Comic Nature of Personal Names in Mir Calal’s Stories

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Abstract: The essence of gibe and means of creation in author’s five plotted stories are studied in this research paper. The writer had been created this gibe by the names. The same names are the names of images. The stories have been analysed by examples quoting sources from the list of literatures.

Keywords: gibe, critique, reader, satire, writer, story, name

1. Introduction

The personal names have their unique places in art works. While, the person names serve to distinguish them, but their functions in art work creates expressiveness, emotionality. The most of the times names report the images character and moral quality. The image names are of particular importance for the work efficiency. The right choice of name increases moral quality. The image names are of particular importance in art work creates expressiveness, emotionality. While, the person names serve to distinguish them, but their functions in art work creates expressiveness, emotionality. The most of the times names report the images character and moral quality. The image names are of particular importance for the work efficiency. The right choice of name increases moral quality. The image names are of particular importance in art work creates expressiveness, emotionality.

In writer’s stories like as “Hakim Cinayatov” (Doctor Murder), “Mərkəz adanı” (Center man), “İclas qurusu” (The meeting dried), “Hamtarovlar ailisi” (The Hamtorov’s) the gibe had been build on the namer and the contens of these stories had been allegoried on the image names. As mentioned before these names identify the critique target images characteristics.

So that, “Doctor Cinayatov” (Doctor Murder), negligence, carelessness, beauroucracy, procrastinate, “İclas qurusu” (The meeting dried), reflects meeting lovers on themselves. The artisan’s whose main target is modern life in his creativity critique target was defeneracer met in all sectors of society.

The writer in his "Doctor Cinayatov" (Doctor Murder) story, criticised the doctors indifferent to human health, negligent to their works as an example of Cinayetov by representing them as offender, murder and human killer to the readers. The story begins with Ramazan concerning about health of his father and calling the doctor from hospital. In the beginning of the story, a strong controdiction arises between Ramadans’s self comforting thoughts and a bit later doctor’s behaviour. So that Ramazans thoughts “why I am afraid for my father”. Now I’ll take a doctor from clinic and begin treatment immediately turns upside-down after knowing Cinayetov. Thus, Cinayetov reads Ramazans petition reluctantly instead of to hasten for the patient waiting for him, he hardly steps forward and at last his forgotten necessary equipment in the hospital is clear.

Cinayetov’s behaviours strange to the doctor specialty create assurance for us for choosing right name for such doctor. Doctor Cinayetov accuses his absent-minndness for getting the thermometer, but writer taking into account exposures the doctor’s negligence and carelessness not the unconciousness forgetfullness. Such doctors created not for heal but to commit a crime had been cogently exposed as a satire affect in the story. [5.p.15]

The reasearcher A.Huseynov brings Cinayetov closer to the hero of C.Mammadguluzadeh’s “Ice” story from the view of attitude to the patient case. But the child not delivering the ice in time because of his interest to his same-age Shirali and his dog, leads to his sick aunts death conclusion. Perhaps, Mirza Calil’s image sin would be forgiven to his childhood but Mir Calil’s Cinayetov deed is valued as not a sin but a crime.

The image wholly reflecting his name on himself careless and negligent behaviour had been critisized in the story. Mir Calal has a strong life observation. He can differ the most typics, choosing the most characters of the myriad of and life event, whole life truths and personality character. [4.p.24]

But the writer sometimes represents. The images as Qrotesk level. Anket Anketov occupies special place among the unusual distinguished characters. For example: “He looked to the questionaries as real human, worker as a cadre as himself says”. He thought that good workers are these questionarier. The principal, cashiar, stoker, sweeper visible in the bathroom are the shadows of mobile work folders, nothing else. [7.p.386]

Anketov’s excessive liking to the document causes laughter of course. Anketov believed the office works to be improved by tidying up the folders even speaks with papers and is crossed to them. Satire gets stronger when illiterate Nishan was defined as accountant, and Nuru as kiseci (washer) to the woman bath-house, because male washer had not been defined to the woman bath-house even not in tzar period and in primary comunity. [1.p.3]

The Anketov’s narrow outlook can not make the reader unfurioso. In this story written against bureaucracy and bureaucratical thought manner. The Anketov’s formalism had been criticised and the name of this image presented in the
Quotek level had been put as if not by writer and appeared as the images action and behaviours.

As to Anketov people are valuable for their personal affairs not for dignity and ability. Anketov’s document indulging is given quite exaggeratedly.

