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## The Story of Barzu

Rahmoni, Ravshan

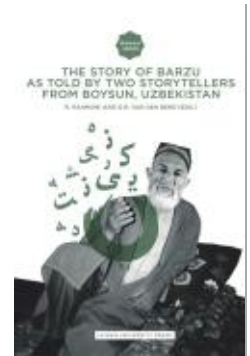
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«Dostoni Barzu» dar guftori Mulloravšan

‘The Story of Barzu’ According to Mulloravšan

## «Dostoni Barzu» dar guftori Mulloravšan

*Gūyanda:* Mulloravšan Kamolov (mutavalludi 1956).

*Makon:* Dehai Pasurxii nohiyai Boysun, Jumhurii Ūzbekiston.

*Ta'rixi zabt:* 28.10.2007.

*Vositai zabt:* Mini disk.

*Farohamovaranda:* Ravšan Rahmonī.

Hangomi zabt 12 šunavanda huzur došt.

(Mulloravšan = gūyanda; Rahmonī = farohamovaranda)

VOHID (šunavanda): Šumo dostoni Barzuro medonisted.

RAHMONĪ: Mullojon [Mulloravšan Kamolov], haminro naql kuned ...

VOHID (šunavanda): Barzu az avlodi Sūhrob ast...

RAHMONĪ: Hozir, yak lahza, ki xudašon megūyand...

ŠOHUSAYN (šunavanda): Naberai Sūhrob ast [xato megūyad].

RAHMONĪ: ...az padari buzurgvoraton man [dostoni] Barzuro šunida budam. Šumo hozir gufted, ki 16-17 sol ast, ki hikoya nakardaam, ba'dan az dostonhoi «Šohnoma» naql karded, vale barq xomūš šud. Man ba navori video girifta natavonistam. Yak porai naqli šumoro giriftam, vale digarašro natavonistam. Šumo gufted, ki «in dostonro az heč kitobe naxondaam, faqat az padaram šunidam». Hamin dostonro, hikoyati Barzui dehqonro, yak bori digar ba man bigūyed, ki či tavr bud.

MULLORAVŠAN: Aknun dar borai Barzu bigūyem. Hamin holo dar borayi Sūhrob guftem. Hamin Sūhrobro podšohon bo Rustam voxūrondand, az bayn Sūhrob raft, ya'ne murd. Aknun hikoya dar hamin jo boyad tamom šavad. Lekin hikoya tamom našud, voqeahoi «Šohnoma» boz ham davom yoft. Baroi davom dodani «Šohnoma» az avlodi Rustam boz ham yak kasero paydo kardan darkor bud. Či xel paydo kardan darkor, albatta in ba navisanda vobasta ast.

## ‘The Story of Barzu’ According to Mulloravšan

*Storyteller:* Mulloravšan Kamolov (born 1956).

*Location:* The village of Pasurxi, region of Boysun, republic of Ūzbekiston

*Date:* 28.10.2007

*Recording equipment:* Mini disc

*Director:* Ravšan Rahmonī

During the recording, 12 listeners were present.

VOHID (listener): You knew the story of Barzu.

RAHMONĪ: Dear Mullojon [Mulloravšan Kamolov], tell us this story...

VOHID (listener): Barzu was one of the children of Sūhrob...

RAHMONĪ: Wait, one moment, listen to what he has to say ...

ŠOHHUSAYN (listener): The grandson of Sūhrob [he makes a mistake].

RAHMONĪ: ...I have heard from my honoured father the story of Barzu. You just said, that it has been 16-17 years since you told this story. Later, you told stories from the «Šohnoma», but the electricity failed. I could not videotape it. I could record one part of your story, but not all of it. You told that you did not read this story from any book, but that you heard it from your father. Could you tell me that story, the story of Barzu the farmer, one more time?

MULLORAVŠAN: Now we are going to speak of Barzu. Just now we were speaking of Sūhrob. The kings made Sūhrob meet Rustam, and Sūhrob disappeared; that is, he died. Now, the story should have ended here. But it did not, the events of the «Šohnoma» continued. In order to continue the «Šohnoma» it was necessary to find one of the children. How this child should be found, that is, of course, up to the author.

Sührob či xel pahlavon šud? Albatta Sührob, tavre ki peštar guftem, dar hamin mintaqai mo [Boysun], ana dar hamin muhiti mo, dar hamin zaminhoi mo: dar viloyathoi Surxondaryo, Qašqadaryo mašq mekard, tirandozi mekard, qiličbozi mekard, nayzabozī mekard, gūštingiri mekard, jang mekard, jadal mekard, hamin korhoro dar hamin jo yod girift. Albatta, Sührob dar hamin zamoni dar in mintaqā gaštani xud bo gardiši falak, nogahon ba yak ūzbakduxtar voyoft [dilyob, ošiq] šud. In Sührob hamin raftu omad kard, čand ruz bo on duxtar gašt, korhoi onho bud šud [kor bud šudan bo kinoya ba hamdigar xob kardan, manzuri gūyanda robitai jinsi ast]. Onho ba hamon mamlakati Afrosiyob boz raftand.

