

**SOME FRAGMENTS OF FROM THE HISTORY OF THE PUBLICISTIC  
HERITAGE OF THE OCCUPIED  
TSKHINVALI REGION IN GEORGIA  
(Ivane Eliozishvili)**

**GÜRCİSTAN'IN İŞGAL ALTINDAKİ TSKHINVALİ BÖLGESİ'NDE  
GAZETECİLİK MİRASI ÜZERİNE BİR DEĞERLENDİRME  
(İvane ELİOZİŞVİLİ)**

**НЕКОТОРЫЕ ФРАГМЕНТЫ ИЗ ИСТОРИИ ПУБЛИЦИСТИЧЕСКОГО  
НАСЛЕДИЯ ОКУППИРОВАННОГО ЦХИНВАЛЬСКОГО РЕГИОНА В  
ГРУЗИИ  
(Иванэ ЭЛИОЗИШВИЛИ)**

**Aleksandre MGHEBRISHVILI\***

**ABSTRACT**

Among the intellectual and creative forces of the Tskhinvali region of the second half of the 19th century and the end of the 20th century, the personality of Ivane Eliozishvili occupies a prominent place. In the history of Georgian culture and Georgian journalism, his name stands out together with brothers - Davit and Nikoloz Avalishvili.

Nikoloz Avalishvili, upset with the "Tsiskri" group, starts thinking about his own periodical publication. The young activist gathers like-minded people around him, who criticize the team of "Droeba" already existing at that time, refer to "Tsiskari" as a dead publication and believe that after the closure of "Sakartvelos Moambe" society needs a "regular Georgian magazine". (Mnatobi, 1869a).

Although the idea of founding one's own magazine was interesting, in addition to motivation, it was necessary to find financial resources, without which Nikoloz Avalishvili's initiative would have remained only a dream. Two figures, Nikoloz Avalishvili's brother - Davit Avalishvili and Ivane Eliozishvili, were the guarantors of financial support for the magazine, which was still in its infancy.

Davit Avalishvili dedicated his own house to the editorial office and printing house of "Mnatobi" magazine, organized a printing house at his own expense, and his companion Ivane Eliozishvili became the guarantor of the financial security of the magazine. This was even reflected on all issues of "Mnatobi", where it is written together with the editor -

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"Publisher Iv. Eliozishvili". It should be noted that with this fact, for the first time in the history of Georgian journalism, different persons were recorded as editors and publishers.

According to Prof. Al. Kalandadze, Iv. Eliozishvili participated in setting up a printing press, managed economic affairs and was legally responsible before the government. It must be said that none of the above-mentioned persons had any material interest in this case, they used Georgian literature free of charge and were ready to systematically cover the inevitable losses. (Kalandadze, 1986: 9)

Iv. Eliozishvili actively cooperated in his contemporary periodical press and tried not to ignore any important problem, especially if it concerns his native corner - Tskhinvali and its surrounding villages.

**Keywords:** Tskhinvali, Samachablo, journalism, culture, education.

### ÖZ

19. ve 20. Yüzyılların şafağında Tskhinvali bölgesinin entelektüel ve yaratıcı insanlar arasında Ivane Eliozişvili'nin kişiliği önemli bir yer tutar ve adı Gürcü kültürü ve Gürcü gazeteciliği tarihinde Davit ve Nikoloz Avalişvili kardeşlerle birlikte öne çıkar.

"Tsiskari" dergisinin editörlerine küsen Nikoloz Avalişvili kendi süreli yayını çıkarmayı düşünür. Genç adam o sıralarda çıkan "Droeba" gazetesi ekibini eleştiren ve "Tsiskari'yi" cılız bir yayın olarak değerlendiren kişileri etrafına topladı. Zamanın okurlarına göre „Sakartvelos Moambe” adlı derginin kapanmasından sonra "Düzenli Bir Gürcü Dergisi" toplum için son derece gerekliydi.

Kendi dergisini kurma düşüncesi ne kadar önemli olsa da maddi kaynaklar bulmadan Nikoloz Avalişvili'nin girişimi sadece bir rüya olarak kalacaktı. Henüz emekleme aşamasında olan dergi Nikoloz Avalişvili'nin kardeşi Davit Avalişvili ve Ivane Eliozişvili olmak üzere iki isim tarafından maddi açıdan garanti altına alındı.

