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To Understand The Political Worldview Of Nikoloz Baratashvili

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Abstract

In the article, we review the influence of prominent Georgian philosopher and public figure, Solomon Dodashvili, on Nikoloz Baratashvili's political outlook. Our goal is to show that Solomon Dodashvili used his teaching activities not only to impart academic education to young people who were in a brutal regime, but also to organize them to fight for the country's independence.He laid the foundation for the national trends of the new generation and arranged them in the spirit of revival of Georgia.We have defined the comparative method and the complex literature-scientific approach as research methods, which allowed us to fully understand the research issue and present the relevant results.

The results of the research reveal that Dodashvili was the founder of the literary circle that was created in the gymnasium, by means of which he had an ideological influence on the young people of the gymnasium, including Nikoloz Baratashvili.As a result of studying the analytical material, we came to the conclusion that Solomon Dodashvili had a special influence on Nikoloz Baratashvili. By examining Baratashvili's personal letters, which are a reliable source for studying his worldview and public thinking, Nikoloz Baratashvili's enthusiastic attitude towards the ideas of the conspirators of 1832 became clear, which should undoubtedly be considered a merit of Dodashvili.

Key words: Dodashvili, Baratashvili, worldview, conspiracy, creativity, influence.

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Introduction

Prominent Georgian philosopher and public figure, self-sacrificing fighter for Georgia's independence, Solomon Dodashvili is one of the important figures in the Georgian reality of the nineteenth century. Solomon tried hard to introduce his worldview and civic beliefs to his students.In the Tbilisi "School of the Nobles", which was later transformed into a gymnasium, Dodashvili taught three subjects: Georgian language, Georgian vocabulary and geography. He was an outstanding teacher. Colleagues emphasize his sense of responsibility, orderliness and humanity. Nikoloz Baratashvili was admitted to this school in 1827.

In the article, the area of our research is determined by the influence of the great public figure and philosopher, Solomon Dodashvili, on the political outlook of Nikoloz Baratashvili.

Reasoning and results

Dodashvili taught Georgian language and literature to Baratashvili. Dimitri Kifiani, who was a student of the same school, a few years older than Nikoloz, characterizes the gymnasium like this: "All the pedagogical wisdom at that time was expressed in two main and together with that - one rule. Learning lessons by heart,unknowingly - mechanically and for every crime, beating with a ruler on the palm of the hand...the disciples consciously learned only lies (Kifiani, 1990, pp. 14-20). In this environment that friends of Solomon Dodashvili and Nikoloz Baratashvili, who were talented young people, had a peculiar influence on the great romantic.

They tried to get to know the advanced ideas of the era as fully as possible. Gymnasium students were able to read the works of the prominent representatives of European and Russian literature - Byron, Goethe, Schiller, Pushkin, Mickiewicz. Baratashvili's friends distinguished themselves in various arenas in the later stages of their lives and remained well-known personalities in the history of 19th century Georgia. They were: Dimitri Kifiani, Konstantine Mamatsashvili, Baratashvili's first biographer, Levan Melikishvili, a famous general, Acting Chief Justice of the Caucasus in the 70s, Mikheil Tumanishvili, a poet, critic and public figure, Ilia Orbeliani, Baratashvili's uncle, a famous general, poem Merani's addressee, Luka Isarlishvili, a censor later known for his ruthlessness, etc. Gymnasium made a big mark on the future poet's nature, political, literary and social thinking. A kind of literary circle was created here, where with young students read “The knight in a panther’s skin", "Visramian", "Chakhrukhadze", and immortal works of Alexandre Chavchavadze. Luka Isarlishvili, Baratashvili's gymnasium friend, imagines. They read both in the school and at Tato’s house, because Meliton undoubtedly had one great virtue - he loved books and literate people. What was the influence of the people around Baratashvili about his public-political orientation? What role did Solomon Dodashvili play on the worldview and beliefs of the great Georgian romantic? Can we assume that the young Nikoloz Baratashvili shared the ideas of the conspirators of 1832 and sympathized with them?

