

## TOPONYM OF KEPAZ (HARAK) MOUNTAIN IN AZERBAIJANI POETRY

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### ABSTRACT:

Azerbaijan, every inch of which is a history and chronicle, has always attracted attention not only as an important strategic region, but also for its rich nature, abundant blessings and mysterious beauty. From this point of view, Kapaz mountain from the Murovdagh range is one of the settlements that includes the features listed above. In this article, referring to the sources of Azerbaijan literature and historical facts, a number of interesting points related to Kapaz have been touched upon. Thus, in the article, based on the works of Azerbaijan poets such as Samad Vurghun, Sa`daddin Barda`i, Nizami Ganjavi, as well as the historical facts of scholars such as Zakariyya al-Qazvini, Abdur-Rashid Bakuvi, a number of toponymies related to this region were investigated. Manuscripts are a major factor in the results obtained. The evidence from the sources once again proves that the ancient name of Kapaz is Harak. Harak is also the name of the castle built on this mountain. This article talks about the name of Kapaz mountain as Harak in a number of medieval sources.

**Keywords:** Kapaz, Harak, Azerbaijani, poetry, Zakariyya al-Qazvini, Ganja, Khosrow va Shirin

### INTRODUCTION

The role of manuscripts as an important source in researching and uncovering historical facts and cultural monuments is undeniable. From this point of view, the Institute of Manuscripts named after Mahammad Fuzuli of ANAS is an invaluable treasure rich with primary sources that talk about various fields of science. Referring to the manuscripts in the treasury, especially the works of Samad Vurghun, Nizami Ganjavi and Sa`daddin Bardai, interesting toponymic facts related to the mysterious nature of the Kapaz (Harak) plateau, as well as a number of tribes that lived in this region in the Middle Ages, were interpreted. The opinions of scholars such as Zakariyya al-Qazvini and Abdur-Rashid Bakuvi, who were also investigated by academician Ziya Bunyadov long ago, are very important in finding further confirmation of those facts.

### 1. THE MAIN PART OF THE ARTICLE

In the sources, it is noted that the word Kapaz is of Turkish origin and means "rock" or "rock by the water", "mountain with a hollow, stepped, rocky mountain" (Qeybullayev, 2022). Kapaz is not just an Azerbaijan toponymy. To clarify, it is not an ordinary mountain that restores the balance of the earth. This mountain is a geographical point symbolized in the same harmony with the history of Azerbaijan as it moves from era to era, century to century. As a result of the terrible Ganja earthquake that occurred on September 30, 1139, large pieces of rock broke off from the mountain and blocked the path of the Aghsu river and as a result, several lakes were formed. One of such lakes is Lake Goygol, whose beauty is beyond words. XX century Azerbaijan poet Samad Vurghun writes in his poem "Azerbaijan":

مین قز اخدا کوهلن آتا  
بالماتینا یاتا-یاتا  
آت قان تره باتا-باتا  
گوگ یایلاقلار باشینا قالخ  
کباز چاغچان گوگ گولی باخ!

Get on a playful horse,  
Hugging its neck  
While the horse is sweating  
Climb up the blue plains

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Look at the Lake Goygol from Kapaz (Vurğun (1935).

Describing the fascinating nature of Azerbaijan, Samad Vurghun particularly highlights the uniqueness of the Kapaz plateau and the mysterious Goygol, which relaxes the human soul when viewed from here. The description of Kapaz, which has always been a plateau and a place of rest for surrounding settlements, has been reflected in the works of Azerbaijan poets from time to time. It is known from history that Kapaz from the Murovdagh range is remembered more for its inaccessible peaks. One of the poems dedicated to the praise of Kapaz belongs to Sa`daddin Barda`i, a famous linguist of the 15th century Azerbaijan. Sa`daddin S`adullah Barda`i was born in the city of Barda, one of the cultural centers of medieval Azerbaijan. He lived at the beginning of the 15th century. Besides being the author of a number of works on Arabic linguistics, he also wrote poems (3.93)

