

ბერძნული სამყარო და ბაირონი THE GREEK WORLD AND BYRON

თინათინ სიხარულიძე

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აბსტრაქტი

რომანტიზმის პრინციპებიდან გამომდინარე, ამ ლიტერატურული მიმართულების ერთი ძირითადი ნიშანი უცხოურით, კერძოდ აღმოსავლეთის ქვეყნებით, იქ მოგზაურობით გატაცებაც იყო. ჯორჯ გორდონ ბაირონი (1788-1824) იზიდავს ანტიკური კულტურა, საბერძნეთი. ასე უძღვნის ის თავისი ცხოვრების მეორე ეტაპს თავისუფლებისათვის მებრძოლ ბერძენ ერს, თავისი შემოქმედებით კი იმ თემებს აშუქებს, რაც ასე მნიშვნელოვანი იყო ანტიკური სამყაროსათვის.

პოეტის ბიოგრაფიის ბერძნულ პერიოდზე არაერთი წერილი, გამოკვლევა ეკუთვნის აკადემიკოს ინესა მერაბიშვილს: 1. Byron, Greece and Georgia and The Mediterranean World, Proceedings of the Twentieth International Byron Conference, Published by the Hellenic Byron Society in Athens 20-21, September, 1994, p. 201-209; 2. ბაირონი, პრომეთე და ნაპოლეონი, ნაპოლეონის საერთაშორისო საზოგადოების ორენოვანი ჟურნალი „ნაპოლეონი“, თბ., 2000 (5 გვერდი); 3 The Reception of Argonauts by Lord Byron, Phasis, Greek and Roman Studies, The Argonautica and World Culture, Ivane Javakhishvili Tbilisi State University, Institute of Classical, Byzantine and Modern Studies, volume 10 (II), 2007, p. 208-215; 4. Ovid's Hero and Medea as Reflected in Byron's Life and Works, Proceedings of the 37 th International Conference, Valladolid, Spain, 2011, at www.internationalassociationofbyronsocieties.org; 5. Lord Byron's Thyrsa, Tbilisi, 2007 (64 pages); 6. Byron, Greece and Georgia, in: Byron and the Mediterranean World. Athens, 1995.

ჩვენ მიერ განხორციელებულმა კვლევამ წარმოაჩინა ბაირონი როგორც მებრძოლი, საბერძნეთის თავისუფლების სადარაჯოზე მდგარი, რომელმაც არაერთი ლექსი მიუძღვნა საბერძნეთს; ბაირონის ცნობილი უკანასკნელი ლექსის „დღეს შემისრულდა ოცდათექვსმეტი წელი“ წყარო ტექსტიდან ეკვივალენტური თარგმანი შემოგვთავაზა ინესა მერაბიშვილმა.

საკვანძო სიტყვები: ჯორჯ ბაირონი და ბერძნული სამყარო, ბაირონის შემოქმედება, რომანტიზმი.

Keywords: George Byron and the Greek world, Byron's work, romanticism.

Introduction. Based on the principles of romanticism, one of the main features of this literary movement was the fascination with foreign countries, namely, Eastern countries, and travelling there. “One of the main characteristics of the romantic worldview is exoticism... The Romantics, in addition to foreign landscapes, who used to seek for life rules, norms, and morals unknown to them, maybe freer, especially the East was the center of attention: Byron, Thomas Moore, South, Heine, Pushkin (who introduced the theme of the Caucasus to European literature) are “Literary Travelers” obsessed with the urge to explore foreign countries... The pursuit of exoticism “implies the discovery of something different (“Wandering from the familiar to the unknown - finding something new in the unknown” – said Baudelaire) (Abzianidze 2012: 63-64).

A -XIX-century British romantic, eminent poet, George Gordon Byron (1788-1824) was deeply attracted to the ancient culture of Greece during his lifetime; Byron was spiritually obsessed with the fate of Greece. Hence, he dedicated his second half of his life to the Greek nation fighting for freedom; he composed some of his outstanding works on Greek themes and motifs.

