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**SECTION 29. Literature. Folklore. Translation Studies.**

## ABOUT RESEARCH OF SHORT STORIES IN BRITISH AND AZERBAIJANI LITERATURE IN EARLY TWENTIETH CENTURY

**Abstract:** *The early twentieth century is characterized as the period of development and complete formation of literary prose in Azerbaijani literature, but British literature is recalled with the formation of new type of prose. These new development trends appeared in plot, content, style, the world of characters, artistic-philosophical thought as well as in narrative features. The story genre dealt almost with the same problems in the literature of both peoples. The writers of Azerbaijan Mammadguluzadeh's and Hagverdiyev's story creativity is similar to the British writer James Joyce's story creativity.*

*This comparative analysis on the one hand studies the development features of the genre of story, plot, idea trends, and on the other hand, studies the actual problems of the literature of both countries, the reasons that cause these problems.*

**Key words:** Azerbaijani literature, Society, British literature, Short story, artistic-philosophical thought.

**Language:** English

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### Introduction

The writers and poets who tried to save the humanity from crisis of humanity considered that the human issue in fiction should be reviewed from new standpoint, reflecting the spiritual-psychological world of human, highlighting the issue of human and environment, they tried to suggest the readers self-consciousness, attempted to disclose social-political factors that caused the crisis of humanism. It is so noteworthy that at that period the Azerbaijani and British writers tried to solve the issue of human and environment, self-consciousness and other this kind of problems from the same viewpoint suggesting the same ideas. The similarities observed in the field of poetry, prose and dramaturgy specially appear in subject matter, as well as in content and form, theme, style, narrative features. The similarity in theme and idea, in narrative method, the artistic solution of the raised problem in Jalil Mammadguluzadeh's, Abdurrahimbay Hagverdiyev's and James Joyce's creativity are the most noteworthy.

In early twentieth century the developing genre of story both in Azerbaijani and British literature bore the same importance from standpoint of national

awakening, propagating national self-cognition and human values. The first works in the genre of story in British literature appeared in the mid 18th century. "The genre of story took a lead in Walter Scott's and Charles Dickens' creative activity in the first half of XIX century, Elizabeth Gaskell also addressed to the genre of story in the second half of XIX century. In late-19th-century there was a suitable ground for the development of this small genre in English literature" [Bursev A, 1991].

In early 20<sup>th</sup> century David Herbert Lawrence, James Joyce and other outstanding British writers like them also created the more perfect works in the genre of story with more original themes and ideas. So, at that period this genre appeared with more different plot, new methods in literary reflection, interesting characters. Taking into consideration the described situation, portrayal of the deepest stages of characters' feelings and psychology is the characteristic feature of British stories and novels of that period.

The genre of short story appeared in Azerbaijani literature in late 19<sup>th</sup> century, in the first years of 20<sup>th</sup> century it was specially developed and improved in



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Jalil Mammadguluzadeh's, Abdurrahimbay Hagverdiyev's creative activity, both genre features and plot, mostly the theme and the idea were in common with the works of world literature. First of all, the narrative method in the genre of story which causes interest, sincerity, expressiveness, simplicity and laconism in the author's speech should be valued as the main and initial compliance in story creativity of Azerbaijani and British writers.

At that period plot and idea in the genre of story possessed multisided qualities in British literature. The outstanding writers of that period achieved to highlight the problems of great importance, serious issues in a small genre of great literature from different directions. Some great British writers dealt with complexity of human's inner world (Rudyard Kipling), some writers used psychological plot in their stories livening human feelings on the background of tense occurrences (Joseph Conrad), other writers preferred thoroughly to reflect real-life scenes (Thomas Hardy). Generally, great English writers – R. Kipling, T. Hardy, J. Conrad, G. Chesterton, J. Galsworthy, K. Mansfield, W.S. Maugham and others interpreting essential social issues, human thoughts in the genre of story both in a real and artistic-philosophical form tried to highlight the most important social-political, spiritual-moral issues, the problem of life and human which is the main topic of philosophy and fiction.

