

კვლევები: ქართული ლიტერატურა
STUDIES: GEORGIAN LITERATURE

Azerbaijani-Georgian Literary Relations through Historical Development Process

Mushvig Chobanov

*ANAS Institute of Literature named after Nizami Ganjavi.
Baku, Azerbaijan*

Abstract: During investigating the development trends of the Azerbaijani literature arose in Georgia in 1960-2010th years, we can see that our scientists, lived-created here, have conducted a number of successful researches in the field of literature and literary criticism and got achievements in the development and research of Azerbaijan- Georgian literary relations. If in 50-60th years of XX century Z. Borchali, A. Mursaloglu and others worked hard in this field, but after 1970 this tradition was followed by professors such as H. Valiyev, A. Musayev, M. Hajikhalilov, F. Khubanli, Sh. Shamioglu, T. Isabalagizi and others honorably. They published numerous articles in different press organs, as well as gave these research works to the discretion of wide range of readers in books form. Looking through the Azerbaijani-speaking press organs, literary journals and collections published in Georgia in the second half of the 20th century, as well as the books of separate authors published in Baku and Tbilisi, it is clear that artistic translation takes an important place in the creativity of writers, lived-created in Georgia and they do not work in this field, no less.

Whereas they fulfilled such a glorious task adequately as translating of number of the samples from Georgian literature into our native language, delivering of spiritual word wealth of the neighboring nation to Azerbaijani readers and so firming of spiritual friendship bridge arches existed between our nations for centuries. That's why we call them "Friendly voices – Translation Masters". The path of late D. Aliyeva, T. Huseynov, M.H. Bakhtiyarli, A. Sarajli, I. Ismayilzadeh, V. Rustamzadeh, A. Abdulla, Z. Yagub with special contributions in the field of literary translation, was maintained by D. Karam, A. Binnetoglu, M. Chobanzadeh, H. Valiyev, E. Elsevar, S. Suleymanli, N. Nasibzadeh, V. Hajiler, Sh. Mammadli, I. Mammadli, N. Abdulrahmanli, E. Allazolgu, M. Mammadoglu, R. Hummat, A. Khansultanli, J. Mammadli, O. Kazimli and others successfully and they acquainted themselves in this direction. Their translations published in different press organs periodically, especially in some newspapers such as *East Lights*, *Georgia*, *Existence*, in some

collections (*Spring*, 1980; *Morning Star*, 1987, 1989, 1990; *Two hearts in a chest* 1981; *Literary Georgia*, 2007, 2012 and so on.) are interesting and mentionable in terms of not only qualities of literary translation, but also artistic- aesthetic capacity and the position in the national literature. In particular, the translation creativity of our compatriots who know fluently the Georgian language, Georgian literature, the history of Georgian people, future and psychological mood, is heavier and more successful.

Key words: *Georgia, Azerbaijan, literary contacts, translation*

Through the centuries, literary and cultural relations, mutual affection and connection have existed as a natural, necessary and harmonic process of reality, and also as an important and crucial factor of historic development. It encompasses a broader meaning in our lifetime. Therefore, studying problems related to interaction and mutual influence between national literatures both in modern and historical aspects has always been highlighted among study subjects in literature.

Like other nations with ancient culture, Azerbaijanis have constantly been in touch with different peoples for centuries, especially with Georgians who are both friend and neighbor. As a result, our literature and culture have developed; either influenced or was influenced, got enriched or enriched [5, p. 11]. True that interaction of literatures is not conditioned by individual artists' and public figures' desires; these relations come out as a result of multifaceted historical development [3, p. 3]. Neighborhood and friendly relations between Azerbaijani and Georgian peoples have also impacted a lot literary relations. With the words of late professor Dilara Aliyeva who was one of the first researchers in this field: "sources of these relations stem from ancient times, its echoes come from our legends, myths, bayatis, poet-minstrel (ashiq) creativity and songs" [3, p. 3]. Azerbaijan national poet Mammad Araz rightly wrote: "Since when have Azerbaijani and Georgian peoples' relations started? The first fire was given by them or us? Or found at the same time? Hard to say. We have been neighbors of light, water, air, soil for thousand years..." [1, p. 4]. The history of literary relations between Azerbaijani and Georgian peoples is as ancient and rich as their history.