It is crucial to note that Georgian Academician, Innes Merabishvili, who published letters and conducted studies related to one of the best English poets, George Gordon Byron, who was the leading figure of the Romantic movement while being in Greece. The publications are as follows: 1. Byron, Greece and Georgia and The Mediterranean World, Proceedings of the Twentieth International Byron Conference, published by the Hellenic Byron Society in Athens 20-21, September 1994, p. 201-209; 2. Byron, Prometheus and Napoleon, International Napoleonic Society Bilingual Journal named “Napoleon”. Tb; 2000 (5 pages.); 3. The Reception of Argonauts by Lord Byron, Phasis, Greek and Roman Studies, The Argonautica and World Culture, Ivane Javakhishvili Tbilisi State University, Institute of Classical, Byzantine and Modern Studies, volume 10 (II), 2007, p. 208-215; 4. Ovid’s Hero and Medea as Reflected in Byron’s Life and Works, Proceedings of the 37th International Conference, Valladolid, Spain, 2011, at www.internationalassociationofbyronsocieties.org; 5. Lord Byron’s Thyrza, Tbilisi, 2007 (64 pages); 6. Innes Merabishvili, Byron, Greece, and Georgia, in: Byron and the Mediterranean World. Athens, 1995.

In 1947, a Georgian writer and literary man, Otar Chkheidze (1920-2007) published the letter “Byron and Greece” (1948), in which he emphasized the fact: Byron escaped from England, absconded from the evil and greed so-called privileged society, left England behind the sea; he joined the Spanish patriot’s team, tried to encourage the Italian Carbonari; he supported the Greek patriots who were liberating their homeland. He was against the English imperialists backing Ottomans and preventing the Greeks from gaining independence and holding peace in the Balkans. Byron could no longer realize the reasons why English Colonel Lord Stanhope was sending missionaries, printing house machines, school resources to Greece to open schools, as the Ottomans were not finally expelled from the Greek land. (Chkheidze 1948:1).

In this paper, we will mainly focus on the issues related to the Byron’s works translated by Georgian translators based on Greek themes and motifs.

Methods. The author uses the comparative-typological method for this paper.

Discussion. By that time, there was an attempt to foment a rebellion in Greece threatening other European states as an echo of the French bourgeois-democratic revolution. Therefore, Russia, England and Italy were united to support Greece. Different, freedom-loving parties formed the union named "Hetaira" (fellowship, commonwealth). Ali Tebelin (Ali Pasha), Turkish Pasha (military governor) of Yannina (now Ioannina, Greece) achieved independence from Turkey, he suddenly reconciled the Greeks and became the only leader of "Hetaira"; the National Congress of Greeks was established in Epidaurus on January 1, 1822. In the meantime, the Greek island of Chios was captured by the Turks.

English poet Leonard urged the Greeks to return to the past. Byron's friend Standoff advised his friends, the Greeks to become the Anglicans. In such a situation, Byron wrote a letter to his sister on October 12, 1823, "The affairs of the Greeks are in such harsh conditions... I have not been able to find out what kind of favor I can do. I still hope that they will finally understand what is going on and end their enmity before they achieve their national independence, and then they will manage to resolve their domestic issues... Since all parties in Greece are thinking of my support, I am obliged to act independently." (Vinogradov 1973: 231-232).

Before leaving for Greece, Byron accepted an invitation to the Greek from the committee to join the Greek liberation movement, where he even travelled on the ship named "Hercules" in May, 1823.

Upon arrival, Byron sent a delegate to Greece to analyze the situation with the provisional government experiencing financial difficulties; numerous leaders had a fierce fight among themselves, and their drastic actions weakened the movement. Byron clarified the matter and urged everyone to stop disagreement and fight to win independence. Greece was clearly in distress and could not release its harbors from Turkish ships. Byron offered the government a large sum of money to build a fleet and assisted in making a loan. Byron's popularity was growing and growing in Greece.

Upon Byron's arrival in Cephalonia, he realized what was happening there, how the leaders of the movement were arguing with each other. There was the time when Byron composed his small poem and then he published in Cephalonia Journal:

June 19th. 1823

The Dead have been awakened-shall I sleep?

