

SOME FRAGMENTS OF THE LITERARY AND CULTURAL LIFE OF THE OCCUPIED
TERRITORIES OF TSKHINVALI
(XIX Century and the First Decades of the XX Century)

ლიტერატურული და კულტურული ცხოვრების ზოგიერთი ფრაგმენტი
ცხინვალის რეგიონის ოკუპირებულ ტერიტორიაზე
(XIX საუკუნესა და XX საუკუნის პირველ ათწლეულებში)

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Abstract. According to the materials at hand, in the 19th and the first decades of the 20th century, a number of interesting, distinguished figures from the Tskhinvali region reached the direction of literary and cultural construction of our country, who made the greatest contribution to the history of Georgian literary and cultural life.

Besarion Pavlenishvili undoubtedly occupies an undeniable place among these people.

Love for literature and patriotic work are generally characteristic of Pavlenishvili from Eredvi. Mikh. Pavlenishvili translated Shakespeare's "Hamlet", Pushkin's "Amazing Dream", Lermontov's "Angel", "Will", etc. The translations were periodically published in the magazine Tsiskari. He was the author of the original poems: "Infant", "Dream", "Invisible Forces" and others.

Giorgi and Nikoloz Pavlenishvili actively cooperated with newspaper "Droeba".

In the Tskhinvali region, when talking about the creative, intellectual forces of the 19th and 20th centuries, we think it would be interesting to mention the name of Tskhinvali resident Grigol Kherkheulidze, who briefly entered the creative arena. Due to the tragic accident, the region prematurely lost a highly interesting writer and figure with an original voice.

According to the materials at our disposal, a number of interesting, outstanding figures from the Tskhinvali region in the field of literary and cultural construction of our country, who have made a great contribution to the history of Georgian literary and cultural life and left a visible mark, have left a lasting impression. The works of these persons and the list of these individuals may still be extended. We mean the artistic or publicist texts scattered in the numerous periodicals of that period, the acquaintance of which is still interesting for today's audience. These materials are still somehow left out of the public eye. Bringing them to the fore again will help, on the one hand, to popularize the literary heritage of the creative "intelligentsia" of the Tskhinvali region, and, on the other hand, to promote the culture, literary relations and history of a part of Georgia that has already become an occupied territory. Thoroughly, with the right orientation, study the important case.

Key words: Literature, Culture, Tskhinvali, Occupation, Georgia, Writing, Epoch, Creativity.

ალექსანდრე მღებრიშვილი

ფილოლოგიის მეცნიერებათა დოქტორი, გორის სახელმწიფო სასწავლო
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აბსტრაქტი. ჩვენს ხელთ არსებული მასალების მიხედვით, მე-19 საუკუნესა და მე-20 საუკუნის პირველ ათწლეულებში ცხინვალის რეგიონიდან ჩვენი ქვეყნის ლიტერატურული და კულტურული მშენებლობის მიმართულებით იღწვის არაერთი საინტერესო, გამორჩეული მოღვაწე, რომელთაც უდიდესი ღვაწლი დასდეს ქართული ლიტერატურულ-კულტურული ცხოვრების ისტორიას.

ამ ადამიანთა შორის, უპირველეს ყოვლისა, უდავოდ გამორჩეული ადგილი უკავია ბესარიონ ფავლენიშვილს.

მწერლობისადმი სიყვარული და მამულიშვილური მოღვაწეობა საერთოდ დამახასიათებელია ერედველი ფავლენიშვილებისთვის. თავად მიხ. ფავლენიშვილს უთარგმნია შექსპირის „ჰამლეტი“, პუშკინის „საოცარი სიზმარი“, ლერმონტოვის „ანგელოზი“, „ანდერძი“ და ა.შ. თარგმანები გარკვეული პერიოდულობით იბეჭდებოდა ჟურნალ „ცისკარში“. ავტორი გახლდათ ორიგინალური ლექსებისა: „ჩვილი“, „სიზმარი“, „უხილავი ძალები“ და სხვ.

გიორგი და ნიკოლოზ ფავლენიშვილები აქტიურად თანამშრომლობდნენ გაზ. „დროებაში“.

ცხინვალის რეგიონში, XIX საუკუნის და XX საუკუნის დამდეგის შემოქმედებითი, ინტელექტუალური ძალების შესახებ საუბრისას, ვფიქრობთ, საინტერესო იქნებოდა ცხინვალის მკვიდრის - გრიგოლ ხერხეულიძის სახელის ხსენება, რომელმაც მცირე ხნით გაიღვა შემოქმედებით ასპარეზზე. ტრაგიკული შემთხვევის გამო რეგიონმა ნაადრევად დაკარგა უაღრესად საინტერესო, ორიგინალური ხმის მქონე ლიტერატორი და მოღვაწე.

