

THE BATUMI ISSUE IN DAVIT KLDIASHVILI'S MEMOIR "MY LIFE ON THE ROAD"

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Abstract: An important place in David Kldiashvili's work is occupied by the memoir "On the Path of My Life", in which many national issues are raised in the form of Batumi, which demonstrates a unified Georgian national spirit and should be understood in a unified context to demonstrate the integrity of the country.

In the memoir book "On the Path of My Life", the reality described by David Kldiashvili clearly reflects the difficult situation of life at that time - the social, political, economic, cultural environment, the foundations on which each sphere was based, where the difficult existence of a person living in this environment is clearly visible, and against the background of all this, the reality seen through the eyes of the writer is given, which is provided by the writer's views and experience.

David Kldiashvili's memoir "On the Path of My Life" recounts the writer's life and work in Batumi for more than twenty-eight years. It describes and analyzes a number of issues related to Batumi: the abolition of Porto-Franco, the purchase and sale of land, the issue of landowners, the process of creating an oil city in Batumi, the arrival of Georgian theater actors in Batumi and the presentation of a theatrical stage, the creation of city self-government, the aspiration of the poor population to Batumi, the construction of the railway, the construction of the Green Cape and boulevards, the formation of a public council in the city... The writer's information about the existence of schools in the city is very important, in particular, the creation of a civic school and the Georgian school of the society for spreading literacy among Georgians; It tells us how the construction of apartments was carried out, that the police played the role of the city administration... Also important are the information about how the reading room-library was founded, the book collection increased, and the publication of magazines and newspapers with a large circulation began; The writer pays great attention to a number of national problems... These numerous issues raised in Davit Kldiashvili's memoirs provide a clear idea of the turbulent life in Batumi.

Thus, the issues raised in David Kldiashvili's memoir "On the Path of My Life" are valuable in terms of solving the national problem of Georgia, social development, and aim at the path to resolving the country's statehood. The issues reflected in it preserve history and revive epochs with their own words.

The topic is relevant and of great theoretical and practical value, since Davit Kldiashvili's memoirs have been little studied and require research in terms of the problems raised in the memoirs, the essence and purpose reflected in them. The issues reflected in the work do not lose their relevance not only in the era of Davit Kldiashvili, but also today, it is necessary to revive it, look at it with new eyes and analyze it. The problem, of course, must first be understood in a unified national context, and then it must be considered in the entire global context. The novelty of the topic lies precisely in the resolution of the above-mentioned.

Key words: David Kldiashvili; "On the Path of My Life"; memoirs; Batumi; Georgia; National Problem.

Introduction: A special place in the rich thinking of Davit Kldiashvili belongs to his important memoirs "On the Path of My Life", in which a number of difficult issues are brought to the fore, which demonstrates

the unified Georgian national spirit and should be understood in a unified context to demonstrate the integrity of the country.

The reality described by Davit Kldiashvili in the memoir "On the Path of My Life" clearly reflects the difficult situation of life at that time - the social, political, economic, cultural environment, the foundations on which each sphere was based, where the difficult existence of a person living in this environment is clearly visible, and against the background of all this, the reality seen through the eyes of the writer is given, which is provided by the writer's views and experience.

The issues raised by David Kldiashvili in the above-mentioned memoirs were not only problematic and important in his era, but are still perceived as painful in the worldview of every Georgian today and represent the pain of the entire country. These problems run like a red line not only through Batumi, but also through the history of the entire Georgia, becoming its political, social, religious and cultural problem and the subject of modern research.

Thus, this issue should be raised at a scientific level, and its discussion is not devoid of relevance today, therefore, its revival and understanding from a scientific point of view is both timely and necessary. This is precisely the meaning and value of our work.