Solomon Dodashvili, who grew up in the house of Batonishvili from St. Petersburg, was a friend of a patriotic man, Ioane Khelashvili and Filadelfos Kiknadze. Participant and organizer of the conspiracy of 1832. Independence of Georgia is the first priority for Solomon. In the independent state, he supported the republican system. This is confirmed by the testimony of Vakhtang Orbeliani, which he gave to the investigative commission, "In 1832, I heard the following words from Dodashvili: "When I was escorting Okropir Batonishvili from Tbilisi, he said to me, yes, Georgians, try to liberate Georgia. However, I don't want the liberation of Georgia because someone from the Bagration family will rule, but because Georgia was created as a republic state.” (Gozalishvili, 1935, p. 92). Solomon Dodashvili's social and political beliefs as a thinker

are clearly visible in these words. In Georgian literary studies, the views of scientists and researchers are often found that Solomon Dodashvili's sympathies regarding the republican structure of the country were later reflected in Nikoloz Baratashvili's literary texts. The poem "The Destiny of Georgia" is often cited as the influence of the republican ideas of the participants in the conspiracy of 1832, namely Solomon Dodashvili, in Solomon Leonidze's reasoning (Asatiani, 1982, p. 221). Solomon Dodashvili preached national and enlightened ideas. His speech "from Tiflis to Petersburg to his brother", published in 1832 in the second issue of the "Literary Part", is important. He believes that education is a prerequisite for a dignified life...., "Education is the strongest and most reliable foundation for the well-being of the entire society" (Dodashvili, 1961, p. 217). In 1832, Solomon was arrested and permanently exiled to the city of Vyatka in the northern gubernia. The punishment of tsarism was the most severe for him. None of the conspirators died in exile. He lived in extreme poverty with his family. Although he sacrificed himself in the fight for the country's independence, the conspiracy of 1832 laid the foundation for the national tendencies and spirit of the next generation. A clear proof of this is the performance of gymnasium students in the public arena. Baratashvili's and his generation's genius artistic creations were based on the ideology of the conspirators. With these ideas and his fervent desire for the independence of his homeland, Solomon Dodashvili had a great influence on the Georgian disciples of that time. Zurab Chichinadze writes in his work "Sol. Dodashvili and Nikoloz Baratashvili, Dimitri Kifiani, Grigol Orbeliani, Vakhtang Orbeliani, Alexander Orbeliani and many others were in his circles." He inculcates in them the love of taking care of the estate and the revival of Georgia. At their every gathering, Dodashvili speaks only about Georgia, for the promotion and elevation of Georgians. Little by little, Georgians are beginning to revive their patriotism and love for Georgian writing and history.

At this time, there will be people who start writing and lamenting about Georgia. Such a group includes Nikoloz Baratashvili, Aleksandre Chikovani, Baratashvili's good comrade and good writer (Chichinadze, p. 5). From this point of view, the words of Vakhtang Orbeliani are even more impressive: "If there was no Solomon Dodashvili, then Nikoloz Baratashvili might not have existed either" (Chkheidze, 2011, 29). One of the important events in Solomon Dodashvili's public work is his cooperation in "Tbilisi agencies" and later, his editorship. Solomon managed to add a Georgian language magazine to the newspaper. The magazine was published in 1832. Solomon Dodashvili, Aleksandre Chavchavadze, Vakhtang Orbeliani, Elizbar Eristavi and others stood by each other in this case. The magazine was not an independent publication, it was considered a literary section of the newspaper "Tbilisi Bureau", it was called "Literary parts of Tbilisi Bureau". Although the magazine was under the control of the governor, it was heavily censored, but it still served the ideas of the conspirators. He contributed to the advancement of Georgian culture, revival of Georgian language and literature. Solomon Dodashvili was able to speak his word in Georgian journalism. Ilia Chavchavadze publicly evaluated his journalistic activity for the first time on March 4 (16), 1876. The great classicist wrote on the pages of "Droeba" newspaper: We must not forget the rich tradition of Georgian journalism... Ilia recognized Dodashvili as the first initiator of this activity. ("Droeba", 1876).