ჩვენს ხელთ არსებული მასალების მიხედვით, აღებულ პერიოდში ცხინვალის რეგიონიდან ჩვენი ქვეყნის ლიტერატურული და კულტურული მშენებლობის მიმართულებით იღწვის არაერთი საინტერესო, გამორჩეული მოღვაწე, რომელთაც უდიდესი ღვაწლი დასდეს ქართული ლიტერატურულ-კულტურული ცხოვრების ისტორიას და თვალსაჩინოდ გავლენიანი კვალი დაუტოვეს შთამომავლობას და ამ პირთა ჩამონათვალი კიდევ შეიძლება გაგრძელდეს. ვგულისხმობთ იმ პერიოდის მრავალრიცხოვან პერიოდულ პრესაში გაბნეულ მხატვრულ თუ პუბლიცისტურ ტექსტებს, რომელთა გაცნობა დღევანდელი აუდიტორიისთვის კვლავაც საინტერესოა. ეს მასალები დღემდე, როგორღაც, საზოგადოების ყურადღების მიღმაა დარჩენილი. მათი, კიდევ ერთხელ, წინა პლანზე წამოწევა ხელს შეუწყობს, ერთის მხრივ, ცხინვალის რეგიონის მკვიდრი შემოქმედებითი ინტელიგენციის ლიტერატურული მემკვიდრეობის პოპულარიზაციას, ხოლო, მეორე მხრივ, უკვე საქართველოს ოკუპირებულ ტერიტორიებად ქცეული ერთი ნაწილის კულტურის, ლიტერატურული ურთიერთობების და ზოგადად ისტორიის საფუძვლიანად, სწორი ორიენტირებით, შესწავლის მნიშვნელოვან საქმეს.

საკვანძო სიტყვები: ლიტერატურა, კულტურა, ცხინვალი, ოკუპაცია, საქართველო, მწერლობა, ეპოქა, შემოქმედება.

Introduction:

Georgian literature has always played an important role in the history of our country for many centuries. Georgian literature has always been at the epicenter of the most important events and without a thorough study of its history, talking about Georgia's past can never be complete. It is clear that when talking about the literary products of this or that epoch, one should take into account the circumstance of how progressive it was for its time.

We think that, given that this area is part of the occupied territories of Georgia today, all this is gaining even more importance and value.

According to the materials at our disposal, a number of interesting, outstanding figures from the Tskhinvali region in the field of literary and cultural construction of our country, who have made a great contribution to the history of Georgian literary and cultural life and left a visible mark, have left a lasting impression.

Among these people, first of all, we would single out some of them. In particular, we believe that Besarion Pavlenishvili undoubtedly occupies a prominent place among the figures of the Tskhinvali region.

Father Besarion's daily life was very strict and self-sacrificing. After setting up a dwelling in the woods near Eredvi, the deserted monk was dressed in a chain shirt with a horn on his head, which had pointed nails on the inside.

Kakhaber Kenkishvili, while talking about grateful people, calls Father Besarion a legend. Through his work he gained great grace, converting many people to the law of Christ.

It is noteworthy that the Catholicos-Patriarch of All Georgia, His Holiness and Beatitude St. Kirion II (1917-1918) dedicated a monograph to the life and work of Father Besarion Pavlenishvili. The text of the historical character of St. Kirion, based on the documents of the Synod Office, devotes a large place to the biographical information of a native figure of the Tskhinvali region, the literary work, the unjust environment that left a great mark on the person of Father Besarion and on the progressive society of the region as well as Georgia.

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Giorgi and Nikoloz Pavlenishvili collaborated with newspaper "Droeba", letters and correspondences were printed.

In Tskhinvali region, when talking about the creative, intellectual forces of the 19th and 20th centuries, we think it would be interesting to mention the name of Tskhinvali resident Grigol Kherkheulidze.

Gr. Kherkheulidze entered the creative arena only for a short time. A tragic accident prematurely ended the life of this young talented creator. Otherwise we would get a highly interesting writer and figure with an original voice.

Methods: Traditional research methods are used in the study of the given article, namely: historical-comparative and analytical. Also, empirical and theoretical methodologies such as: generalization, analysis, synthesis, abstraction, comparison, systematic approach.

Discussion:

Besarion Pavlenishvili was born in the village of Eredvi in 1774. After the Anchiskhati seminary, he was ordained a priest-nun by Stephen Rustaveli (1803) and began his ministry in the desert of John the Baptist. From 1808 he traveled to the ravine and engaged in missionary work for twelve years. "In 1808, with the permission and prayer of His Holiness Anton II¹, Catholicos of

¹ Anton II (Teimuraz Bagrationi) - Catholicos-Patriarch of Eastern Georgia in 1788-1811. On July 11, 2011, by the decision of the Holy Synod of the Georgian Patriarchate, he was canonized in the name of Anton II. January 3 was set as a day of remembrance.

Georgia, His Holiness sent him to the ravine to strengthen and restore Christianity. Near the tower of Arshi¹, three versts from Stepantsmindi², he carved out a church in the rock, cell, and dug a well. From that day on, his words of gratitude fell on the Mokheves in the dark. He was true to their shepherd and healer. In this way he gained their trust and love. "Through twelve years of tireless work and preaching, the priest-nun Besarion converted Mokheves, Lezgins and Ossetians to Christianity." (Iveria, 1902a:4, #103)

Higher theological school, in which B. Pavlenishvili was trained as located in Tbilisi, in the yard of Anchiskhati temple. According to Priest P. Karbelashvili³, this school had a long history of existence, attracted young people eager to study for centuries, and the deans of this church, in 1670-1862, began their education with scientific work and engaged in active pedagogical activities.

