

PHILOSOPHICAL SPECTRUM POETRY OF DAVID GURAMISHVILI

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ABSTRACT

Davit Guramishvili is the son of the XVIII century, the futuristic history of Georgia is an integral part of his biography. The Kartli-Kakheti kingdom was so weakened that Lekes was inundated with Georgians and taken to captivity. Such fate was caused by Davit Guramishvili, a prisoner who escaped from the puppets, sometimes escaping Russia, and sometimes Ukraine. D. Guramishvili was able to make the Bible a lecture by the Georgian word and to make his misfortune to poetry. Guramishvili is a straightforward and honorable heir to Georgian hymnographers and Shota Rustaveli. Far away from his homeland creates an extraordinary poetry called the "Davitiani" and the son of Erekle II, Mirian Batonishvili, who is visiting Russia, as a tribute to Georgia's unhappy son. The book was printed only a century later. So great treasure back home. The article reviews the philosophical vision of David Guramishvili, which has not been the subject of discussion of Georgian science until now.

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Introduction. On the horizon of the XVIII century Georgian poetry solitary star twinkles fate of David Guramishvili. The life of Prince Guramishvili coincided with severe tests in the fate of the country: endless internal and external wars so weakened Kartli-Kakheti that Lezghins raided homes of Georgians and drove them into captivity. D. Guramishvili also gone into captivity, was thrown into a pit, where he spent several months on bread and water. David had a prophetic dream, thanks to which he managed to escape from captivity.

After that, where not only been a poet, but he was never able to return home. He died in Mirgorod, leaving no offspring, but acknowledging their child own hand-written collection of poems called "Davitiani". Son of King Irakli II, Prince Mirian, and brought this book to Georgia in 1787, but it was published only a century later. David Guramishvili represents a very unusual phenomenon in the Georgian poetic thought, being the direct heir and successor lines rustavelevskoy poetry.

The famous Georgian public figure Gerontius Kikodze wrote: 'Most of my adult life, David Guramishvili held on foreign soil. Despite this, he was a national poet, more national than other poets, who throughout his life not traveled outside the country. He said that he was unhappy because his homeland was unhappy. Thus, it seems to bequeath to future generations to care for the happiness of the homeland, if they want to personally be happy'.

Analysis of research. Poetry D. Guramishvili characterized by several philosophical dimension. One and probably the most important of these is the ability of the metaphysical vision which is characteristic only of deeply religious people. The philosophical works of David Guramishvili spectrum - is primarily Orthodox. By reviving the forgotten Georgian hymnographies,

which had the age of several centuries, he gave her a new expressiveness and actually managed to create a poetic version of the Gospel:

vai ra kargi saCino, ra avad migiCnieso!
 RvTis saidumlo gagtexes, gulSi ver dagitieso,
 ocdaaT vercxlad gagyides, isic ki danabnieso,
 dideba moTminebasa, Sensa, ufalo ieso!
 Hey, how have you been good, but how bad you felt!
 Crashed the mystery of God, in the heart could not hold,
 Sell you 30 pieces of silver, and even that is lost,
 Glory to Thy patience, Lord Jesus!) (Translation ours – M.M.)
 Guramishvili known that:

... RmerTman rom kaci dabada, oTx nivTiT aRaSenao,
 miwiT, wyliT, cecxliT, qariTa, CaberviT misca qSenao.
 ... After giving birth to man, God created him out of four things,
 Revived him by land, water, fire, wind ... (Translation ours – M.M.)
 In “Soul Stories” (which has not yet translated into Russian) poet clarifies
 “dabadebiTgan me, kacis sulis,
 RvTis piriT gamo var gamosulis,
 arsT nawilobiT ukvdav-uberi, miwas, wyals,
 qars, cecxls Sig Canaberi.
 es oTxi nivTi RmerTman Semzada,
 kaci amisgan Seqmna, dabada”.
 «From birth I, the human soul,
 Released from the mouth of God,
 It was created out of land, water, wind, fire.
 These four things God has prepared,
 Created and became the father of this man. (Translation ours – M.M.)

You can state categorically that the fixation of four elements (earth, water, air and fire) as the foundation for peace D. Guramishvili could not deduct in the writings of the founders of theology, in their teachings and sermons. It is obvious that he very deeply studied the works of ancient Greek scientists, philosophical views of leaders of Hellenistic culture, was also familiar with the legacy of writers and thinkers of ancient times. (Magradze: 322)

The same is confirmed by the use of a Guramishvili Greek names of winds, well known in mythology and literature:

jarT myvanebelTa, evros amirad
 yvanda kekias mopirdapirad;
 Semdegad mas lifsi, xefiros, fviniqsi,
 boria, notos...
 zafxulis amirad yvanda kekia,
 sad evros idga nacarqeqia;
 Semdegad argestis apili erRasti,
 Traske livontos. (gv. 258)
 A Kekya head in Summer.
 Evros bragging cursed him for it.
 Go to Kekiey, luckily, and
 the Appeal was Ergasty,
 Levantos and Argest (Translation ours – M.M.)