Davit Avalişvili kendi evini "Mnatobi" dergisinin yazı işleri ve matbaasına verdi, tüm masraflar kendine ait olmak üzere bir matbaa kurdu. Arkadaşı Ivane Eliozişvili ise derginin maddi güvenliğinin garantörü oldu. Bu durum "Manatobi'nin" iç kapağında baş editörle birlikte "Yayıncı İv. Eliozişvili" yazıldığı için de ortadadır. Bu gerçekle birlikte Gürcü gazetecilik tarihinde ilk kez farklı kişilerin editör ve yayıncı olarak kaydedildiğini de belirtmek gerekir.

Prof. Dr. Al. Kalandadze'ye göre, İv. Eliozişvili matbaanın kurulması için katkıda bulunup muhasebe işlerini yönetiyordu ve hükümet nezdinde yasal olarak sorumluydu. Burada adı geçen kişilerden hiçbirinin bu işte herhangi bir maddi menfaati olmadığı belirtmeliyiz. Kendileri Gürcü edebiyatına ücretsiz hizmet ettiler ve kaçınılmaz kayıpları sistematik olarak kapatmaya çalıştılar.

İv. Eliozişvili dönemin süreli yayın organlarıyla aktif olarak iş birliği içindeydi ve neredeyse önemli gelişmelerden hiçbirini, özellikle memleketi olan Tskhinvali Bölgesi ile köylerine ilişkin meseleleri dikkatlerden uzakta tutmuyordu.

**Anahtar kelimeler:** Tskhinvali, Samaçablo, gazetecilik, kültür, eğitim.

### АННОТАЦИЯ

Во второй половине XIX-начале XX вв. среди интеллектуальных и творческих сил Цхинвальского региона особое место занимает личность Иванэ Элиозишвили. В истории грузинской культуры и грузинской журналистике его имя выделяется наряду с братьями Давидом и Николозом Авалишвили.

Обиженный на группу «Цискари», Николоз Авалишвили задумывается о создании собственного периодического издания. Молодой деятель группирует вокруг себя

единомышленников, которые критикуют группировку существующей уже «Дрозба», отзываются о «Цискари» как изжившем издании и высказывают мнение, что после закрытого «Сакартвелос моамбэ» общественность нуждается в «действенном грузинском журнале». (mnatobi, 1869a)

Идея создания собственного журнала являлась действительно интересной, но помимо желания необходимо было найти финансовые средства, без которых начинания Николоза Авалишвили так бы и остались мечтой. Гарантами материального обеспечения журнала еще в его зародыше явились два деятеля – брат Николоза Давид и Иванэ Элиозишвили.

Давид Авалишвили предоставил собственный дом для редакции и типографии журнала «Мнатоби», его компаньон Иванэ Элиозишвили же стал, в основном, гарантом материальной безопасности. Это отражалось во всех номерах «Мнатоби», где рядом с редактором было приписано «издатель Ив. Элиозишвили». Следует отметить, что в истории грузинской журналистики впервые редактором и издателем стали разные лица.

По проф. Ал.Каландадзе, Ив.Элиозишвили участвовал в обустройстве типографии, вёл хозяйственные дела и являлся ответственным юридическим лицом перед властями. Следует отметить, что ни одно из вышеупомянутых лиц не было материально заинтересованным в этом деле, они безвозмездно служили грузинской литературе и были готовы систематически возмещать непредвиденный ущерб. (k'alandadze, 1986: 9)

Ив. Элиозишвили активно сотрудничал в современной ему периодической прессе и старался не обходить вниманием ни одну важную проблему, тем более, если она касалась его родного края – Цхинвали и близлежащих сел.

**Ключевые слова:** Цхинвали, Самачабло, публицистика, культура, образование.

**Research Methods:** Descriptive, historical-comparative and critical analysis methods have been used, on the basis of which the main vectors of the problem have been identified.