We think that this fact, as well as the defeat of 1832, became a kind of impetus for gymnasium students to compile a handwritten almanac, the name of which is not known, in 1833. And from May 1835 to February 1836, they published a Russian handwritten magazine - "Flower of Tbilisi Gymnasium". A total of five issues were released. The editor was Mikheil Tumanishvili.

Nikoloz Baratashvili participated in the magazine as an author of articles. His letters were placed in the fourth issue of the magazine, which is lost, but the reliability of the report is confirmed by the general contents of the fifth issue, from which we learn that three letters of Baratashvili were included in the 4th issue.

Here we should draw attention to the fact that in one of the letters about the history of Catholicism, he uses the article of the Decembrist Kondrat Rileyev. Solomon Dodashvili was also fascinated by the latter's ideas and worldview. During his arrest, a letter to Kondrati Rileev's wife was found, written before the execution, a copy of which Dodashvili took from St. Petersburg and kept for six years. The influence of the teacher's and pastor's political outlook on Nikoloz Baratashvili is obvious. We fully agree with the opinion that "Georgian romantics were directly physical or spiritual accomplices of conspiracies and were repressed" (Elashvili, 299). In this magazine, gymnasium students printed the writings of Solomon Dodashvili, who was in exile at the time: "The Reign of Irakli II" and "Brief discussion of Georgian literature and rhetoric". This fact is an indisputable proof of how much the young people respected their teacher and how they tried to continue and perfect his ideas. We share the point of view of the well-known researcher Aleksandre Gatserelia, that in the article "Brief Review of Georgian Literature", the author praises the ideas of Shavteli and Chakhrukhadze, and has made a significant contribution to Baratashvili's interest in classical literature. Baratashvili translated a passage from "Visramian" into Russian, he knows well "the knight in a panther’s skin" and sometimes uses phrases and words from Rustveli's work in his lyrical masterpieces. (Gatsrelia, 1978, 118).

Tato was also greatly influenced by the literary circle that was created in the gymnasium under the leadership of Solomon Dodashvili. Naturally, Solomon Dodashvili had an ideological influence on the young people gathered around this circle. These were still novice writers: Mikheil Tumanishvili, Nikoloz Baratashvili, Davit Machabeli and others. We think that this literary circle prepared the ground for young men to start literary and social activities. Almanac and handwritten journal publication. There are records of the interrogation of Solomon Dodashvili, where he speaks about the meetings, discussions, dinners held at his house, where his disciples took part.

Solomon claims that we were only talking about literature, the creation of a library... We think that Solomon Dodashvili is trying to mislead Russian officials. It is less credible that one of the founders and organizers of 1832 did not say anything about Georgia's independence and Russia's ruthless policy at such gatherings. Ketevan Ninidze deals extensively with the issues of salon traditions and culture, where he discusses the meetings of the "friendly circle" in great detail. Such meetings were held in Solomon Dodashvili's house, on Gelovani avenue, where he had both a printing house and an editorial office. The circle was founded after arriving from St. Petersburg. According to him, in order to wake up Georgians and revive Georgian writing. The circle included Georgian figures of different generations: Vakhtang Orbeliani, Grigol Orbeliani, monk Filadelfos Kiknadze, Giorgi Eristavi, Nikoloz Baratashvili, Isarlishvili and others.

Solomon Dodashvili urged the public not to squander and effectively use public and individual resources, this is how he addressed the audience: "Georgians, open your eyes, Georgians, don't sleep, don't cry, don't waste your estates, take care of the life of the future, otherwise in the future we will all be criticized and broken." Our posterity will not forgive us, they will remind us to take care of Georgia, otherwise we will die, we will fall and slow down, Georgians, come to your senses, young people, open your eyes and give up writing poems and blasphemies, write poems about Georgia, about the past of the Georgian nation, so that Georgians can recover

the loss one day. (Chichinadze, 15). Naturally, such appeals had an ideological impact, first of all, on the students of Tbilisi schools, on the youth of the Noble School, where Nikoloz Baratashvili studied. In addition to discussions on philosophical and political topics, musical evenings were also held at Solomon Dodashvili's house. He knew how important such events were for the cultural life of the society when there was no Georgian theater and Italian opera in the city yet. Obviously, his main concern was the development of public opinion and speech (Ninidze, 2012, p.185). It seems that the main goal and task of the "friendship circle" was to popularize the ideas of the conspirators among young people. Nikoloz Baratashvili was a fifteen-year-old boy, still a high school student, when the conspiracy failed. Therefore, it is unlikely that he knew anything about the conspiracy.