The World's at war with tyrants-shall I crouch?

The harvest's ripe-and shall I pause to reap?

I slumber not, the thorn is in my Couch-

Each day a trumpet soundeth in mine ear-

It's Echo in my heart

(BYRON'S WRITINGS IN GREECE, 1823-4 edited by Peter Cochran:4).

https://petercochran.files.wordpress.com/2009/03/writings_from_greece.pdf

5.01.2023.

By the end of 1823, the situation in Greece improved through a fleet hired by Byron's money. Turkish ships were to leave Missolonghi and they all were replaced by the Greek fleet. The governor of Western Greece, Prince Mavrocordato sent a frank

letter to Byron. In Missolonghi Byron was warmly welcomed. The whole population gathered on the shore and he received a salute from the Greek ship with exclamations of delight. Byron was escorted to the house, where he spent a few months.

In 1824, Byron was in Missolonghi. On April 9, he fell ill with a cold and on April 19, 1824, on Easter Day, the end of Byron came up. Greece suffered from the death of a genius poet.

“There was felt mourning in the sky; Terrible thunder was as if it was threatening the place with his wrath. At his dead body the Greek people were united unanimously, which led Greece to the final victory. He played the major role not so much by the heroism he committed, but by the sacrifices he performed; he considered to be a symbol of patriotism and a national hero of Greece” (Merabishvili 2002: 220).

The Greeks wanted Byron’s body part to remain in Greece, so it happened, and the church of Saint Spyridon was the responsible for the poet’s heart and lungs and the body was buried in Newstead. “We buried him like a noble as we could not bury him as a genius poet” - said Hobhouse” (Merabishvili 2002: 221).

In Greece, in the heart of Athens, there is a statue of Byron with the poetic muse and engraved wise words from his magnificent poem, “Child-Harold”: “I know that I lived in this world not in vain.” Byron dedicated himself to English romanticism and Greece.

Byron composed distinguished pieces, some of them dedicated to Greece. As the writer Otar Chkheidze noted in his “Byron’s Italian Diaries”, while working on “Don Juan”: Byron seemed to oppose Homer and tried to express his ideas with a 24- canto poem (O. Chkheidze 1996: 156). Byron’s every single action once again emphasizes the creative imagination of the poet in the Greek world.

Byron composed the greatest poem based on Greek themes and motifs- “On this Day I Complete My Thirty-Six Year” (on 22nd January 1824, Missolonghi).

Although there are some Georgian translations of the abovementioned poem, we will focus on Givi Gachechiladze’s, Tamar Eristavi’s, Innes Merabishvili’s translations.

We have found the Russian translation of this poem history conducted by N. Gerbil which is included in his edition volume NI entitled “Russian Translators on British Poets” adding the reference below his translation. «Сегодня утром, 22-го января 1824 года лордъ Байронъ вышелъ изъ своей спальни въ комнату, где былъ полковникъ Стангопъ и ещё несколько приятелей и весело сказалъ: „Вы все укоряете меня, что я не пишу стиховъ. Нынче день моего рождения – и я только что кончилъ вотъ эту вещь, которая мнѣ кажется лучше обыкновенного“. И онъ показаль имъ эти торжественные и трогательные стихи». Графъ Гамба (Гербель 1874: 47).

The Georgian translator- Givi Gachechiladze- gave us an equivalent reference:” The latter poem was written in Greece on 22nd January, 1824. “This morning Lord Byron came out of his bedroom, met some of his friends and Colonel Stanhope and gave them a smile speech –today you expressed your discontent since I have no longer compose any poem. However, on this day this is my birthday, I have just finished my verse, which is better than I have ever written! Then he showed them his composed poem” (Gachechiladze 1938: 85).