### Introduction

In 1867, with the help of Al. Orbeliani, Davit Avalishvili and Ivane Eliozishvili, Nik. Avalishvili's request to the Governor of the Caucasus was positively decided and in September 1868 permission was given to establish a monthly scientific and literary magazine - "Mnatobi".<sup>1</sup>

In addition to financial support, Ivane Eliozishvili, as one of the authors, soon replaces him on the pages of Mnatobi and notices his own footprint here as well. Some of his journalistic thoughts are significant. From the beginning, it should be said that in terms of journalistic skills, the journalism of "Mnotobi" is

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<sup>1</sup> "Mnatobi" magazine - Georgian monthly literary and scientific magazine. It was published in Tbilisi in 1869-1872. Magazine editor N. Avalishvili, publisher - I. Eliozishvili. In the magazine the works of the following writers are published: N. Orbeliani, A. Jambakur-Orbeliani, N. Iashvili, D. Janashvili, G. Ioseliani, N. Avalishvili, I. Eliozishvili, A. Purtseladze, A. Tsereteli, G. Kikodze, R. Eristavi, E. The works of Gabashvili and others, as well as J. Byron, W. Shakespeare, J. B. Moliere, F. Schiller, H. Heine, P. Translations of the works of Beranger and others.

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relatively behind the group of "Droeba Krebuli (Times-Collection)". "Journal. Publicists of "Light" do not have a high culture of writing, do not know the secret of journalistic art, and are unable to find a form that matches the purpose and content. The fact is everything for them. Discussion of problems is always based on specific material. Their main evidence is statistical reports; in the article "The Importance of Roads and footbridges", Mose Kikodze has provided extensive statistical data and through them shows the role of transport in the economic development of the country. The subtlety of the phrase and the depth of the analysis are not paid attention to, on the contrary, under the pretext of democratizing the style, there is forceful naivety and primitiveness, but the literary-artistic way of characterizing social events is often used. Parables, similes, folk sayings can be found in almost every letter. Iv Eliozishvili's is exemplary in this regard. feuilleton printed under the rubric "Other and Other Stories", in which the vices of the Georgian reality are revealed with commented proverbs: "Utskho Khili Gemrelia (Foreign fruits are delicious)", "The domestic priest has no mercy", "None of the prophets has toleration towards his" (Mnatobi, 1869b), "the empty man was happy on the way to customs" (Kalandadze, 1986: 66) and so on.

### Main part

In general, journalism has a special role in "Light". Not a single noteworthy detail from domestic or international life escapes his field of vision. The palette of genres is extremely diverse. In the conditions of heavy censorship burden, with journalistic productivity, content and quantitative indicators, dozens of interesting journalistic texts placed on the pages of the magazine "shines" as one of the favorites of its time, presenting us among the advanced ones.

The owners of the magazine manage to gather an undoubtedly interesting group of publicists. Nik. Avalishvili, Mose Kikodze,<sup>2</sup> Steph. Gamrekeli,<sup>3</sup> Dim. Janashvili,<sup>4</sup> Ant. Purtseladze,<sup>5</sup> Dim. Bakradze,<sup>6</sup> Nik. Inashvili,<sup>7</sup> Gr. Tarkhan-Mouravi,<sup>8</sup> G. Ioseliani,<sup>9</sup> I. Bodbeli et al.

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<sup>2</sup> Mose Kikodze - lawyer. In 1912, he worked as a sworn lawyer. Member of the Kutaisi City Council, Chairman of the Akaki Jubilee (Kutaisi) Committee. Since 1879, he has been a real member of the society spreading literacy among Georgians.

<sup>3</sup> Stephane Gamrekeli - worked under the pseudonym - Toreli.

<sup>4</sup> Dimitri Janashvili - was born in 1840 in the village of Kakht, Saingilo. In 1865, he graduated from Tbilisi Theological Seminary. In the village of Korghani, he took the lead in the study and upbringing of young people. Since 1878, he has been studying at the Moscow Theological Academy. In 1881, he returned to Georgia and was appointed as a teacher, first at the Tbilisi Theological Seminary, then at the Tbilisi Public School. Actively collaborated in Georgian and Russian periodical press.

<sup>5</sup> Anton Purtseladze - writer, poet. Since 1861, he has been working in the magazine "Ciskar", then in "Droeba", later in the monthly scientific and literary magazine "Mnotobi". Since 1873, he has been editing the first agronomic journal in the Georgian language, "Plow Mother". In 1905, he was elected as the chairman of the National Bank.

<sup>6</sup> Dimitri Bakradze - graduated from Tbilisi Theological School, then Moscow Theological Academy (1850). Since 1861, he cooperated in the Caucasus Archeographic Commission.

