

## FOR THE PHENOMENON OF FATE IN LAZIAN MAGICAL TALES

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**Abstract.** The work discusses the significance of fairy tales recorded from the Laz people living in the village of Sarpi. It allows us to form a complete picture of the development of Lazian fairy tale epic. The analysis mainly focuses on magical tales that talk about fate and its supernatural power, inaccessible to the human mind.

An examination of the magical tales discussed in the work reveals that this area of folk epic, along with other oral genres, is Common-Kartvelian and parallels can be found in other parts of our country as well.

**Key words:** folk, Lazian, magical, fairy tale, fate.

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**Introduction.** The Lazian folk tale epic is thematically very rich and diverse; they foreground themes and motifs that are characteristic of the history and existence of the Laz people. Laz people sincerely expressed their views on society, relations between peoples, good and evil, and all those moral or vices that haunt every society from the very beginning and hinder or promote its development.

All the phenomena mentioned in fairy tales are richly preserved in the Lazian folk tale epic, however, we are currently discussing one of the most prominent phenomena – predestination, on which many magical Lazian tales are built.

**Methodology:** Based on the above research, we used all methods to obtain empirical material in folklore, as well as the method of analysis and comparison.

**Discussion:** In Laz verbal folklore, especially in the magical fairy tale epic, the belief in fate and prophetic dreams has been preserved, which is closely related to the belief in fate and destiny.

„In the beliefs and representations of almost all peoples of the world, fate (luck, destiny) is imagined as a supernatural force, inaccessible to the human mind, which determines a person's life in advance, before birth, is inevitable and no one can avoid it“ (Shioshvili, 2002:134).

According to the worldview of the world's most ancient peoples, fate governs all living and non-living things in nature. In ancient mythology, even the supreme Gods are slaves to fate; ...„Even the Gods themselves are at war with fate“ – said Platon (Goroni, 1990:301). Thus, according to this worldview, any attempt by a person to change their destiny is futile, since every detail of their life is predetermined by a destiny that no one can escape. According to Arthur Schopenhauer's idealistic view, human striving for happiness is futile, it is ruled by fate, which „puts us in the lurch and shows us that we can do nothing of ourselves, but that it itself rules everything“ (Schopenhauer, 1994:48).

In the course of its long journey of understanding the laws of the universe, the human mind has created many images of fate, and this seemingly invisible force has even become personified. Examples of this are Georgian folk tales: „Fate and Luck“, „Fate“, „The Arrival of Fate on Earth“ and others (Narakidze, Shioshvili, 2015:44).

The tales spread in the Lazian tale epic, such as „Kismet“ („Fate“), „Igbali“ („Luck“), „Bedi do Igbali“ („Fate and Luck“) and others, are also built on the necessity of being determined by fate.

It is noteworthy that in verbal folklore, fate is directly related to the phenomenon of dreams, which „connects the subconscious sphere with empirical existence“ (Shioshvili, 2002:138).

In the religious and cultural life of many peoples around the world, dreams are given a communicative and prophylactic significance; they are seen as a means of connecting with the world beyond material reality. Thus, it is believed that „the idea derived from a dream must find embodiment; such is the logical line of events...the only thing thanks to which a mortal manages to unravel his future is a dream“ (Arabuli, 1999:10).

Prophetic dreams are very common, even in Georgian folk tale epics. Although folk literature, and especially one of its most important genres - fairy tale, is familiar with dreams that bring good fortune and have a happy ending, in most cases the fulfillment of a dream's destiny is more common; This work, based on the examples of the Lazian magical fairy tale epic, serves to illustrate this phenomenon, which is a clear demonstration of the archaic beliefs and representations of one of the most ancient Kartvelian tribes.

The Lazian magical tale „Kismet“, which I recorded in 1982 in the village of Sarpi, tells the story: A beggar predicted to the King's newborn daughter that she would be married to an older man. The king's wife also constantly dreamed that her daughter's fate was their elderly Arab servant, and she fell into bed from grief. The doctors couldn't do anything. One doctor taught them medicine:

„ – Mzhuas toлина gyulen emeis tchami en“ („... Where the sun's eye sets, there is the medicine“).