Sources // Literature Review: The fact that the issue of Adjara has always been problematic, interesting, and a subject of discussion is evident both in the thoughts of writers and publicists, as well as in the works of scientists and researchers. In particular, a certain place is devoted to this issue in the works of Sergey Meskhi, Rafiel Eristavi, Iakob Gogebashvili, Ilia Chavchavadze, Niko Nikoladze, Egnate Ninoshvili, and other thinkers. Studies on various problematic issues of Adjara are presented by P. Umikashvili, Zakaria Chichinadze, Mikhael Tamarashvili, A. Akhvlediani, D. In the works of Bakradze and others, but especially noteworthy are Zurab Kiknadze, Avtandil Nikoleishvili ("Akaki Tsereteli and the Georgianness of the Ottoman Empire", Kutaisi Scientific Library "Tselitsdeuli", VI, 2014; "Georgian-speaking oral speech of Georgians living in Turkey", letter 1; "Georgian-speaking poetry of Georgians living in Turkey", Current Problems of Kartvelology, IV), Dali Betkhoshvili, Guram Bakhtadze ("Adjara in 19th-century Georgian writing", dissertation, TSU, 2001), Maia Arveladze ("Unknown documents reflecting the personal and public life of Akaki Tsereteli (Akaki and Muslim Georgians)", Kartvelui Peredobaba, XXIII, 2019), Luka Dvalishvili ("Akaki Tsereteli and the problem of the annexation of Adjara", Kartvelui Peredobaba, XIII, 2010), Otar Gogolishvili's original works ("Akaki and Adjara", Kutaisi Scientific Library "Tselitsdeuli", VI, 2014), in which a number of issues are raised and analyzed in a very topical and interesting way: education, faith, historical, national, cultural, etc., which are of great importance for understanding the existing problems of the Adjara region.

Methodology: To conduct the research, the paper uses problem-based research, historical-literary, hermeneutic and analytical research methods, through which Davit Kldiashvili's important information about Batumi was processed according to his memoirs. In order to outline the thoughts and conclusions about the research, the issue should be understood in a unified national perspective, taking into account the context of modern problems, which will contribute to a better presentation of the issue and the formation of results.

Discussion / Results: David Kldiashvili's memoir "On the Path of My Life" recounts the writer's life and work in Batumi over a period of more than twenty-eight years. It describes and analyzes a number of issues related to Batumi: the abolition of Porto-Franco, the purchase and sale of land, the issue of landowners, the process of creating an oil city in Batumi, the arrival of Georgian theater actors in Batumi and the presentation of a theatrical stage, the creation of city self-government, the aspiration of the poor population to Batumi, the construction of the railway, the construction of the Green Cape and boulevards, the formation of a public council in the city... The writer's information about the existence of educational institutions in the city is very important, in particular, the creation of a civic school and the Georgian school of the society for the disse-

mination of literacy among Georgians; It tells us how the construction of apartments was carried out, that the police played the role of the city administration... Also important are the information about how the reading room-library was founded, the book collection increased, and the publication of magazines and newspapers with a large circulation began; the writer pays great attention to the national issue... These numerous issues raised in Davit Kldiashvili's memoirs provide a clear idea of the turbulent life in Batumi.

"David Kldiashvili showed everyone that the reality of life is very deep and inexhaustible, and the means of its embodiment are unlimited" (Evgenidze, Minashvili, 2013: 557).

In the introduction to the memoirs, the author is guided by the following: "These memoirs are written with the idea that some researcher may find useful material in these lines to paint a picture of our past life. If this is the case, then writing this will be justified and the writer will be greatly satisfied. I dedicate the work to the memory of those who warmed my heart with love, taught me to respect and trust people. Nothing will be colored in these short memoirs. Only the truth, the truth that I have served unwaveringly throughout my writing" (Kldiashvili, 1952: 118).

According to Levan Asatiani, "David Kldiashvili always sought his inspiration in the reality of people, it came directly from life, and not from books and literary theories... I have never been educated in literary schools... Time will pass, the school will disappear, and only that which is filled with human love will remain from the writings" (Asatiani, 1940: 23).

David Kldiashvili's memoir "On the Path of My Life" consists of 14 chapters, each of which describes different stages of the writer's life and work, reflecting his activities in several cities of Georgia, and in addition, the period of his work in Batumi, and describes many issues at the center of which the writer was and was actively involved in their resolution... Almost all chapters of the book deal with the ongoing processes in Batumi on a large scale. In the epigraph accompanying Chapter 14, the author writes this profound phrase: "... I consider the literary path to be a happily traveled path" (Kldiashvili, 1952: 352), and this is also illustrated by his memoirs, which capture the writer's purposeful and meaningful life and work.

David Kldiashvili received his military education in Russia, then returned to Georgia and began his military career in Batumi. As the writer writes, "... in August 1882 I graduated from the military academy and went to the place of service assigned to me - Batumi, which at that time was Porto-Franco" (Kldiashvili, 1952: 137).