### Materials and Methods

The stories which are collected under the title "Dubliners" do not have any connection from plot standpoint, but the heroes of each story are residents of Dublin, as it is seen from the title. And they are connected to each other not only by one place, but also by their spiritual world. They are connected to each other spiritually with invisible cords and the mood of each of them generally demonstrates Dublin's "mood", the mood of Ireland. "People in Dublin, and perhaps by implication in the Ireland of the twentieth century, are shown to be running on empty in Dubliners. [Norris M, 2003]. Though it is not described concretely, past and future fates of Dubliners are depicted on present artistic background and with this Joyce tries to reflect the gained fate which is the combination of thoughts and feelings of Dubliners who surrendered to "fate". Besides that in J. Joyce's creativity Dublin becomes a generalized image reflecting many important ideas of the writer. J. Joyce wrote about those stories: "Dubliners is a chapter of the moral history of my country" [Ellman R, 2003].

As it was mentioned, J. Joyce is one of the outstanding figures of modernist literary trend in British literature and dealt with the concept of human in his novels from different standpoint. The writer in the novel "Ulysses" as if wrote the fate of characters of ancient Greek mythology in a new version, but

presented his heroes persistent in their decisions, unlike Homer's heroes. Homer described his heroes physically as a fighter. And also their victory was not physical, but spiritual. "Homer represents Ulysses as a good warrior, too. Joyce makes his modern Ulysses a man who is not physically a fighter, but whose mind is unshakable. The victories of Bloom are mental, in spite of the pervasive physicality of Joyce's book. This kind of victory is not Homeric, though Homer gestures towards it; it is compatible with Christianity, but it is not Christian either, for Bloom is a member of a secular world" [Ellmann R, 1982]. Even C. Jung, the great philosopher wrote to him a letter and thanked him for writing such complicated deep philosophical work [Joyce J, 1998].

Besides dealing with a number of essential problems in his creativity Joyce demonstrated a distinctive creative style, developed the literary prose from artistic standpoint. "Artistic progression from Dubliners to Portrait to Ulysses suggests that Joyce's mapping of the urban aggregate as symptomatic of an endemic paralysis produced in time a progressive amelioration of that original vision, indeed of Joyce's reconciliation with Dublin as a city in history" [Harding D, 2003]. His first work "Dubliners" was written in a realist style, it has an exclusive narrative style and the mass of different characters.

"Dubliners" is distinguished by its deep psychological context. In some instances the author's subtle irony clarifies the depicted moment. This subtle irony is replaced with satire in A. Hagverdiyev's stories. The personal fate of characters, the world of individual thoughts in each of two writers' works reflect wholly the common scene of the society in reality. The authors do not show any attitude to the depicted incidents at all, do not interfere with the reader's thoughts, creating the live scene of incidents with simple narration submit the situation to reader's reasoning. It is interesting that both J. Joyce and Azerbaijani author used different artistic symbols to achieve cognition of disturbing social-political issues, relations between people. In other words, "death", "cold", "darkness" and other that kind of notions are the symbols used by the author to explain his idea deeply.

Naturally, Joyce approached the issue he raised from psychological point of view and named the collection of stories just "Dubliners", with the description of some incidents in common people's life, Dublin as a whole reflected the social life, the system of thinking, the shortcomings which weaken the nation of Ireland.

The writer specially uses the word epiphany in his stories, by that word he meant a sudden consciousness of the "soul" of a thing. In Joyce's creativity "epiphany" means "a sudden spiritual manifestation, whether from some object, scene,

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event, or memorable phase of the mind – the manifestation being out of proportion to the significance or strictly logical relevance of whatever produces it” [Morris B, 1971].

As it was mentioned in Azerbaijani literature A. Hagverdiyev’s collection of stories under the name “The Deer” is close to “Dubliners” from idea, context and etc. standpoint. In “The Deer” the author also highlights regressing environment due to false thoughts of people. There is a subtle and at the same time tremendous irony as the images, character types which represent criticism targets, social wounds of that period are called “The Deer”. The author describes inhuman deeds, spiritual futility and deformities of negative characters – “The Deer” that combines the social wrongs of the whole muslim East” [Huseynov F, 1986]. Like in J. Joyce’s work it also has a unique plot, it is clearly seen that there is an inseparable connection which logically ties the incidents and characters unsimilar by plot. As a whole the stories explain the reason for every-sided regression of the nation. If such environment for J. Joyce is “the paralyzed” doomed to death, for J. Mammadguluzadeh is the world of “the dead”, for A. Hagverdiyev is “The Deer”, not the environment of humans, but the environment of other living things. A. Hagverdiyev directly and sharply criticizes those who have become innerly inhuman creatures due to their ignorance, obscurantism, slowness, incomprehensibility. “When reading these stories we both laugh, grieve and get angry” (Zamanov A, 1979). The author’s approach to the depicted characters with more strict and open disclosure method, dominance of the satiric method in the work differentiate the collection of stories “The Deer” from the work “Dubliners”. But many common features which exist between both works – form identity, idea of dependence, authors’ purpose community show that both stories possess the same meaning by nature. In both works passive, willfully feeble people without concrete and decisive intentions, aimlessly living, regarding insignificant to struggle against “the fate” or being ignorant about that, those with just frozen thoughts are depicted here. The authors narrate the incidents in a convincing way. J. Joyce goes to the deep of his heroes’ feelings, the world of thoughts and psychology, portrays the slowness of thoughts, wrong views about life on the background of some incidents, A. Hagverdiyev describes the dull thoughts and feelings of outwardly “beautiful”, but inwardly “ugly” creatures in a natural way stressing the comic situations, the characters’ ridiculous thoughts and aims. J. Joyce’s heroes are mostly spiritually lonely, but A. Hagverdiyev’s heroes are even those beyond themselves, alien to themselves. In both cases these people are unaware of tragedies and distress, the wretched and doomed. For example, both of the heroes of “Two Gallants” by J. Joyce and “Doctor