So that the principal not believing his worker being ill, looking at his file “Sorry that person works in his place safe and sound or when secretary told that Gurbanaly is in military service. Anketov comforts himself saying “Ey stupid, why don’t you understand your personal file is there infront of eyes”. The author addressed to “Ey, stupid” expression to the secretary by Anketov saying, bears laugher, doesn’t carry external character is directly aimed to Anketov and has a deep meaning. The expression “Ey... stupid” in fact is a narrow reflecting Anketov comprehensively. Author raised the satire to the sarcasm level by his used method for revealing Anketov’s internaty in other words, Anketov is the questionnaire of 30th of twentieth century political history socialist society.

One of the writer’s story used the grotesk is “Iclas qurusu (Meeting dried)”. Author created this image whose meeting likeness penetrated to the marrow that here satire replaced with severe gibe-grotesk passing all bounds. After acquaintance with the story reader would have a question: Why meeting dries? Why not meeting lover, meeting amateur, but only meeting dried. As noted before, right chosen name increases interest to the story that’s why writer gives the explanation of this name in the introduction of the story. There are many dried fig, dried apricot, dried cornel, but meeting dried person is only one. There is dried under sun and there is dried,dehidrated,lost his feeling in the meetings. [9.p.123] Author considering the meeting dried as useless in comparing dried fruits named him uncommunicative, taciturn person lost life feelings far from the water sounds, flower odour, birds songs, music, gibe and party.

Even as to Dried’s opinion all the university had been created after a meeting and stands because of the signed order. This image seeing life meaning in meetings even put the naming his daughter on meeting agenda in the club and names his daughter as “Lecture” on accordance with his profession. The writer surveys to reader the meetinger’s not being indifferent to dried ridiculour action.Many names were offered there, but the father did not agree, insisted on his offer “Lecture”! Meetingers bursted laughing and then clapped. Naming his daughter “Lecture” insistently and making meeting people to laugh at himself influensess the satire more. In the story when there is necessaty to look copy-book for his daughter, Meeting Dried’s following the formality is not out of consideration. Firstly daughter writes petition to her father. Then the petition was sent to the school for the teacher’s ratification. After all Meyransa signed. And at last Meeting Dried buys book, copy-book, gives to his daughter by list after her sign and put the deadline. Till the end of second week of next month and sends one copy of that list to the office manager’s “Control” and keeps one copy in this archive for reserve “it would be necessary if checked in future”. [9.p.125]

The formality reaches the level that he wanted petition and questionare from the driver who wanted to marry to his daughter. In these situations the life reality is detrusted, realism level decreased and the image bears gibe. Saying “write the questionaire, we will check, decide” to the match makers to his daughter makes closer him with Anketov. So that, for Anketov too, the worker wanted to work not himself but personal document case. Criticising the formality burauctatism in both stories, the writer names the hero of “Meeting dried” as “strong willed, principled.and right man ” ironically. Such kind of meeting lovers in a droven position from the real situation creates full description about their staying very far from daily life problems. One of the author’s story creating gibe by means of names is “Center man” . There is a controdiction between the name of this story and narrated story. It seems that, the “Center man” in the story is a urban intelligent representing city culture advanced and talented people but the “Center man” is nobody else than a parasite despising village, simple bussinessmen. He thinks that behind the city lights, semaphore there is a deep dark place and the district is the place of the illiterate people. Even he lost confidence solidly when hearing the news about his being sent to the district. However he was told a woe news. He turned paled,shrank,shost was mowed.Walked all the doors with his lover Darchin khanim, talked with responsible people, but no result, begged, did not listen. Threatened,but were not afraid of. Made noise, didnt hear. Showed the fever certificate, but did not beleived. Wrote petition on elegant papers, was refused. [8.p.192] The writer describes the “center man”’s scandal so that as if he symhatizes with him. But this tendension is an external tendention. Ironic, sarcastic laughter preveils in this description. In the end the “center man” floundering remains reslutness, bearsias if joy for writer, finds comfort by telling “You will go to the district and that’s all” on behalf of the education inspectorate. The writer introduces the “center man” as the name of “Antarzadeh” (Baboonzade). It is known that “Baboon” is type of monkey, and the difference from others is possessing longer armes not appropriating his body. Considering this surname to the “center man” properly, the artisan directly links this name with his character not possessing a wee bit of talant but thinking highly about himself. This person thinks his chances unlimited. Whole the story nothing telling except “ Why human body notdestroying why, why”. Thinks himself culturally, his speech as a free concert. He lost to the village people who he thought backwards about , often jumping up and down many times. His defeat is a victory of innovation over the obsoleteness. Abbas rightly names baboonzadeh’s enthusiastic speech as a curse and says “You be cursed by club director, such man.Writer used all the opportunities to reveal “Baboonzade”. He heard music sound when getting of train. He thought that the orchestra war sent for him by the local executive comittee, hoped someone would say “Comrade Baboonzade, you are very welcome to enlighten our village, help our local organizations.” But no one approached him then he made sure that he got off from wrong passenger carriage and people waited for him from soft wagon. “Turned back, entered the wagon hurriedly passed from wagon to wagon, pushed himself to the soft wagon. But again noone encouraged for him and approached. Baboonzadeh stayed as scared ship among the swarming crowd.”. [8.p.193]
In this part Baboonzade desgraces himself with his action and effortlessness. Here no need for the author’s intervention. In the last, author generates the image character with his used smile.In the story the cultural progress enables Baboonzade falling into a ridicilious situation. The boy playing “Hayati” in tar is generated image of gentle taste posessing village people and people listening this performance jelerously does not like Hamlets monologue anymore with young tar player’s playing Baboonzade understands that “my speaking from earth till the heaven would give 5-10 manat.”[8.p.192] Thoe are external signs .There is hidden under text meaning here. Baboonzhadeh” looked at the laboring people abusively “not touching the people”, “not dipping the finger into ink”. Mir Calal’s thoughts about A.Hagverdiyev’s story creativity can be attributed also to his stories. According to writer’s opinion; A. Hagverdiyev shows the type’s internal emptiness, brutality, meanness by means of his words, actions and judgments. We search and find the writer’s attitude to the event in separate expressions and references, but in general spirit of the work and essence of the event.[6.p.126].