Like noted by the well-known researcher and promoter of Azerbaijani-Georgian literary relations, a talented poet and translator, a prominent researcher in Borchali Studies, Ph.D in Philology, professor Suraddin Mammadli: "similarities between geographical and environmental conditions and being neighbor of light,

water, air, soil for millennia have got together these two nations in summer pastures in the mountain, in plains and in winter huts and also reflected in their literature. We have a “*Gün, çıx, çıx*” (meaning “Sun, get out, get out”) and they have “*Mze, amodi, amodi*” (which is the same name). In Georgian planting and harvest songs the words Ganja, Baku, Blue Khazar are often come across. In one of the ancient Georgian songs it is said: “*Tatarits seni dzmaa*” that is “Azerbaijani is also your brother” [4].

Such similarities are mutual. In *The Book of Dede Korkut Bashi*ciq (Georgia), *Dodduz tuman* Georgia, Tati-ani, Tuman castles are remembered. Similar texts of *Dede Korkut* in Georgian language are also known. Some events in Azerbaijan tales including *Sheikh Sanan*, *Ashig Garib*, *Shahriyar*, *Ashig Mahammad* and *Georgian girl* happen in mainly Tbilisi and other regions of Georgia.

The character Gurjuoglu (Georgian boy) in our heroism epos *Koroglu* is the embodiment of this relation. The Georgians promoted the national version of *Koroglu* as well.

Topologic proximity between Georgians’ and Azerbaijanis’ maxims also raises interest. For example:

“*Atasi meqobari tsodaa, erti mteri bevria*”

“A thousand friends are few, but one enemy is too many”

[5, p. 15]

Sources indicate that the Georgians loved our national songs *Ay bəri bax, bəri bax* (“Hey, take a look”), *Qalada yatmış idim* (“I was sleeping in the castle”), *Qalanın dibində* (“At the bottom of the castle”), *Bağçada güllər* (“Flowers in the garden”) as much as theirs. The Georgians also decorated and decorate their pages with funny stories of Mullah Nasraddin. Influenced by Azerbaijani minstrel art, ashigs came out in Georgia as well and minstrel art and poetry developed. Friendship and spiritual connection between our nations have left more specific traces in the written literature. Back in VII century Georgian poet Ioane Sabanidsdze praised the movement led by Babak. Immortal works of our great poet Nizami Ganjavi aroused wide interest in Georgia even in his lifetime. Some Georgian writers turned to Nizami in their works, and wrote new works with the same topics. They saw and appreciated Nizami as their master.

Being inspired by fertile land, pleasant nature, brave men and beauties of Georgia prominent poet Nizami praised Georgia as a land which is “fruity” and “lightens eyes as a lamp”. He called Tbilisi “a beautiful land with paradise decorations”. Nizami’s *Khamisa* was translated into Georgian language and prevailed even in his lifetime. Having alike themes, mutual ideas and other similarities between Nizami’s *Khamisa* and well-known Georgian poet Shota Rustavelli’s *The Knight in the Panther’s Skin* is a good example of our nations’ literary relations. Alongside

