.html)  
*Useful Azerbaijani phrases.* (1998-2010). Retrieved from Omniglot.com  
<http://www.omniglot.com/language/phrases/azeri.php>  
Zeynelova, Zemfira. (2010). “Azərbaycan.” Unpublished manuscript. Used with permission of the author.

### **For Project 2:**

Azaflı, Gülarə. (2005). *Mənim dünyam* [video file]. Camera: Michael Kahn. San Francisco World Music Festival.  
Aşıq Gülarə Azaflı *Nevelerim*. Youtube [video file]. Video posted to:  
<http://www.youtube.com/watch?v=AqPT8YhVbal>  
*Aşıq Yaradıcılığı* (2008). Retrieved from Vikipediya, açıq ensiklopediya  
[http://az.wikipedia.org/wiki/Aşıq\\_yaradıcılığı](http://az.wikipedia.org/wiki/Aşıq_yaradıcılığı)  
*Azərbaycan aşıqlar birliyi – ana səhifə.* (n.d.). Retrieved from Azərbaycan Aşıqlar Birliyi website: <http://aab.az/index.php>  
*Azərbaycan ənənəvi musiqisi atlas.* (2006). Retrieved from Musiqi Dunyası website:  
<http://atlas.musiqi-dunya.az/>  
Borçalı, Telli. (2004). *Dağlara-dağlara* [video file]. Prod. Anna Oldfield. Camera: Onur Şenarslan.  
İbadova, Zülfiyyə. (2005). *Yandım Allah* [video file]. Camera: Michael Kahn. San Francisco World Music Festival.  
Qaliboğlu, Elçin. (2009). *Güney Azərbaycanda aşıq sənəti*. Retrieved from Güney Azərbaycan Televiziyonu website: <http://www.gunaz.tv/xaber/guney-azerbaycanda-asiq-seneti>  
Məmmədov, Təriəl. (2006). “Saz.” Retrieved from Musiqi Dunyası website: <http://atlas.musiqi-dunya.az/az/saz.html>  
\_\_\_\_ (2006). “Balaban” Retrieved from Musiqi Dunyası website: <http://atlas.musiqi-dunya.az/az/saz.html>  
Qubadlı, Kəmalə. (2004). *Dilə Düşdü* [video file]. Prod. Anna Oldfield. Camera: Onur Şenarslan.

### **For Project 3:**

Abdullayev, Tofiq. (2010) “Saz-söz ustadı Aşıq Əhməd.” Retrieved from Mədəniyyət qəzeti website: <http://www.medeniyyet.az/site/?name=content&content=2323>  
Aşık Veysel Satiroğlu. (posted 2009). *Kara toprak*. Retrieved from Dailymotion.com website [video file]: [http://www.dailymotion.com/video/x8rwjh\\_ak-veysel-kara-toprak\\_music\\_video](http://www.dailymotion.com/video/x8rwjh_ak-veysel-kara-toprak_music_video)  
Aşık Veysel Satiroğlu (n.d.). Retrieved from Turkish Music Club website:  
[http://www.turkishmusicclub.com/asik\\_veysel.htm](http://www.turkishmusicclub.com/asik_veysel.htm)  
Aşık Veysel Satiroğlu (n.d.). Retrieved on Türk sitesi:  
<http://www.turkuler.com/ozan/asikveysel.asp>  
Məmmədov, Təriəl. (2006). “Balaban.” [PDF] Retrieved from Musiqi Dunyası website:  
<http://atlas.musiqi-dunya.az/az/saz.html>  
Bahadurqızı, Y. (2009). “Aşıq Əhmədin həyat və yaradıcılıq yolu.” In *Aşıq Əhmədin yaradıcılığı*, 15-22 [pdf document]. Retrieved from the Azərbaycan Milli Kitabxanası website:  
[http://www.anl.az/el/b/ey\\_aey\\_monoq.pdf](http://www.anl.az/el/b/ey_aey_monoq.pdf)  
Oldfield, A. (September 30, 2004) *Interview with Aşıq Əhməd and Aşıq Əhmədin dastanı* [video file]. Filmed by S. O. Şenarslan. Kurdemir, Azerbaijan.

## APPENDIX I

NOTE - Translations are approximate and are meant only to help in comprehension – many phrases in poems have double meanings and could be translated in multiple ways.

*Translation of Video 1, Gülarə Azafılı sings “Duman geldi dağlarım,” authored by Dilarə Azafılı*

Fog came to my mountains,  
It came, and it did not leave.  
My hopes were put off until tomorrow,  
The sorrow does not disappear.