Byron's period companion, Count Pietro Gamba wrote about this in "A Narrative of Lord Byron's Last Journey to Greece" (1825). There is given a source text:

Lord Byron came from his bedroom into the apartment where Colonel Stanhope and some friends were assembled, and said, with a smile, "You were complaining, the other day, that I never write any poetry now: —this is my birthday, and I have just finished something, which, I think, is better than what I usually write." He then produced those noble and affecting verses on his own birthday, which were afterwards found written in his journal, with only the following introduction:— January 22; on this day I complete my thirty-sixth year. <https://lordbyron.org/monograph.php?doc=PiGamba.1825&select=Ch.3> p:125. 5.01.2023.

Therefore, we can conclude that both Georgian and Russian translators used the same source text for their references. However, Givi Gachechiladze gave us an equivalent translation from the source text. Here is given the source text of the abovementioned poem:

1. On This Day I Complete Me Thirty-Sixth Year

"1. Tis time this heart should be unwov'd.
Since others it hath ceased to move.
Yet, though I cannot be beloved.
Still let me love!

2. My days are in the vellow leaf.

The flowers and fruits of love are gone;
The worm, the canker, and the grief.
Are mine alone!

3. The fire that on my bosom preys.

Is lone as some Volcanic Isle.
No torch is kindled at its blaze
A funeral pile.

4. The hope, the fear, the jealous care.

The exalted portion of the pain.
And power of love. I cannot share.
But wear the chain.

5. But tis not thus-and tis not here

Such thoughts should shake my soul, nor now.
Where Glory decks the hero's bier.
Or binds his brow.

6. The Sword, the Banner, and the Field.

Glory and Greece, around me see!
The Spartan, borne upon his shield.
Was not more free.

7. Awake! (not-Greece – she is awake!)

Awake, my spirit! Think through whom.
The life – blood tracks its parent lake.
And then strike home!

8. Tread those reviving passions down.

Unworthy manhood! – unto thee.
Indifferent should smile or frown
Of Beauty be.

9. If thou regretst thy youth, why live?

The land of honourable death
Is here – up to the Field, and give.
Away thy breath!

10. Seek out – less often sought than found.

A soldier's grave, for thee best.
Then look around, and choose thy ground.
And take thy Rest” (Lord Byron 2013: 234).

A Russian translator, Gerbil gave us a weak translation with many violations in terms of content and style. There is given the first stanza in Russian translation.

«О, сердце! Замолчи! пора забыть страдания,
Уже любви ни в ком тебе не возбудить;
Но если возбуждать её не в состоянии
Все жь я хочу ещё любить! (Гербель 1874: 47).

Another Georgian translator, Gachechiladze gave us two versions of his translation of the given poem. Let us compare the first of these two versions with each other in Georgian translation:

I ვარიანტში

First Stanza „დრო, გულისათვის ბინდის მფარავი“ (1938).

II ვარიანტში „დრო, კაცთა გულის ბინდით მზარავი“ (1942).

I ვარიანტში

„დგება, მომავლის ბინდში ფარული“ (1938).

II ვარიანტში

„მოუახლოვდა ჩემს გულს ფარული“ (1942).

I ვარიანტში

„არ შემეცვარებს თუმცა მე არვინ-
მსურს სიყვარული!“ (1938).

II ვარიანტში

„არ შემეცვარებს თუმცა არვინ-
მსურს სიყვარული!“ (1942)

(Byron 1938: 64; 1942: 24).

The Georgian translator tried in his second version to be more or less equivalent to the source text in terms of its content and style. He gave us a great piece of translation expressing his emotions and feelings close to the source text. However, there are certain violations; he gave us a bit free translation where is felt the gap between past dynamics and present mood.

We have the very translation of the abovementioned piece of work conducted by an excellent Georgian translator, Tamar Eristavi “. Here is Tamar Eristavi's translation; the first and the second stanzas:

დღეს შემისრულდა ოცდათექვსმეტი წელი
დრო არის, გულო, დაიცხოვრე ვნება,
თუ სხვის გულს ვეღარ გაუჩენ დარდებს!

არვის ვუყვარვარ? – მომეცი ნება, რომ მე მიყვარდეს.
 გულმკერდს უშრეტი ცეცხლი მიდაღვს, –
 გულის ვულკანი არ არის მცხრალი,
 მაგრამ ვერ ვანთებ ვერვის ჩირაღდანს
 ამ ცეცხლის ალით (Byron 1974: 17).

