

**FOR THE HISTORY OF THE OCCUPIED GEORGIAN TSKHINVALI'S
LITERARY AND CULTURAL LIFE
(The end of the XIX century and the beginning of the XX century)**

GÜRCİSTAN'IN İŞGAL ALTINDAKİ TSKHINVALI BÖLGESİNİN EDEBİ VE
KÜLTÜREL YAŞAMININ TARİHİ ÜZERİNE BİR DEĞERLENDİRME
(XIX. Yüzyılın Sonu ve XX. Yüzyılın Başı)

ИЗ ИСТОРИИ ЛИТЕРАТУРНОЙ И КУЛЬТУРНОЙ ЖИЗНИ
ОККУПИРОВАННОГО ЦХИНВАЛЬСКОГО РЕГИОНА ГРУЗИИ
(КОНЕЦ XIX - НАЧАЛО XX ВВ.)

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ABSTRACT

Basishvili, son of Samson Antoni, was one of the interesting figures in the literary and literary arena of the 19th-20th centuries of the Tskhinvali region. He was born next to Tskhinvali, village in kurta. In the population census of 1860 village Eight Basishvili households are mentioned in Kurta (naturally, the records indicate that they are ethnic Georgians). The surname of Basishvili is mentioned in many historical documents of previous centuries. In particular, the book of "sitarkhani" issued by Levan Machabeli to Meladze is dated to the first half of the 18th century, in the list of witnesses of which Katsia Basishvili is mentioned, as well as from Parsa of 1714 and Levan Machabli is the witness of the purchase book of Alkhaz Machabeli and Beri Akhalkatsishvili. Sekhnia Basishvili is mentioned next to Ivane Maisuradze, Giorgi Goginashvili, Beri Mamukashvili and others, in the same document, "Sulkheli, Erpir Bassishvili" and others are generally mentioned as witnesses. (see tabuashvili, 2013) In Kurta, the representatives of this family were referred to as "Priests". Anton Basishvili (priest), Manase Basishvili (priest) and Samson Basishvili (priest) were buried in the yard of the Church of the Mother of God of Kurta. This last one was the person to whom we would like to draw the reader's attention today.

S. Basishvili had close, friendly relations with his contemporary writers and public figures. He was engaged in active creative and journalistic activities. In his own publications, he often wrote about the ongoing processes in his native village, agricultural works, lack of educational institutions, etc.

In addition to his clerical and publicist work, Samson Basishvili was actively involved in the

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cultural life of the region. His name is repeatedly found in the archive materials of the Tskhinvali branch of the Society for Spreading Literacy among Georgians.

Keywords: Georgia, Tskhinvali, wrestling, literature, publicism, wrestling, culture, education

ÖZ

19. ve 20. Yüzyılların şafağında Anton ođlu Samson Basişvili Tskhinvali bölgesinin edebiyat camiasının ileri gelen isimlerden biriydi. Kendisi Tskhinvali yakınlarındaki Kurta köyünde doğmuştur. 1860 nüfus sayımına göre Kurta köyünde Basişvililerin sekiz hanesi vardır (bu soyadın Oset kökenli olduğuna dair iddialar olsa da kayıtlara göre onların etnik açıdan Gürcü olduklarını gösterir). Basişvili'nin soyadı, önceki yüzyıllara ait bazı tarihi belgelerde geçmektedir. Örneğın, Levan Maçabeli'nin Meladze soyadında olan bir kişiye verdiği tarkhanlık belgesi "Bu kelimenin iki anlamı vardır: 1. Çeşitli ayrıcalıklar sağlayan bir unvan olan büyük feodal bey unvanı; 2. Bir çiftçiyi, tüccarı, din adamını veya diğer kişileri vergilerden muaf tutan muafiyet belgesi.) 18. yüzyılın ilk yarısı tarihli olup tanıklar listesinde Katsia Basişvili'den bahsedilmektedir. Ayrıca 1714'te Parsadan ile Alkhaz Maçabelilere ve Beri Akhalkatsivili'ye ait satın alma belgesinde şahit olarak İvane Maisuradze, Giorgi Goginaşvili, Beri Mamukaşvili ve diğerleri ile birlikte Sekhnia Basişvili'nin adı da geçmektedir. Aynı belgede Sulkheli ve Ertpir Basişvililerden de yani tüm Basişvililerden bahsedilmektedir. Kurta köyünde bu soyadı taşıyan insanlara "Mğvdlianti" yani "Rahipgil" diye lakap da verilmişti. Anton Basişvili (rahip), Manase Basişvili (rahip) ve Samson Basişvili (rahip) Kurta Meryem Ana Kilisesi'nin avlusuna gömülmüşlerdir. Çalışmamızın konusu da Samson Basilaşvili olmuştur.