Scientific studies indicate that "at the time when David began his military service, Batumi was a small, lifeless, primitively built town... But it was at this time that Batumi's new history, an era of its rapid growth and development, began... Along with other leading Georgian intellectuals working in Batumi, David was one of the initiators of organizing the advanced forces of Batumi, establishing a number of cultural institutions, and expanding broad public activities" (Merkviladze, 1982, p. 93)(Georgian..., 1982: 93).

"Military life turned out to be especially difficult for Davit during the years of workers' strikes, their demonstrations, and a kind of revolutionary upsurge. At that time, the situation in Batumi became tense, a lot of blood was shed, and clashes occurred between military units and workers. But Davit managed to prevent his soldiers from firing a gun. Such an act cost Davit very dearly... The entire twenty-eight-year history of his military service is one of constant tension, constant internal struggle..." (Evgenidze, Minashvili, 2013: 562).

In his memoirs "On the Path of My Life," David Kldiashvili tells about when, in what year, and how he arrived in Batumi: "I first arrived in Batumi at the end of September 1882. The military unit that I had chosen for service was there. Batumi was then a port city; a small town with four thousand inhabitants. The town, if it could be called a town, was located on the seafront; on the seafront itself was a market, small low huts - supposedly shops, several streets, narrow and unpaved. Scattered around the town were huts in which

Abkhazians and Negroes lived. Now that the railway leads to the town, it was such a remote place that going there alone was dangerous and difficult during the day, and impossible at night; nothing good awaited the brave: they would either rob you, or stab you, or kill you..." (Kldiashvili, 1952: 137-138).

David Kldiashvili's memoirs show the process of Batumi's development, its transformation into a truly living city: "In 1883, the construction of the railway was completed and Batumi joined Tbilisi, as a result of which Porto-Franco was abolished in 1885. They began to cut down forests and build summer houses on the banks of the railway. The road ran through a deserted forest, the terrain and air were very harmful... The land was dark... They began to allocate plots... Large plots were allocated to high-ranking officials: the director of the gymnasium, the colonel, the head of the notary, millionaires, etc., who "bought a lot of plots from the landowners" (Kldiashvili, 1952: 139) and made a lot of money.

David Kldiashvili provides us with information about the Mukhajirs: "Mukhajirs were those who left their places of residence and migrated to the Ottoman Empire to settle. Many fraudulent purchases were made in the name of these Mukhajirs, many unoccupied places had new and foreign owners; many were deceived by money and cunningly snatched their homes from their hands. There was an amazing rush to buy land... The writer tells us how the famous tea merchant Popov bought the places, who began to grow tea and ramie - ramie - Chinese nettle, from which the best paper is made. They made paper from this material for paper money and saw great profits" (Kldiashvili, 1952: 139). It is also noted that they also inherited lands without permission. The writer also introduces us to the gardener Dalfons - the pioneer who created the Moagarakesi circle. According to him, with amazing resourcefulness he was the first to set foot in the so-called "Green Cape"... He apparently brought wealthy people here from St. Petersburg and Moscow... This Dalfons was the first to introduce the cultivation of tangerines; he also grew European plants... Soon he brought rich and not small Moagarakesi to the Green Cape (Kldiashvili, 1952: 139). According to the writer, his goal was to evict the local residents and replace them with a Russian population... The writer also notes that "in Batumi itself, land speculation was slower, because the existence of Porto-Franco was feared by everyone. But even here, brave people appeared and acquired land, especially from Abkhazians, who left their huts and fled to the Ottoman Empire to live. Large houses appeared instead of huts, and the tiny city slowly grew" (Kldiashvili, 1952: 140).

David Kldiashvili, through his memoirs, provides the following eras with information about the formation of cultural life in Batumi: "There was no entertainment in the city. The only cultural place was the public assembly, where a part of the families of officials would gather. There was only one school: a civil school and a Georgian school of the society for the dissemination of literacy among Georgians. The latter was opened in the second year of the annexation of Batumi - with the aim of gathering and educating the children of Georgian Muslims. The school was located in a tiny house, very poor and dilapidated, far from its purpose, because the Muslim-Georgians did not send their children to school, because they were afraid that they would convert their children to Christianity... (Kldiashvili, 1952: 140-141). The small income barely supported the school. "The school was greatly helped in this regard by Ketevan, the wife of Batumi Police Chief Durmishkhan Zhuruli. The latter not only supported this school, but was the rallying point and inspiration for the Georgian community of Batumi... Every intellectual who came to Batumi went to her family. Georgian artists were given great attention and support here. The Georgian school, as I said, - writes the author, existed under the care of this family. According to the writer, "I, a young officer, was taken to the Zhuruli family and introduced myself. Ketevan, upon first meeting me, scolded me that I could barely speak Georgian and gave me a motherly order to learn my native language. After some time, she got me involved: a performance was being held in favor of the school; Giorgi Eristavi's "Divorce" was being staged, and I was assigned the role of Gabriel" (Kldiashvili, 1952: 141). According to him, censorship was also imposed during the production.