Lekin az bayn vaqt guzašt, čand sol guzašt, ki hamin yak qismi laškari Afrosiyob az hamin mintaqai mohon, ya'ne Pasurxi guzaštani šud. Guzašta meraft, ki yak paykoli xele kaloni besaru beoxir, xarbuzahe puxtagi, xele obod, čulero did. Dolu daraxt nest. Faqat yak xaymai xasin, yak obodi [rovi bo dastaš išorat mekunad]. Albatta dar on vaqtho vijdon budagi, diyonat budagi, dar yak manzil čize bošad, xoh az yak pir bošad, xoh harči bošad; xoh yak čizi nočiz bošad, xoh yak čizi bearziš bošad, ijozat pursida megiriftagi.

RAHMONI: Ijozat megiriftagi?

MULLORAVŠAN: Albatta.

RAHMONI: Yak lahza! Batariro ivaz kardan darkor ast. Mebaxšed. [Rahmoni bataryai videokameraro ivaz mekunad].

MULLORAVŠAN: Albatta, hamon ijozat giriftan budagi... Lekin dar hamon jo yak kampire bud. Askarho ba kampir e'tibor nakardandu didand, ki hej kase nest. Dar hamin paykol, xud ba xud daromdandu xarbuzašro kandand, palakašro poymol kardandu hamin kayfu safoi xudro davom dodan giriftand.

In paykol az kujo paydo šud? Dar hamin jo, hamin kampirro yak naberae bud. Nomaš Barzu bud. Barzu misli vahšihon kalon šuda bud. Benihoyat jasaki kalon došt, baquvvat bud, vay dehqon bud. Faqat palak mekard, sabzi, piyoz mekorid, inu on mekard. Hamin čizhoyašro burda ba bozor medodu az bozor gandum megirift, čizhoi digar megiriftu ruzošro meguzarond. Az sababi kalon budanaš belu kalandi ūro har odam bardošta nametavonist, har kas in guna beli kalonro kor kunonda nametavonist. Az kadom joe, Barzu, ob basta, yo kori digare karda, dar kitfaš yak kaland, ba sari zamin omad. Meoyad, ki dar palak xarbuza, tarbuz namondast.

NASRULLOH (šunavanda): E! Hamaošro xurdand.

How did Sührob become a hero? Of course Sührob, as we have been told before, was active here in our area [Boysun]; that is, in this neighbourhood, in these lands of ours: in the regions of Surxondaryo and Qašqadaryo he used to practice archery, sword-fighting, throwing the javelin, wrestling – he fought and he struggled, all these things he learnt here. Of course, when Sührob roamed in this area, fate dictated that he suddenly fell in love with an Uzbek girl. Sührob saw her, and for a few days he was with that girl, and they made love. Accordingly, they went back to the realm of Afrosiyob. Time passed by, a few years passed by, and then a part of the army of Afrosiyob passed through our realm, that is through Pasurxī. Afrosiyob passed by, he saw a field, very large, with no beginning or end, with ripe melons, a very fertile steppe. There was no vegetation. Only a tent of straw, an inhabited place [*the storyteller pointed with his hand*]. Of course, in those times people had a conscience, they had a sense of righteousness; if there was something to be found in a house, whether it be from an old man or woman or whatever, even if it was something worthless, he would only take it with permission.

RAHMONĪ: Did he get permission?

MULLORAVŠAN: Of course.

RAHMONĪ: One moment! I need to change the battery. Excuse me. [Rahmonī changes the battery of the videocamera].

MULLORAVŠAN: Of course, they were to ask for permission... But there was an old woman there. The soldiers paid no heed to the old woman and did not see anyone. They entered the field and took its melons, they trampled the stems and started to feast. Where did this field come from? The old woman there had a grandson. His name was Barzu. Barzu had grown up in the wild. He had an enormous body, he was strong and he was farmer. He only grew things: he planted carrots and onions, this and that. He took his harvest to the market and bought wheat from the market, and he took other things necessary to live. Because he was so big, not everyone could pick up his spade and hoe, and not everyone could work with such a large spade. Barzu suddenly appeared, having gone for water or something else, with a hoe on his shoulder. He arrives and sees that there are no watermelons left on the patch.

NASRULLOH (listener): Well! They had eaten all of them.

MULLORAVŠAN: Bined [murojiat ba šunavanda], ki yak laškari kalon, eheee kayfu safo mekunandu mexūrand.

ŠOHHUSAYN (šunavanda): Hama čiz ba tagi poi asp mond.

MULLORAVŠAN: A?

ŠOHHUSAYN (šunavanda): Hama čizro zeri poyi asp kardand.

MULLORAVŠAN: Haaa! Tagi po kardand, poymol kardand. Kayfu safošonro kardand, eheee! Ana ba'd Barzu ba nazdi yake raftu guft, ki «xūš, in či kori šumo? Az kī pурсided? Baroi či in tavr karded?» Xayr, yak-du nafari onho megūyand: «xūš, kanī, kujoro va kiro mepursī tu?!» gufta, yak-du dūgu dağali kardand. Barzu did, ki bar ivazi baxšiš pурсidan, onho eheeeee zūravorī mekunand!

SALIM (šunavanda): Az osmon omada istodaand! [Az osmon omadan – gaphoi balandu mağrurona zadan].