Under the ashes a burning ember remained,  
The words I did not say remained.  
The pride [still flashes] in my eye,  
My hand is still not ready [to act]

Ay Dilarə, don't cry, smile,  
This folk will give you life.  
In the place of exile, the *xarıbulbul*  
Has faded, it cannot grow.

\*Dilarə Azafılı wrote this song in January 1990, in response to an attack by Soviet tanks on a peaceful demonstration in Baku resulting in the deaths of over 100 people. January 20 is a solemn day of mourning in Azerbaijan.

## APPENDIX II

*Translation of song “Yandım Allah,” performed by Aşıq Zülfıyyə İbadova, authored by Aşıq Mikayıl Azafılı*

In the fire of this world's sadness  
I have burned up, oh God  
From the moans and screams  
I have burned up, oh God  
I have renounced my love, oh God.

From this world's tears,  
From its endless wars

From the flames that rise from every stone  
I have burned up, oh God  
I have renounced my love, oh God.

From the sorrow given by this world  
From the unhappy, luckless love  
I am Azafılı, from every horror  
I have burned up, oh God  
I have renounced my love, oh God.

## Appendix III

**Translation of “Dilə Duşdü”** performed by Kəmalə Qubadlı, authored by Mürat Niyazlı

Everybody is talking

O Beautiful one, your glances, your glances,  
Have become a legend that everybody is talking about.  
[When I saw your glance] the pupils of your eyes made a path right into my eyes.  
It was the morning after that special night,

When my heart had been glad.  
[I was] a moth who knowingly fell into the candle in order to burn.

I am Niyazlı the faithful  
My wounds have been reopened  
My scars have fallen [under the blows of a hot] poker

#### **APPENDIX IV "Dağlara-dağlara" performed by Telli Borçalı, composed by Aşıq Abbas**

##### **To the mountains, to the mountains** Saz Hava – Orta Sarıtel

Again this year I did not go  
To my mountains, to the mountains  
But you'll see-I promise I will make it  
To my mountains, to the mountains

I have no horse to be saddled  
My crazed heart is filled with fury  
My road has led me to the cities  
[But] My footsteps [are headed towards] the mountains, to the mountains

I am Abbas of the mountains  
I am the son of the village of Kəpənəkçi  
Even if I am lying in my grave  
[I will make it] to the mountains, to the mountains

#### **Appendix V**

##### **Transcription of Kiçik Əhməd – Dastan**

Dastan composed by Aşıq Əhməd (Əhməd Rüstəmov)  
Performed by Kiçik Əhməd (Əhməd Mustafayev)

Ustadlar deyib ki: ustada rəhmət, şeytana rəhmət  
Ustad deyir ki, çağrıldığıın bir məclisə gedəndə,  
Elə danış, sözün yekə düşməsin,  
Sadə danış, sadə otur, sadə dur, ağzın çox yoxuşa, dikə düşməsin.

Gör necə parlaqdır günəşin üzü, dağdır zülməti, açır gündüzü.  
Qiymətli gövhərtək danış hər sözü, üstünə toz qonub ləkə düşməsin.  
Sözdədir xəyalın etdiyi hünər, sözlə insan ömrü gülşənə dönər.  
Əhməd, insan sözlə ucalar-enər, sadə danış, işin bərkə düşməsin.

Mənim əzizlərim (çalıb-oxumağa başlayır):

Qəm çəkmə, gəl, dəli könlüm (2 dəfə) səni hər yana ey apararlar (2 dəfə)  
Öldürməzlər heç aşıqı (2 dəfə), onu meydana apararlar (2 dəfə).

Bir tərəfdə köçhaköçdü (2 dəfə), bir tərəfdə düşəduşdü  
İsmail də bir ağ qoçdu, onu qurban apararlar (4 dəfə)

İndi mənim əzizlərin sizə kimnən deyim, hardan deyim, Ustad Aşıq Əhməddən. Ustad Aşıq Əhməd hal-hazırda Kürdəmir rayonunda yaşayır, 85 yaşı var. Bir çox dastanları, gəraylıları, təcnisləri, müstəzadları, qoşmaları vardır. İndi mənim əzizlərim, sizə onun bir dastanını söyləyəcəm, özünün başına gəlmiş əhvalatdı, dastana çevrilib. Ustad Aşıq Əhməd belə nəql edir ki, ömrünün yetkin çağında, hamının kənddə kəsəkdə qohum əqrabası olan kimi Ustad Aşıq Əhmədin də qohumları vardı, rayonda, şəhərdə, kənddə. Bir gün oturmuşdu, papiros çəkirdi, birdən birə girdilər içəri, bir topa adam ustadı o üzdən öpdülər, bu üzdən öpdülər. Bəs Ustad, nətərsən, hal-əhvalat? Təzə nişanını da mübarək eləsin Allah. Çöp altda dəyirman tikirsən xəbərimiz yoxdu. Adam öylənər də, heç qohum-əqrabasına xəbər eləməz? Ustad dedi ki, ay nə qohum əqraba, nə evlənmək? Siz nədən söhbət açırsız? Başladılar əhvalatı danışmağa ustada.