David Kldiashvili provides information about the development of art in Batumi, in particular, the state of the theater in the city at that time and, in general, the acting art: "The sluggish life was sometimes revived by Georgian artists. They came mostly in the summer. At that time, there was no theater in Batumi; performances were held in a small building in the courtyard of the civil school, where a stage was set up. If a hundred spectators were to gather, the hall could not accommodate more. No other better place for performances could be found anywhere, and the public was satisfied with this..." (Kldiashvili, 1952: 142).

Davit Kldiashvili singles out the personality of Aleksandre Kazbegi separately and especially, presenting his portrait features and character traits as follows: "... Our pride, the great writer Sandro Kazbegi, tall, thin, slightly stooped in the shoulders, with a short beard. He did not make a good impression with his appearance; at the same time, he was not very good looking either - this once charming, handsome, and handsome young man had completely changed in these times. You would not believe, seeing him, that he was the author of "Elguja" and "The Father's Murderer." Shnoyan could not even speak and was not able to pronounce words at all... Perhaps this circumstance, that his external appearance did not suit his fascinating writings, led to the belief that Sandro was not the author, the writer of those works that adorned Georgian literature. Sandro has seen a lot of bitterness, has encountered great sorrow from many, has cried bitter tears from many, and after his death has been accused of publishing someone else's work under his own name. For Sandro's close acquaintances, the idea that he could not have written such wonderful stories as "Elguja", "Mami's Killer", "Khevisberi Gocha", "Mozhgvari" and others is completely unacceptable. On the contrary, a close acquaintance of Sandro would support this idea, because when Sandro was burning with a high fire, he was a strange sight and a passionate, excited talker, and at that time his viewer and listener would recognize his great talent and skill. He was a man of a different nature and knew how to write differently..." (Kldiashvili, 1952: 147).

David Kldiashvili provides information in his memoirs about the abolition of the Porte-Francoise of Batumi, which took place peacefully, without any opposition from other states. "With the abolition of the Porte-Francoise, it became easier for the people living in the surrounding areas to get to and from the city. During the Porte-Francoise, there were guards in the city and the population was searched, they paid taxes... The rural population was in great need... This oppression was removed with the abolition of the Porte-Francoise... Trade increased day by day, traffic in the city gradually increased... Batumi became recognized as a place of livelihood for everyone..." (Kldiashvili, 1952: 159). "In a very short time, empty lands were sold, new buildings were built... and the old ones, where there were shops, were set on fire. The entire market was cleaned, the seashore was expanded... The city governor was the police... A boulevard began to be built in the city on sand. The first two-story building was built" (Kldiashvili, 1952: 161).

The writer shows the remarkable situation that representatives of other nationalities were more involved in the life of the city than Georgians, with which the author depicted a great national pain - the oppression of Georgians and the rise of others: "The only disappointing thing was that the local residents were very poorly represented in the self-government... The majority of those who came were wealthy people...: the interests of the inhabitants were completely ignored..." (Kldiashvili, 1952: 162).

According to the writer, "Despite the brutal regime that began in 1881, the publication of periodicals and the distribution of books were noticeably increasing. The circulation of the newspaper "Iveria" was reaching a thousand, "Kvali" was gradually spreading and brochures, leaflets, and various booklets were being distributed even in the villages, and the number of readers was also growing remarkably... The flow of people from the villages to the city intensified. According to the writer, "everyone had a sermon on their tongue about the "need to boil the factory in a cauldron" and about separation from the land. This sermon divided society in half - some saw salvation in separation from the land, others saw salvation in connection

with the land. According to the writer, there were frequent arguments on these issues between the newcomer, Ilia Chavchavadze, and Noe Zhordania... Batumi suffered the most from this rural invasion, because there was nowhere for workers to find work, as in the local factories. Small trade also developed... "The government was trying to resettle as many people as possible from inner Russia and to make them settle, to drive the inhabitants out and throw them elsewhere, to remove them from this place... Some of the Russians were settled "in the so-called Tkhilnari, across the Chorokhi River near Batumi... The cold weather came again and the people fled again..." (Kldiashvili, 1952: 163).