MULLORAVŠAN: Ha, az osmon omada istodaast. Barzu in holtaro dida az poyi har kadome girifta, az ling-lingaš ba hamon taraf parotoft [rovī bo harakati dast ba voqea išorat mekunad]. Dar yak vaqt dah nafar omad, bist nafar omad, laškaraš omad, hamin Barzu bo yak kaland, yak laškar odamro misli ustuxon, pora karda, gusel karda firistod [šunavandagon mexandand].

SALIM (šunavanda, naqli roviro sitoīš mekunad): Halolat bod, Mulloravšan ... in... [hozirin mexandand].

MULLORAVŠAN: [Rovī ham mexandad]. Ana ba'd inho dodu bedod karda, ba darbor raftand.

SALIM (šunavanda šūxī mekunad): Dahta ne, hašta ne... [hamaro mezanad].

MULLORAVŠAN: Ana ba'd rafta, ba Afrosiyob guftand, ki «o burodar, mana hamin tavr yak javone budast. Aynan ba tu darkor ast, in pahlavon budast. Tez vayro paydo karda, tarbiyat kun!» Ana ba'd Afrosiyob josushoi xudašro mefiristad. Baroi či? Čunki Barzu yak laškarro torumor kardast...

SALIM (šunavanda): In tavr kardan oson nest...

MULLORAVŠAN: ...Bo vay [Barzu] nağztar šinos boyad šud, bo nağzī vayro azoni xud kardan darkor ast! Vayro bo zūrī ne, bo nekī az xud boyad kard. Baroi či, ki har yak čizro ixtiyoriaš nağz ast. Xayr, ba'd omada dar borai Barzu mefahmand, ki in aslan az avlodi hamon Sūhrob, az avlodi Rustam ast.

SALIM (šunavanda): Az hamonho...

MULLORAVŠAN: Look here [*he directs himself to the listener*], what happens if a big army is going to feast and eat.

ŠOHHUSAYN (listener): Everything remained stuck under the horses' feet.

MULLORAVŠAN: Huh?

ŠOHHUSAYN (listener): Their horses trampled it all.

MULLORAVŠAN: Haaa! They trampled it, under their feet. They feasted, yes! And then Barzu goes up to one of them and says: "Well, what have you been doing? Who have you asked? Why have you done this?" Then one or two of them speak to him: "Well, look here, who and why are you asking?!" They said this, and they were rude. Barzu saw that instead of apologies, they were using their muscles, hey!

SALIM (listener): They were arrogant!

MULLORAVŠAN: Yes, they certainly were. Barzu took each of them by the legs and threw them in that direction [I]. Ten men came towards him, twenty, the whole army, but Barzu tore a whole army of people apart as if they were bones, with only his hoe. He threw them aside. [*the listeners laugh*].

SALIM (listener, praises the storyteller: Well done, Mulloravšan ...this... [*they laugh*]).

MULLORAVŠAN: [*The storyteller also laughs*]. And then these soldiers kicked up a row, and went to the court.

SALIM (listener, jokes): Not ten, not eight... [*he hits them all*].

MULLORAVŠAN: So they went, and said to Afrosiyob, "Well brother, there was such a young man. Just what you need, he was a champion. Come and find him, and train him!" And then Afrosiyob sent his spies. Why? Because Barzu had routed an army...

SALIM (listener): It is not easy to do that...

MULLORAVŠAN: ...He wanted to know him [Barzu] better, he needed to make him belong to him! He had to overcome him not by strength, but by benevolence. Why, because everyone will turn towards benevolence. Right, and then they understood that Barzu was a son of Sührob and a descendant of Rustam.

SALIM (listener): From them...



MULLORAVŠAN: Baroi či? Baroi on ki donistan lozim bud. Josusho omada pursidand, hamaaşro fahmidand, ki hamin Sūhrob, bo hamin duxtar, bo ũzbakduxtar raftuomad kardagiyu Barzu az hamon boqī mondagī. Dar hamon zamone, ki xudi Barzu tavallud meşud, modaraş gum meşavad. In Barzu dar dasti bibiaş memonad. Barzu bo bibiaş, bo hamon kampir, dar yak xaskappa bohoru zimiston dar hamon jo xob meraftagī. Xayr ba'd intro odamoni Afrosiyob ba gap darovarda, maşvarat karda, fireb doda, ba darbor girifta meravand, Barzuro tarbiyat mekunand. Dar oxir, hamin tavr, yak pahlavon meşavad, ki az Rustam ziyodu kam nest. Mardum Barzu gūyand ham, Barzu meşavad, ya'ne xele zūr meşavad. Ana hamin Barzuro odamoni podşoh bar ziddi Rustam tayyor kardand...

Ba Eronzamin, boz ham Tūronzamin hujum mekunad. Aknun Rustam, ki alamzada bud, fikr kard va xud ba xud guft: «boz hamin fitnai du podşoh naboşad»...

ŞOHUSAYN (şunavanda): Haaa...

MULLORAVŠAN: ...Ehtiyot meşavad. Či-ba?

SALIM (şunavanda): Şoyad [Rustam] rad mekunad.

MULLORAVŠAN: ...In Rustam yak marotiba şarbati in raftorro xūrda did-diya. Dar guzašta Rustam ba ana hamin fitnai du podşoh bovar karduz pisari xudaş judo şud. In navbat, in ba maydon buromad, lekin ehtiyot şuda buromad. Či-ba? Agar az in javon dar gūştin aftad, murdanaş aniq. Lekin in javonro ba zamin zanad ham, kuştanaş aniq, vale ki budanaşro namedonad. Baroi hamin Rustam tayyorī did, kanī donad, ki in javon kist?