An Arab servant was sent to bring the medicine. On the way, he met an old man, who turned him back, saying:

„ – What is written will not be destroyed“.

The Arab servant rested at the spring to eat. He washed his hands and began to whiten, washed his face and became completely white. They did not recognize the Arab servant who had come to the king; when he told them the old man's words, they married him to the King's daughter.

A variant of this tale is also known in a verbal folklore of Adjara. One of the narratives is titled „Musa Peghamberi“ (BSKIPA, Case №135:87). An expression of the Lazian fairy tale sentence is: „fate will not change“.

Musa Peghamberi has a very beautiful daughter. The father travels the country looking for a good bride, but the fortune teller tells him that his daughter's fate is his own geese shepherd. Musa decided to get rid of this geese shepherd and sent him to God to put his seal on the paper. While completing this task, this boy became rich, handsome, and returned with a camel loaded with gold.

The former geese shepherd did not come to Musa Peghamberi, built a magnificent palace and then asked for Musa's daughter. The future father-in-law did not recognize his wealthy geese shepherd son-in-law, but when he asked his identity, the son-in-law showed him the paper he had taken to God. The girl's father understood who was her son-in-law, wrapped his hand around his head and said:

„ – I offended God: It turns out that nothing helps luck, luck will not change“.

The fairy tale „Igbali“ („Fortune“), recorded in the village of Sarpi, introduces us the „fate-tellers“, or „destiny-writers“ known in common Georgian folklore. According to Laz beliefs, they live in a house at the bottom of the sea and shape the fate of newborns with the blow of a hammer. Exactly from them king's wife heard about her son-in-law's future fate. The tale tells us that the king's brother was unmarried and did not even try to get married. King's wife, who was a kind person, put a chain around her waist, went down to the bottom of the sea and entered that house. She saw two men tapping a hammer on an empty spot.

„ – What is this, what are you doing?“ – she asked.

„ – When a man is born, we decide his fate,“ – the men told her.

King's wife asked about her son-in-law's fate.

„Far away, behind that hill, a girl will be born and she is his destiny,“ – they told her.

Indeed, after a great adventure, what the fortune tellers had said came true; The last chord of the fairy tale is this: „Kismeti var nitchkietenya“ („Fate will not be cut“). This conclusion, according to the Laz public speaker, is an expression of the common Georgian (and also common human) worldview.

The tale „Bed-igbali“ („Luck“), which was recorded in Sarpi by Zurab Tandilava, a researcher of Laz folklore and Doctor of Philological Sciences (Tandilava, 1970:71), is interesting in connection with the phenomenon of fate.

The prophet was asked:

„ – Is there such a thing as luck?“

The prophet replied:

„ – God writes everything down for a person at birth, this is fate, luck and it will come true for everyone.“

An eagle overheard this, kidnapped the girl from the village, took her to a deserted island and placed her at the very high top of the tree, where people could not climb. She was not lacking for food or drink and an eagle was taking good care of her.

„If what the prophet said is true, this girl's luck will come here too,“ thought the eagle.

The son of the king of one of countries, while traveling, came upon this deserted island; he saw a girl on a tree and fell in love with her.

With the girl's cunning and help, the son found himself at the top of the tree, asked the girl to marry him and she agreed. When the eagle saw the boy climbing the tree, it was convinced that luck really exists, so it put the boy and the girl on its back and flew to the king's domain, from where the boy had come.

The considered examples of the Lazian tale epic prove that what is destined must be fulfilled and a person is unable to resist it.

**Conclusion:** Thus, the Lazian folk tale epic, like the tales of other peoples of the world or folklore samples of other genres, confirms the inevitable fulfillment of destiny through dreams or the predictions of wise men. This phenomenon has become a worldview that has been systematically formed over the centuries. The Lazian folk tales we have mentioned are precisely examples of people's realistic understanding of this problem, which in this sense are genetically related to folklore lyrics:

When a man is born  
in the month and year,  
God immediately writes  
his destiny as well.  
(G.F.P., 1984:17)

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