Mikheil Aleks-i-Meskhishvili⁴ was the dean of the Anchiskhati temple and the pastor of the seminary in 1779-1788. It was he who became the first teacher of 12-year-old Besarion. After several fruitful years of exemplary relationship between an educated young man and a wise master, after the death of Archbishop Mikheil, he travels with Archimandrite Eftvimes⁵ to the Baptist Desert. The gifted apprentice strengthened Khutsuri and ecclesiastical literature over the next couple of years. In 1799 he was ordained a monk by Archimandrite Eftvime and renamed Besarion. Due to the strict, monk way of life, soon in 1803, Stephen⁶ of Rustavi consecrated Besarion as a priest-nun. From 1807 he moved to Kvatakhevi Monastery with Archimandrite Dositheos Pitskhelauri⁷. He worked northeast of Gergeti Trinity, alone in one of the caves, away from everyone. Here, with his own hands, he carved out the church and, with the permission of Catholicos Anthony, blessed Archimandrite Neophyte in the name of the Virgin's death. He built a fence around the church, carved three cells in the rock, dug a well and so on. Sh. From time to time he ruled the estates of the Largvisi⁸ Monastery in the Ksani gorge.

¹ Arshi Fortress - The fortress is located near the village of Arshi in Kazbegi Municipality. On the bank of the river Terg, on a steep cliff. Among the surviving buildings on the territory of the castle is the oldest apse church of IX-X centuries. In the XVIII century it belonged to Zurab Aragvi Eristavi. At that time it was also called the gorge castle.

² Stepantsminda - a small town in Georgia, the center of the historic gorge and Stepantsminda. Located in the valley of the river Tergi.

³ Polievktos Karbelashvili - dean. He worked in Tbilisi, Gurjaani and various villages of Eastern Georgia. Was engaged in research work. Collaborated in the periodical press. Author of the book: "Georgian secular and religious cults, historical review" (1898). Copied and preserved about 2000 documents, which are currently preserved in the Central Archives of Georgia.

⁴ Michael Deacon - son of Giorgi Deacon, clergyman, engaged in educational activities. He was born in 1779. Besarion Pavlenishvili, an excellent barren monk, was brought up by him. Died September 19, 1788.

⁵ Archimandrite Eftvime of David Gareji Monastery - mentioned as the builder of the Church of the Virgin of Manavi, built in 1795.

⁶ Ioane of Rustavi arrived in Martkopi in 1752 with his collection (along with 71 Monks). The village temple could not accommodate so many clergymen. The construction of the Martkopi Church was spent by Ibrahim Beg (Shinjikashvili), the Egyptian ruler of Martkopi, who used this money to build a glorious temple in the middle of the village in the name of the deity, which was consecrated in 1810 by Stephen Rustveli. Died in 1839. Buried in the same church. Unfortunately, this bishop turned out to be the last Rustavi, as the Russian Synod abolished the autocephaly of the Georgian Church and, consequently, the Episcopal centers.

⁷ Dositheos Pitskhelauri - Clergyman, Archbishop. He was born in 1774 in the village of Ikoti, Ksani gorge. In 1791 he was ordained a monk in the desert of John the Baptist. Four years later, at the age of 21, with the consent of King Erekle, he was appointed Archimandrite of the Khopi Monastery. Anton II entrusted Dositheos with the leadership of Icori in 1801, and in the same year the monastery of Kvabatakhevi was handed over. In 1803, Dositheos temporarily relinquished the diocese of Tsilkani. In 1806, Anton appointed Dositheos to lead the monasteries of Shiomghvime and Teri, and in 1808 he also handed over the diocese of Urbnisi. So, by 1810, Dositheos, at the age of 36, ruled six dioceses - Ikoti, Kvabatkhevi, Shiomghvime, Teri, Tsilkani and Urbnisi. Dositheos was appointed Archbishop of the Diocese of Ossetia and head of the Ossetian Religious Commission. His patrols show that 10,506 people converted to Christianity from May 1815 to the end of 1816.

⁸ Largvisi Monastery - a monastery complex in Georgia, in the Mtskheta-Mtianeti region, in the Akhlagori municipality, in the historic Samachablo, near the village of Largvisi, at the confluence of the Ksani and Churti

According to the Iveria newspaper, in 1808-1819, Besarion Pavlenishvili moved "around the mountain villages and preached the doctrine of Christ, healed the sick, blessed them, gave them clothes, and in any way could help everyone in need." The people loved him very much and no one would let his word down. That is why many were baptized - in Juta,¹ Artkhmo,² Okrokana,³ Achkhoti,⁴ Stepantsmida,⁵ Toti,⁶ Pasheti,⁷ Khurtisi (Iveria, 1902b:1) and others. Up to two thousand souls were baptized in these villages and raised to Christian life. The people had great love and respect for Besarion, always carrying with him his own handicrafts and allowing anyone to do what he could. Godly Besarion lived so peacefully until August 1819. "

Since 1819 the situation has changed somewhat. We mean the new statute of Theophilact,⁸ the exarch of Georgia at that time, according to which each household from the parishes of the Ossetian commission⁹ had to pay seven Abazi a year for its priest. This so-called "Nikhri" was a heavy obligation for the poor people of the mountain. Father Besarion performed all ecclesiastical services for the people before and after, free of charge, although it was very difficult for other clergymen in the same villages to do the same.