However, there are versions that Solomon Dodashvili received it in a "secret society". It is known that Baratashvili was searched in connection with Dodashvili's case and was arrested for two weeks. During this period, Baratashvili was a student of the senior class. Here we should draw attention to one important fact, the poet's uncle, Grigol Orbeliani, was also a participant in the conspiracy. At this time, Tato lives with his uncle and considers him a confidant and friend. Aleksandre Chavchavadze was also a participant in the conspiracy. Also, he was friends with Alexander's daughters. We think that Aleksandre Chavchavadze also visited Meliton Baratashvili's family, where the distinguished society of that time gathered. Relatives and friends of the Baratashvili family were Alexander and Vakhtang Orbeliani. They lived side by side in the same area. A young, seventeen-year-old Giorgi Eristavi was involved in the conspiracy. A member of the literary circle in which Baratashvili was included. In front of Baratashvili's eyes, the arrest of the conspirators, their transfer to the barracks of Avlabri, the passing of the sentence and subsequent exile took place. All this caused great chaos, disorder and fear in the society. Grigol Orbeliani was arrested. Grigol's mother, or Baratashvili's grandmother, Khoreshan, died, whom Grigol Orbeliani could not mourn. Let us imagine the situation in the family of Nikoloz Baratashvili.

We know that Solomon Dodashvili was initially sentenced to death. These facts undoubtedly affected Nikoloz, who was a tough guy. This image created around the poet undoubtedly influenced the outlook of young boy. The publication of the literary almanac coincides with this period. Nikoloz Baratashvili's poems, Mikheil Tumanishvili's and Davit Machabel's poetic creations are included here. Giorgi Eristavi's "Ossetian story", Grigol Orbeliani's poem "Iaralis".Young people are not afraid of censorship and indicate their name and surname, which also indicates their courage and self-sacrifice. The fact that Nikoloz Baratashvili shared the ideas of Solomon Dodashvili until the end is clearly visible in his satirical poems. There are reliable reports about the episode of Baratashvili's punishment for the satire written on Governor Falavandishvili. He painted Rosen's sharzh and hung it on the balcony of the headmaster.

In 1833, sixteen-year-old Tato wrote a satirical poem and sent it by mail with the help of his high school friends Levan Melikishvili and Petre Bagrationi. As the culprits turned out to be minors, only life imprisonment was sufficient for their punishment. This episode reminds us of another fact of the poet's punishment for the satire written on the chief ruler Rosen. He writes a satire about those Armenians who ridiculed the Georgian participants of the concert held at the School of Nobles. Baratashvili was known for cursing and berating "big men". A year after this news, Baratashvili was expelled from the school due to an accident and put in solitary confinement for two weeks. During his studies at the gymnasium, Nikoloz Baratashvili wrote

