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Response to the Monograph by Prof. I. A. Isaev “Law Mythologemes: Justice and Literature”

In 2015, one more monograph work by famous Russian lawyer, law historian, Professor Igor Isaev: “Law Mythologemes. Justice and Literature” was published. The mentioned publication is the result of many-year researches of the respected scientist in the sphere of law philosophy, history, political sciences and legal culture spheres.

In the history of law numerous attempts of dealing with the normativism press could be found. The myth of the justice is not only higher level of the reality but also the esthetic expression of the dream about justice.

Monograph is based on the vast source materials reflecting emergence and evolution of the law and justice, level of the law awareness and legal culture level, judicial procedure, views about various law violations and punishment measures, the law authorities and persons are studied, as well as characteristics of the statehood formation, in a form of the ancient, medieval and modern myths, stories, legends, from the Hellenic epoch up to the mythical events and the 20th century. In particular, the author, in his judgments, rely upon the tragedies by Sophocles, Euripides, Eschilles, historical-philosophical and ethical works by Plato, Aristotle, Machiaveli, literary works by Goethe, Dante, F. Kafka, E. Junger, K. Schmidt, K. Jasper, study o the views of Marquise de Sad. Such variety of the old and relatively new myths, depicting the most complicated process of transformation of the ancient ethical and divine requirements into the law allows tracing of their evolution, especially regarding that the law mythologemes are countless and unlimited. Scientific value of the mentioned monograph is determined by the goal of the study: clarify the role and significance of myths in creation of the laws and, in the wide sense, the outcomes of their effect on the culture, politics and linguistics; trace the process of creation of the myths and law in the depths of the people’s soul and demonstrate close relations between them, as well as mythic explanation of the specific typology of legal reality and law awareness. The author further strengthens the stated objective by the examples based on numerous myths, legends, literary and philosophical works of the world civilization. In scientific study of the most complex processes of the social-legal phenomena, the technique of using of the literary work turns the wide audience of the readers into the co-participants of these phenomena, as for him, the myth heroes and their unusual adventures known to him from the childhood are identified with the moral and legal rules that shall be complied with and fulfilled by each member of both, ancient and modern societies.

Structure of the monograph study completely corresponds to the process of law creation, legal understanding and law culture evolution process from the ancient time, as well as early and late medieval civilizations and people of the new era, especially regarding that most of them have contributed greatly to formation and further improvement of the mentioned social events.

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Monograph consists of seven chapters and each of the chapters covers quite large historical and cultural layer of world civilization. It tells about: human self-awareness, in the period of domination of the ancient mysteries and tragedies; makes us think about the impact of the natural phenomena; or what are the results of actions of the heroes of the ancient times – the gods in the process of ruling of the ancient Hellenic cities or their protection; trace formation of the citizens' democratic rights and obligations in the Hellenic polices, as well as establishing of the principles of law compliance, fair trial and sentence, and offensive action; explains substance of the word and sign in the medieval law, process of "death of gods" and "coming of the super-human"; brings us to Camelot and turns us into the King Arthur's Round Table members, especially regarding that in the history of ancient England there is no epoch more beautiful than that of rule of King Arthur and his brave knights, where, as the counter force of the cruel power and betrayal widespread in the medieval epoch, noble nature and dedication to the king and native country; brings us to Sangraal palace; shows us the way heading there, whose cult was formed in Britain, in the medieval period and is the bowl from where Jesus Christ took food and drink at a time of secret feast; as in the Gospel there is directly mentioned a cup that was of particular significance for Christ and after Christ was crucified and killed with the spear, his blood was collected in that cup. Later, Joseph of Arimath, a "good and kind man" (known for he has removed Christ's body from the cross, wrapped into his own cloth and placed him into the coffin and prepared the funeral ritual) and received this cup from Pontus Pilate and sent it to Britain, where Sangraal became the first Christian talisman. A cup, buried or lost somewhere near Glastonberry – the first center of Christianity in Britain, became an object of many-century search. Knights of King Arthur, who have found the cup – by that period the cup was regarded as not only the holly symbol of Christians but also some kind of magic cup providing to its owner immortality and divine wisdom. Though, soon the cup was lost again in the situation as mysterious as the one of its finding by King Arthur and his knights and since then people seek it vainly. It helps us to understand the experience of the "other world" based on Dante's "Divine Comedy", the world quite clear and at the same time, complicated and harmonically built one, where in some way there are connected antique cosmogony, elements of "Eneide" universum, Plato's philosophy and medieval theology where Dante's system of world creation is based on strict logic and is harmonized. Three-part structure of Dante's world, with each of three parts further divided into nine sections – magic of all these sacral numbers, even in the world of Dante's period, drowned in the dark depths of the centuries and reminded us Plato's divine number (Plato's god, unlike the Hebrew and Christian gods, has created the world not from nothing but rather transformed it from some initial material. He have mind to the soul and soul to the flesh and created the world as a universal live creature with the soul and mind. There is only one world and not set of the worlds, as stated by the Pre-Socratic, no more than one world can exist, as it is the created copy intended to correspond to the eternal original perceived and created by God as precisely as possible. World, as a whole, is a single visible animal containing the other animals. It is the sphere as it is similar to non-similar that is thousand times more beautiful and it is only a sphere – similar everywhere. It revolves as the circular movement is most perfect of all; and because it is the only movement thereof, it does not need any hands or legs. Four elements – fire, air, water and earth - each of them, presented, supposedly, in a form of number, is always pro-

portional, i.e. fire correlates with air as the air does with water and water – with the earth. God used all these elements to create the world and therefore, the world is perfect and it will never become old or sick. World's harmonization was provided by the proportion and harmony creates the striving for friendship and therefore, only god can divide the world into parts. Lord has initially created the soul an afterwards – the flesh. The soul consists of indivisible – unchangeable and divisible – changeable. This is the third and intermediate type), Christian esoterism and ancient pre-Christian mystic doctrine of divine numbers and – of their proportion in the world; returns us to the cave etc.

It should be especially noted that the chapters of the work – its logically built parts, at one glance, contain seemingly non-systematized and unrelated passages taken from various myths and legends but after careful examination of the text, it becomes clear that separate mythical characters and the actions unifying them – in the process of evolution of the justice and law, provide the chain of unified and mutually conditioning events and without them it could not be even imagined how the mankind could create the desired sample of law and order, compliance with the law and, as a result – the society arranged in the statehood, regarding that at the first stage of world civilization the mankind had quite scarce set of social knowledge and skills of administration of even primitive proto-civilization.

Each chapter is divided into the thematic rubrics – paragraphs, dealing with the specific subjects of the doctrine and applies, for this, the methods of historical-comparative and comparative-legal analysis, as well as chronological and portray techniques. Monograph by professor I.A. Isaev “Law Mythologems: Justice and Literature” is intended for the specialists interested in the history, law, political sciences, philosophy and the wide audience of the readers interested in the law and legal culture.