The scientist's work "Hadaigud-dagaig" dedicated to linguistics is widely spread. Dozens of manuscript copies of the work are preserved at the Institute of Manuscripts named after Mahammad Fuzuli of ANAS. The "Catalogue of old printed books", which provides information about the old printed copy of the work, notes that the book printed in Simferopol in 1905 is about linguistics and consists of 281 pages (4.101). Sa`daddin Bardai's five-couplet poem dedicated to the Kapaz plateau is a complete chronicle of the medieval history of that region. Although the poem is written in Arabic, its title is in Azerbaijani as مدح اليبلاق سمي كپز (Praise of the plateau called Kapaz) and occupies folio 84b of manuscript coded B-5696 (Barda`I, p. 84). The cover is cardboard with greenish paper. It was copied with black ink. It was copied out with Rugi handwriting with shikasta sign. The paper is bluish in color, relatively thick, watermarked, made in Europe. The first beyt of the five-couplet poem reads:

ان في المصطاف ماء باردات  
كافيات شافيات صافيات

In al-Mastaf the water is (ice) cold.  
It is effective, healing, pure.

"Al-Mastaf" refers to Kapaz plain. No other place is mentioned in the poem. There is enough ice-cold water here that is effective for cultivation, healing for health and unpolluted, so pure that there is no danger in direct use.

انهاسلوانةبلشربة  
مروياتالوارداتالصاديات

It (they) brings calm like sweet syrup,  
It makes the irrigated lands fertile.

These pure and sweet waters are an invaluable asset both for household needs and in farm work. As is known, a large number of rivers flow from Kapaz mountain, such as Karachai, Buzlugchai, Sarichai or Todan etc. Their total number is fifteen.

It is written in the third beyt:

بقعة منخولة بل خيرت  
يرتضيها مالك لملشيات

(The land) is suitable for cultivation,  
Stockbreeders will be satisfied here.

Like the abundant, life-giving water of the plateau, the soil is also fertile and productive. Arable land produces good crops. It is also useful for animal husbandry. Its wide pastures and cool waters are a rich source of food for herds of animals in the hot summer months. Shepherds who feed their animals here are satisfied with the conditions.

The fourth beyt of the poem reads as follows:

بيد انها في النواحي طانقا  
كرجيات سارقات رازيات

But there are tribes in the regions (around),  
Georgians, sarigs, razis.

The poet also writes that a number of tribes settled in the vicinity of this place, which is suitable for living and recreation. He mentions the name of the Georgians, then writes "Sarigat". In Arabic, the root "saraga" means "to steal". It can be assumed that after the earthquake of 1139, as a result of the death of

countless people, the property left in Ganja (Janza) was looted by the king of Georgia, Dometer and his army. It is likely that the gates of Ganja would have been looted at that time. However, if we look at history, we will see that in the second millennium of our era, Basil, Onogur, Hun, Tuba, Avar, Khazar, Bozal, Scythian, Sok, Bulgar, Bun, Suvar ethnic groups became a serious force in the South-West Caucasus. In the 5th century, the Onogurs, Saragurs, Ogurs, Kufrigurs and others from the Bun-Bulgar tribes moved to the southern Caucasus - Georgia and Azerbaijan (Kazimov, 2014, p. 13). Proceeding from this, it can be said that the poem mentions the existence of Saragurs and Rasayat tribes along with Georgians. Otherwise, the translation of the verse would be: "Georgians, thefts, misfortunes". However, it is known from the content of the poem that the poet is listing the tribes.

It is written in the last, fifth beyt of the poem:

لزگیات طامعات طاووقات  
هوزیات بوزیات قاریات

Lezgis, Tami's, Tavi's,  
Huzes, grays, blacks.