According to Iveria, "there were, by the way, three priests in the villages adjacent to the Besarion Monastery at that time - Bartholomeo Kazishvili in St. Stephen, Spiridon Sujashvili in Gergeti and Shio Pajishvili in Zion. These priests were unaware that Besarion the monk, by his divine activity, was guiding people to the right path and advised them to avoid drunkenness and misconduct in the newly built courtyards. The priests and the new ministers of the ravine — even frequent visitors — were in the dungeons, where they spent all night drinking vodka and performing their sacred duties, even throwing them on the ban. The matter was brought to such an extent that the useful work of Besarion reached the ears of the Exarch, and he ordered the three priests to be obedient in all things and to be the inventors of Besarion, whom they had taken for granted. That was the reason for disturbing the monastery." (Iveria, 1902b:1)

rivers. Largvisi Monastery was the center of Georgian literature and culture from the very beginning. In the 14th century, Avgaroz Bandaisdze, a famous scribe, who is considered to be the author of the "Monument to Eristavta", lived in the Largvisi Monastery. Avgaroz's activities in the same monastery were continued by his son Grigol, who described Tamerlane's expeditions to Georgia. On November 7, 2006, by the decree of the President of Georgia, it was granted the status of a real cultural monument of national importance.

¹ Juta is a village in Sno community, Kazbegi municipality, Georgia. It is located on the southern slope of the main ridge of the Caucasus Gorge, in the valley of the river Snostskali (right tributary of the Tergi).

² Artkhmo - village in Kazbegi municipality (Sno community council), located on the left bank of the river Artkhmostskali, on the northern slope of the main watershed of the Caucasus. According to the 2002 census, no one lives in the village anymore.

³ Zemo Okrokana - a village in Georgia, Kazbegi municipality (Kobi community), located in the Truso gorge, on the left bank of the river Tergi. Kvemo Okrokana is a village in Kazbegi Municipality, Kobi Municipality, Georgia.

⁴ Achkhoti - village in Kazbegi municipality (territorial body of Sno community), located on the right bank of the river Tergi.

⁵ Toti - village in Georgia, Kazbegi municipality (Sioni community), located on the left bank of the river Tergi.

⁶ Pansheti - a village in the Kazbegi municipality of Georgia. Located on the left bank of the river Tergi. In the 18th century, Panchet was the center of one of the four mansions of the gorge.

⁷ Khurtisi is a village in Kazbegi Municipality, Georgia. It is located on the southern slope of the Khokhi ridge, on the left bank of the river Tergi. The village has been inhabited since the XV century. Mentioned in the documents of Gergetel Sakdrishvili.

⁸ Theophylact (Metropolitan) Fyodor Rusanov - Exarch of Georgia in 1817-1821. He actively pursued the colonial-Russification policy of tsarism in Georgia. In order to educate the Georgian clergy in Russian, he established theological schools in Tbilisi, Telavi, Gori, Signaghi. He died in 1921.

⁹ Ossetian Theological Commission - a missionary organization founded in 1744. It was staffed by Georgian clergy. The main task was to strengthen Russian influence over the Ossetians and other mountaineers through Christianity. In 1792 the commission ceased to exist, and from 1815 it resumed its activities under the leadership of Dositheos Pitskhelauri. Between 1815 and 1816, up to 13,000 Ossetians were converted to Christianity as part of the commission. It existed until 1861. In 1863 it was replaced by the Society for the Restoration of Orthodox Christianity in the Caucasus.

Annoyed by the above-mentioned ecclesiastical authorities and the existing legislative obligations, the ministry appealed to its beloved pastor, monk Besarion, for help.

To help the people, Father Besarion decided to write the following letter to the Exarchate: And Shepherd-Chief. I worship you humbly on the ground and kiss you with my hands and feet, merciful Father.

I dare to report to your superiors that I am in the lands of this gorge. I was very surprised to see him and his behavior. Although they were enlightened, but they had an idol-like behavior, that they did not even know the burial of the dead, that they were dying for something, they had to stay at home for eight or nine days. The whole community had to come and mourn for the man and the woman, they had to bleed with a whip and a stick, and their hair had to be cut off and laid on top of the dead. They have to be disciplined, beating in the heart and head. In addition, he had to fast for more than a year with his wife, mother and sister. Whoever called me first, the widow is mine, she would not leave anyone and they had one massacre about it. They had one baptismal font and nothing else. Neither confession nor communion. On the day of his death, if a priest was present, he would share, and if not, he would have to die, unaccompanied, unbeliever. The priest did not even ask for an ear, even if he was standing at the service and praying. Fasting, fasting is observed and is observed Wednesday-Friday. Save four days or five days of Mary and Christmas. And others to eat altogether. The supra of the dead should know such that whoever could not, the estate should be sold and the dead so buried. If they asked for a wife, they would bring her, if she wanted the cross to be written, and if not, she would write the cross-unwritten. Before that he wanted to bring her, and if he did not want to, even if was full of children, he would throw her away and join someone else. Half were more cross-unwritten.

I do not want you to be upset by the reports of many. I dropped Christianity in Ossetia, Khevsurs and Kists, and I started this quest from the beginning. In this case, I and my man almost drowned. I have turned the world upside down, and I have known God; Neither the Mokheves nor the newly baptized have any trouble with this. I thought I would convert the priests of this gorge and I could not. They added more lies and drunkenness. I have been informed and reminded - this country is unselfish, unblemished and without a priest. Or bless these three deacons, and if you bless them, swear to them that they will sacrifice and not be deprived. Otherwise, the law will be dissolved and we will make the country criminal and ridiculous, and the law will be lightened. And will be deceived in the liturgy. Do not let go. And whether it be from Mtiuleti or lowlands, wherever it is, if you do not call the priests, the souls of the people of this convert will be lost to God. Even this, my lord, now that they have given you seven or seven abbeys of priests, they will not be able to do that, they are one watering can. May God bestow your grace on my sinner, so that they may not have daily sustenance, and where they can in these wells? I beg for this too, and these people deserve it as much as they can, and open the impossible. If they wear a shirt, they do not even have the means to wear a shirt from a friend out of extreme poverty.