SALIM (şunavanda): Anaaaa, koftukob kunam.

MULLORAVŠAN: Kuftukob kunam, ki baroi či aynan baroyi man haminro tayyor karda omadand? In javonro inho az kujo yoftand? Či-ba, ki dar Tūronzamin ba Rustam barobar meomdagī yagon kas nest-diya, nabud-diya. Dar on zamon, şūhrati pahlavoni har yak mamlakat, zud ba kişvarhoi digar-digar-digar pahn meşudagī. Az dahan ba dahan meguftand: «mana ba falon davlat hamin tavr yak pahlavon paydo şudast». Lekin ana hamin şūhrati Barzupahlavon nabud, ki in nogahon baromad.

Ana dar zamoni guzašta, Sūhrob ham nogahon nom barovarda bud, ki in nogahon murd. Agar şūhrati Sūhrob dar kişvarhoi digar meraft, albatta Rustam ki budani Sūhrob medonist.

MULLORAVŠAN: How? Because they needed to know. The spies came and asked and understood everything; how that same Sührob, was seeing this girl, this Uzbek girl and how Barzu was a result of this. At the time, when Barzu was born, his mother had gone missing. Barzu remained in the care of his grandmother. With his grandmother, with that same old woman, he lived in a shack all year round. Well, it so happened that the people of Afrosiyob talked to him, deliberated, betrayed him and brought him to the court, to train him. In the end, in this manner, he becomes a champion, no more or less than Rustam. They call him Barzu, and he becomes Barzu; that is, he becomes very strong. And the people of the king prepared this Barzu for a battle against Rustam...

Turan attacks Iran again. Now Rustam, who was grief-stricken, thought and said to himself: "Let this not be the same deceit of two kings..."

ŠOHHUSAYN (listener): Ah...

MULLORAVŠAN: ...He was careful. What for?

SALIM (listener): Maybe he [Rustam] would refuse.

MULLORAVŠAN: ...Rustam had already experienced this, you know. In the past, Rustam had believed in the deceit of two kings and had been separated from his son. This time, he came to the battlefield, but he was careful. What for? If he fell while wrestling this boy, his death would be certain. But if he could throw this boy to the ground, Rustam would certainly kill him, but who he was he did not know. That is why Rustam prepared himself and wanted to find out who this boy was?

SALIM (listener): There you go, he made enquiries.

MULLORAVŠAN: He wanted to know, why exactly they had trained this boy for him. Where had they found him? After all, there was no such man as Rustam in Turan, not now or in the past. In that time, the fame of a champion from one country would spread quickly to other lands. The rumour would go around: "Listen, in this or that land such a champion has risen". But no such rumour had spread about Barzu, he had suddenly appeared.

And in the past, Sührob had also been brought up suddenly, and just as suddenly he had died. If the fame of Sührob had spread to other lands, than certainly Rustam would have known who Sührob was.

In podšohon in qadar ziyod tayyorī didand, ki hamin šuhrati Sūhrob nabaromadu ba jang daromad. Oxir dar hamin jang qurbon šud.

Ana baroi hamin Rustam dar in navbat ehtiyot šuda, odamoni xudašro, suporiš kard, ki «ana hamin kī budani in javonrro paydo kuned va doned, man ba maydon nadaromada, kī budani hamin javonro doned».

SALIM (šunavanda): To ki fahmand.

MULLORAVŠAN: Bale, donand. Xayr, albatta baroi Rustam ham mavofiқи saliqai xudaš, odamoni maxsuse, josushoe hastand, ki ū ba onho bovarī dorad. Ana baʼd in josusho fahmida-fahmida medonand, ki in bača naberaī hamin Rustam ast.

RAUF (šunavanda): Bači Sūhrob?!

MULLORAVŠAN: Ha. Baʼd megūyand, ki šumo hamin rūz ba maydon hamrohi naberaī xud mebaroyed. Lekin az in gapho Barzu bexabar. Xayr, baʼd dar on jo gūštin benihoyat kalon mešavad. Inho [Rustam va Barzu], ki ba davra daromdand, gap zadand, vale gapi inhorro dar beruni davra budagiho namešunavand. Inho pas az ba davra daromdan rūi rost gap zada medaroyand.

Aknun Barzu Rustamro pisand namekunad. Čaro, ki Barzu xele baquvvat ast, ū metavonad hamin tavr [rovī bo dastaš išorat mekunad] qapida Rustamro az davra girifta ba berun partoyad.

ŠOHUSAYN (šunavanda): Rustam pir, vay javon.

MULLORAVŠAN: Haaa! Čaro, ki dar on solho quvvati Rustam kam šudagī. Baʼd xudi Rustam megūyad, ki:

«Nogahon, devonagī karda, boz tu manro bardošta ba zamin nazanī, nakušši» – megūyad.

Baʼd [Barzu megūyad]:

«Či-ba?» – megūyad.

«Man boboi tu mešavam» – megūyad, Rustam.