We could not get information from the sources about "Tami`s" and "Tavigurs". There is a wealth of information about the tribes in the second verse. Mahammad Moin, explaining the term "huz", notes that this tribe, which is called "Huzaye" in Syriac, is the name of a tribe living in Khuzistan province, which is located in the southwest of Iran (Mo`in, 1999, p. 1121). In order to protect the northern borders of the Sasanian Empire (226-651), they were moved to the northeastern part of Azerbaijan. Geybullayev states that the toponyms of Lahij in Ismayilli district and Khizi in Absheron valley originated from the names of Lahijan and Khuzistan in Iran. It is likely that their relocation to this region coincided with the reign of Khosrow Anushiravan (531-579). These are the Tats who speak the new Persian dialect (Гейбуллаев, 1986, p. 107). Abdur-Rashid Bakuvi, while giving information about Azerbaijan, states that it was a very large settlement and was located between Kuhistan, Arran and Arman (al-Bakuwi, 1971, p. 61). Arman is ancient Urartu, which was always under the rule of the Turks after it was invaded by the Medes (Aliyev, 2019)

As for "bozes", Mahmud Kashgari interprets this expression only as a color and writes that if an animal is in the color between white and red, it is called: "Boz koy", i.e. "grey sheep" (Kashghari, 2006, p. 131). The word "boz" in "Tarama dictionary" means "unplowed soil", "water that obstructs the vision in the eye" (Tarama sözlüğü, 1963, p. 657). On the page where the poem is copied, the comments and translations given on individual words in the verses are also translated as color. It is noted that the expression "al-bozi" in Persian means "between black and white" in Turkish. In "Muntakhabati-lughati-Osmaniyya" the meaning of the word "boz" is interpreted somewhat broadly and it is noted that "very frisky and fast horse" is also called "boz". It also carries the meanings of "clever vizier" and "man with a strong memory" (Muntakhabati-lughati-Osmaniyya, 1298, p. 121). The name of one of the 12th century Persian judges was Boz-oba or Boz-aba. Eldaniz (Atabey) comes to his help when the governor of Ray joins Abbas and wants to overthrow Sultan Masud. Abbas was killed in 1146 and Boz-oba a year later (Yıldız, 1989, p. 82). However, since the poem is about tribes, when we expand the research a bit and turn to other sources, we see that Geybullayev considers "buzal" or "bozal" to be among the Khazar tribes. The name of the Khazars, one of the Turkic-speaking peoples of Eastern Europe, meant "mountain tribe" (Weekes, 1990, p. 406). Geybullayev notes that the name of the village of Bozalganli in Tovuz region is derived from the root "buzal" and connects geographical names such as Bozaleti, Buzala, Bozaleani in Georgia with the migration of 2000 Khazarian families to that region in the 9th century (Гейбуллаев, 1986, p. 46). Since the latter information is more appropriate, it is confirmed that the poem refers to the "bozes" from the Khazarian tribes.

The name of the last tribe in the poem, the original expression "garayat" is undoubtedly the adjective "gara" (black). The Persian-Russian dictionary, which explains the toponymy of "Gare", notes that there is a village with such a name near Medina, inhabited by tribes with a good shooting culture (Рубинчик, 1970, p. 1159). In the "Tarama dictionary" it is stated that the word "black" also has meanings such as "black people", "defect" (Tarama sözlüğü, 1963, p. 2252). Ibn al-Asir, while reporting on the horrors of the 1139 earthquake in his work "Kamil fit-tarikh", notes that the greatest horrors of the earthquake that

occurred in the provinces of Azerbaijan and Arran in that year were manifested in Ganja. Every side was ruined. Losses were incalculable. It is said that 230,000 people died. Among them, the two sons of the country's governor, Black Sungar, also died in that earthquake. Murahidaddin Bahruz's castle there was blown up and a large amount of stock and property in the castle was destroyed (18.77). If we take into account that there were dozens of tribes living in the mountains at that time and each tribe had its own ruler and its own language that was not similar to others, naturally one of them is the tribe ruled by Black Sungar. This idea is confirmed by the "Great History of Islam". The source identifies one more branch of Turkish governors and commanders, such as Amir Gumushtekin Jandar, Amir Atabay Kara Sungur, Atabay Imadaddin Zangi, Atabay Eldeniz and Atabay Zahiraddin Tughtekin, who played an important role in the history of the Great Seljuks and attributes them to the Khazars. He notes that in Azerbaijan, this ethnonym is reflected in the name of the "Garajurlu" tribe. The name of "Gara Chopo" in Kyrgyzstan and "Karachor" province in Western Siberia (XVII century) was taken from here (Yıldız, 1989, p. 46). The geographical name "Garachop" on the territory of Georgia can also be attributed here. Thus, by reviewing Sa`daddin Bardai's five-beyt poem, we managed to uncover a number of topographical facts related to the mysterious nature of the Kapaz plateau with its fertile soil, abundant water and wide pastures. Such facts are useful for the study of the history of Azerbaijan, in addition to revealing the ethnic composition of the country at different historical stages.