Dedilər ki, Ustad, bizim kənddə bir təzə falçı peyda olub, adı Azadadı. Düz bu boytannadı. Bir səbət yumurtanı vurur çiyinə gedir nə bilim, onun başında yumurta sındırır, bunun başında yumurta sındırır, hay-huy, qışqırtı salır, hoppanıb-düşür, guya bunun falı tutdu, guya bu falçıdı. Kasıbın əlində olanın da yığıb əlindən siyirib alır əlindən. Guya fala baxdı bu. Səndən də söhbət düşəndə Ustad, dedi hansı, o Kürdəmirli Aşıq Əhmədi deyirsüz? Mənim nişanlım? Biz də dedük, Azada sən onu hardan tanıyırsan? Başladı bizə dedi ki, bizdə kənddə bir gün toy idi, həmin Aşıq Əhməd də bizim kənddəki toya gəlmişdi. O toyda mənə gördü həmin Aşıq Əhməd. Mənə vuruldu, təklikdə eşq elan elədi. Qızıl sepli saatını mənə nişan verdi ki, səni sevirəm, bu yaxın günlərdə də gəlib səni atandan-anandan istəyəcəm. Allahın əmriylənən, peyğəmbərin qəbuluyunan bəs səni aparacam. O gedən olub, bu gedən olub, hələ də gəlib çıxmayıb. İndi mən özüm Şəkiyə erə getmişəm, neçə uşağın anasıyam, hələ də yolun gözlüyürəm, gəlib çıxmıyıb. Qapım indi də açıqdı gəlsə.

Ustad dedi ki, ona bir məktub yazsam aparıb verə bilərsüz, çatdıra bilərsüz? Kənddən gələnlər dedi bəli, baş üstə Ustad.

Nə isə Ustad yazdı, pozdu, qaraladı, məktubu bağladı, getdi çatdı Azada xanıma. İndi görək Ustad Aşıq Əhməd həmin məktubda Azada xanıma nə yazırdı.

Ay təzə müştərim, köhnə nişanlım (2 dəfə),  
Tas qurub fal açan Azada xanım (2 dəfə)  
Söz-soydan tay xirtdəyə yığılıb canım  
Sənin mənə sözün var gəl özün de  
O sən, bu mən sən öz canın düzün de.

Hey-hey-hey

Görək indi Ustad Aşıq Əhməd aldı sazı ikinci bəndində nə dedi.

Güya səni mən bir toyda görmüşəm,  
Sənə qızıl saat nişan vermişəm  
Ola bilsin yuxunuza girmişəm  
O gündən alışıb odun-közün de  
O sən, bu mən mən, sən öz canın düzün de.

Görək indi Ustad Aşıq Əhməd aldı dübarə nə dedi.

Əhməd gözəlləməsi üstə:



Mən eşqin dəftərin hey varaqlandım (gör nə qədər qız istiyibmiş ey)  
Ha səmtə üz tutdum, ha soraqladım  
Azada adında bir qız tapmadım  
Gör hansı ünvana düşüb izin de  
O sən, bu mən, sən öz canın düzün de.

Görək indi Ustad Aşıq Əhməd aldı dübarə nə dedi:

Bizi yoxdan var eliyən bir Allah (2 dəfə)  
SON

## **Appendix VI**

Image legends and video credits

1. Title: Azərbaycan xalq musiqisi  
Context: Western, Azerbaijan, c. 1985  
Photographer: Unknown  
From the collection of Anna C. Oldfield  
A gift from the Collection of Farida Hacıyeva

2. Title: Gənc aşıqlar  
Photographer: Unknown  
Context: Western Azerbaijan, c. 1980  
From the collection of Anna C. Oldfield  
A gift from the collection of Farida Hacıyeva

3. Title: Aşıq Gülarə Azafılı  
Photographer: Unknown  
Context: Azerbaijan, c. 1985  
From the collection of Anna C. Oldfield  
A gift from the collection of Gülarə Azafılı

4. Title: Aşıq Latifə Çeşməli  
Photographer: Unknown  
Context: Baku, Azerbaijan, 2002  
From the collection of Anna C. Oldfield  
A gift from the collection of Latifə Çeşməli

