

Unity of Souls in Vasil Barnov's Publicist Stories

Mariam BAKURIDZE*

Abstract

Vasil Barnov's characters feel the existence of dual reality: everyday life and metaphysical existence. Metaphysical reality actually is perceived as mythical imagination in their consciousness.

Keywords: Vasil Barnov, Connection of Spirits, Mythos

Introduction

Georgian Mythology is the source of Vasil Barnov's artistic thinking.

The writer said: "The views about the Creator, world and the essence of all things in the world; in particular, about a human being, his creation and attitude to the gods are expressed in Georgian mythological legends" (Barnov, Vol. X, p. 178). Ideological basis for mythical environment in Vasil Barnov's creations is ancient Pagan religion, which the writer calls "the worship of celestial lights." The reason for giving such name should be the fact that worshipping the Hellenic celestial objects was occupying principal place in the origin of Georgians. "*Georgian Chronicles*" inform us: "... And let Georgians be servants of the sun, the moon and five stars" (Georgian Chronicles, p.11). In Vasil Barnov's artistic thinking, two-sided relation between the ancient faith and Georgian myth is noticeable. On the one hand, the ancient Georgian religion - "celestial lights of worship" is a stronghold of mythical background of the writer's creations, while on the other hand, Georgian mythology preserved in an altered form is a prove of existence of "celestial lights of worship" for our writer. The writer clearly states: "The fairy tale-like myth touches and draws our nation's ancient faith or worldview. Originally, we Georgians were worshipers. Our ancestors believed that celestial God was fighting against dark evil God" (Barnov, Vol. III, p. 245).

Vasil Barnov's Characters

Vasil Barnov's characters feel the existence of dual reality: everyday life and metaphysical existence. Metaphysical reality actually is perceived as mythical imagination in their

consciousness. In Vasil Barnov's Story "Union of Souls" is inspired with the feeling of divine love. The writer's personal story is also important. Apparently, he had written this story in his late wife's maiden album.

Main character of the story – Otar – loses his wife, but the soul of the deceased and alive does not lose touch. The margin, which separates them, is unclear. Otar's imagination easily reaches another reality, where he believes, Gulnazi is awaiting him. This mythical reality is remarkably similar to the mythical image: "Mysterious curtain was uncovered and the images appeared. They were in motion: dancing, singing, pronouncing verses for Otar, who was gazing at them, passing through the spring field with floral odor, curled forest, azure sky and sky high trees. **Boats with white wings were floating in the air through the waves. Beautiful travelers of these boats were smiling. Gulnazi walked through the main frame, floating toward him, surrounded with flowers, her large eyes lit with lusterless fire and splendid hair, open and flowing like fan**" (Barnov, Vol. IV, p. 95).

Of course, it is possible to refer to the parallel image from mythology, but we are certain, there is a mythological influence here. Most importantly, there is strong belief in life after death in the mythical consciousness. It is based on the imagination of unity between people alive and deceased.

In the Story about "Sweet Pipe", Mikhako tells his friend: "In this world I barely remember the time, when we lived in another world, recalling some places and the locations in the forest, field, river, or elsewhere.

Then, he met with a beautiful woman - Mikhako's Ketato – and immediately told his friend: "This is a woman I was talking about. I think, in another life, she was my wife. I could recall her voice and eyes from past times. I just could not

* Assoc. Prof. Dr., Faculty of Education and Humanities, International Black Sea University, Tbilisi, Georgia
E-mail: mbakuridze@ibsu.edu.ge

remember her appearance" (Barnov, Vol. V, p. 282).

Existence does not end with human life and does not disappear with death. Mikhako knows it and therefore tries to convince Ketato: "Now he is different. You are mine. I am with you forever! No one will take you away from me. No one will separate me from your heart here or in another world".

Vasil Barnov's artistic thoughts are about universal concept – love, according to which there is a connection between every essence, and, first of all, between human and nature: "The Inseparable Connection", human is connected with the creations". V. Barnov has achieved the creative incarnation of this idea through the Pagan mythological imagination.

It refers to the Pagan faith on outer (partial) spirit, according to which the human spirit is incarnated into outside world, for example, plants or animals. According to the research carried out by V. Bardavelidze, Pagan Georgians believed in existence of outer soul (Bardavelidze, 1949, pp. 128-134). Belief in paracial spirit makes human life connected to the life of plant, or animal where his soul has found a shelter. If the plant or the animal is injured or dead, the human, whose spirit is incarnated in this outer world, will be injured or dead.

Pagan-mythological imagination of existence of outer soul is depicted in V. Barnov's stories: "The Ghost of Death" and "Expressive Cypress".

The Story "The Ghost of Death" describes how the main character – Elizbar – is trying to rescue from death the sun-affected cane, which represents the materialization of his beloved Lizanko's soul. This story frankly says: "God, I wonder why the cane would remind Elizbar about the image of Liziko. It was the sight of the sun-affected cane, which left Elizbar with unpleasant presentiment - "Light grief, purposeless sorrow had gripped his soul. He felt disturbed, when noticed the trace of death in flourishing cheerful life". According to the Story, Elizbar's presentiment materializes - Liziko dies.

The main character of the Story, "Expressive Cypress" Adarnase, sees the image of his beloved in the Cypress Tree: "Her features are implanted in the Cypress Tree". The Cypress was no longer only a visage of his beloved but it became a replica, unseen for others but visual for him" (Barnov, Vol. V, pp. 183-185).

Adarnerse's beloved Mirandukht's fate is connected with the fate of Cypress Tree. The plant destroyed by the storm is an indication of the fate of young man's beloved woman. This is how Vasil Barnov has expressed the existence of paratial soul through Pagan beliefs by the concept of "eternal connection" between human and nature.

In Vasil Barnov's artistic thinking, as we have mentioned, belief in souls is as important as belief in bodies. Belief in materialization of the path is not only in accordance with mythical apprehension of time, but also the need to involve them in such a realm. Existence of the Publicist's characters is based on the principle of retroactivity of time. In addition, as mentioned before, in number of stories, the character's fate is predetermined by the destiny.

Although in V. Barnov's artistic thoughts, according to the belief in reincarnation of souls, the events are repeatable, but repeatability can be developed. It has an ultimate

goal for a human (every creature) to reach the "eternal light". For example, human's soul improves gradually after each materialization, and fills with new deeper content.

Although this improved new content is gained through the repetition, at the same time, it is gradual development, progress, some kind of dialectical process. V. Barnov pays special attention to such principle of development: "Creator's spinning wheel things evolve, grow and flourish.

Another elderly decomposes, falls apart ... tirelessly continuous process ... Great Creator has reflected the eternal image of every creature in his being... In nature, these images are materialized, all over the world pursuing the icons, but the substance is heavy, dark and cannot fit those original images or give them a better shape. The Creator refuses its endless creations, leaves them far behind, and lethal power kills power overtakes the refused creatures, death cuts their lives one by one, giving a space to new better ones.

... This relentless destruction will exist until the ephemeral substance is created, so that the original creations will gain the power of eternal existence. Then disintegration and death will stop and blissful existence will reign unchanged and unperishable" (Barnov, Vol. V, p. 124).

Conclusion

So, duplication of events means development. This directly leads us to the Christian advanced thinking. This is how Vasil Barnov has adapted the Pagan and Christian belief in his artistic thinking.

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