Baʼd [Barzu megūyad]:

«Rost – megūyad – šumo boboi man mešaved – megūyad – lekin man – megūyad – misli šumo josushoro ziyod didagī – megūyad – či-ba, ki šumoro saraton ba sang zadagī – megūyad – dida istodaed, ki az man šumo xalos namešaved, aknun maro fireb karda istoded?» – megūyad.

Baʼd [Rustam] megūyad, ki:

These kings made dead certain that the fame of Sührob had not spread before he went to war. And in the end he was sacrificed in that war.

So that is why Rustam was cautious this time, and ordered his own people to find out who this boy was before he entered the battlefield.

SALIM (listener): So that they would find out.

MULLORAVŠAN: Yes, that they would know. Well, of course, for Rustam there were special people who were his spies, whom he trusted. And then it dawned upon these spies that this boy was the grandson of Rustam.

RAUF (listener): The son of Sührob?!

MULLORAVŠAN: Yes. And then they said, you will meet your grandson today in combat. But Barzu did not know this. Well, the place where the wrestling was to take place was immense. They [Rustam and Barzu], went into the circle, and they talked, but their words could not be heard by those who were standing outside the circle. After they went into the circle they spoke openly to each other.

Now, Barzu is not friendly towards Rustam. Why? Because Barzu is very strong, he could just as well grab Rustam and throw him out of the circle [*the storyteller shows how with his hand*]

ŠOHHUSAYN (listener): Rustam was old, he was young.

MULLORAVŠAN: Indeed! Why, in those years the strength of Rustam had become less. Then Rustam says:

“Don’t you suddenly act as a madman and throw me down and kill me” – he said.

Then, Barzu says:

“Why not?” – he says.

“I am your grandfather” – Rustam says.

Then, Barzu says:

“I see” – he says – “You are my grandfather” – he says – “But I” – he says – “Have seen many spies like you” – he says – “How come they have thrown a stone against your head” – he says – “You saw that you will not escape me, and now you are trying to deceive me?” – he says.

Then, Rustam says:

«Ne – megūyad – man fireb nakarda istodaam – megūyad – šumoro padaraton bud, az šumo ham ziyodtar pahlavon bud – megūyad – man nadonista ana hamon bačai xudamro kuštam – megūyad, – ba fitnai in du podšoh daromada. Man bebača šudam – megūyad. – Ba fitnai du podšoh daromada, šumo bebobo našaved – megūyad – či-ba, ki ba šumo puštu panoh man hastam» – megūyad.

Ana hamin rūzi duru daroz, inho yak ruz gūšting megirandu yake digarašro namezanad. Či-ba? Inro [Rustamro] ba dilaš gul-ğula [vahm] mešavad. Ba'd [Rustam] megūyad:

«Davida – megūyad – ba on taraf, berun az maydon rafta, vay boboi man budast nagū – megūyad – či-ba, ki tamomi laškar hamin tavr har dui moro lağat mekunad, har dui moro mekušad – megūyad – moyon laškarro hič čize gufta nametavonem – megūyad. – Dar har holat mo du kas – megūyad – onho laškar – megūyad – šumo imrūz ravedu ba xudaton tarafdor yobed» – megūyad.

Duyum ruz jang mekunand.

«Či šud?» – megūyad [Rustam].

«Man ba xudam, ba tavri pinhonī mana hamin miqdor odamro yoftam» – megūyad [Barzu].

SALIM (šunavanda): Nebara megūyad-mī?

MULLORAVŠAN: Nebara megūd-diya, haaaa!

SALIM (šunavanda): Ba bobo.

MULLORAVŠAN: Aknun in [Barzu] ham rafta darak mekunad-diya. Barzuro ham ba xudaš munosib odamaš hast. Ba'd [yake az odamoni Barzu] megūyad ki: «Dar haqiqat ham imrūz tu bo boboi xud ba davra daromadī – megūyad – in fitnai du podšoh ast – megūyad...»

SALIM (šunavanda): Odamho megūyad-mī?

MULLORAVŠAN: [Odamon] megūyand: «ham podšohi boboyat, ham podšohi tu, kore karda yo az tu, yo az boboyat xalos šudani» – megūyand.

Ba'di hamin tavr guftan, dar rūzi seyum inho ba jang daromada, bo hamrohi odamoni xud yakjo šuda, odamoni tamomi Tūronzaminro az dami qilič meguzaronand. Gurextageš gurext, nagurextageš dar hamon jo murdu raft. Ana haminho – bobo va nebera, ana dar hamin jo yak šuda, ba'd davlati Eronro az in ham buzurgtar mekunand.

SALIM (šunavanda): Ana dided-mī maslihatrooooo.

“No” – he says – “I am not deceiving” – he says – “You had a father, who was even stronger than you” – he says – “I did not know that it was my own son I killed” – he says – “I had become entangled in the deceit of two kings. I have become childless” – he says – “Let it not happen, that you lose your grandfather through the deceit of two kings” – he says – “Why, because I will protect you” – he says.

And that whole long day, they wrestle without defeating each other. How come? Rustam becomes afraid. Then he says:

“Run” – he says – “To that side, out of the battlefield, do not say he is my grandfather” – he says – “Because otherwise the whole army will fall upon us and will kill us both” – he says – “We cannot say anything to the army” – he says – “In any case, we are two” – he says – “And they an army” – he says – “Go today and find yourself a supporter” – he says.

