

PHILOLOGY

ONE PASTORAL POEM OF DAVIT GURAMISHVILI

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ABSTRACT

“The Book Cheerful Summer” of Georgian Writer, which is created by the pastoral theme of Davit Guramishvili, which echoes The Russian Folklore. The poem is a small genre and carries bucolic-pastoral characteristics. The author of the poem echoes the revival period of European-Russian pastoral theme, in addition, he has a moral character – who is the shepherd boy-Katsvia, who is grown up with Christian values, denying the familiar and eccentric relationships. In The poem there are conflicts between two worlds - carnival Life and traditional values. The first of them is the shepherd girl, the second one is the shepherd boy – Katsvia. This poem is considered as a writer's testament is a didactic and moral. At the same time, the author refuses in his dominant epoch on “the three styles theory” and the folk, where he appeals the simple narrate, the verification is original, the narrate is interesting and it is featured by the lightness of folklore and feminine expressions.

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Pastoral themes were not known by the Georgian literature until the eighteenth century. The first Georgian pastoral poem was written by Georgian Immigrant Davit Guramishvili, which is less known part of his well-known book -"Davitiani". “The book cheerful summer” – is the small space poem, which exists with some Slavic folklore, because it is dedicated to the Slavic woman and the "Vessela Vesna" performed by her.

It is known that noted genre named bucolic was revived in Europe by the antique period. Tasso, Guarini, Sannazaro – they are the surnames of the Italian dramatists whose plays were very popular, but the characters of their plays are often shepherds only from outside, their conversation and manners are different from illiterate shepherds, it is often violated in them to perceive literature, because almost always it was written only for high Layer. Nevertheless, there was no lack of popularity. Shakespeare was also reading it. It is a notable fact that the name Ofelia was taken from Sannazaro’s famous drama “Arcadia”.

Guramishvili lived in XVIII century, in Russia, he was an officer of Russian army. Russian position of this epoch expressed special interests towards European culture. They also did not forget a pastoral genre. Lomonosov, Sumarokov – they wrote plays, rhymes of the pastoral genre. However, there is an opinion that the Russian environment used pastoralism as an ideology. At the beginning of the 18th century Russian writers were mostly acting under the royal decrees and accordingly, their texts are often politicized.

Guramishvili's pastoral thematic poem is not like any European pastoral which is created for entertainment purposes and there is no ideology of any political group. The author does not betray the usual rule also not here and gives the literature educational feature, preaching moral.

The exposition of the poem is a kind of allusion of the Bible Adam and Eva's history. Here the time and space breathe by the mythological surroundings. The environment and epoch are not specified. Somewhere in a jar when the summer wins on the winter, defeated and expelled, shepherd girls decided to look for the "sweetheart" in the wildlife. One of them has found a shepherd Katsvia.

Sea-berry is a familiar plant for each shepherd. The special story of this plant connects to the main character – Katsvia. Once Sea – berry bushes "revealed" his parents for the prohibited love. The barber was cleaved by priest's hand, the place was blessed and she conceived, after this the child was named – Katsvia. Consequently, the character's name Katsvia carries parents' sin.

The shepherd girl is the fortune for the shepherd Katsvia. She went and offered herself. She (the girl) is acting with charm, she wants Katsvia's love. He refuses to enjoy and get a minute pleasure, he tells the story about his parents and asks for the patience, he wants to be blessed, and to have eternal marriage relationship. The woman is free from any rules and prohibitions in this episode, she does not remember the fear, etiquette. The shepherd does not know her, he is masked. She is sure, that no one will see their relationship, no one can judge and censure her because of this "carnival action."

Bakhtin regards the carnival as the whole celebration of the carnival type. "Carnival is the show of footlight, In the carnival everybody is direct participant. They do not look the carnival from outside, let's say that they do not try to play roles but they live in it, live by its laws, until these laws are active, so they are living with the carnival life." (1, p.4). The shepherd girl lives such a life in this poem. She offers to the boy her own picked bouquet and herself in the wild nature. The phrase: "you should try to see my face, if you like, I am yours!" (3, p.358) – it can be said only during the carnival, when "all kinds of distance is excluded between people and the special carnival category comes – free familiar contact between people" (1, p.4) the people which were limited to hierarchical barriers in life, during the carnival they are distinguished by their bold and free relationship. Bakhtin notices, that "Eccentricity is a special category of the carnival world". The shepherd girl's decision and action are eccentric and familiar in the poem "Cheerful Summer".

When we talk about a shepherd's girl and Katsvia's meeting, which is one of the most central episodes in the poem, we consider the following:

1. The shepherd girl is the child of carnival life, the shepherd boy – has traditional values;
2. The shepherd girl wants familiar-eccentric relationship, the shepherd son – traditional marriage;
3. The shepherd girl is the child of collective life, the shepherd boy is individual, a person;
4. For the shepherd girl it is spring, the shepherd boy sees eternity;
5. The time for the shepherd girl is circular, the shepherd son sees the Christ;

Appears Didactic: The shepherd girl's all characteristics should be transformed into the shepherd son's face, the carnival life – as traditional values, familiar- eccentricity -as a traditional marriage, collective life should be formed into an individual, in the spring we should see eternity and life should go up and up. This is the didactic of the poem, which is shown in an artistic face of Katsvia and echoes the classical values, eccentric and familiar life are against each other. Guramishvili's "Davitiani" "brings us European-Russian air.

As it is said about Guramishvili: "Guramishvili should have been Don Quixote and the fortune brought him to be a Hamlet." (2, pg.10). Like wandering knight Don Quixote, he wrote this poem at the end of his life, it is the will which is written by the loser knight: we should not forget the eternal, morally, unchanging values of this common joy. That's why we see the thoughtful face of Katsvia besides the mood of common joy in this poem.

Sometimes Guramishvili's "Cheerful Summer" is considered only as a dry statue of the moral and that's why it loses its literature values. Therefore, it should be said about the artistic side of the poem. "The Book Cheerful Summer" is the boldest step in the Georgian literature, after Rustaveli. Its language is unique with its simplicity. The simplicity of folk poetry, marvelous and everyday motives (Georgian or Russian-Ukrainian) gives the poem originality and gives the basis for forming a new Georgian language. While in Georgia or Russia they were writing by the instruction of three styles theory, Guramishvili chose the folk voices.

«Shepherd Katsvia» sound is different and unique, Akaki Khintibidze, the researcher of the poem, calls it Guramuli, who counts 87 forms of the poetry of the book "Davitiani" and says:

"Guramishvili who is from the aristocratic origin loved his folk poetry songs, folk souls, melodies from his childhood and she put it in the official literature (4, p. 71).

Accordingly, the original lexical (Rustaveli poetry and, it is free of influence of Iranian poetry, clearly it is European poem), bucolic poetry appears, folk, simple narrative, the influence of the Georgian-Slavic folklore, the narrative with the Bible allusion and the interesting characters of the poem - create rich and interesting material by the artistic and literary standpoint.

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