The theme of Kapaz is also reflected in the creation of the genius Nizami, whom Azerbaijan gave to the world. Y. Bertels, who studied Middle Ages classical poets of the East, paid special attention to the genius Nizami (Бертельс, 1962, p. 221). The poet wrote about the Ganja earthquake, which he witnessed in his poems "Treasure of Secrets", "Khosrov and Shirin" and "Igbalnameh", which is directly related to Mount Kapaz:

He saw an earthquake, which shook the sky,  
 Cities were destroyed and sunk into the ground.  
 When the mountains and rocks are shaken and fly away,  
 Destiny was covered in dust in an instant.  
 It was as if the earth and sky were turned upside down (Ganjavi, 1982, p. 427).

The city (Ganjavi. 1982. p. 663) whose name appears in classical texts as Canza was destroyed. Nizami excitedly describes this terrible scene, which resulted in the disintegration of Mount Kapaz and the creation of a number of lakes.

Bertels, who gave a philological analysis of the poem "Khosrov and Shirin", tells Khosrov in the language of Shahrukh that a powerful woman named Samira, known as Mahin Banu, rules on the shores of the Caspian Sea and in the mountains. She spends the summer in the Arman mountains (Wrongly in Russian it is given Arman as Armenia. As mentioned above, Arman was a Turkic state), she migrates to the Mughan plain in the spring, hunts in Abkhazia in the fall and spends the winter in her capital Barda (Бертельс, 1962, p. 221). That story is given as follows on page 39 b of the manuscript (Ganjavi, B-1200):

به فصل گل به موقان است جایش  
 که تا سرسبز باشد خاک پای  
 به تابستان شود بر کوه ارمن  
 خرامد گل به گل خرمن به خرمن  
 به هنگام خزان آید به ایخاز  
 کند در جستن نخجیر پرواز  
 زمستانش به بردع میل چیر است  
 که بردع را هوای گرمسیر است

*The lush green Mughan in the blooming season becomes her bed,  
 During the summer, her place is Arman land.  
 From planting to planting, flower to flower  
 When summer is over, when autumn is coming  
 She hunts in Abkhazia.  
 Barda's weather is so perfect,*

*She comes here every year in winter (22.63).*

*Nizami, who is a master of beautiful landscapes, skillfully describes the Kapaz mountain. In the description of Inhirag, later named Kapaz, he writes:*

ز جرم کوه تا میدان بغرا  
کشیده خط گل طغرا بطغرا  
در آن محراب کو رکن عراق است  
کمر بند ستون انحر اقااست.

From the mountains of Chorrum to the desert of Bughra,  
Everywhere was covered in spring flowers,  
It can be a shrine to Irak  
Alone at the foot of beautiful Inhirak, (Ganjavi, B-1200).

Everywhere is green. It is as if an emerald-colored carpet has been laid on the floor. Whoever watches this beauty forgets his sorrow. These places are completely immersed in spring beauty. The beautiful Inhirak is a mihrab for Irak. Mirjalal Zaki, a prominent follower of Azerbaijan aruz studies and a valuable translator of Nizami's works, gives the verse in the translation of "Treasure of Secrets" as follows:

In Bughra square on Chirram mountain  
Beautiful flowers have opened,  
These are similar to the tugra of the king of the era  
That mihrab (church) that supports Irak  
Looks like a belt around Inhirak's waist (Ganjavi, 2018, p. 70).