with Shota Rustaveli's *The Knight in the Panther's Skin*, Nizami's *Khamse* was being put in bride's dowry. Among the Georgian followers of Nizami, Chakhrukhadze from XII century, writers Teimuraz, Nodar Tsitsisvili, Parsadan Gorgijanidze, Sulkhan-Saba Orbeliani and others from XVI-XVII centuries are remembered. Expanded friendly relations were seen in the creativity of Khagani Shirvani and Falaki Shirvani in the XII century, Molla Panah Vagif, Molla Veli Vidadi, Shikeste Shirin and others in the XVIII century, and developed into a new phase by Mirza Fatali Akhundov, Abbasgulu Aga Bakikhanov, Mirza Shafi Vazeh, Ismail bey Gutgashinli and others who were lived-created in Georgia. The relations further strengthened through the work of Nariman Narimanov, A. Shaig, Omar Faiq, Hussein Minasazov, J. Mammadguluzadeh, Huseyn Javid, Samad Vurgun, Mikail Mushfig, Suleyman Rustam, Rasul Rza, M. Rahim, H. Arif and others in the XX century. It should be noted that the activities of Georgian literary classics Sulkhan-Saba Orbeliani, Ilia Chavchavadze, Mikheil Javakhishvili, Nodar Dumbadze, Giorgi Leonidze, Karlo Kaladze and others were also commendable in this sense. We know that prominent Azerbaijani poet Molla Veli Vidadi lived in the governor's palace in Tbilisi for a long time. At that time, the famous poet Molla Panah Vagif had been more closely linked to Georgia; the poet was inspired by *sərvi-dilarah, türfə tamaşalı* Georgia's beauty and glorified the city with love saying "Hello, Tbilisi was the heaven of the world". So, the first steps of our realistic literature, national drama, prose, as well as first national secular education, the national press, the national theater were directly related to social and cultural environment in Tbilisi. Abbasgulu Bakikhanov, Mirza Fatali Akhundov, Mirza Shafi Vazeh and others became experienced with the impact and influenced the social environment as well.

The creativity of M.F. Akhundov, who lived 44 years of his 66-year-lifetime in Tbilisi and wrote his world famous comedies in this city, occupies an important place in the literary relations. Since it has been talked about in a number of scientific works, we briefly discuss here. Georgian writer of that time Nikoloz Baratashvili (1817-1845) spent the most beautiful period of his life in Nakhchivan and Ganja. He participated in the literary assembly *Qönçeyi-Ülfət* held in Nakhchivan, got acquainted with the poems and life of the young poetess Gonchabeyim and wrote about her in his letters.

Grigol Orbeliani used Azerbaijani words in his muhammases and showed his interest in Azerbaijani singers.

On the pages of the 19th century Georgian periodic newspapers and magazines, important articles were published concerning Azerbaijani oral and written literature, as well as our literary relations. In terms of our

literary relations works of Ilia Chavchavadze, Akaki Tsereteli (who are founding fathers of the Georgian literature) are interesting. M.F. Axundov's *Vizier of Lankaran khanate* being translated into Georgian language by A. Tsereteli and integrated into Georgian stage are noteworthy. At the beginning of the XX century J. Mammadguluzadeh's *Molla Nasreddin* magazine, begun to be published in Tbilisi, shook the Eastern world and Europe in this very city. In the works of J. Mammadguluzadeh, N. Narimanov, O. F. Nemanzadeh, H. Minasazov, A. B. Hagverdiyev, A. Shaiq and others the topic of Georgia took the leading position. Later, variable patterns – *Azerbaijani Folklore, Anthology of Azerbaijani Literature, Azerbaijani stories, Azerbaijani poets, Friendship Melodies* and others were included in the Georgian language and from Azerbaijani literature *Georgian Literature Samples, Georgian Stories, Brothers, Friendly lands, friendly songs, I loved Azerbaijan, Two hearts in one chest, Kura reaches Caspian, Gift* and others were included into the Azerbaijani language. Azerbaijani-Georgian literary relations, built in such a solid historical foundation, further enriched and developed in the twentieth century. As well as in poetry – in the verses of Huseyn Javid, Samad Vurgun, Suleyman Rustam, Mikail Mushfig, Ahmed Javad, M. Rahim Osman Sarivelli, Ahmed Jamil, Mirvarid Dilbazi, Nabi Khazri, Hussein Arif, Mammad Araz, Nariman Hassanzadeh, Jabir Novruz, Zlimxan Yagub, Abbas Abdulla, Isa Ismayilzadeh, Vilayat Rustamzadeh, Eldar Hajiyeu and others there are warm lines and feelings of deep love. In this sense works by Georgian writers Zurab Antonov, Rapiel Eristavi, David Givishvili dedicated to Koroglu and works by Gomeli, Ivane Mchedlishvili, Haziran, Aleksandre Kazbegi dedicated to Gachag Nabi are of utmost value. Mikheil Javakhishvili, originally born in Borchali, described lifestyle, ethnographic traditions of the Borchali Turks.