On the second day they fight.

“What happened?” – said Rustam.

“On my own, in secret, I have found myself some people” – he says [Barzu].

SALIM (listener): Does the grandson say this?

MULLORAVŠAN: Yes, the grandson of course!

SALIM (listener): To his grandfather.

MULLORAVŠAN: Now, this Barzu had gone and made enquiries, you know. He had people who were suitable for him. Then one of the people of Barzu says: “It is true, today you have entered the circle with your grandfather” – he says – “This is the deceit of two kings” – he says...

SALIM (listener): Did the people say so?

MULLORAVŠAN: They [the people] said: “Both the king of your grandfather and your king have acted to get rid either of you or of your grandfather” – they say.

After having said this, they entered the third day of battle, and they came together with their own people, and they made the people of Turan flee from their swords. Those who could flee fled, and those who could not were killed. And those who were there, grandfather and grandson, they came together, and they made the empire of Iran even greater by this.

SALIM (listener): So you see, what can be achieved by good counsel.

MULLORAVŠAN: Lekin, lekin josusho, ki hast, buzurgī nest! Har yak buzurgiro yak maqomaš mešavad, hamon balandii kūhro, ki baromad, albatta az hamon balandī meğaltad.

### *Savolu javob*

RAHMONĪ: Aknun Barzuyi dehqonro megūyand, ki dar Boysun guzaštaġi. Šumo gufted, ki az rūyi gufti padaraton...

MULLORAVŠAN: Haaa, haaa.

RAHMONĪ: Vay, ba yak zanaki ūzbekmonand oilador šudagī. Dar Boysun hama, hama tojik-ku.

MULLORAVŠAN: Ne, in tavr ast. Boysun... Aknun dar vaxthoyi peš, mana dar hamin poyon Xūjabulğon guftagī yak zamin hast, mana hamin dar Xūjabulğon, dar vaqti peš ham ūzbekho šištaġi, hozir ham ūzbekho šištast. Ana hamin, aynan, hamin ūzbekho, ki dar Xūjabulğon ast, [Sūhrob] dar hamin nazdikī, dar hamin jo mašq mekunad.

RAHMONĪ: Mašq?

MULLORAVŠAN: Mašqi pahlavonī, mašqi hamon podšohī, dar hamin sahroi vasei Xūjabulğon barguzor mešavad. Dar on jo ki ūzbekho zindagī mekardand, dar hamon jo vay bo ūzbekduxtare šinos šudagī. Baroi hamon dar on jo ūzbek hast... Nabošad, dar haqiqat ham durust, ki dar joi mo [Boysun] hama tojik ast, asosan dar Boysun haftod-haštod foiz tojik ast! Lekin dar daruni hamin tojikho qabila-qabila ūzbekho ham hastand-diya. Ūzbekho dar zamoni peš ba tavri parokanda zindagonī mekardagī, qabila-qabila zindagonī mekardagī. Onho xalqi bodiyanišin budagī-diya. Ana hamon yak qabila, yak qavm, dar zamone, dar Xūjabulğon budast, ki dar hamon Xūjabulğon omadagī-diya. Ana Sūhrob dar hamon jo šinos šudagī, dar hamon jo bo in zanak, ya'ne bo modari Barzu...

QAYUM (šunavanda, šūxi mekunad): Nabošad, [modari Barzu] bibikaloni Abdullopalvon budast-diya. [Hama mexandand. Abdullo az qavmi ūzbek buda, imrūz yake az pahlavonhoi nomdore az hamon mintaqa ast].

MULLORAVŠAN: [Rovī ham bo šūxi javob medihad] Bale, bibikaloni kasone monandi Abdullo budagī, dar haqiqat ham mumkin ast...

MULLORAVŠAN: This how spies work, that is no greatness! To every greatness there is a place – to the height of the mountain, it is of course who comes up and falls down.

### *Questions and answers*

RAHMONĪ: Now, they say of Barzu that he passed through Baysun. You said that you knew from your father...

MULLORAVŠAN: Yes, yes.

RAHMONĪ: He had begun a family with an Uzbek-like woman. But in Boysun everyone is Tajik, aren't they?

MULLORAVŠAN: No, this is how it was. Boysun... Now, in earlier times, there was down there a place called Xūjabulğon. Well now, in this Xūjabulğon, in earlier times there also lived Uzbeks, and today there are also Uzbeks. And it was precisely near these Uzbeks, who are in Xūjabulğon, that Sūhrob practiced.

RAHMONĪ: Practiced?

MULLORAVŠAN: He practiced to be a champion, to be a king, which takes place in that large field of Xūjabulğon. Uzbeks live there, and there he became acquainted with an Uzbek girl. That is why there are Uzbeks there... Otherwise, and so it is, here in our place everyone is Tajik, basically in Boysun seventy-eighty per cent is Tajik! But in between the Tajiks there are also groups of Uzbeks of course. In olden times, the Uzbeks lived in a scattered manner, they led a tribal life. They were nomads after all. Now, this one tribe, one time, was in Xūjabulğon to this very Xūjabulğon you know. And so Sūhrob became acquainted with that woman, there; that is, with the mother of Barzu...

QAYUM (listener, jokes): So it could well be that she [the mother of Barzu] was the great-grandmother of Abdullopalvon. [*All laugh* – Abdullo is an Uzbek, and today he is a famous wrestler from this area.]