from Starvation” by A. Hagverdiyev are equally “capable”, “brave” and “poor” people.

“Two Gallants” is one of the following interesting stories in “Dubliners”. “Joyce once said that “Two Gallants”, along with “Ivy Day in the Committee Room”, was the story that pleased him most in Dubliners. When his publisher Grant Richards threatened to omit “Two Gallants” on the grounds of sexual impropriety, Joyce retorted that he would sooner sacrifice five other stories than allow this masterpiece to be amputated. Given Joyce’s sense of importance of the story, “Two Gallants” demands close attention. [Ellman M, 2010]. In the above mentioned stories author’s narration, serious artistic presentation of the situation display the same attitude of Oriental and Western writers to similar incidents.

Portrayal of dispersedness in the society, inner deformities of people, spiritual defects, alienation from the feeling of conscience and self-respect are identically interpreted in both writers’ works. In J. Joyce’s stories Dublin is described with alien immobility, like a world beyond, as if it has been torn away from the whole world. The described place in “The Deer” is also a land isolated from the world, with strange laws, customs, rituals, alien to the world, a far away country.

Generally, in J. Joyce’s and A. Hagverdiyev’s story creativity there are common features in selection of both ideological-artistic features and incidents serving to problem raising and idea disclosure. There is a multisided similarity between the story “A Little Cloud” by J. Joyce and the story “Father and Son” by A. Hagverdiyev which was created independently and not the part of the collection of stories “The Deer”. The heroes of each above mentioned stories are the young who met after long years. Both A. Hagverdiyev’s hero Akbar and J. Joyce’s hero Thomas Chandler by nickname Little are willfully weak people who are not able to make up their mind and evaluate the real situation. Both Akbar and Little Chandler’s feelings and thoughts undergo changes after a long break, as a result of their friend’s talk. So, after his friend Rustam’s talk Akbar’s life, after Ignatius Gallaher’s talk Chandler’s thoughts and feelings get ruined. In A. Hagverdiyev’s work tragedy in Akbar’s life is thoroughly narrated. But as mentioned above exclusively psychological elements prevail in J. Joyce’s work the hero’s inner monologue, psychological tension, chaos in thoughts and feelings, tragic start in his life with the influence of spiritual crisis which have started to go deep in his inner world are described in a touching way.

It is wondering that both A. Hagverdiyev’s and J. Joyce’s heroes talk about the same topic while meeting. The theme of Paris appears as a standpoint of awakening which mixes the characters’ thoughts and mood in both works. But unlike A.

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Hagverdiyev's ignorant characters J. Joyce's characters are highly educated journalists and are able to cognize the nature of the environment they talk about, differentiate good and evil and amidst the relations full of admiration showing their attitude towards immoral issues in Paris just come from that. But the heroes of both works accept and present the atmosphere of Paris as a criteria for leading a more valuable and meaningful life.