S. Basişvili'nin çağdaş yazarlar ve halkın kanaat önderleriyle yakın ve dostane ilişkileri vardır. Kendisi yazarlık ve gazetecilik faaliyetlerinde bulundu. Yayınlarında ana tema olarak köyünde devam eden süreçlerden, tarım işlerinden, eğitim kurumlarının eksikliğinden bahis ve ele alış vardır.

Samson Basişvili, din adamı ve yayıncılık çalışmalarına ek olarak, bölgenin kültürel yaşamına da aktif olarak katılmıştır. Basişvili'nin adı Gürcüler Arasında Okuryazarlığı Yayma Derneği'nin Tskhinvali şubesinin arşiv materyallerinde de defalarca geçmektedir.

Anahtar kelimeler: Gürcistan, Tskhinvali, Samaçablo, Edebiyat, Halkçılık, Maçabeliler, Kültür, Eğitim.

АННОТАЦИЯ

Самсон Антонович Басишвили являлся одной из интереснейших фигур на литературной арене Цхинвальского региона рубежа XIX-XX веков. Он родился в с. Курта вблизи Цхинвали. По переписи населения 1860 г. в с. Курте упоминаются восемь семей Басишвили (естественно, в записях указано, что они являлись этническими грузинами). Фамилия Басишвили упоминается во многих исторических документах прошлых веков. В частности, в датированной первой половиной XVIII века вольной грамоте Меладзе, выданной Леваном Мачабели, в списке свидетелей упоминается Кация Басишвили, свидетелем купчей грамоты Фарсадана и Алхаза Мачабели и Бери Ахалкацис- швили 1714 года рядом с Леваном Мачабели, Иванэ Маисурадзе, Георгием Гогинашвили, священником Мамукашвили и прочими упоминается Сехния Басишвили. В этом же документе в качестве свидетелей обычно упоминаются представители рода Басишвили и другие. Остальных представителей этого рода в с. Курта именовали "попами". Во дворе церкви Куртской Богородицы были похоронены священники Антон Басишвили, Манасе Басишвили и Самсон Басишвили. Этот последний и является тем, на кого бы нам хотелось обратить

внимание читателя.

С. Басишвили имел близкие дружеские отношения с современными ему писателями и общественными деятелями. Он занимался активной творческой и публицистической деятельностью. В своих публикациях часто писал о происходящих в родном селе процессах, сельскохозяйственных работах, нехватке учебных заведений и т. д.

Помимо духовной и публицистической деятельности Самсон Басишвили принимал активное участие в культурной жизни региона. Его имя неоднократно встречается в архивных материалах Цхинвальского отделения Общества распространения грамотности среди грузин.

Ключевые слова: Грузия, Цхинвали, Самачабло, литература, публицистика, Мачабели, культура, образование.

Method

Critical analysis, historical-comparative and descriptive methods have been used, on the basis of which the main vectors of the problem have been identified.

Introduction

Priest Samson Basishvili was actively involved in public life. He systematically collaborated in the periodical press. In the field of his interests, mainly the news of his native village, however, we also find materials found in neighboring villages. The author deals with such painful topics that worry the population in specific cases. This palette mainly includes agriculture, education, infrastructure and other issues. A large place is occupied by the criminal chronicle.

We will bring some of them. In April 1899, village the fact of the murder in Kurta S. Basishvili responded with a newspaper publication.

"Previously, in the village of Kurta, a woman was killed by her own husband. The murderer was like a madman before, the neighbors had no respite from that, and his wife and children were always upset: sometimes he beat her, sometimes she stayed at the door all night..." (Basishvili, 1899a: 2)

The newspaper material refers to the fact of the theft in the village of Dzartsemi:¹ "Superstition and greed". (basishvili, 1899b: 3) We are talking about the twenty-three toumans lost in the house of one of the peasants, the thief of which has not been arrested yet, and suspicion has been brought to the neighboring lady.