These people have treated me and prayed for you. I will not hurt anyone again. The priests here do not have a harness yet, they take on debt and count it, and if they have a harness with Themisi, from "Samikitno" will not separate them at all. And if they turn away, they will repay one another. A drunk will either throw a horse on a rock or drown in water. They will do this, they will lie in the sin of the country and they will not be able to turn around, my ruler. Reporter of Your Highness-Priests to the Most High Priest, sinful priest-nun monk Besarion Pavlenishvili living alone in the rock of the new gorge in a new monastery. August 3, this year." (iveria, 1902b:2)

In parallel with this letter, Father Besarion prepared a second letter, which he sent to the inhabitants of the villages to sign, for further submission to the Exarch. This letter was taken away from the people by the above-mentioned local clergy and presented to the Governor of

Mtiuleti, Major Kananov. For his part, Governor Kananov informed the Governor of Tbilisi, Major General Khoveni, about the fact of August 10, 1819.¹

The report sent to Khoveni reads: "Besarion Pavlenishvili, a resident of the gorge, wrote a request to Metropolitan Theophilacte, describing and dividing the people into parishes, and sent this request to the Mokheve's. In addition, he wrote a separate letter that he was going to go to the city soon, to address the request to the Exarch. I heard all this and considered it my duty not to let people sign, I took the above papers and you will send them to me at the same time. Also, please let me know if you allow me to send a monk to Tbilisi (Georgia) so that he does not cause any excitement among the locals at the instigation of his foolishness." (iveria, 1902b:2)

Naturally, Khoveni also informed the exarch about the information received, who on September 1 of the same year ordered to find out in detail the issue of Father Besarion's identity, contacts, and income. In two days (September 3) he was brought to the capital for questioning.

The testimony of Father Besarion was confiscated on September 3, 1819, at a meeting of the Synod Cantor. The show contains many interesting details and therefore we think it will be interesting for our readers as well.

"I am of Gori district at T. Favlenishvili. I learned the military book and writing from Michael, the deacon of Anchiskhati, and the Khutsuri book in the Baptist Desert, where I spent two years as a layman. Who was excommunicated from Archimandrite Eftvime, the head of the same desert, was ordained a deacon by Stephen, a priest from Rustavi. And in the same year he was ordained a priest-nun from the same priesthood; And I was in the monastery without leaving until 1807, and this year I will go to Kvabtakhevi Monastery, in 1808 I will go to the gorge in Ananuri district directly to Arshi mountain, where I am now, and from there I would go to Largvisi Monastery, Eristavi's voluntarily. In the mentioned mountains, where I am, I found one cave rock and in it I carved out the church, which is consecrated in the name of the death of God the Parent by the will of the Catholicos Anthony from the neophyte of Archimandrite in 1809. And besides, I have cut out three chambers inside the fence and four chambers outside the fence and a well, and I will stand there until now, where I am still the groundwork for the internal expansion of the monastery and its building. I am 44 years old; I do not care about anything. The mentioned monastery, where I am now, is separated from the villages by two versions. The mentioned person has no other building except cell; there is no one completely present with me, and from time to time, when I perform the Divine Liturgy in Odessa, then Dimitri Pitskhelauri, who is standing in his house in Stephantsmida, will come to help me. The garment is in the church with four hands with its Daparna's,² except for the filonis',³ which are three, Bardzim-Peshkhumi⁴ is in rvali,⁵ there are necessary ecclesiastical books, the lists of which are presented, I am better asked. Who sent three letters to the governor in Georgian, they are written by me. The fact that the people of the gorge are very poor made me write this, and it was very difficult for some of them to write to the priests seven or seven abbeys, when those priests did not pay attention to them or believe them; These people came because they were baptized by me, and I have a letter from the Metropolitan of His Highness and Exarch, Theophillactes, that the priests

¹ Roman Khoveni – General-Mayor, Governor of Tbilisi

² Daparna - "cover of holiness" (Saba). Specially cut and sewn cover. The cover is three: one large and two small. It is in the shape of a large square or rectangle, small in the shape of a cross. Bardzim and Peshkhumi are baked separately with a small cover, and with a large one - both together. During the liturgy, different prayers are said by the priest during the liturgy. There was an ancient tradition in Georgia of donating veils to churches and monasteries. As the inscriptions on this richly decorated veil tell us, they were made "for the sake of the sinful soul," for the sake of living in both, or for the sake of "raising sons and daughters." Georgian covers are an example of embroidered glitter.

³ Priestly robes, as well as omophores, olars, anchors, fireplaces, belts, and fasteners.

⁴ Bardzim-Peshkhumi - a liturgical vessel where wine and bread are consecrated and transformed into the blood and flesh of the Lord by the grace of the Holy Spirit.

⁵ Rvali-copper.

should be obedient to me, and that I should try to spread Christianity to them. Forgive and serve as much as possible, and be given the care of the ordained priests. Since I was summoned by his high-priesthood here in Tbilisi (Georgia), I replied that the letter should be delivered, and I tried; because they did not know how to write, I was asked to write and I wrote for it. And when the priests learned that the people were going to announce the revelation of complaint to them through his high-all-priesthood, they immediately went to Lord Major Kananov and reprimanded me, as if I was rebelling against the people and pretending to be priests.