In particular, the story *Innocent Abdullah* can be considered as a masterpiece in this return. So, M. Javakhishvili his characters – Abdullah in *Innocent Abdullah*, Mashadi Hasan in *Lambalo and Servant*, Jalil in *Kvachi Kvachantiradze*, Dali Hasan in *Marabdeh Arsen* are inextricably and directly connected to Borchali environment. In other words, in the Georgian literature, many works came out related to the economic and social situation of Azerbaijan.

In the works of Giorgi Leonidze, Aleksandre Abasheli, Sandro Shanshiashvili, Ioseb Grishashvili, Simon Chikovani, Ioseb Noneshvili, Revaz Margiani, Khuta Berulava, Anna Kalandadze and others among the Georgian poets, and Leo Kiacheli, Konstantine Gamsakhurdia, Shalva Dadiani, Nodar Dumbadze, Guram Panjikidze and

others among the Georgian prose-writers there are quite a lot of details related to Azerbaijan.

How beautifully Giorgi Leonidze said:

“Rest, *saz*¹ of pearl, speak, *tar*² of ivory,
Glorify this land, this native province,
Let's sing, let's sing sincerely,
Like Ganjali and Rustaveli” [5, p. 48].

While studying the development trends of Azerbaijani literature in Georgia in the second half of the twentieth century and in the beginning of the twenty-first century we witness successful researches of our scientists that lived and worked in Georgia as well as already mentioned above, they had accomplishments in the study and development of the Azerbaijani-Georgian literary relations. Articles of Adil Mishiyeu, Madad Chobanov, Valeh Hajiyeu, Suraddin Mammadli, Hamid Valiyev, Ali Musayev, Shahbaz Samioğlu and others have been published in various media outlets. The professional work of Madad Chobanov (1937) who is a well-known Turkologist, linguist, scientist, Ph.D in philological sciences, author of more than 60 books, hundreds of scientific and journalistic articles, worked in Tbilisi State Pedagogical University named after A.S. Pushkin (then S.S. Orbeliani) for a long time, draws attention. Thus, for the first time, the scientist studied both Azerbaijani and Georgian languages and the first time in the history of the peoples of the South Caucasus, *Azerbaijani-Georgian dictionary* (together with M. Chinchaladze) was prepared and published twice in 1977 and 1991. These dictionaries are of significant importance in culturally and spiritually bringing together Azerbaijani and Georgian peoples. Professor Madad Chobanov is an author of valuable articles like *A. Bakikhanov and Tbilisi environment*, *A. Haqverdiev and Georgia*, *Azerbaijani poets and Georgia*, *Koroglu epic in Georgian language*, *Georgian scientist learns Fuzuli* etc. Alongside with that, him preparing and publishing almanacs *I love Georgia* (Baku, “Azer-nashr”, 1977) and *Friendship Melodies* (Tbilisi, “Merani”, 1978) are significant steps in the relations [5, p. 88].

In the first book called *I love Georgia* (1977) sincere feelings and emotions of Azerbaijani poets on Georgia and Georgian people have been collected. In the second one called *Friendship melodies* (1978) poetic examples of modern Azerbaijani poets on Georgia were gathered. Both books were met with great interest by the readers of Azerbaijan and Georgia.

Nevertheless, Professor Madad Chobanov was obliged to move to Baku due to the known events occurred at

¹ A Turkic stringed musical instrument popular in Turkic countries such as Turkey and Azerbaijan.