The process of resettlement and deportation took place in various districts and settlements of Batumi. Such a picture is painted in the Murghuli Gorge, located across the village of Borchkhi. According to the writer, this valley was very rich and fertile; the people here lived well and contentedly; they had well-built and furnished houses; they had enough livestock, they produced a lot of corn, and in some places even bread; the fruits - apples and pears - were irresistible; The weather is wonderful... "(Kldiashvili, 1952: 164).

"In the suburbs of Batumi, in the so-called Gorodok, non-Russians were not allowed to buy land and build houses. Those who had been thrown out of the village and moved to the city had only one place to live. It was across from the Rothschild factory, on the banks of the Bartskhana River. The government made a mistake in this concession... _ It did not think that a certain element would gather here, which in 905 would break a single aliquot, declare its will in the name of the invisible "Governor of Bartskhana" and his government" (Kldiashvili, 1952: 165).

According to the writer, "in order to get to know what Batumi was like in those times, how it grew, what made it an important center, which naturally bore the characteristics of our country and Even those who are far away can find out enough about this through my letter, writes D. Kldiashvili, which I had printed in the newspaper "Tsofnis Purtseltse".

The letter is an excerpt from the report that was submitted to the government as a separate book by the commission specially appointed to study the Batumi issue, the so-called "Zabugin Commission". This report fell into my hands by a happy accident and I took advantage of the valuable information contained in it". According to David Kldiashvili, "In this short time, the so-called Oil City will be established in Batumi, which will completely change the eastern side of the city. The current freight station will be completely demolished and an oil city will be built here. The railway will pass from the left in front of the barracks of the Mikhailov Infantry Battalion and will head towards the foot of Mount Kakhaveri. Passenger and freight stations will be built here" (Kldiashvili, 1952: 167).

According to the decree, "... a separate district will be established, which should be called "Oil City". The city's self-government also marked the border of the place where this "oil city" was to be established - the place where the oil factories and the railway freight station were located. The request of the city's self-government was accepted. A commission was appointed to establish an oil city in Batumi. .. A four-point plan is also listed here, which this commission was to implement (Kldiashvili, 1952: 168-169).

David Kldiashvili provides interesting information about the location of the factories, their area (it was more than 105 dessetinas), what kind of branches it had, how many railway entrances, etc. There were 11 kerosene factories in total and 9 workshops for tin boxes and barrels for shipping kerosene. The factories and workshops belonged to: the treasury - 1, foreigners - 8, Armenians - 6; the rest to other individuals, among whom, of course, there was not a single Georgian. The price of land in this district was increasing day by day: in 1899, a square sazhen of land cost from eight to fifteen rubles; the rent for a square sazhen of land was increasing by two and a half rubles annually. Later, these prices doubled, because it became difficult to find land for rent: there was no more to sell... The oil refineries were arranged according to the needs of export: _ The oil was shipped by pouring it into ships and in boxes; therefore, the factories were of two types: those

that shipped in boxes and those that shipped by ships... Up to 25,000-30,000 boxes of oil were stored in tanks and boilers. In 1899, the number of these tanks was 172, which could hold 14 million feet of oil. Also D. Kldiashvili provides interesting information about how kerosene was imported from Baku, what kind of ships and what capacity, how many feet of kerosene were stored in the reservoirs, what kind of oil pipelines were, what kind of construction, and the names of the firms that owned the ships are also mentioned. According to him, the number of ships transporting kerosene in 1899 was about eighty, and they all carried 17,000,000 feet (Kldiashvili, 1952: 170). In addition to ships, kerosene was shipped in tin boxes and barrels... The writer provides interesting information: how much was in these boxes, what kind of wood it was made of, where the tin was brought from (England), nails - from St. Petersburg and Riga, etc. The transportation of kerosene was of great importance for state trade; Therefore, it was necessary to facilitate his efforts and concede some interests in his favor (Kldiashvili, 1952: 171-172).

