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HISTORICAL-ARTISTIC CHRONOTOPE ("OF OLD HEARTS AND SWORDS" BY AKA MORCHILADZE)

Annotation

Aka Morchiladze (real name Gio Akhvlediani) is the best representative of the postmodernist movement. In his works we find the features that characterize postmodernism: double coding, intertextuality, collage, author's mask, deconstruction, irony, parody, and other.

This novel presents interesting simple and concise historical, cultural, economic and social characteristics of our country. The author describes the tragic fate of the country located between Russia and Ottoman Empire.

Key words: *postmodernism, prose, history, inspiration, tragedy.*

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ИСТОРИКО-ХУДОЖЕСТВЕННЫЙ ХРОНОТОП (РОМАН АКА МОРЧИЛАДЗЕ «СТАРЫЕ СЕРДЦА И МЕЧ»)

Аннотация

Ака Морчиладзе (настоящее имя Гио Ахвледяни) является лучшим представителем постмодернистского направления. В его творчестве мы находим признаки постмодернизма: двойное кодирование, интертекстуальность, коллаж, авторская маска, деконструкция, ирония, пародия и многое другое.

В этом романе представлены интересные, простые и лаконичные исторические, культурно-экономические и социальные характеристики нашей страны. Автор описывает трагическую судьбу страны, расположенной между Россией и Османской империей.

Ключевые слова: *постмодернизм, проза, история, инспирация, трагедия.*

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ТАРИХИ-КӨРКЕМДІК ХРОНОТОП (АКА МОРЧИЛАДЗЕНІҢ РОМАНЫ «ЕСКІ ЖҮРЕК ЖӘНЕ СЕМСЕР»)

Аннотация

Ака Морчиладзе (нақты аты Гио Ахвледуани) – постмодернизмнің бағыттың үздік өкілі. Ака Морчиладзе шығармашылығында постмодернизмді сипаттайтын қос кодтау, интертекстуалдылық, коллаж, авторлық маска, экзистенциализм, ирония, пародия және тағы басқа белгілерін көруге болады.

Бұл романда еліміздің қызықты, қарапайым және қысқа тарихи, мәдени-экономикалық және әлеуметтік сипаттамалары ұсынылған. Автор Ресей мен Осман империясы арасындағы болған елдің қайғылы тағдырын сипаттайды.

Түйнді сөздер: *постмодернизм, проза, тарих, инспирация, трагедия.*

In the bosom of this literary movement, in turn, a historiographical methanovel arose, attitude of which to historical truth is indifferent. He uses historical material to fulfill his own conception, giving us historical reality in an embellished, modified, even in ironic way. The attention of Aka Morchiladze is often attracted by the historical reality upon which he constructs his works.

Although the writer in his works does not pay attention to accurately convey historical facts and reality, and he can retell the story that he remembers only once having seen and heard, unverified, unadorned, and does not try to convince readers of the complete historical truth of the stories, still, the work “Of Old Hearts and Swords” contains many historical facts without any modifications. A few words and hints remind us of important moments from the history of our country. For the most part, the author follows story accurately, and the stories in the work are consistent with the actual history. The story in a whole, of course, is fictitious, although the events associated with it are ratherish true. The story is ordinary at first glance, but Russian colonels and lieutenants involved, the Rebels, the Noblemen, the Stewards, Christian Purchaser of captives and Muslim Georgians, the priests, make several story lines intersecting with the work.

The novel presents historical, cultural, economic and social characteristics of our country with interesting, easy and laconic way. "In the beginning of the 19th century, when Georgia was conquered by Russia, a significant portion of the country's territory – South Georgia (Samtskhe-Javakheti), Southwest Georgia (Adjara, Lazeti, Chaneti), Northwest Georgia (Abkhazia, Samurzakano), South-Eastern Georgia (Hereti) – was occupied by Turkey and Iran” [1, p.68]. The work illustrates the tragic fate of the country located between Russia and the Ottoman Empire.

The novel is set in the spring of 1827, when Russia already firmly positioned in most of the historical territory of Georgia, although Iran and Turkey could not get used to the dominance of Russia. This is the time when the several times halted and renewed war between Russia and Turkey should have started again. Historical sources tell us that "in April 1828

Russia declared war on Turkey" [1, p.30]. The high tension of the final of the work, the kidnapping of the Russian colonel's daughter for the sultan, signifies the impending war.