"Heinous murder" refers to a serious criminal case. We are talking about the village of Dodoti. Since at that time the largest part of the village population is Ossetian, the incident also occurred among people of Ossetian nationality. When describing the fact, the author's attitude towards Ossetian is interesting: "Vil. Dodoti belongs to Gori Mazra (District). The residents are almost all Ossetians, and therefore, stealing, murdering, becoming a bandit is not a difficult task for them. Before that, a neighbor was killed by his neighbor in this village. The murder was a simple matter..." (Basishvili, 1899c: 2)

Due to increased crime cases, individual villages tried to find a solution themselves. For example, the inhabitants of the village of Zguberi tried to develop their own methods of fighting crime. S. In Basishvili's words, ten honest men have been selected from the village community, who must pay attention to the loss, find the thief and present him to

¹ Dzartsemi - a village in Shida Kartli district of Kurta Municipality. It is located on the left side of the river Didi Liakhvi. After the Russian occupation, 2 houses survived out of 240 households. The territory of the village became a training ground for the Russian occupation army;

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"Bokauli"(Policeman). The author expresses his hope that after these events no more thefts have been reported. (Basishvili, 1899d: 3)

Discussion

S. Basishvili had close, friendly relations with his contemporary writers and public figures. As it is known, Mikheil Javakhishvili visited the land and water historically belonging to the Machabeli family in order to conquer "pure" Georgian. The future great writer lives in the house of Machabeli's. The pleasure he experienced here in the Liakhvi gorge, the memories loaded with rich impressions will serve him as a good guide throughout his life. Mikheili's host in Samachablo was Giorgi Machabeli, who was quite educated for his time, a loyal son of his own corner and country.

In Tamarasheni and Kurta, the details of Mikheili and Giorgi Machabeli's hospitality were remembered for a long time. Here is one of the small memories told by an elderly Kurta resident, By Basishvili: "Giorgi took him (Mikheil Javakhishvili) to swim in Liakhvi, to hunt in the forest, to fish and so on. There, the writer learned the Georgian language and used the Georgian dialect in his works.

Giorgi was a strong man who, it turns out, used to bend horse shoe by hand, he would go under the water in Liakhvi. Mikheil called him a whale.

The writer was also helped by priest Samson Basishvili, who explained the meaning of Georgian words. (Rcheulishvili, 1992)

In his publications, S. Basishvili often describes the processes taking place in his native village. He describes the agricultural work, laments the lack of education level, which is caused by the lack of a school.

"The main source of income for the people here is bread. However, hailstorm came here as well, but it was saved from destruction. We can say that the current harvest is not behind the previous years. They don't usually sell bread here and don't bring it to the market, while barley and corn are bought locally by mountain Ossetians. As for fruits, some people take them to the markets of Tskhinvali and Gori, and most of them sell them here. Not an autumn will pass without merchant Armenians and the Jews appearing here, who buy fruits and, of course, even cheat untrained peasants in their accounts.

Unfortunately, there is no school here. It has been two years that they have been talking about establishing a school, but nothing has happened yet. In this case, no one is responsible for honesty and what will be done. This shortcoming is very unfortunate, especially since half of the residents are princes/nobles (Machabelis'). The seat of was built here, in the name of St. Giorgi, which has been canceled at this time. A month ago, the all-priestly Bishop Kirion² of Alaverdi was here and inspected the broken and old church." (Basishvili, 1899f: 3)

It seems that the author is particularly worried about the unfavorable condition of the church named after St. Giorgi, which has been canceled at the moment in the village of Kurta. From the pages of another edition, he returns to this issue again. It seems that the temple has been asking for help for years. His father, priest Anton Basishvili, started this case, however, unfortunately, he could not complete it and the problem remained a problem.

² Kirion II (as a layman Giorgi Hieronime's son Sadzaglishvili) - actively collaborated in Georgian and Russian magazines and newspapers. He was a member of the Moscow Archaeological Society. In 1908, Bishop Kirion was stripped of his diocese, bishop's rank and strict police surveillance was imposed in the Sanaksar wilderness of Tambov province. In 1915, the right to manage the diocese was restored, the diocese of Polotsk and Vitebsk was handed over, St. Anna the First was awarded

S. Basishvili blames his fellow villagers for the lack of proper godliness. While every effort is being made to properly organize the divine tables, the household could not help but collect a small amount of money to carry out the renovation works of the temple.