Describing almost the same situation, the same talk both works end with the spiritual ruination of both Azerbaijani and Irish heroes who were obliged to listen to the talk about Paris due to their spiritual depression and unconsciousness. It is doubtless that the author's address to this theme is the result of concern about appearance of alien elements in the country as the interest arising all over the world towards the atmosphere of Paris which had every-sided progress and upsurge in early 20<sup>th</sup> century did not always have rejoicing results, some young people acquired moral defects instead of welcoming culture. Both A. Hagverdiyev and J. Joyce stress on the background of their characters' feelings that the road that leads to real happiness and progress goes through human's spiritual-moral enrichment, unity of common sense and spiritual purity is the motive power of human life. If J. Joyce's hero sees the reason of his unlucky state of his ordinary, trivial life in his environment saying: "if you wanted to succeed you had to go away. You could do nothing in Dublin" [Joyce J, 1982) the author connects the slackness in the life of Dublin with spiritual regression, ideological and spiritual captivity of people. Besides, A. Hagverdiyev describes the deprivation of people from the ability of cognition, reasoning as the main factor of the unbearable environment. "According to Joyce, human is the victim of his fate" (Jantieva D, 1967). To say exactly, according to both writers human is destined to live a fate that ruled by his thoughts and feelings and the deeds they brought.

According to the analysis it has become clear that in early 20<sup>th</sup> century the main reason for social regression, slackness is explained with the same factors in the literature of the above mentioned people, ignorance and obscurantism, spiritual defects, person's alienation from himself, unconsciousness of people are criticized. Social shortcomings are explained as the nature of inertia in human's thought and character, essence of spiritual split.

As it has been mentioned, the genre of short story in Azerbaijan stepped into a new stage with J. Mammadguluzadeh's and A. Hagverdiyev's story creativity. Some of the main factors characterizing the novelty of this genre in Azerbaijani literature are the appearance of the features characteristic for a short story genre in Great Britain at that period in the above mentioned writers' works. One of the main

reasons for appearance of the same ideas and principles of creativity is first of all, both Azerbaijani and British writers' thinking about the same social problems.

One of the numerous similarities in James Joyce's and J. Mammadguluzadeh's story creativity is seeing the occurrences happening in the community by both authors from the same idea direction, explaining the reasons of humanism crisis with the same factors, highlighting different social issues with the same principles of creativity.

The other important closeness in their creativity is due to autobiographic works written by these writers who dealt with similar problems, portraying the environment they grew up in depth, depicting the life and the occurrences in the way they perceive, sudden cognition at a small age and mental sufferings. Both writers characterize the social environment to which they belong with the portrayal of similar incidents, they achieve to present the people's psychological experience of that period, their inner world, dreams, outlook in an artistic style. So, in a broad sense both J. Joyce and J. Mammadguluzadeh were able to create the idea about the essence of human creature in readers and also put forward their thoughts about human. The similar features in their human concept are one of the essential factors which highlight the common points in both peoples' artistic-philosophical thoughts.

Another important closeness of James Joyce's and J. Mammadguluzadeh's creativity is not disclosing the realities that they want to deliver the people in their stories, they are able to make the reader think about those problems portraying the different events. Almost in all their stories both J. Joyce and J. Mammadguluzadeh bring into notice important social issues and achieve to explain the reasons that caused those problems describing the daily events took place in the private life of some people. In the story "Postbox" by J. Mammadguluzadeh the incidents happened within a day to an ignorant, humble villager who is not able to perceive in depth the occurrences, but who is by nature generous, benevolent. In reality this work which has few characters portrays the situation in the provinces of Azerbaijan under the tsarist Russia rule, mental and psychological state of people, the hard social position in the country in early XX century. But besides that J. Mammadguluzadeh wants to highlight the paralyzation of human brains, generally the life, people's deprivation from thinking ability and that was the main reason that did not let the Russian Empire collapse which foundation was still shattering and that did not let the Azerbaijanis save from this subordination. At the same time the writer also criticizes the hypocritical policy of the Russian Empire which worsened the provincial people's state.

The mood which is dominated in the work "The Sisters" by J. Joyce one can see in the work

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“Reminiscence” by J. Mammadguluzadeh. Even the similarity of the social environment in these countries, similarity of people’s psychology and spirituality surprise the reader. Sometimes it seems to the reader that both writers deal with the same social environment. So, the inexplicable sense of fright experienced by the child in the story “The Sisters” is also experienced in the work “Reminiscence” by J. Mammadguluzadeh. The fear of death described in the story “The Sisters” in the story collection “Dubliners”, deep psychological description of human grief and helplessness due to inevitability of death possesses more intricate plot by nature. In other words, the youngest hero of the work has to live this fear and grief due to old and paralytic man - his spiritual friend’s death: “It was late when I fell asleep. Though I was angry with old Cotter for alluding to me as a child, I puzzled my head to extract meaning from his unfinished sentences. In the dark of my room I imagined that I saw again the heavy grey face of the paralytic. I drew the blankets over my head and tried to think of Christmas. But the grey face still followed me.” [Joyce J, 1982].