² A long-necked, waisted, string instrument, famous in Azerbaijan.

the end of the last century in Georgia, and pressure from some *Georgian* chauvinists that tried to damage Azerbaijan and Georgian peoples neighborly and friendly relations of thousands of years. He always served to expand and deepen these relations and wrote numerous articles and published his two books called *Historical friendship between the peoples of Azerbaijan and Georgia* (Baku, 2010) and 2-volume *Azerbaijani-Georgian literary relations* (Baku, 2012, 2014).

Hamid Valiyev (1938), the author of many prominent scientific and journalistic articles, the Georgian veteran journalist, Ph.D in philology, also played a great role in the promotion, expansion and development of Azerbaijani-Georgian literary relations. Back in 1980, his article *A. Tsereteli and Azerbaijan* was published in the newspaper *Soviet Georgia* (now *Georgia*) on November 18, as well as his book *Azerbaijani folklore and literature in Georgian sources* has been dedicated to little-studied aspects of Georgian-Azerbaijani relations. The author ushered some entrancing facts based on the materials from the XIX and XX century to reflect the bond between these two nations. Within a short period of time positive reviews and feedbacks were given about the book. The first chapter called *Azerbaijan's folklore issues* deals with the collection of folklore samples, its research, translation into other languages etc. Some studies and considerations on *Koroglu*, *Layla and Majnun*, *Ashiq Garib*, *Shah Ismail* epics, Molla Nasreddin jokes, stories, proverbs and riddles, bayatis and songs, minstrel creativity and so on are being interpreted.

The theme of Azerbaijan in Georgian literature occupies a special place in the book; the following works, articles and others have been touched upon in the book: *Fugitive from Karabakh – Aslanbek* by G. Dvanadze, *Gachag Karam* by I. Mchedlishvili, *Where fugitiveness comes from in Caucasus?* voluminous article, poems *Tar*, *Kabab* and other poems, stories *Grandmother Fatma*, *Unhappy mother* by V. Saatashvili, *The teacher paid his debt* by V. Mikaladze, as well as others by I. Chavchavadze, A. Tseretli, R. Eristavi, I. Evdosvili, M. Javakhishvili.

Alkhan Binnatoglu's (1936) articles had the role of shaping the new stage of literary relations. Such articles include *M. Mushfig and Tbilisi* (30.07.1987), *J. Jabbarli and Georgia* (29.07.1969), *M. Javakhishvili and the public life of Borchali* (03.01.1987) and others that were published in the newspaper *Soviet Georgia* in the second half of the 20th century. In his article *The topic of Azerbaijan in M. Javakhishvili* published in the collection called *Literary Georgia* (2007) Azerbaijani realities have been shown for the first time in Georgian writer's works. The researcher rightly stresses that in the stories, novels of

Mikheil Javakhishvili, who was born in Borchali, precisely in the Cherakvi village of Borchali, the lifestyle, ethnographic traditions of Borchali Turks have been fully expressed. In particular, the *Innocent Abdullah* can be considered as a masterpiece in this sense. So, M. Javakhishvili his characters – Abdullah in *Innocent Abdullah*, Mashadi Hasan in *Lambalo and Servant*, Jalil in *Kvaçi Kvaçantiradze*, Dali Hasan in *Marabdali Arsen* are inextricably and directly connected to Borchali environment. Theatricalisation of *Innocent Abdullah* in Azerbaijan shows that Georgian literary environment was not limited to the borders of the country. Speaking of which, on the eve of the 200th anniversary of M.F. Axundzadeh, his creativity began to be learned from a different aspect. In this sense, new facts were revealed in a talented poet and translator Alkhan Binnetoglu's book *M. F. Akhundzadeh and Tbilisi* published in Tbilisi in 2012. The materials included in the book analysis developments in Mirza Fatali's life beginning from him coming to Tbilisi and working as a translator in oriental languages in Baron Rosen's office, improving himself day-by-day. Along with governmental job, he also worked in *Kafgaz* newspaper in the Russian Emperor Geographic Society, involved in Archeological Commission activities, cooperated with prominent people of that time and became a more experienced and prominent writer, philosopher and public figure, founded dramatic literature, realistic prose and critical thought. Even though all these thoughts are interpreted in connection with Tbilisi, their foundation is highlighted to be on the national roots. A part of the articles included in the book are materials used in a completely new context. Examples can be *Downsides of playing a progressive role*, *Creation of Caucasus Viceroyalty*, *Imperial Russian Geographical Society*, *Archeological Commission of the Caucasus*, *M. F. Akhundzadeh's comedies in Azerbaijani theatres in Tbilisi*, *Mirza Melkum Khan*, or *Mirza Agha Tabrizli* and others. Alongside with the researcher's studies on *The role of I. Grishashvili in studying M. F. Akhundzadeh's legacy in Georgia* and *Celebrating the 1st anniversary of Mirza Fatali in Georgia*, his articles on the 200th anniversary of Mirza Fatali published on the magazine *Meydan* have also been included. The information on Mirza Fatali's friends, colleagues, acquaintances, relatives, loved ones, and the list of his ranks and awards have been given in the *Addition* section.