Next to the listed figures, from the pages of "Mnatobi", Iv. Eliozishvili interestingly discusses the struggles based on class inequality: "The country is a battlefield; Ormuzd and Ahriman fight relentlessly. Sometimes one wins, sometimes the other. It is our duty to support the former and to overcome. The battle will end in their favor: sooner or later, Ormuzd will overcome and Ahriman will die. Only then will evil emerge. Only then will evil be destroyed forever and good will shine like the sun." (Mnatobi, 1869b)

These words, in general, sound like the programmatic speech of "Mnatobi" magazine.

Ivane Eliozishvili, who is a publicist of national spirit, does not lose sight of the necessity and expediency of organizing education on national soil. The issue of protecting the sanctity of the Georgian language and organizing learning in the mother tongue was also touched upon by others in the pages of "Mnatobi" (Kikodze, 1869), however, the analysis of Eliozishvili is significant in this direction: "It is a pedagogical truth that students learn well in schools only when learning is in a language that is understandable to students, essay It will be the motherland language." (Mnatobi, 1869a)

The author deals with the same issue in the next issue. (Eliozishvili, 1869b) "Mnotobi" promptly responded to the publication of Jacob Gogebashvili's first reading book and I. Gives place to Eliozishvili's extensive material.

In general, together with the propaganda of the ideology of the national liberation movement, the support of cultural and educational activities is characteristic of "minority". We mean the active involvement of the editorial office in the accessibility of education, promotion of Georgian books, circles of stage lovers and other similar activities.

"Mnotobi" opens the door widely to the issues of teaching and education. "In addition to the fact that, by name, in connection with other problems, almost all publicists were concerned with education, special pedagogical letters were printed in the journal: Kombi's "Children's care" (translator Vas. Machabeli), Dim. Janashvili's "Education should give a man the means to enrich his life and gain wealth"; M. Kikodze's "On the Origin of Language and Its Importance for the

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In 1889, on his initiative, the Tbilisi Church Museum was created. He was the founder of the Society of Archeology Lovers of the Caucasus (1873), chairman of the Society of History and Archeology of the Caucasus (1881-1886), member-correspondent of the St. Petersburg Academy of Sciences (1879), and chairman of the Deputy Commission.

<sup>7</sup> Nikoloz Inashvili - a real member of the Kavkavi section of the Society for Spreading Literacy among Georgians.

<sup>8</sup> Grigol Tarkhan-Mouravi - military officer, colonel.

<sup>9</sup> Giorgi Ioseliani - After graduating from Kutaisi Theological School, he continued his studies at Tbilisi Theological Seminary. In 1865, as an honors graduate, he was sent to the Moscow Theological Academy at state expense. After graduating from the Academy, he was appointed as a teacher at Tbilisi Theological Seminary. Since 1873, he worked as a teacher of Georgian language in the Tbilisi Educational Institute, then in the first gymnasium of Tbilisi. He wrote under the pseudonym "TskalTubeli".

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People", "Shorapneli Blagochini" (D. Gambashidze) "The Second Assembly as a Manual of Imereti Diocese for School Improvement", G. Kalandarishvili "Because of the statue of "Shorapneli Blagochin"", IV. Eliozishvili's "Bibliographic Sheet" (I. Gogebashvili's "Bunebis Kari (Nature's Door)") and others. The program statement also indicated that the magazine would have a special column "Education of boys". (Kalandadze, 1986: 134)

The review written about Ilia Chavchavadze's "Katsia-Adamiani" adds value to Iv. Eliozishvili's journalistic thinking. The text is dedicated to the publication of Ilia's works in St. Petersburg and is imbued with the charge of the ideological kinship of the 1960s. "The publication of this book must be a great pleasure to all the children of the estate, for it will shock all of us in general for our lives, and sooner or later make this clan feel the abomination of life." It doesn't affect people as much as describing his real life and clearly seeing the bad side of it. "Katsia-adamiani" has this dignity, and it is desirable that this story be told to a wide range of readers. (Eliozishvili, 1869a).