It is interesting that S. Basishvili's opinion about fellow villagers. "Vil. Kurta is located from seven verses from Tskhinvali to the right bank of the Didi Liakhvi and belongs to those bank villages from which Ossetia is formed. Vil. Kurta consists of local princes, a larger share of peasants, and a piece of smoke from Ossetians, who have recently moved here from Ossetia. Although the estates on which the village Kurta peasants live are noblemen's, but the Kurta people meet everyone with their sweat: the master, the debtor, the priest, the barber, the shepherd and others. Although so many taxes burden our peasant, he will never get rid of his hard work. It is desirable that the Kurta residents have a love of God along with their love of work.

As it is clear from the information given above, at the end of the 20th century, not only in the city of Tskhinvali, but also in the surrounding villages, the absolute majority of the population is Georgian, with the exception of the Ossetians, who settled not so long ago from the upper mountain range.

In his writings, Samson Basishvili refers to the difficult situation of the Ossetian population living in the mountainous zone. Ilia Chavchavadze responded to this issue at the time. In this direction, the extensive political-economic essay published by him "The Defects of Public Life and Its Economic Reasons" is interesting, where it is mentioned the hardships of the life of the Ossetian population, the reasons for the backward state.

"The cold air of the mountain, the scarcity of the land, makes it impossible for the mountaineer to buy sustenance. The land and the air do not yield barley, and the Ossetians there are devoted only to the plowing and sowing of barley. The food of the Ossetians of highlands is only barley bread and drinking beer, which is made from barley. This should lead him to the living and the dead, the state and the village's expenses, taxes and often even the estate's burden." (Ch'avch'avadze, 1956: 206)

Added to this are the papal traditions, which the Os peasants are required to fulfill by custom. We should not forget the fact that all the listed expenses must be covered by the barley harvest, and Ilia is really rightly asked the question: "How does Ossetian and his house survive?" (ch'avch'avadze, 1956: 206)

He is worried about the extremely poor life of the Ossetians: "Add to all this the lack of roads, due to which it costs the mountain Ossetians more than it is worth, and then the complete picture of the mountain Ossetians is presented to you in the invincible form of the head of the whole." (Ch'avch'avadze, 1956: 207)

The author, in the same place, reveals a certain part of those mountain Ossetians, who intend to get rich in an easy way and instead of honest work, they started robbery and looting of people: "Discipline is an unaccustomed story for an Ossetian, so he lives more alone and hardly makes anyone a friend. And if he pays - with someone who is very experienced in loyalty and has committed a crime that the government has noticed and is exiled from the government. Betrayal and betrayal of a comrade is very easy for an Ossetian, if they have made a handy man, promised him loyalty, or bribed him with money. Even if this is not the case, he easily knows how to start a fight with his comrades, disputes over the division of loot, quarrels are followed by resentment, and sometimes resentment and betrayal..." (Ch'avch'avadze, 1956: 205)

In the material, Ilia's support for the mountain Ossetians, care for the betterment of their life can be clearly felt. Therefore, he calls on the government to alleviate the fate of the tortured population somehow, and if such help "does not completely eliminate theft and thuggery, it will undoubtedly restrain, weaken, weaken, and whatever else it may be, it will

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not help, and this will also be a profit." (Ch'avch'avadze, 1956: 231)

Samson Basishvili shares Ilia's opinion. On the example of one mountain village, he tries to present a vivid picture of the backward life and difficult social situation of the mountain Ossetians. The village of Zguberi, built on a beautiful hill, 40 kilometers away from Java, is in the author's sight. High mountains covered with snow-covered mountains make a unique impression on the visitor, but behind this fabulous beauty is hidden the difficult situation of the local residents. S. Basishvili writes about the village of Zguberi: "S. There is a small field in front Zguberi, where the people here are constantly gathered together talking about the mountain here and the mountain there. Although at the first meeting people may seem lazy, but when you enter their situation, you will feel right at home. The bread is no longer available, the prematurely sown barley has not sprouted, so the poor Ossetians are feeding themselves with bulk barley and corn in Kartli and are waiting with their hearts to leave for "Mariamoba" (St. Mariam's celebration day in Georgia) so that they don't want to buy food anymore. The Ossetians here are in this situation, and what can they do if they don't buy comfort each other on this small field and entertain their hearts oppressed by nature. Next to the west side of this village there is a spring, from which a continuous noise can be heard. Ossetians call the water of this spring "suar" because it has a sour taste and is very nutritious. Severely ill people come to this water, who, although not forever, are cured at least for a while. This spring is still the same as it came out from the beginning, it was neither maintained nor cleaned, where the stones, earth, logs, etc. rolled down from the mountain are thrown inside. It would be very good if the householder or any other kind person would at least pay attention to this beautiful spring and clean it, so that it does not stop flowing due to impurity." (Basishvili, 1899d: 3)