The creativity of Ali Musayev (1954), one of our researchers who constantly involved in the study of Azerbaijani-Georgian literary relations, is very rich. Ali Musayev, the one who dedicated his life to the education and its development, is the author of numerous pedagogical works, as well as more than 50 books - monographs and scientific-methodical books. It should be noted that he gai-

ned his success by being the author of *Georgian language* textbooks from the 2nd grade to the 12th as well as a 3-volume *Azerbaijani-Georgian Dictionary*, *Azerbaijani language*, *Akhundov and literary environment of Tbilisi*, *Akhundov and Eristavi*, *Georgian literary and critics about Akhundov* textbooks for students of Georgian sector at the universities.

Professor Ali Musayev studied mutual public and literary relations between Azerbaijani and Georgian peoples in his book *M.F. Akhundov and G. Eristavi* published in Tbilisi in 1990. Professor Sh. Mammadli rightfully noted that in this book “our literary relations haven’t been described from the similar and repeated point of view by laying out known and unknown facts, yet from the new perspective by comparing the creativity of Azerbaijani and Georgian drama and theater founders”. According to the conclusion of the author as a result of the study, Mirza Fatali Akhundov and Giorgi Eristavi met each other in the late 30s of the century in Dimitri Kipiani’s house. They could also meet while working in Caucasus Viceroyalty. In general, Tbilisi cultural environment got these two great artists together both personally and in terms of creativity. In particular, the opening of Russian and Georgian theaters in Tbilisi played an important role. The news proudly noted by the newspaper *Kavkaz* “George Eristavi has begun to write comedies in Georgian language and Mirza Fatali Akhundov in Azerbaijani” is not a coincidence either.

In the studies of Alkhan Binnatoglu (1936) typological parallel analysis has been conducted in term of genre, subject, content and narrative between the literary legacy of M.F. Akhundov and G. Eristavi, in particular, between comedies *Haji Gara* by M.F. Akhundov and *Stingy* by G. Eristavi. In both works whose main characters are quite alike stinginess has been scourged. Both denounce while laughing. As noted by the author, the first work describes Azerbaijani version and the second one Georgian version of stinginess. Other similarities are also discernible between Mirza Fatali’s *The Tale of Mollah Ibrahimkhalil the Alchemist*, *The Tale of the Bear that Caught the Bandit*, *The Adventures of the Vizier of the Khan of Lenkeran*, *The Tale of the Defence Lawyers*, *The Deceived Stars* and G. Eristavi’s *Division*, *Invisible hat*, *Tilsim Khan*, *Nagging* and others. Ali Musayev’s (1954) tireless activity, inexhaustible energy, and his selflessness in the field of science have always been on the spotlight. Hence, he has been awarded many times. In 2003, with the Order of the President of Georgia he was presented the *Honor* medal by the President himself. He was also awarded with the honorary diplomas by *The Days of Georgian books in Azerbaijan* and *Due to the activities in the development of Georgian literary relations*.