In the work a few-day trip of the Georgian nobleman Baduna Favneli to the sea carries the smell of danger and war. The action is tensed from the very beginning of the work. Baduna Favneli will kill a Russian officer Gekhtun intentionally; consequently, he will be imprisoned in a barracks for three months. Baduna avoids deporting to Siberia thanks to influential godfathers, though sentenced to house arrest in his village. Baduna still cannot serve his sentence, since he has to look for his coupe of times lost, found and returned, mentally retarded, dumb brother Tadia, who, in his turn, is looking for a long time abducted mother. On the contrary, Russian colonel Karl Exleric Enkel believes that Baduna is in love with his daughter, and he killed Lieutenant Hecht to please her while Hecht was destroying Persian sweets with his sword.

It is noteworthy that parallel actions take place in the south-west of Georgia. This action has a hidden connection with the main essence of the work, the main character. To treat his infertility, Pasha of Batomi went to Turkey and, together with the captive merchant Achik Bash, also known as Tsotsoria Skvami, and Aziz Bay abducted the colonel's daughter to satisfy the Sultan.

Interestingly, each of them – Aziz Bey, Tsotsoria Skvami (who turns out to be Baduna's mother's ex-beloved and kidnapper), Baduna, and their persecuted colonel's road is finishing along the seaside, and here, for the first and last time, their different interests emerge. Baduna, Achik Bash and Aziz Bey will be killed in the shootout, while the colonel's daughter will be taken to the Pasha of Batomi.

Many historical facts are confirmed in the works of Aka Morchiladze. It is well known that in Batumi "part of the Georgian population maintained Christianity while some were converted to Islamism. Georgian Muslims have preserved Georgian language and Georgian customs." [1, p.31]. An example of that is the Georgian Muslim Aziz Bey, who was engaged in the abduction / trading of captives, due to his belief, was called as Tatar by Achik Bash: "He used to call Aziz Bey the Tatar, as every Georgian would call a Muslim." [2].

Another important detail is emphasized in the work: one of the key areas of Russian colonial policy was demographic and social expansion. The non-Georgian-speaking population represented strong support for Russia. In Georgian history there are many facts about the migration of outlanders to Georgia: "Back in 1803, the Commander-in-Chief of Georgia settled 11,000 Armenians in Tbilisi and Kvemo Kartli from the

Yerevan Khanate. In 1818, a family of 500 German colonists was expelled to Georgia. Between 1828 and 1831, 14,000 Greek families and Armenians settled in Upper Kartli. In addition to the Armenians, Russia settled a large number of dismissed Russian soldiers and officers. Thus, Russian military settlements (villages) in Georgia were created” [1, p.12].

The examples of this in the work are the German Forcebergs and their boarding house, tea-house with distinguished Ottoman spirit of Parviza and a Russian tavern of Russian Fetia.

The author also addresses one of the most painful issues for Georgians, such as the sale and purchase of captives. “The purchase of captives was widespread in Georgia by the 16th century. This terrible and public sin was previously unknown to our people.” [3].

Once again about the purchase of captives: “The eighteenth century began in a difficult domestic and foreign political situation for Georgia. The western part of the country was in a constant state of internal war. The Turks continued to expand their influence here. The prisoner trade was still widely practiced in the slave markets of the Ottoman Empire. [4, p.15].

Aka Morchiladze points to earlier cases of captive buying in a work when Pasha of Batumi is going to kidnap a noble daughter as a gift to the sultan: " If it were in the old days, it would not be so difficult, since for three hundred years Batumi was the trading center of Georgian and Circassian captives, but now the profession of buying new captives, kidnapping them and moving across the border has gone. The abduction of her mother is a confirmation of the above told [2, p.16].

The work also shows that the Georgian population is somehow cooperating with the Russian authorities, the Georgians are recruiting into Russian troops, Russian militias and taking part in various military operations against the Dagestan Lezgins. Examples of this are Lieutenant Manvelov and Avalishvili, as well as Baduna Favneli, who: “Previously became a member of the Georgian police, which meant a war with Lezgins side by side with Russians” [2, p.6].

Another important detail related to the entry of Russian rule in Georgia is the guard post. Along the way, the taverns and inns were "revived" by the customs and gasthouses. “Stations along the way appeared, just like in Russia: you could relax a bit, change horses, you could sleep at night. Settlements appeared that were very different from what the Georgians had in the old days" [2, p.53].