MULLORAVŠAN: [*The storyteller answers with a joke*] Yes, she might have been the great-grandmother of someone like Abdullo, that is really possible ...



RAHMONĪ: Boz yak čizi digar, megūyand, ki dar hamin Yakkatut, dar zamini hamon jo, Barzu xarbuza mekoštaġi, dehqonī mekardagī...

MULLORAVŠAN: Ha, o mana hamin Yakkatut hast, mana hamin obrav hammaš, mana hamin dar yak taraf...

RAHMONĪ: In kadam Yakkatut?

MULLORAVŠAN: Aknun yak Yakkatut, dar tarafi Xūjabulġon ast... [Du Yakkatut hast, yake nazdik ba Xūjabulġon, digare nazdiki dehai Pasurxī]. Mana in Yakkatut dar dehai mo nazdik [dar poyoni dehai Pasurxī] yak Safedxokī guftagī jo hast. Dar hamin Safedxokī joe hast, ki onro Yakkatut megūyand. In Yakkatut ba'd paydo šudagī. Dar in Yakkatut boġi kalon budagī. In angurzor budagī.

SALIM (šunavanda): Yakkatuti Čūšqaxona-mī?

MULLORAVŠAN: Haaaa! In angurzor, hamin tavr angurzoru kalon budagī, ki hatto ki az hamin jo ba hamon podšohoyi kalon angur meburdagī, ba sabad andoxta, ba xar bor karda. Či-ba? Az jihati lazzat, mazza, ba in angur barobar meomadagī, dar in mintaqa, dar yagon jo nabudagī. Baroi hamin nomi in mintaqa baland šudagī, ki Yakkatut, Yakkatut, Yakkatut, Yakkatut megūyand.

RAHMONĪ: Barzu dar hamin jo guzaštaġi.

MULLORAVŠAN: Bale, aknun ana dar hamin Yakkatut, ana dar hamon girdu atrofho... Aknun šaxse misli Barzu, dar yak dehae misli Pasurxī zindagī namekardagī-diya! O, ba vay ham ba xudaš munosib molaš budagī, holaš budagī, odamaš budagī, sarhadaš budagī! Ba vay nazdiki karda nametavonistaġi odamho budagī. Mana ba hamin qadar sarhad [rovī bo dastaš ba masohati čandin deha išorat mekunad] zindagonī mekardagī, ki vay Barzu budagī.

Vay mana hamin ba yak obrav kalon budagī, ki yak laškarro yak xudaš nestu nobud kardagī. Agar vayro ba yak kas zūraš merasid, yo ba du kas zūraš merasid, nomi vay namebaromad. Yak kas, bo yak laškar, ki rū ba rū šud, baroi hamon nomaš Barzu šud-diya! Xud dar xud Barzu mešad-mī?!

RAHMONĪ: And then something else, they say, that in this very place Yakkatut, so here where we live, Barzu used to grow melons, and that he was a farmer here ...

MULLORAVŠAN: Yes, that is this same Yakkatut, all that is on this side of the stream ...

RAHMONĪ: Which Yakkatut is that?

MULLORAVŠAN: Nowadays there is a Yakkatut in the direction of Xūjabulḡon [There are two Yakkatuts, one is near Xūjabulḡon, another in the neighbourhood of Pasurxī]. This Yakkatut is close to our village [at the further end of the village of Pasurxī], there is a place called Safedxokī. There in Safedxokī is a place called Yakkatut. This Yakkatut appeared later. In this Yakkatut was a large garden, a vineyard.

SALIM (listener): You mean Yakkatuti Čūšqaxona?

MULLORAVŠAN: Yes! This vineyard was a very big one, even in the times of the great kings they used to take away grapes from there, in baskets, which were loaded on donkeys. Why? Because of their taste, to enjoy them, there was nothing like these grapes in this land, nowhere. That is why this area has become famous, it is all Yakkatut they say.

RAHMONĪ: Barzu has been here.

MULLORAVŠAN: Yes, here in Yakkatut, in these surroundings ... Now, someone like Barzu, he did not live in a village like Pasurxī, mind you! He had what suited him, possessions and situation, people, a land! There were people who were no match for him. Those were his borders, there these people lived, and there was Barzu, ruling over them [*the storyteller points with his hand the distance of a few villages*]

There, near a large stream, there he destroyed an army all on his own. His name would not have been remembered if he had just fought one or two people. One person, against one army, opposite each other, that is why his name became Barzu, you know! Would he just like that become Barzu?!

Yak odam az had ziyod pahlavoni zūr šavad, yak odam az had ziyod olimi zūr, donandai zūr šavad, nomi vay ba'd dar ta'rix memonad. Či-ba? Kori vay baroi digaron afsona ast. Yak kas hamin korro karda bošad, xayr hičči našavad, kasi duyum ham vay korro karda metavonad. Lekin yak kas yak korro kunadu dah kas on korro karda natavonad, ana vay dar ta'rix memonad, ki vay afsona mešavad baroyi digaron! Čunki yak kase ba kase, hamin korro falonča kard gūyad, heč kas bovar namekunad. Či-ba, ki xudi hamon odam on korro karda nametavonad.

ŠOHHUSAYN (šunavanda): Bežan avlodi Rustam ast-mī?