Zephyr from the Greeks is the northern or north-westerly wind, Phoenix - South-westerly wind, or wind Phoenicia, Northwind - a cold northerly wind, with whom we meet as early as Homer's Iliad:

Like the snow from the clouds, hail il cold collapsed, flies, kill clarifying air Borei (XV, 170-171, translated Veresayev)

As well Guramishvili familiar with the wisdom of King Solomon, know that:
 solomon brZeni sibrZniTa Tavi ars yovlis brZnebisa,
 bevri ram kargi daswera wignebi RvTis brZanebisa (gv. 45)
 ... This is, of course, Bible, Solomon, and intellect Guramishvili also not in doubt.
 68th row “Book A” reads:
 filosofosi epikur gvauwyebis, amas gvpirdeba:
 agebulebiT myofeli arodes gaRaribdeba,

Tu kaci ndomas mihyvebis, midReSi ar gamdidrdeba,
roca pataras iSovnis, merme dids maekideba (gv. 33).

Epicurus, the ancient philosopher, so this course:

Odarennvy from nature, the spirit of man is not impoverished.

The same, who is subjected to passion, will not know how to become rich,

Hardly managed the small, it for large to strive laughs. (Translation ours – M.M.)

Last Taipa “barely tackled small, it is a big chase dare” is linked with the expression of Epicurus If someone is not enough small part, to him nothing could be enough.

Thus, Guramishvili was familiar with the teachings of Epicurus, who lived and worked in the IV century BC.

Another philosophical dimension (this is the reference point of poetry Guramishvili) reads as follows: human life and the life of the nation. At its thorny path of life Guramishvili saw the tragic fate of their homeland, and literary symbols are no longer needed. He contrasted each other misfortunes of King Vakhtang, his son, Bakar and Georgia:

vai, ra boZi waiqca, saxl-kari Tavs dagveqcao!

Ixini, Sveba da siame sul Wirad gardagveqcao,

Cven ymani davrCiT, patroni wavida, Sors gagveqcao.

gafrTxildi, Senc ar dagveqce, RvTis maca, magra deq cao! (gv. 171)

Grief! The pillar of what fell down! Fall what hall wonderful!

Happiness gorem (advance repair train, adreptrain) was wrapped up, by grief it became general.

King, the children of his after leaving, went to sleep in the grave of close.

More strongly cost, as if you do not collapse, blue tent celestial! (Translation ours – M.M.)

mefe mogvikvda, viqmeniT Cven mwared oxer-tiali!

miT dagvibnelda sawuTros SuqTa brwyinva da Wyrtili;

mogvwyda wel-guli, SevqeniT, viT umxrod Citman, fritiali,

daviwyeT, vita wiwilTa ukruxobiTa, wkrtili. (gv. 172)

Died King, and to us, to Georgians, was difficult loss.

Earth is covered by night the light, which shone to us once.

With smashed we swept, eaglets,

Began to squeak hopeless as without the hen chickens. (Translation ours – M.M.)

D. Guramishvili poetry, which is a pretty big page in the life of Georgia, and reinforces the fact that the main criterion in his philosophical outlook has defined the principle of fixation of the truth:

aw rom avi ar vaZago, kargi rogor unda vaqo?

avs Tu avi ar uwodo, kargs saxelad ra davarqo?

kargs kacs viTar daukargo, rac ram sikarkace aqo?

avs kacs kargi viT uZebno, ormos Camsva, Tavs damarqo? (gv. 44)

How good to glorify, if bad not to scold?

If we evil in the evil do not place, that good to name?

It is possible whether good behavior in the worthy to take away?

Than to correct villain, it is better martyr to become! (Translation ours – M.M.)

marTals vityvi, Seviqmnebi truilisa moambe rad?

veras uqeb saZagelsa, uferulTa pir-saferad.

me, Tu ginda, Tavic momWran, tani gaxdes gasaberad,

vinc ara hgavs kaxabersa, me ver vityvi kaxaberad. (gv. 44)

Speak I will be truth, not herald I to chimera.

Unworthy not to pray, I will not be humbled in [litsemere].

Let although the head remove from the arms of my –

at least not say whom fell with of Kakhberi. (Translation ours – M.M.)

So, we can clearly say that philosophy is a conviction Guramishvili crucified optimist.

Results and discussion. We know that as soon as cold winter in the valley of the Georgian flower of the sun, it instantly freezes from the cold, but warm as instantly thawed, seeking a life. Such poetry Guramishvili. The main criteria for evaluating human are his mind, formed in whole, wisdom, and the didactic-moral question raised in Guramishvili philosopher-ski rank.

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