From a historical source, we can read about the aim of customs and fortress of the Russians at the borders: “Since most of the border lands belonged to the masters, so the trustees of the country demanded that the masters be deprived of lands and given other parts inside of Georgia. For-

trusses and customs were built at the borders to collect customs duties.” [5].

The author describes the true and real image of Poti, about fifty years after 1827, with its economic growth and strategic importance: “By 1827, Poti was a line of taverns” [2, p.41]. After about fifty years, “Poti would become a turbulent historical place where the sound of large harbors would be heard. This was the place where the first railway from Tbilisi would go: they cut out the middle of the mountain, lead a tunnel there and the story of sudden darkness with Ksenia of the train in this tunnel would remain in Georgian novels and poems.” [2, p.41].

Historically, the construction of railways contributed to the development of the capitalist system: “The railway line between Poti and Tbilisi ended in 1872 ... With the growth of foreign trade, the importance of the ports of Batumi and Poti increased. Import and export of goods was carried out mainly through the ports of Batumi and Poti [1, p.52-53].

In the work is briefly mentioned a Georgian peasant, Arsen Odzelashvili, who became a bandit, also known as Arsena Marabdeli, although, unlike him, the bandit Gogia Nukradze participates in the development of the plot: “When Baduna made his way to Mtskheta, he remembered the story of that dark road. The well-known Arsena knows how to rob, especially if he is drunk, you can not avoid the fight. Arsena was an incomprehensible robber / bandit, but Baduna was not afraid of them, because if there is a fight, which robber could use a sword better than he? All the bandits used to be peasants, right [2, p.33]?”

It is well known that the Georgian people recognized Arsen Odzelashvili as a national hero. “According to the story, Arsena could not adapt to the oppression of the peasants and fought with chiefs, officials and merchants. That’s why he was very popular in the Tbilisi governorate and on the border sides. Authorities sent a detention squad to arrest him. Odzelashvili was found guilty and prosecuted. Arsena was killed near Mtskheta when being alone walked into parts of the Russian army.” [6].

Aka Morchiladze himself speaks of Arsena, Gogia Nukradze and other bandits who went into the forest like them in the “First Robber”: Arsen Odzelashvili definitely was the most popular Georgian in the whole of Georgia in the first half of the 19th century.

In the time of Arsena there were other robbers, many of whom were from Kartli or Tatars from Borchalo, since the leaders in Kartli themselves become too arrogant. Gogia Nukradze, Niko Pasanadze and others were also known, but it was strange that although Arsena was in different place, people still called to him. Someone would do something and would say that “I am Arsena” and the story spread: “Arsena did it, was there, but in

fact there was no real Arsen even nearby” [7, p.19] [Morkiladze, 016: 19]

In the finale of the play, three "different Georgians" - Baduna Favneli, Muslim Aziz Bay and West Achik Bash will face the enemy and be killed, symbolizing in these people the three, organically inseparable and unified sides of Georgia that are destroyed and demolished by the Russian Empire. It is not the coincidence that all three of these men will meet the Russians. Davit Paichadze shares this view: “Georgians have complicated relations with each other, but in the end, three different Georgians - Western, Muslim and Kartlian will be killed by the Russians together. Russia kills and unites Georgia in death” [8].

In addition to purely historical facts, let's briefly list some examples showing some signs of a historiographical method: a number of the above historical facts were reasonably and naturally related to the author's fictional story. Each artistic character presented the relevance of this historical reality with its beliefs, professions, attitude to the homeland and the conquering country: Baduna is a Georgian nobleman, even though he serves in the Russian army, the feeling of internal protest does not leave him and is intentionally too laconic with the Russians. The Georgian lieutenant are supposed serve the Russians, but they help Baduna at the first opportunity. Gogia Nukradze is created by the writer as the savior of the brothers - the motto of Gogia and other robbers like him was to help the needy and oppressed people, and it is the mission that Gogia has in the author's work. Using the characters of Tsotsoria Skvami and Aziz Bey, the author emphasizes religious diversity. The actions of Batumi Pasha emphasize that infertility is the most tragic event for a Georgian man. The political and economic picture of this part of the country shows the status of "Pasha", and with the position of Russian colonels in eastern Georgia, the political and social situation in this region is obvious. With the suspicious and unkind attitude of Russians towards Georgians, we generally see the conqueror's distrust towards the conquered nation, and so on.

At the end of the article, we can conclude that thanks to real and unrealistic facts, the talent and the imagination of the writer, a work is created that reminds us of history, also awakens the imagination and makes this work one of the most interesting stories for the reader.

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