MULLORAVŠAN: Kī?

ŠOHHUSAYN (šunavanda): Bežan.

MULLORAVŠAN: Aknun, vay, on qadar dar yodam nest.

NASRULLOH (šunavanda): Bahmonaš kī?

MULLORAVŠAN: A?

NASRULLOH (šunavanda): Bahmon.

MULLORAVŠAN: Bahmon, e kī medonad intro. Kadom yakero medoned.

SALIM (šunavanda): Mana mo dar dovarii gūštī zūr budem, hamma [zūr meguft], a? Nomi mohonro holo dar hama jo yod mekunand [šūxi mekunad, digaron mexandand].

NASRULLOH (šunavanda): Ne, Bahmon dar kitobhoyi qadim hast.

ŠUNAVANDAE: Bahman.

MULLORAVŠAN: Mana misol yak kitob. Yak kitob, bo yak qahramon tamom mešavad, bo yak qahramon sar mešavad, bo hamon yak qahramon tamom mešavad. «Šohnoma» ziyoda az se hazor qahramon dorad! Az se hazor qahramon ziyod qahramoni «Šohnoma»!

VOHID (šunavanda): Eheeeee!

MULLORAVŠAN: Dar yak kitob yak qahramon bas. Hamin bo yak qahramoni xudaš, sar mešavadu tamom mešavad. Lekin «Šohnoma» či baroyi dar rūyi dunyo kitobi az hama buzurgro yakeš šud? Čunki ziyoda az se hazor qahramon dorad [rovī andake bo sadoyi past suxan guft].

VOHID (šunavanda): Čččč, hamin tavr ham Firdavsī zūr budaast-mī?

MULLORAVŠAN: Kambağali Firdavsī siyu panj sol baroi vay [Šohnoma] xizmat kardagī.

Someone who has become very strong, a real champion, someone who is very wise or knowledgeable, the name of such a person will remain in history. Why? His doings are a fairytale for others. If someone does something, nothing happens, someone else can do that too. But if someone does something and ten others cannot do that, you see, that will remain in history, because he will become a fairytale for others! Because one tells the other that such and such a person has done this, and no one believes him. Why, because he himself cannot do this.

ŠOHHUSAYN (listener): Is Bežan one of the children of Rustam?

MULLORAVŠAN: Who?

ŠOHHUSAYN (listener): Bežan.

MULLORAVŠAN: Now, this I cannot recall.

NASRULLOH (listener): And how is Bahmon related?

MULLORAVŠAN: Eh?

NASRULLOH (listener): Bahmon.

MULLORAVŠAN: Bahmon, who knows. Someone must know another.

SALIM (listener): Well, we were all involved in wrestling and in arbitrating, weren't we? Now they remember us everywhere. [He jokes, the others laugh].

NASRULLOH (listener): No, Bahmon is in the old books.

LISTENER: It is not Bahmon, but Bahman.

MULLORAVŠAN: Now take a book. A book ends with one hero, and has begun with one hero, and it ends with that same hero. The «Šohnoma» has more than 3000 heroes! More than 3000 heroes in the «Šohnoma»!

VOHID (listener): Wow!

MULLORAVŠAN: For one book one hero is enough. It starts and ends with that same hero. But the «Šohnoma», why has that become a famous book all over the world? Because it has more than 3000 heroes. [*The storyteller lowered his voice*].

VOHID (listener): Tsjsjj, wasn't Firdavsi great, wasn't he?

MULLORAVŠAN: Poor Firdavsi worked 35 years for this [the Šohnoma].

SALIM (šunavanda): Inro bined-e, dar oxiri umr ba yak kosa ob naarzid [šūxī mekunad].

MULLORAVŠAN: Eeee, yak kosa ob... [rovī mexandad].

RAUF (šunavanda): Boz vayro čand sol az sari nav navišt. Ba podšohi nav mutobiq kard.

MULLORAVŠAN: Bale, panj sol navišt, ba podšoyi nav mutobiq karda.

NASRULLOH (šunavanda): Čand-ba daromad hamon [Firdavsī]?...

ŠOHHUSAYN (šunavanda): Ba haštodu čor daromad.

NASRULLOH (šunavanda): Ba haštodu čor? Ha, ziyod zindagonī karda budast.

ŠOHHUSAYN (šunavanda): Nūhsadu siyu čoru [934] hazoru bist [1020], hisob kuned či qadar mešavad. [Haštodu šaš].

[Az «Šohnoma» va rūzgori Firdavsī har kī, har či medonist yodovar mešavand].

SALIM (listener): And look, at the end of his life it did not even amount to a bowl of water [*he jokes*].

MULLORAVŠAN: Well, a bowl of water... [*The storyteller laughs*].

RAUF (listener): Then he started to write it again. To adapt it to the new king.

MULLORAVŠAN: Yes, he wrote another five years, to adapt it to the new king.

NASRULLOH (listener): How old did he become [Firdavsi]?...

ŠOHHUSAYN (listener): Eighty-four.

NASRULLOH (listener): Eighty-four? Well, he has lived long.

ŠOHHUSAYN (listener): From 934 to 1020, you may count how much that is [Eighty-six].

[Everyone discusses everything he knows about the «Šohnoma» and the time of Firdavsi].