He also believed their word and sent Durmishkhan Kobiashvili to me for this matter, I also showed him the books written by me, which were not written in them, but were remembered by the priests; The aforementioned Kobiashvili greeted the priests in the villages and found that it was a lie. The priests who lie and rule are: Bartholomeo Kazishvili, St. Stephen, Sphiridon Sujashvili, of Gergeti, Shio Pajishvili, of Sioni, who falsely call themselves baptized before me the Ossetians and Khevsurs of Sno,¹ and believe in me. They over-showed their baptism and spent so much "Leini"(type of a textile), but did not turn out to be so baptized. And then I was no longer asked, and the report was presented to me as unsigned with the lists, as they themselves had proclaimed me, the High-Priestly Exarch, from who I had also given their order to the priests to be in my obedience.

The deacons I wanted to bless are: Shio Ghudushauri, Dimitri Pitskhelauri and Ioane Khutsishvili. That from me are baptized Khevsurs of Juta and Artkma and Kists, who are in Juta, three families, Ossetians of Okrokana in Sno gorge and Achkhoti, as well as Stephantsminda, Toti, Fasheti and Khertisi - it is possible to testify to the whole community living in Aragvi . I have no one in my retinue. During the reign of Archbishop Dositheos of the All-Priesthood, I received five "tumans" from the revenue of the Ossetian commission in salary, and as the first, as well as the ascendant, I grow up with mercy. I will sign this declaration with the priest-nun Besarion." (k'arbelashvili, 1902:3)

The Synod office took several days to consider the case, and on September 10 of the same year, Father Besarion Pavlenishvili was sent to warn and punish in the Shiomghvime² desert with the right to live in a separate cell by the decision of Archimandrite Athanasius.³

The ecclesiastical belongings and property belonging to Father Besarion were handed over to Bartholomeo Kazishvili, the priest of St. Stephen, and on September 12, 1819, Khoveni was informed of the decision made by correspondence # 472.

Besarion Pavlenishvili's life in the Shiomghvime desert did not last long. Soon he appeals to the Synod office to be allowed to move to a forest near his native village of Eredvi. This request was tolerated. After settling in the new place, Father Besarion continues to live a strict, monastic life, in parallel engaging in literary-educational activities.

According to S. Merkviladze,⁴ the two books of theology written by him were preserved in the library of the Society for the Promotion of Literacy among Georgians under the number - # 1117, and according to the certificate preserved in the 2nd volume "Description of Georgian Manuscripts" of the Institute of Manuscripts of the Georgian Academy of Sciences. Texts

¹ Sno is a village in Kazbegi Municipality, Georgia. In the 18th century, Sno was the center of one of the four mansions of the gorge. The village overlooks the church and the castle from the mountain.

² On the Shiomghvime Desert – see Ioseliani, 1845.

³ Athanasius (Archimandrite) Aleks Petriashvili - from 1796 to 1801 he was the priest of the Kizlar Temple and the Mush-Keter Regiment. In 1803 he moved to Georgia. Was a translator, director of the Noble School. Participated in the development of the board of directors of secular and ecclesiastical reforms in Georgia. Translated and published textbooks. Arranged a Georgian printing house. In 1810 he was appointed head of the Kvatakhevi Monastery, then archimandrite of the Transfiguration Monastery in Tbilisi.

⁴ Ioseb (Sosiko) Merkviladze - Georgian public figure. Owner of the publishing house "Knowledge" and the bookstore of the same name. Editor-publisher of the newspaper "Trade Road" (1908). He was engaged in folklore gatherings. He published examples of oral tradition in the magazine "Akaki Collection", in the newspaper "Theater" and in "Iveria".

"Nikipore Khutsesi. The Life of Andrew Salos "and" Description of the Life of the Blessed Father John the Merciful "Archbishop of Alexandria, Bishop of Leontius of Nicolopolis, which is of Cyprus" was copied in 1821. According to the inscription in the documents: "The book was created in full by the hand of John the Merciful in January of the year of the son of Favleni, the priest-monk of the Besarion priest of poor." (S pondis aghts'eriloba, 1961:9)

The documents were transcribed by the translator in military, the titles in Singular, on bluish-colored paper, with a leather-encrusted wooden cover.

As we have said, Father Besarion's daily life was very strict and self-contained, martyrdom-seeking. After setting up a dwelling in the woods near Eredvi, the solitary monk was clothed in a chain-link shirt, with a horn on his head and pointed nails on the inside.

Kakhaber Kenkishvili, while talking about grateful people, calls Father Besarion a legend. Through his work he gained great grace, converting many people to the law of Christ. His name became a legend; however, unfortunately, on June 18, 1824, the monk Besarion Pavlenishvili was killed in his own place due to robbery.

"The people of Eredvi removed his tortured body and buried it in front of the pulpit in St. George's Church. Until the beginning of the 20th century, a Besarion chain shirt, a metal belt and a metal cowl with pointed nails were kept there." (k'enk'ishvili, 2006)

The newspaper "Iveria" wrote about the tragic end of Besarion Pavlenishvili: "1824. On the night of June 18 he was killed by the Ossetians. This is how Besarion, this meritorious priest-nun, ended his holy life. People were greatly disturbed by this heartbreaking story. His remains were buried in the church of Eredvi, and his iron shirt and cowl were laid on the upper tomb; everybody tried to look at this holy man's clothes, or give birth to the fur of his hair, and worshiped it as sacred parts. This blessed figure is still mentioned with blessing by Mokheve's and many legends are left among the people about his holy life. Admiring the overwhelming influence of these transmissions, our unforgettable Al. Kazbegi composed his excellent short story "The Teacher", in which the priest Onopre represents the holy face of the hand missionary Besarion." (merk'viladze, 1902:4)

It is noteworthy that the Catholicos-Patriarch of All Georgia, His Holiness and Beatitude St. Kirion II (1917-1918) dedicated a monograph (Kirion II, 1905) to the life and work of Father Besarion Pavlenishvili. In the text of the historical character of St. Kirion, based on the documents of the Synod office, a large place is given to the biographical information of a native figure of the Tskhinvali region, the literary work, the unjust environment that left a great mark on the person of Father Besarion, for the progressive society of the region and Georgia as a whole.