5. Title: Aşıq Mikayıl Azafılı  
Photographer: Unknown  
Context: Azerbaijan, c. 1975  
From the collection of Anna C. Oldfield  
A gift from the collection of Gülarə Azafılı

6. Title: Aşıq Sona  
Photographer: Unknown  
Context: Borçalı, Georgia, c. 1985  
From the collection of Anna C. Oldfield  
A gift from the collection of Narınc Xatun

7. Title: Balabancı Müsəib Abbasov ilə Aşıq Əkbər Cəfərov  
Photographer: Unknown  
Context: Moscow, 1964  
From the collection of Anna C. Oldfield  
A gift from the collection of Əminə Eldarova

8. Title: Aşıq Pəri Məclisi Borçalı Aşıqlar birlikdə  
Photographer: Unknown  
Context: Borça region, Georgia c. 1985  
From the collection of Anna C. Oldfield  
A gift from the collection of Gülarə Azafılı

9. Title: Aşıq Gülarə festivalda  
Photographer: Unknown  
Context: Western Azerbaijan, c.1985  
From the collection of Anna C. Oldfield  
A gift from the collection of Gülarə Azafılı

Video 1 – Aşıq Gülarə Azafılı  
Azafılı, Gülarə. (2005). *Mənim dünyam* [video file]. Performance of the song *Mənim dünyam* by Aşıq Gülarə Azafılı at the 2005 San Francisco World Music Festival. Camera: Michael Kahn. From the video archives of Anna Oldfield.

Video 2 – Aşıq Zülfüyyə İbadova  
İbadova, Zülfüyyə. (2005). *Yandım Allah* [video file]. Performance of the song *Yandım Allah* by Aşıq Zülfüyyə İbadova at the 2005 San Francisco World Music Festival. Camera: Michael Kahn. From the archives of Anna Oldfield.

Video 3 – Aşıq Kəmələ Qubadlı  
Qubadlı, Kəmələ. (2004). *Dilə Düşdü* [video file]. Performance of the song *Dilə Düşdü* by Aşıq Kəmələ Qubadlı. Prod. Anna Oldfield. Camera: Onur Şenarşlan. Filmed in Baku, Azerbaijan. From the video archives of Anna Oldfield.

Video 4 – Aşıq Telli Borçalı  
Borçalı, Telli. (2004). *Dağlara-dağlara* [video file]. Performance of the song *Dağlara-dağlara* by Aşıq Telli Borçalı. Prod. Anna Oldfield. Camera: Onur Şenarşlan. Filmed in Baku, Azerbaijan. From the video archives of Anna Oldfield.

Video 5 – Aşıq Əhməd  
Rüstəmov, Əhməd. (September 30, 2004). *Aşıq Əhməd* [video file]. Excerpt from an interview with Əhməd Rüstəmov (Aşıq Əhməd). Prod. Anna Oldfield. Filmed by S. O. Şenarşlan. Filmed in Kurdemir, Azerbaijan. From the video archives of Anna Oldfield.

Additional videos: MMA Kiçik Əhməd – Dastan  
Mustafayev, Əhməd. (September 30, 2004). *Kiçik Əhməd – Dastan*. Excerpt from the performance of a *dastan* by Əhməd Mustafayev (Kiçik Əhməd). Prod. Anna Oldfield. Filmed by S. O. Şenarşlan. Filmed in Kurdemir, Azerbaijan. From the video archives of Anna Oldfield.

#### *Acknowledgements*

Many thanks to Ulviyyə Mammadova and Zemfira Zeynəlova for their kind assistance.

## REFERENCE AND COPYRIGHT INFORMATION FOR THIS MODULE

*This module has a copyright. It may be reproduced and distributed for educational purposes only if the following citation is included in the document:*

This Instructional Module was originally published on the Deep Approach website (<http://deepapproach.wceruw.org/index.html>) as:

Oldfield, A. C. and Tochon, F. V. (2011). *Türkçe ve Azeri Arasında Köprüler Kurmak / Bridging Turkish with Azerbaijani: Music and Musicians - Azeri Folklore in the 20<sup>st</sup> Century*. Module 13 Advanced Level. Madison, WI: Wisconsin Center for Education Research (WCER). <http://deepapproach.wceruw.org/index.html> (access date). The module is reprinted here with permission of the authors and the publisher, The Wisconsin Center for Education Research at the University of Wisconsin-Madison.

*To view related modules, movies, PowerPoints, theoretical articles, Q&As, and webcasts, or to comment publically on this module in a forum of discussion, please go to <http://deepapproach.wceruw.org/index.html> and select the appropriate thumbnail.*