In the same material, the author refers to the facts of the popular folk song and the publication of "Eteriani". Emphasizes the importance of publishing folk texts and evaluates this event as a fact of great cultural importance. He writes about the necessity of popularizing such writings and making them a tool to influence the level of education among the masses of people: "If we want to have some influence on the people (in terms of education), we must take the face of the people for a while to somehow get closer to them, and the person Let him not be angry with us, with that document, as if we had nothing to do with him. Otherwise, if this happened, then it will be difficult and almost impossible to act on it. That's why we should be happy to look at and try to temporarily multiply the kind of books that people actually read. Here, the first question is habituation, since people will see that there is a connection between the book and its spiritual work and therefore their needs, they (people) will also try to get closer to the books. As people fall in love with reading, little by little, real (useful for life) reasoning can be included in such books. The latter will gradually be assimilated by the people and over time will become their normal (true, legal) need, by virtue of the opinion that everything real and useful is firm, and by virtue of the fact that sooner or later, without a doubt, all useless and false actions will disappear and thinking." (Eliozishvili, 1869a)

In 1850, it is considered to be the first performance held after the restoration of the Georgian professional theater under the leadership of G. Eristavi in January of the same year in the assembly hall of the Tbilisi Gymnasium with the forces of stage lovers, his own performance "Gakra (Divorce)" directed and participated by G. Eristavi. From the following year, the first professional troupe, whose composition was G. Tatishvili, G. Dvanadze, Z. Antonov and others along with Iv. Eliozishvili too. Unfortunately, this good initiative ended soon due to changes in the current political situation in the country.

The issue of promotion of Georgian theater was constantly on the agenda. In 1867, during the preparation of the publication of N. Avalishvili's "Mnatobi", it

was clearly stated that one of the goals of the establishment of the magazine should be to take care of the restoration of the permanent Georgian theater. This desire is reflected in the February 1871 issue of "Domestic Review". (Mnatobi, 1871)

The fruitful activity of stage lovers created a solid foundation for the creation of a permanent theater. So to speak, the center of this circle was the editorial staff of "Mnotobi". At first, invisible young men were active in particular: L. Abashidze, Vano Eliozishvili, Vaso Tarkhnishvili, Mgebrishvili, Alkhazov, Ias. Natadze and others." (Iveria, 1900)

According to Al. Kalandadze, "the idea of establishing the Georgian theater and the leadership of the work-actions to achieve this idea belong to the editorial office of "Mnotobi". This was supported by close colleagues of this magazine: Iv. Eliozishvili, St. Gamrekeli, Dim. Janashvili, Ant. Purtseladze". (Kalandadze, 1986: 226)

In the last years of the century, Ivane Eliozishvili actively cooperates with "Iveria". We have some issues of "Iveria" in our hands, in which the author tells us about the current situation in Tskhinvali with correspondence. For example, from the pages of one of the issues of 1884, the details of the endless conflict between the main residents of Tskhinvali and the temporary residents, and the reasons for these disagreements can be seen. The author tries to clearly present the groundlessness of the existing reality and calls for more activity on the part of the representatives of the local government in order to alleviate the situation.<sup>10</sup> (Eliazishvili, 1884: 2)

Iv. Eliazishvili's journalistic texts mainly revolve around cultural topics. The level of education of the population, school life, the condition of the reading room in Tskhinvali, etc. This is a list of topics that can be read in these works.

"Tskhinvali is a different sight compared to previous years, but we still lack a lot. People of 4 communities live in Tskhinvali, who profess three faiths. They are: Georgian, Ossetians, and Armenian and Jewish. With the incoming people, there are thousands households. More than half of them are of Jewish decent. If possible, like everywhere else, Armenia and Jewish have the ball and the field left"... (Eliazishvili, 1894: 3)

As for Tskhinvali, as a center of education, in this period, so far, the situation is inconsolable. After the second half of the 19th century, there was no school here. In terms of the population, Georgians, Jews and Armenians live in Tskhinvali at that time, among whom "you will hardly find anyone who knows the native language, Georgian language is generally used here". (Droeba, 1876)

We said that in the mentioned period there is still no school in Tskhinvali, but this fact should not be perceived as if the pursuit of education, or even elementary general education, was a foreign fruit for the people of Tskhinvali. From that time on, private teaching has become quite popular, which the then Georgian press repeatedly reported to the readers.

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<sup>10</sup> The work is published under the pseudonym of "I.E."