Love for literature and patriotic activity are generally characteristic of Pavlenishvilis of Eredvi. Mikh. Pavlenishvili translated Shakespeare's "Hamlet", Pushkin's "Amazing Dream", Lermontov's "Angel", "Will", etc. The translations were periodically published in the magazine Tsiskari. Mikheil was the author of the original poems: "Infant:", "Dream", "Invisible Forces" and others.

Giorgi and Nikoloz Pavlenishvili cooperated with newspaper where, their letters and correspondences were printed in "Droeba".

In the Tskhinvali region, when talking about the creative, intellectual forces of the 19th and 20th centuries, we think it would be interesting to mention the name of Tskhinvali resident Grigol Kherkheulidze.

Gr. Kherkheulidze entered the creative arena only for a short time. A tragic event prematurely ended the life of this young talented creator. Otherwise we would get a highly

interesting, original-sounding writer and figure. Apart from the fragments of his texts, his poetic work is also interesting.¹

Grigol Kherkheulidze was born in 1891. After receiving his primary education in Tbilisi, he went to the Baltics to continue his studies and enrolled in Estonia, at the Dorpat² Academy of Medicine founded by King Gustav II Adolf of Sweden in 1632. In 1911 a collection of his poems "The First Beam" was published. He collaborated in the periodicals "Light",³ "Modern Thought",⁴ "Theater and Life".⁵ Unfortunately, G. Kherkheulidze failed to finish the mentioned university. He was still a third-year student at the time of the tragic accident.

Regarding the tragic end of Grigol Kherkheulidze and Siko Badurashvili,⁶ the theatrical and literary magazine "Theater and Life" wrote: The reality of life has struck a hand on our society. On July 13 in Tianeti, two of the best young men, two times unparalleled power, turned a blind eye for a century ... One – a writer known for a pseudonym Kikna Pshaveli, Siko son of Besarion Badurashvili, a fourth year law student from Dorpat University, who originated from Zhepoti, Tianeti district, a son of a Mtiuli peasant, 26 years old, an accomplice of "Esfer",⁷ who appeared on the literary scene in 1910. Before and in addition to many short poems, he wrote five poems ("Demon and Serbim", "Me and the Oak", "Fairy Tale of Time" and two others). His writings were prepared by the Kherkheulidzes for a separate publication. He was the scholarship holder of the Society for the Promotion of Literacy among Georgians.⁸

Second - Grigol (Grisha)son of Zurab Kherkheulidze, third year student of the Faculty of Medicine of Dorpat University, writer and practical figure, 24 years old, originated in lowlands - from Tskhinvali, son of a prince, comrade of the villagers. Worked in the workers of Tbilisi, in 1911. He published his ideological poems "First Beam" as a separate book. He has also written a drama." (arimatieli, 1916:7)

One of the publications in 1914, which was published in the pages of "Theater and Life", expressed satisfaction with the fact that Tskhinvali had a large theater by this time. The theater building, which can accommodate more than five hundred visitors, is the result of the great efforts and hard work of the people of Tskhinvali. According to "Mokete"⁹ - the youth systematically conducts performances, free lectures - abstracts and literary evenings. (teat'ri da tskhovreba, 1914:15)

¹ Gr. Kherkheulidze's poetic works could be found in Prof. Dr. Aleksandre Mgebrishvili's book "The forgotten Creations (Tskhinvali region during the XIX century and the first decades of the XX century)". (mghebrishvili, 2021:30).

² University of Dorpat (present-day Tartu) - Founded in 1632 by King Gustaf II Adolf of Sweden. Originally called the Dorpat Academy, it was modeled after the original Uppsala University. The centuries-old history of research and study programs has preserved the University of Tartu as the only classical university in Estonia.

³ "Sinatle" - a popular Georgian daily newspaper of national-patriotic direction. Published in 1910-1911. Editor-Publisher - I. Rostomashvili.

"Modern Thought" - a daily political, scientific and literary newspaper. Tbilisi, 1915-1917. Editors-Publishers: N. Zhgentisa (1915 N 1-179), v. M. Bokhokhodze (from 180 to the end of 1915). Central body of the Social Democratic Party (Mensheviks). Was published instead of the newspaper "Akhali Azri". "Modern Thought" was later published under the title "Unity" (1917-1921).

⁴ "Theater and Life" - a weekly theatrical-literary magazine. It was published in Tbilisi in 1910, 1914-1920, 1923-1926. Founder and editor-publisher - Ioseb Imedashvili.

⁵ Grigol son of Zurab Kherkheulidze - referred to by various sources as Gigo, Grisha;

⁶ Simon (Siko) Badurashvili - studied at the Tbilisi Theological School. With the help of Vazha-Pshavela he entered the Georgian Gymnasium in Tbilisi. He was a scholarship holder of the "Society for the Promotion of Literacy among Georgians". In 1913 he continued his studies at the Faculty of Law of Yuriev (Tartu) University. He published poems under the pseudonym "Free". Since 1910, his works have been published in magazines and newspapers: "Georgia", "Nakaduli", "Community", "Theater and Life" and others.