Batumi administration, the commission began to search for places where new kerosene reservoirs could be built. "The commission examined the entire Batumi area. There are many interesting facts in the description of these places" (Kldiashvili, 1952: 173), writes D. Kldiashvili. These places are: places on the banks of the Chorokhi River and along the Artvin highway, the Bartskhani gorge, the Koroli water ravines, Makhinjauri, the Chakvi Aremare, the Kobuleti Aremare station. According to the writer, "the owners of the factories in the oil city were given a period of three years from the date of approval of the oil city plan to fulfill all the requirements of the law" (Kldiashvili, 1952: 177).

In his memoirs, D. Kldiashvili speaks about a number of national problems... A military school was established, where he was appointed as a teacher... "During these times, a new decree was issued, by virtue of which Georgian soldiers were to be mixed with Russians. Previously, Georgians who had been drafted into service served in Georgian units. This rule was abolished, and all those drafted into service were mixed together - they no longer looked at nationality" (Kldiashvili, 1952: 225). ... Russian subordination was felt in everything... People of other nationalities were forced to pretend to be Russian and not, for example, Jewish, Georgian, Armenian... that their homeland was Russia (Kldiashvili, 1952: 243-245).

According to David Kldiashvili, a public library was opened in the city - a reading room, to which they collected many books and wrote magazines and newspapers. The reading room was in Nuria and was always full of readers. In addition to the reading room, after much study, a Sunday school was opened in Bartskhana. Here, the Rothschild factory had built a wooden canteen for the workers' dining room, and Sunday school was held here. According to D. Kldiashvili's recollections, "... the school was called Sunday, but the study took place on Sundays as well" (Kldiashvili, 1952: 246-247).

David Kldiashvili recalls the excitement that was taking place throughout Batumi, the waves of life gradually growing stronger... According to the author's note, "everywhere there is excitement, everywhere there is confusion, everyone is restless, both big and small are agitated" (Kldiashvili, 1952: 289); specifically, the writer reports on the dissatisfaction that was taking place at that time in the Batumi women's and men's gymnasiums, about the useless learning and the unfair attitude of the teachers (most of whom were Russians) towards the students, which reigned in the aforementioned gymnasiums. According to the writer, at the request of the majority of the students in the women's gymnasium, their female headmistress was expelled, and at the boys' gymnasium, despite a great deal of uproar, the parents' meeting (one of the parents was D. Kldiashvili himself) was unable to change the students' decision and one of the teachers was expelled; One of the students, having refrained from the parents' meeting's request, directly stated: "... I tell you, our patience is exhausted... Hear our - I tell you, please, get rid of Vinogradov... We can no longer look at his face, his stony face, on which we have never seen a smile, we can no longer bear to listen to his dry instructions; he does not go to the mind, he hits us in the head like a club; you, our parents, wanted us to

study here; we want to study, but we cannot study with him, no; if you want our good, hear our request, otherwise you will bring us to such a point that one day we will completely lose patience and involuntarily fall on our exasperation and drag us down the stairs by the neck!" (Kldiashvili, 1952: 291).

he bitter reality of the passage clearly shows the spirit that reigned in the process of studying in the gymnasiums of that time... The awakened, indomitable national spirit of Georgian youth, which does not easily succumb to foreign influences imposed by a foreign teacher...

Davit Kldiashvili also describes the excitement that took place in military service, in the barracks, how the serving soldiers went on strike and expressed their protest against the unworthy regime, even about the undesirable food, and they had the unbreakable will and indomitability to fearlessly confront the harsh Russifying regime that reigned there.

Thus, the issues raised in David Kldiashvili's memoir "On the Path of My Life" are valuable in terms of solving the national problem of Georgia, social development, and aim at the path to the country's statehood. The issues reflected in it have preserved history and revived the eras with their words. In his "Memoirs", David Kldiashvili clearly reflected the turbulent processes taking place in Batumi of his time, the reality, therefore his memories are an infallible chronicle, a real historical source for understanding and comprehending the processes taking place in Batumi at that time.

The topic is relevant, since David Kldiashvili's thoughts in this regard have been little studied and still require research in terms of the essence and purpose of the problems raised in them. The problematic issues discussed in it were important not only in the era of David Kldiashvili, but also do not lose their relevance today, they need to be revived, looked at and analyzed with new eyes. The problem, of course, must first be understood in a unified national context, which must also be considered in the context of the Christian part of the entire world.

The scientific novelty lies in the fact that this issue, I believe, should be raised at a scientific level, and its discussion today not only revitalizes part of the Black Sea coast, specifically Batumi, but is also interesting from a national perspective, therefore, from a scientific perspective, it is necessary to discuss it again.

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