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Tskhinvali, as a trade center with a favorable geographical location, provided an opportunity for a particularly prosperous life to the Jewish and Armenian population, which was mainly engaged in trade. Therefore, the permission to hire a teacher to raise their children was given primarily by their pocket. It was this circumstance that the correspondent of "Times" had in mind when he pointed out: "... Armenians have a teacher for their children who is charged with a price, who teaches Georgian and Armenian reading, writing and arithmetic... Also, the Kohen of the Jewish teach all the children of the Jewish their law, reading and writing, reading and writing Georgian..." (Droeba, 1867).

Obviously, this kind of "private teaching" did not give the desired education to the children of both Armenians and Jews, but it is a fact that it had a certain importance in the cultural development of the inhabitants of Tskhinvali. (Sarishvili, 1958: 97)

In the newspaper material printed in "Iveria" Iv. Eliozishvili refers to the two-class normal school<sup>11</sup> in Tskhinvali and calls it "founded with a curse". This educational institution was opened in Tskhinvali on January 8, 1881, and according to April of the same year, eighty-two students - 76 boys and six girls - started studying there.

I. Eliozishvili writes: "Now it will not be wrong to take a look at the general case. I will not say anything more about that two-class normal school, with what curse it was founded. It was established and the child was not looked inside. Today, thanks to inspector Baghdanov, one class is added to the agricultural department. Because of this, Mr. Baghdanov has been three times in a row in the past months and explained to both Georgians and Jews the importance of school and the benefits of education. With this sweet talk, the idolized Jewish were hunted and they signed one by one... We leased the construction of the school building for three hundred and thirty "tomans" and we will have it ready for next year. Now we will look for a place to buy so that the boys can learn farming. In Tskhinvali, the estate is so expensive that it is not available even in the city, and there is no market nearby. (Eliozishvili, 1894: 3)

In the last decades of the 19th century, nothing much was done to expand the school network in Tskhinvali. Nothing much has been done either to develop the ideological-cultural level of the essential two schools, or to correct their terrible, depressing conditions. There was a promise from the government, but as most expected, promises remained promises.

As for the two-class normal school of Tskhinvali, since 1895 (August) an agricultural department was opened with it.

Ivane Eliozishvili pays due attention to the reading room in Tskhinvali. During this period, it was newly opened and the author had high hopes for its effective functioning. The material also names the people who support the newly established reading room and try to make its work more interesting.

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<sup>11</sup> (mghebrishvili, 2019) For the history of the Primary and Higher Education in Tskhinvali, see (Mgebrishvili, 2019).



"In Daba-Tskhinvali, with the permission of the government, a reading room was opened, which aims to stimulate the desire of people to read Georgian books of all kinds, with the aim of reading books to the public at a low price and free of charge to the poor. Since the public's help is needed in this kind of work, please allow us and with the help of your newspaper to thank those who were willing to find the help for the Tskhinvali reading room. Here is a list of them; the leader of the nobility, Mr. Iv. Sul Khanishvili 10 manats, Mariam Sul Khanishvili 5 manats, Nikoloz and Alexander Pavlenishvili - 4 manats, T. Revaz Pavlenishvili provided us with 24 pieces of Georgian and Russian books and promised us two manats, M. Lukashovsky 2 manats, Ekaterina Yaralovisa - 2, M. V. Dzutsov - 2 man., I. Uznadze - 2 manats, Yagor Lipiatski - 2 manats, M. Machavarian - 2 man., Iv. Orjonikidze - 2 man., I. Khimshiashvili - 2 man., I. Eliozishvili - 2 Man., N. Karsanov - 2 manats, Solomon and Nikoloz Kasradze - 4 manats. All of them should also bring one "Abazi" every month. Many others have promised to help us, and we hope that this useful work will go well. We will announce the list of donors later in your newspaper." (Eliozishvili, 1893: 3)

### **Conclusion**

Thus, among the intellectual and creative forces of the Tskhinvali region of the second half of the 19th century and the end of the 20th century, Ivane Eliozishvil occupies a prominent place. In the history of Georgian culture and Georgian journalism, his name stands out together with brothers - Davit and Nikoloz Avalishvili. He participated in Journal. In setting up a printing house for "Mnatobi", he managed economic affairs and was legally responsible to the government. Iv. Eliozishvili actively cooperated in his contemporary periodical press and tried not to ignore any important problem, especially if it concerns his native corner - Tskhinvali region. His journalistic texts mainly revolve around cultural topics. The level of education of the population, school life, the condition of the reading room in Tskhinvali, etc.

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