In Mir Calal’s stories related with the names satire and irony is acute, and these stories were created over the struggle of innovation and obsolescence. Meyransa’s victory over dried in “meeting dried “, Nuru’s victory over Baboonzhade in “Center man” is obvious proof for this.

Mir Calal’s auspicious exposure method of the criticism object is confrontation method. The peasants’ simplicity and Babonzade’s arrogance, their wishes and demands vitality and center man’s abnormal actions and enthusiastic sentences make contradiction. Here Baboonzhade’s every action, even the word “center man” had been sharply criticized. The irony in author’s speech when speaking about this man’s attracting attention in every deal, not responding to the wishes and desires, ridiculous situations immediately catches eyes.

In the story Baboonzade’s lecture is narrated so; no places for such words as “Sorry, forgive my mistakes” and began immediately “comrades”[8,199]. Allusion is obvious seen in Baboonzade ‘s presentation. So that, the news of people gathering for concert in the hall, Baboonzade’s soul falls into panic because of his unprepared.” He did not begin as speaker without material” is a sharp irony addressed to Baboonzade.

In satiric stories, Mir Calal derived benefits from classic prosiest. From this point of view, the narration method of “Kamtarov” is close to Hagverdiyev’s method. One on the
even Leyla’s parents tokens, dowries were plundered by unknown person, this young family fell in circumstances evoking laughter. Mir Calal had not aim the Kamtarovs to satire target, the gibe to words them were humor and carries corrective content. As in satires Mir Calal, chose exact names for this story also. The meaning of the “Kamtar” standing on the root of the surname, writer chose for this family is “poor”, “miserable”. In deed this newly married couple is busy with earning money, with working till the twig light instead of living pleasant days. Their choice doesn’t bear fury and hatred for the reader. On the contrary reader sympathizes and as if feels sorry for this family’s choice. May be the reason for not creating fury feeling in reader’s mind is writer’s right acquaintance ability.” For acquainting the Kamatarovs to you I should take a little time from you. Kamtarov Qulam and leyla husband and wife as I told before. And they are not for ‘fake sake’. Very beloved as poets say, lovers. It is not just two years they married. And married not easily. Leyla stayed umbrage with her parents owing to Qulam. And Qulam was stabbed for Leyla in Icherisheher (old city) wound on the back of his ear still remains and will remain till the death. Even winter cannot cool them from each other. Qulam is displeased philanderer boys. Leyla is a heart satiated girl. She an not believe the existence of any other man except Qulam in the Earth” The Kamtarovs’ such presentation bore not from writer fury but from sympathy to them.

2. Result

The only reformatory feature in the characteristics is the excessive avidity of wealth, property desire. At the end of story seeing their house and home being plundered, thousand of black thought about Qulam came to Leyla’s mind and sitting and waiting Qulam’s returning back to home anxiously. For the real description of that night writer uses the retort “the night stretched as fasting month”. Writer compared the night seemed long because of Leyla’s anxiety with fasting month and the author’s retort is very lucky comparison expressing real human feelings.

Resources

[5] Ismayilov Y. “Mir Calat’s creation” Baki-1975

Author Profile

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