In general, cleanliness, carelessness and carelessness in the Didi Liakhvi gorge were not only a problem of the village of Zguberi. S. Basishvili periodically reminds the residents of Tskhinvali and its surrounding villages of the need to take care of their natural resources, take care of them and use them properly. From a newspaper article published in "Iveria" in summer in 1900, the author tells us about a large hailstorm that came to the villages of the Liakhvi gorge, as a result of which "vines no longer resemble vines and fruit trees no longer resemble fruit trees." (Basishvili, 1900: 3) In addition, this event also caused other natural cataclysms, On the one hand, it was difficult to pass on the road even with a horse, and on the other hand, the flood of Liakhvi, as S. Basishvili would say "many people have spent the night after night". (Basishvili, 1900: 3)

"They have been saying for some time that we will deepen Russia and strengthen the banks, but we didn't do it, we couldn't help ourselves." Bokauli of Tskhinvali will do a very commendable job if proper attention I paid to this situation and somehow strengthens the Russian shores." (Basishvili, 1900: 3)

In addition to his clerical and publicist work, Samson Basishvili was actively involved in the cultural life of the region. His name is repeatedly found in the archive materials of the Tskhinvali branch of the Society for Spreading Literacy among Georgians.

As is known, this department was founded in 1914, however, before its official establishment; there was a group of people in Tskhinvali who made every effort, prepared, and with their active work, determination and fighting ability, created the basis for the department of the National Cultural and Educational Agency in the capital to be heard in Tskhinvali as well.

A certain part of the local society has been preparing for years to successfully solve the mentioned issue. They did not stop trying and even wrote about it.

The first archival material, which was written by Tskhinvali residents in the name of the society promoting literacy, dates back to October 10, 1908. Priest Ir. Okropiridze is

active in this direction.. He always tries to convince the board of society in the mother city that Tskhinvali is ready to establish a branch of this organization.

In the letter prepared by father Irodioni, Yulia Kevlishvili, Maro Davitashvili, Davit Javakhishvili and Nikoloz Kasradze on behalf of the board of the society, it is stated: of old and new members purchased in the Tskhinvali section and please consider and approve the membership at the next annual meeting on October 12

Member employees:

1. Priest Irodion Okropiridze
2. Yulia Kevlishvili
3. Maro Davitashvili
4. Davit Javakhishvili
5. Nikoloz Kasradze

October 10, 1908, d. Tskhinvali". (sakartvelos p'arlament'is erovnuli bibliotek'a. tsipruli bibliotek'a „iverieli“).

Attached to the mentioned document is a list of persons who are currently willing to become members of the society. The document assures us that according to the data of 1908, dozens of people are interested in engaging in socially useful work in Tskhinvali. Among these persons are represented together with the priest Samson, son of Antoni Basishvili: Giorgi son of Zaali Machabeli, Alexandra Ilia's daughter Machabeli, Dimitri son of Nikoloz Diasamidze, Davit son of Nikoloz Javakhishvili, Elene Giorgi's daughter Machabeli, Anna Ivane's daughter Melikidze, Giorgi Davitari's son Lakhamidze, Ekaterine Zaali's daughter Amilakhvari, Ivane Yase's son Orjonikidze, Elisabed Grishaev, Ilia Karumi's son Dedanov, Elisabed Aleksandre's daughter Eliazov, Aleks Ioseb's son Kvinikadze, Vakhtang Baratashvili, Giorgi Kaikhosro's son Davitishvili, Sandro Zacharias' son Svimonashvili, priest Davit Kapanadze, Zaal Belija's son Machabeli, priest Spyridon Andrias' son Kasradze, priest Dimitri son of Andrias Kasradze, priest Ioseb Kapanadze, priest Ivane Davidov, priest Davit Svimonov, priest Ivane Lukianov, Aleksandre son of Yase Pavlenishvili, Nikoloz son of Zakaria Ketskhoveli and many others. (sakartvelos p'arlament'is erovnuli bibliotek'a. tsipruli bibliotek'a „iverieli“)