The translator who gave the interpretation of the verse notes that Chirram is the name of a mountain in the Arman province. Bughra is the king of Kharazm and Bughra square also belonged to him in that area. The inscription with the first letters of the name and nickname of the king of the era on the orders of the kings is called Tugra. The translator who referred to Vahid Dastgirdi's critical text also touches on the wrong opinion of the Soviet orientalist Y. Marr. He reminds that according to Marr, "Irak" is a part of Armenia. Inhirak is currently known as "Inshirak" (Ganjavi, 2018, 70). Some researchers who benefited from Marr's wrong conclusion led to the falsification of the shades of the text and its Armenianization. Among other things, the website "Ganjur" - the Poets` Divan also repeated the same mistake:

ز جرم کوه تا میدان بغرا  
کشیده خط گل طغرا به طغرا  
در آن محراب کو رکن عراق است  
کمر بند ستون انشراق است

Here, the name of the mountain is given as "Inshirak". According to the information of "Moin", it is reported that the mountain with the same name exists in the territory of Armenia (Mo`in, 1999, p. 186). Apparently, Y. Marr also applied to "Moin" to confirm his opinion. This indicates the Armenianization of the text.

In the two examples mentioned earlier, the name of Kapaz mountain is given as انحر اق (Inhirak). While reviewing six manuscript copies of Nizami Ganjavi's masnavi "Khosrov and Shirin" preserved at the Institute of Manuscripts named after Mahammad Fuzuli, we came across different images of the verse mentioned above. So, although the beyt is given in copy D-349, the name of the mountain is not written (Ganjavi, D-349, 393). The M-156 coded copy does not contain that beyt at all (Ganjavi, M-156, 82b). An exquisitely designed, gold-encrusted M-323 cypher copy, copied out in black ink, with nastalik handwriting. The cranberry-colored leather covered cardboard binding is decorated with gold medallions. In the beyt mentioned in the text copied in the 15th century, the name of the mountain is given as الخراق (al-Kharak) (Ganjavi, M-323: 34 b). The verse mentioned in ciphertext M-325 reads as follows:

کمر بند بیستون انحر اقااست (Ganjavi, M-325, 84 a)

Apparently, with the copyist adding "bi" to the beginning of the word "column", another meaning has been acquired. We did not come across this image in any of the other manuscripts and printed copies we examined.

The name of the mountain is given as الخراق (al-Kharak) in the coded copy M-266, copied in the 19th century, on a thick cardboard covered with golden water, with drawings of flowers, birds and butterflies on a black background, with grid drawings on the edges (Ganjavi, M-266, 38 a).

Thus, one of the six reviewed copies did not give the beyt at all, while the other one did give the beyt, but the name of the mountain was not given, in two it was given as الخراق (al-Kharak), in one as انحراق (Inhirak) and in another as انخراق.

Nizami Ganjavi's creativity is a deep ocean that scholars have spent their lives studying. In this field, many studies have been conducted in our southern neighbor, Iran. In this regard, Vahid Dastgardi and Behruz Sarvatian also contributed. When we refer to the beyt mentioned above in the copies worked by both scholars, we found it in the following way. Vahid Dastgardi (Ganjavi, n.d.).

ز جرم کوه تا میدان بغرا  
کشیده خط گل طغرا بطغرا  
در آن محراب کو رکن عراق است  
کمر بند ستون انحراف است.

Behruz Sarvatian (Ganjavi, n.d.).

ز خرم کوه تا میدان بغرا  
کشیده خط گل طغرا بطغرا  
در آن محراب کاو رکن عراق است  
کمر بند ستون "الخراق" است.

As it can be seen, Vahid Dastgardi gave it as "انحراف" (Inhiraf) and Behruz Sarvatian gave it more differently as "ق"الخرا" (Ganjavi, n.d.).

In the copy of the work translated by Hamid Mammadzadeh, edited by Tahir Mammadzadeh and Ahmadagha Ahmadov, the translation of the paragraph is given as follows:

From Mount Chirram to Bughra Square  
Be Irak's pillar at that altar at the historical moment  
Like a pillar (winding), like a belt to the Tower of Inhirak  
There was a rock-hewn monastery (Ganjavi, 1962, p. 68).