Tamar Eristavi's translation is quite accurate. It is performed in a 10-syllable verse form. However, it is not followed by a refrain. It is noteworthy the first and the second stanzas of this poem while feeling the romantic nostalgia for Greece's past glories and a martial mood in a blaze of past glories to restore. Adding that, in the last stanza there is no feeling of the poet's intention and partly moved away from the source text and it is more felt the translator's mood. There is given the last stanza in Georgian translation:

„შენ მხოლოდ გმირის საფლავი გინდა.
 შენ სხვა დიდება უკვე აღარ გასურს;
 მაშ, გაიბრძოლე ერთი და ... მშვიდად
 შეხვდი დასასრულს“ (Byron 1974: 18).

In the 21st century a Georgian translator, Innes Merabishvili gave us an excellent translation of this poem in terms of her principles of translation. She analyzed the poem not only content-conceptually, but she also presented an image of the painful feelings of the genius English poet, Byron, in which the poet's senses still sound alive. The reader feels the breath of the source text echoed in Georgian. There is given Innes Merabishvili's translation:

დღეს შემისრულდა ოცდათექვსმეტი წელი
 „დრო დადგა, გულმა შეწყვიტოს ძგერა,
 რამეთუ მისი აღარვის სჯერა,
 დე, ნუღარავინ ნუ შემიყვარებს,
 მე მსურს მიყვარდეს!

ო, ფოთოლცვენას ჩემში ვგრძნობ ახლა,
 დამჭკნარა ყველა ყვავილი ვნების,
 გულს ჭია მიჭამს, ნაღველი მდაღვს,
 სხვა არა მესმის!

ცეცხლი, რომელიც მკერდში მინთია,
 მარტოა, ვითარც მწველი ვულკანი,
 სხვის ჩირაღდანი ვერ ამინთია,
 ბედი, მუხთალი!

იმედი, შიში, სინანული,
 გაუსაძლისი მწარე ტკივილი,
 დაუხარჯავი ზღვა სიყვარულის,
 სულის კივილი!

თუმცადა, ახლა ვინ უსმენს მგოსანს,
 სხვა დრო მოსულა, აქ სხვას მოველით,
 საგმირო საქმეს დიდება მოსავს
 ცხოველთმყოფელი!
 ხმალი, დროშები და ბრძოლის ველი,
 დღეს საბერძნეთის სახელი გვიხმობს,
 ვერ ინატრებდა ძველი სპარტელიც
 უკეთეს ჯილდოს!

აღსდექი! (თორემ თავად ელადა),
 უკვე აღმდგარი, მიზნითვის იბრძვის!
 აღსდექი, სულო, ვხედავ ღელავს და
 გიყივის სისხლი!

ფეხით გათელე ურჩი ვნებანი,
 რადგან გადარჩა ზედად ღირსება,
 თუმც სიყვარულით, მარად ნეტარით,
 გული ივსება!

შენ – სიჭაბუკე არ გახარებდა,
 გულს ნუ დაიწყვეტ ამ სიმძიმით
 და თუ სიკვდილში ხედავ ხარებას,
 შეხვდი ღიმილით!

მებრძოლს აქ ელის წმინდა სამარე,
 ნურც გაიხსენებ წარსულს-გარდასულს,
 თვალი შეავლე ამ არემარეს,
 დახვდი აღსასრულს! (Lord Byron 2013: 235-237).

In Merabishvili's translation there is felt every single emotion expressed by an English, foremost poet. She gave the only one complete translation to Georgian reader society.

Results. The presented study gives us enough grounds to conclude:

1. Byron was considered to be an active person supporting and fighting for the independence of Greece. thus, he composed some poems based on Greek motifs and themes to revive the Greeks emotions and moods in his poems.

2. Despite having some Georgian translations of the poem, "On This Day I Complete My Thirty- Sixth Year", we focused on three translators and amongst these three there is only one complete and equivalent Georgian translation through the source text conducted by Georgian scholar and translator, Innes Merabishvili.

Reference

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