The name of Samson Basishvili can still be seen on August 20, 1914 at the meeting called by Giorgi son of Kaikhosro Davitishvili in Tskhinvali district, where Giorgi son of Zaal Machabeli, Aleksandre Daviti's son Machabeli, Archil Zinobi's son Dedanashvili, JIoseb Isaki's son Kasradze, Lado aleksandre's Tseradze, Mikheil Ivane's son Machabeli, Vasil Dimitri's son Pavlenishvili, Aleks Davits' son Javidze, Nikoloz Andrias son Kasradze and with them Samson Antoni's son Basishvili. (sakartvelos p'arlament'is erovnuli bibliotek'a. tsipruli bibliotek'a „iverieli“).

At this gathering, which was attended by thirty people, the statutes of the society and the instructions for the establishment of the department were discussed. The community present signed the document and confirmed their consent.

On September 16, 1914, the management of the society raised a petition (sakartvelos p'arlament'is erovnuli bibliotek'a. tsipruli bibliotek'a „iverieli“) before the Governor of Tbilisi, and he did not hesitate to respond. In the letter of the board of the organization dated November 8, 1914, it is stated: "Accordingly, the mediator of the board, the governor of Tbilisi informed the head of Gori Mazri #8698 from October 25 of this year that the number mentioned in Tskhinvali is open for reading and writing. Whose branch department is called "Tskhinvali Department of Literacy Society". (sakartvelos p'arlament'is erovnuli bibliotek'a. tsipruli bibliotek'a „iverieli“)

Naturally, after the official foundation of the Tskhinvali branch, the activities of

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the members became even more active. Along with others, the name of Samson Basishvili comes to the fore on May 11, 1916. It was at this time that Archil Dedanashvili, the secretary of the Tskhinvali branch of the Tskhinvali branch, sent the report of the activities of the Tskhinvali branch of the social welfare department to Burjanadze. According to this document, among the members of the Tskhinvali branch in 1915, next to Samson Basishvili, the following are enrolled: Mikheil Edisheri's son Abuladze, Aleksandra Ivane's daughter Amashukeli, Grigol Archili's son Amashukeli, Giorgi Konstantine's son Buchukuri, Vladimir Luarsabi's son Bibiluri, Giorgi Ivane's son Basishvili, Dimitri Ivane's son Gelutashvili, Gogoladze, son of Parten Samson, Mikheil Gularidze, son of Grigol, and others.

Samson Basishvili's texts clearly show the active citizenship position of the author, the persistent search for a better person, and the thirst for a constant increase in the level of education in society.

Here is another newspaper publication from his aforementioned cycle of letters. The conversation concerns the section of the Gori-Tskhinvali road, whose untidy, deplorable condition greatly hinders the economic development of the region and creates discomfort for the local population.

"Since there is no railway from Gori, to Tskhinvali, that's why other and other carriages go a lot, especially stagecoaches. We have to say that traveling on this side is very difficult; So, if you want to travel with a separate carriage, you should consider four to five manats for the carriage; Otherwise, you have to sit in stage-coach, where you will experience hellish suffering. In stage-coach, which should accommodate eight or nine people, they accommodate eighteen. The stage-coach is a funny thing to see during the journey: some people hang on top of the stage-coach, some sit on the stairs, some sit on each other's knees inside..." (Basishvili, 1899e: 2)

Conclusion

Throughout his journalistic career, Samson Basishvili has been an extremely active citizen, who always tries to give his voice to the central structures located in the capital. to provide an objective picture of reality, asks for help and looks for ways to get out of a difficult situation. His materials about the sharp lack of schools in the surrounding villages of Tskhinvali, the difficult situation of the architectural monuments of the Tskhinvali region, the difficult social situation of the local population, the deplorable consequences caused by the government's inaction, both economic and infrastructural, and at the same time the sharp criminogenic situation, serve this purpose. in the direction of deterioration.

S. Basishvili made a great contribution to the religious, cultural and public life of the Tskhinvali region with his active, versatile contribution. His name is among the figures of Tskhinvali region at the end of the 20th century and deserves to be mentioned.

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