In the copy translated jointly by Said Mirgasimov and Gulamhuseyn Behdili (Ganjavi, 1962, p. 44), as well as in the text translated into Uzbek by the Uzbek folk poet Jamal Kamal, the name of the mountain is given as "Inhirak" (Ganjavi, 2019). The beyt mentioned in the Russian version of "Khosrov and Shirin" published in the translation of G.Y. Aliyev and M.N. Osmanov is given as follows:

It can be considered part of the region of Irak  
Which is located in the belt of the Anharak fortress (Гянджави, 1985. 65).

There are historical sources that prove that the investigated mountain is modern Kapaz. Let's consider a few such comments of Azerbaijani historians. Zakariyya al-Gazvini writes about Harak-Kapaz Mountain:

"The Harak fortress rises one pass from the city. There are fragrant herbs, abundant waters and gardens around it. In the summer the weather is very pleasant and the inhabitants of Janza move there. Every family has a house here and they stay here until the cools fall. Famous people of Janza have beautiful mansions here" (Бунятов, 1976, p. 52).

Another source writes:

"Janza is located on the Daruran river and takes its source from the mountain called Murov. It is a very tall mountain and there is always fog at the top. They say that everyone can see this mountain from the top of the castle. However, the castle is not visible from the top of the mountain" (Бунятов, 1976, p.53).

From here it is known that there was also a castle called Harak at the top of the mountain.

Each of the works addressed on the subject reminds that the events took place around Ganja. Abdur-Rashid Bakuvi (second half of the 14th century - the beginning of the 15th century) writes: "Ganja is one of the fortified cities of Arran. It is close to Georgian cities. (All kinds of) blessings and grain abound. The population is religious. The Kargakas River flows there. Six months of the year, it flows from the side of Georgian states. During the (remaining) six months of the year, it has no water. Its inhabitants have a

culture of silkworm rearing and sericulture. One passage from the city stands Harak Castle, surrounded by fragrant herbs, waters and gardens. Since the weather is nice in summer, residents of Janza go there. At the top of the high mountains there is a plant called "hur" that looks like Syrian mulberry. It is an ointment for liver diseases. It cannot be found anywhere except Janza and Shirvan. The genius, knowledgeable and wise poet Abu Mahammad al-Nizami (Ganjavi) is from there (Bunyatov, 1971, p. 91; manuscript 56b-57 a). Another interesting thing in Bakuvi's notes is that he gives the expression Harak in the form هرك. As for the lexical meaning of the word "harak", it is also stated in the sources that it means "camel with two humps" in Turkic languages (Бунятов, 1976, p. 140). Apparently, Kapaz mountain had two peaks before the earthquake. It was torn apart by an earthquake.

## CONCLUSION

Evidence from sources once again proves that the ancient name of Kapaz is Harak. Harak is also the name of the fortress built on this mountain. The reason why the word "harak" is given in different forms in different sources is that it was distorted by calligraphers, either unintentionally or intentionally, during copying. It seems that in the main version it was as الحرك. Since the definite article "ل" (lam) is not clear, it is sometimes read as "خ" likened sometimes as "ن" and the dot of "ح". Since "ح" and "ه", as well as "ك" and "ق" are letters of the Arabic alphabet that are close to each other in terms of pronunciation and at the same time, they are not words of Arabic origin, they are written as they are pronounced and as a result, various versions were obtained. All these differences are most likely scribal errors. In fact, the historical name of Mount Kapaz (al-Harak) is Harak and has always been located in the territory of Azerbaijan.

Nizami Ganjavi, today, who is recognized as a wise poet of the whole world, is from the ancient city of Azerbaijan, Janza-Ganja. It is commendable that on the occasion of Sheikh Nizami's 880th anniversary, on May 18, 2021, on the initiative of the Ganja City Youth and Sports Department, Nizami peak was conquered in the Kapaz mountain range and a plaque with the name of the poet was fixed at a height of 3080 meters. Finally, I would like to remind you that on August 16, 2021, the President of the Republic of Azerbaijan Ilham Aliyev mentioned the need to restore our historical geographical names in his speeches when he was in Lachin and Kalbajar regions. In this regard, it would be appropriate to restore our ancient toponyms mentioned in the article.

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