It should be noted that Azerbaijani-Georgian literary relations, its history, current stage and issues have been analyzed in the following articles published in the newspaper *The Dawn of the East: Azerbaijani friends of Tbilisi* (XII-XX) (9.04.1958), *Literature unites nations* (26.06.1958) by Aziz Mirahmadov, *I. Chavchavadze in Azerbaijani language* (06.05.1958) by S. Aliyev and Z. Mammadov, *Memorial night of M. F. Akhundov* (19.03.1958), *Opening of M. F. Akhundov's monument* (11.07.1958) by Madad Chobanov and others. On the issue of the newspaper dated 26 April 1958, the page with the title of *Azerbaijani writers in Tbilisi* draws attention. On the same page the readers see the photo of M. Huseyn and N. Lisashvili together, *The unwritten, Days pass by* by B. Vahabzade, *1906-1956* (dedicated to Samad Vurgun) by I. Safarli, *Land of Heroes* by A. Sarajli, *To the friends* by M.H. Bakhtiyarli and an excerpt from the novel *Morning* by M. Huseyn.

Among the weighty articles published in the newspaper *Georgia* there are *S. Vurgun and K. Kaladze* (28.01.1986) by A. Huseynov, *The versions of "Koroglu" epic and Azerbaijan-Georgian relations in them* (24.02.1970) by Z. Huseynov etc. It is the fate of the Azerbaijani Turks and Georgians, home owners of the South Caucasus, to be next to each other in their motherlands. And being alike in terms of spirituality and morality has always helped to be a friendly neighbor. This fondness continues and will continue as the time passes. Fortunately, studying, analyzing and promoting Azerbaijani and Georgian literary relations have developed recently among both Azerbaijani and Georgian literary critics, even would say, has become one of the important branches of the literature. Professional researchers and scholars have succeeded in this field. Weighty dissertations and scientific monographs written at that time with the following names are now valuable topics for today's researches: *The Georgian version of Koroglu*, *Georgian musicians who wrote poems in Azerbaijani*, *Turkish folklore traditions in Georgia*, *Nizami and Georgian literature*, *Rustaveli and Azerbaijani literature*, *M. P. Vagif and Georgia*, *Borchali Ashiqs environment*, *Borchali literary environment*, *Modern literary school in Borchali*, *Azerbaijani press in Georgia*, *Ziya*, *Chenlibel*, *Azerbaijani-Georgian literary relations in the nineteenth century*, *M. F. Akhundzadeh and Georgia*, *Azerbaijani literary issues in Georgian media*, *Azerbaijan in Georgian sources at the end of the 19th and at the beginning of the 20th century*, *Azerbaijan literary environment in Tbilisi*, *The topic of Georgia in Azerbaijani Soviet poetry*, *In the Soviet period literary issues in Azerbaijani press of Georgia* etc. As it was noted by professor Vagif Arzumanli in 2.12, as well as by Shuraddin Mammadli in 4, researches of the following Azerbaijani scholars are considered successful:

Abdulla Sur, Aziz Mirahmadov, Panah Khalilov, Dilara Aliyeva, Shamil Gurbanov, Aflatun Sarajli, Vali Osmanli, Abbas Hajiyeve, Adil Mishiyev, Madad Chobanov, Hamid Valiyev, Valeh Hajilar, Badirkhan Ahmadov, Shuraddin Mammadli, Gulnara Gocayeva-Mammadova, Elkhan Mammadli, Razim Mammadli, Mushfiq Chobanlı, Shahbaz Shamiyoglu, Asad Aliyev, Gultakin Aghajanqizi, Tinatin Isabalaqizi and others. In this sense, from the Georgian side there are Aleksandre Khakhanashvili, Aleksandre Baramidze, Korneli Kekelidze, Shalva Nutsubidze, Magali Todua, Aleksandre Gvakharia, Konstantine Paghava, Giorgi Shaghulashvili, Lia Chlaidze, Leila Eradze, Zezva Medulashvili and others.

We are confident that as our relationship goes on, friendship between the Azerbaijani and Georgian peoples founded on the ancient and rich history will be far richer and stronger in the future!

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