The main idea of the story is paralytic state of the sick, after his death recollection of his sick, wretched state by his little friend. So, with this, in fact, the author pointed to depression in the thoughts, inertia in the spiritual world, as a result of that inactivity in social atmosphere, emptiness in life. Father Flynn who dies of paralysis is a priest at a Catholic church. Joyce as if symbolizes the functioning of the church with this character who has suffered a stroke long before his death and with this he highlights the position of the Catholic church in the Irish life. And the small boy’s mysterious liberty feelings which he had for the death of this paralytic old man also state that: “I found it strange that neither I nor the day seemed in a mourning mood and I felt even annoyed at discovering in myself a sensation of freedom as if I had been freed from something by his death” [Joyce J, 1982].

### Conclusion

According to the analysis made it is possible to come to such a conclusion that the same social problems were raised in the genre of story, the same artistic–philosophical thoughts on human, living beings, self-consciousness were put forward in Azerbaijani and British literature in the early twentieth century. The writers of both countries chose the similar themes, depicted the similar incidents dealing with the characters’ spiritual experience, psychological state, dreams and wishes and their decisions. These outstanding literary men explained the social and spiritual reasons that dragged the society into the spiritual crisis, the way of salvation from this crisis from the same standpoint and came to the same conclusion. According to these writers if a human does not have self-consciousness,

feeling of freedom, sound thinking, they will not be able to rebuild the faulty community with armed revolution. In order to build a free community they consider spiritual liberation of humans, salvation from unconsciousness as the preliminary condition of freedom. The issue of self-consciousness of humans and spiritual freedom are the main ideas of these stories. According to the gained results there are serious typological similarity and idea-content closeness between Azerbaijani and British literature of the early twentieth century. As it is mostly observed in the genre of story, it means that the literary men gave a preference to the genre of story to create a sound thinking in the society, they considered favourable the solution of big issues in this small genre of story. And that gave an impetus to the development of subject-matter, theme, content, narrative method, the system of characters in the literature of both countries at that time.

In the early twentieth century one of the main reasons of typological similarity between Azerbaijani and British literature is the innovation quest in the artistic literature of that period, the creative principles defined by the writers for the artistic solution of the issues such as human, life, self-consciousness, spiritual freedom, personal freedom from a new standpoint. These creative principles mostly appeared in new works in the genre of short stories, in a different style and narrative forms, in the forms of symbolic expressions and in other forms. It is noteworthy that new and distinctive genre features observed in short stories of British literature, highlighting very actual and serious problems on the background of simple incidents, reflection of spiritual world of human, deepness of psychology are also the most characteristic features of Azerbaijani stories. The similarity of concern which troubled the writers belonging to different nations and living in countries far away from each other, identity of the issues that they tried to solve in their works and identity of the solution ways that they put forward are connected with the influence of social-political situation on literature. Thus, that period was the tense time of struggle for national liberation and independence both in Azerbaijan and Ireland and almost the same social-political and mental-spiritual mood raged in both countries. As most of the people did not possess free thinking, being unable to evaluate the social-political situation, on the other hand appearance of foreign trends in the country and other such kind of serious issues were the factors hampering to gain national freedom. The writers who were aware of that tried to evoke self-consciousness, self-esteem, the aim of struggle in people, assist them in cognition of occurrences happening around them and form sound social consciousness through fiction. As they solved these social problems under the prism of humanist values the ideas they put forward were not only of the national character, but also of the



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mankind character. As these stories depicted the arduous social-political situation, interpreted the fate of humanity in a large and meaningful form they still preserve actuality and importance today.

The short stories in both peoples' literature favor the study of social problems and spiritual mood of the society. The social backwardness in the society is clearly perceived in the issues raised by the author in those works. For that reason J. Joyce named his real-life stories "nicely polished looking glass" [Letters of James Joyce, 1957]. The same thought can be referred to the story collection "The Deer" by A. Hagverdiyev.

The development of this genre was preceded on the background of the direct attitude the writers showed to the social-political processes. At that period mostly social, spiritual-moral problems are depicted in the short stories specially in J. Joyce's, A. Hagverdiyev's and J. Mammadguluzadeh's creativity. In both writers' works the city of Paris was presented in a symbolic form, depicting misunderstanding of the notions of innovation, success, development, culture at that period, confusion in feelings and thoughts in the society was a sign of chaos.

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