several satires against government officials. We cannot consider these important facts as manifestations of the poet's bad character. We think it is unnecessary to comment on the fair and thoughtful attitude of the poet towards the current public processes in the country. Tato's relatives and family members expressed concern about his behavior. They saw the traces and influence of Solomon Dodashvili in everything. Nikoloz Baratashvili's father also often quarreled with his son, who was in love with his teacher: "Leave it to Dodashvili, otherwise they will punish you." And Vakhtang Orbeliani directly named Solomon Dodashvili as his "coach" (Chkhartishvili, 2010). The poet's moral, civic position, personal pain or public concerns are most clearly outlined in his personal letters, which are an infallible means of restoring historical reality. Epistolary heritage is the most reliable source for studying a person's public political belief and worldview. What is clear from personal letters about the attitude of the poet to the conspiracy of 1832? Nikoloz Baratashvili is afraid of censorship. He does not trust the mail and is careful not to lose his poems. In one of the letters written to Grigol Orbeliani, which is dated 1837, we read: "I had written these poems for a long time, but I couldn't trust mail. I don't know how it could have happened, would it have been lost... (Baratashvili, 1968, p. .18) As it turns out, Nikoloz Baratashvili was considered suspicious and an ally of conspirators. The poet was accused of friendship with Solomon Dodashvili, which is why he was arrested in the first months of 1833. Due to this fact, his contemporaries Grigoriev and Guriel provide us with information. (1819-1891) Guriel invented: "Nikoloz Baratashvili and I sat on the same school chair. Baratashvili found out beforehand that he wanted to search you. "He wrote many poems against the Russian government. He soon went home, took me with him, threw all these writings into the fireplace and set them on fire. He was the one who started it, and the searchers came. They brutally searched everything, then they showed the poems to Nikoloz Baratashvili and asked him if this poem was written by you. Nikoloz Baratashvili denied everything. The search ended and Nikoloz Baratashvili was told that you are under arrest as a friend of Solomon Dodashvili... Soon they left and took Nikoloz Baratashvili with them, there was a question about this in the school.

Two weeks later, Nikoloz Baratashvili was released. (Chichinadze, p. 17) As it is clear from this memory, Baratashvili wrote poems early on and was fascinated by the ideas of the conspirators of 1832. Nikoloz Baratashvili mentions the participants of the 1832 conspiracy in his personal letters. Most of these people were sons of princes and nobles: Grigol Orbeliani (1804-1833), Anton Abkhazi (1805-1838), Dimitri Kifiani (1814-1887), Egnate Ioseliani (1766-1843), Elizbar Ksnis Eristavi (1810-1871), Eristavi, Manana daughter of Miriani, Orbeliani (1807-1870), Elene Luarsabi's daughter Orbeliani (1815-1888), Giorgi Eristavi (1813-1864), Alexander son of Garsevani Chavchavadze (1786- 1846), Alexander son of Giorgi Orbeliani (1800-1870), Bidzina son of Revazi Eristavi (1800-1876), Levan son of Luarsab Eristavi, Mamuka son of Tamazi Orbeliani (1808-1836), Luarsab son of Ioane Orbeliani (1793-1834)... Such excessive mention of the conspirators in the letters is another proof that the poet shared the ideas of the conspirators of 1832 and sympathized with them. A large number of critics see the protest caused by the publication of the 1832 conspiracy in Baratashvili's artistic work. In particular, in his poem "Uncle G...with", which the poet dedicated to his uncle in exile and sent it along with the letter. "Avi Enis Gesli" probably means Yase Falavandishvili, the conspirator. The fact that Baratashvili did not entrust the letter to the post office and delivered it to a private person is significant here. One thing is certain, if the poem or letter fell into the hands of the government, Baratashvili would not have a good day. Secondly, his lukewarm attitude towards the ideas of the conspirators of 1832

would be revealed.

Conclusion

The mood caused by the defeat of the conspiracy of 1832 can be seen in the poems "Bulbuli Vardzed" and "Shemogameba Mtatsmindazed". Both poems are included in the manuscript almanac with the first editions. During this period, no periodical was published in Georgia, which was repressed due to the conspiracy. There was a brave move by Nikoloz Baratashvili. The almanac included an allegorical poem "Poppy and daffodil". Daffodil does not like Poppy for the reason that it is colorful and bent at the waist. The bending of the poppy probably means Georgia oppressed by Russia. However, the inner beauty of the flower gives hope to hold it and blossom. It was an important fact that the high school students were not afraid of the expected repressions and continued the activities of their teacher, Solomon Dodashvili, during that vacuum. Publish a literary magazine. The works of the conspirators were included in it. Such a worthy generation was raised by Solomon Dodashvili. Gymnasium students continued the teacher's ideas and looked for ways to liberate the country from Russian colonial rule.

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