⁷ That was the name of the Social-Federalists at that time.

⁸ S. Badurashvili was a scholarship holder of the Georgian Literacy Society;

⁹ Under the pseudonym of "Mokete", Iiko Abashidze, Vepkho Akobashvili, Konstantine Gvaramadze, Vazha-Pshavela, Ioseb Imedashvili, Levan Metreveli, Nikoloz Mtvarelishvili, Mikheil Kherkheulidze worked at different times.

Among the directors of the theater is Al. Machabeli, A. Dedanashvili, or Elioizhvili, Mar. Japaridze, Mikh. Abuladze, El. Cherkezishvili, along with directors Mikh. Kiazoshvili, Z. Grigol Kherkheulidze Z. Machabeli and others Grigol Kherkheulidze is mentioned.

There is a story with Grigol Kherkheulidze with his friend, Siko Badurashvili in reference to visiting village Jebota. The hosts from Tianeti warmly welcomed the guest from Tskhinvali, but after some time, under uncertain circumstances, the events cost the lives of both young friends. This fateful visit to Tianeti took place in 1916.

"The first of them - Kikna, a strong defender of folk customs, the second - Gigo, delightful, freely raised in a lowlands, friends of both ages, who did break each other's bread, visited the mountain in the summer ... Kikna's parents, brothers and sisters, they took him by the hand, - people opened their hearts to love, like a kind caregiver - "little doctor". They lived as striking brothers and sisters: they formed a circle of stage lovers and began to manage performances in order to bring light and love to the people. But one unfortunate night, on the 13th of July, a horrible murder took place: as if Kikna had axed Gigo and then killed himself. Here are some references to the murder, published by Gr. Kherkheulidze's brother, Mikheil: An official statement, which even the locals believe, such as: G. Kherkheulidze and S. Badurashvili got into an argument, which turned into a quarrel. Kherkheulidze, as a guest, did not consider it necessary to be with such a host, took his luggage and left. Badurashvili fell down the stairs, hit him on the head with an ax, Kherkheulidze died there, while Badurashvili ran into the house and shot himself in the head. Before he died, he said to his sister-in-law: "I struck Gigo with an axe, he is lying down ... I am dying and I will not let him go alive ... Give me a pen, I will write everything." After these words he himself changed. There is another version as well: after quarrel Kherkheulidze promised to leave, Badurashvili for the shame caused by the guest's departure and because of the modesty towards Kherkheulidze and his parents he cannot stand it and commits suicide. When Badurashvili's brother heard this - for Kherkheulidze as the reason for his brother's murder, he cut off his head with an axe ... no one knows the truth of this information." (teat'ri da tskhovreba, 1916:8)

As it is clear from the same information, after this tragic night, Gr. Kherkheulidze's parents considered it impossible their son to be killed by Siko Badurashvili. Despite the absence of different versions, it was impossible to establish an objective reality and it remained a mystery.

There was a version that Kherkheulidze was buried with great mourning and a crowded ceremony, while the Kikna's family "mourned the priest and his parishioners" for the ruthlessness of the guest.

Despite a lot of speculation, I. Arimatieli¹ expressed his sympathy for this horrible fact of the whole of Georgia: "What if this tragedy is not solved on the surface of secrets? So far, you are expressing your sincere condolences to the parents of Siko and Gigo, who died in tragedy: with their death, two talented young people were deprived of our country in time..." (teat'ri da tskhovreba, 1916:9)

"Theater and Life" returns to this issue a year later and on June 13, 1917 in the church of St. Nino in Kukia, Tbilisi, informed the public about the planned liturgy² one year after the tragic end of Grigol son of Zurab Kherkheulidze. (teat'ri da tskhovreba, 1917:12)

Conclusion:

Thus, according to the materials at our disposal, a number of interesting, outstanding figures from the Tskhinvali region in the period of literary and cultural construction of our

¹ I. Ioseb Imedashvili worked under the pseudonym of Arimateli. He studied at the Tbilisi Workshop School. He was the first director of Avchala Workers' Theater in 1893 and Avlabari Workers' Theater in 1902. He was the editor of the magazine "Theater and Life". Newspapers: "People's Unity" and "People's Freedom".

² From the same information it is clear that the deceased Kherkheulidze's anniversary, a liturgy was planned to be held in the village Dgvrishi.

country, who have made a great contribution to the history of Georgian literary and cultural life and left a visible mark. They left offspring.

In the Tskhinvali region, the list of persons can be continued while talking about the existing intellectual and literary-creative forces. At the turn of the century, there is still a circle of people who have remembered their modern society with special activity. We mean the artistic or publicist texts scattered in the numerous periodicals of that period, the acquaintance of which is still interesting for today's audience. Refers to a thousand significant and necessary problems of public life. These works mainly travel to the Tskhinvali region, breathe the air there, most of the prototypes of the characters are locals, and the variety of colors in the publicity palette systematically informed the Georgian society about important and interesting events in the region.

These materials are still somehow left out of the public eye. Bringing them to the fore again will help, on the one hand, to popularize the literary heritage of the creative intelligentsia of the Tskhinvali region, and, on the other hand, to promote the culture, literary relations and history of a part of Georgia that has already become an occupied territory. Thoroughly, with the right orientation, study the important case.

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