

ეთნოტურიზმი და მისი განვითარების პერსპექტივები ზემო აჭარაში

ჩელებადე ნაილა

ბათუმის შოთა რუსთველის სახელმწიფო უნივერსიტეტი

ნაშრომში ეთნოგრაფიული, არქეოლოგიური, სამუზეუმო და სამეცნიერო ლიტერატურის საფუძველზე შესწავლილია ეთნოტურიზმის განვითარების პერსპექტივები ზემო აჭარაში. ვლინდება, რომ ეთნოტურისტული თვალსაზრისით საინტერესოა ზემო აჭარის ყველა ხეობა, რაც კარგად ჩანს ადგილობრივი მოსახლეობის შრომით საქმიანობასა და ურთიერთდახმარების ფორმებში, საცხოვრებელი და სამეურნეო დანიშნულების ნაგებობათა შემონახულობაში, შინახელოსნური წარმოების ნიმუშებით, ტრადიციული გართობა-თამაშობებით, მუსიკალური ფოლკლორული ტრადიციებით, ხალხური ქორეოგრაფიით, ასევე, ტურისტული ბიზნესისათვის საინტერესო სახალხო დღესასწაულებით (“დიდაჭარობა”, “ტბელობა”, “სელიმობა” და უძველესი დღესასწაული “შუამთობა”) და სხვა ტრადიციული ინსტიტუტის შესწავლის მიხედვით.

ნაშრომში მნიშვნელოვანი ადგილი დაეთმო აგრეთვე ზემო აჭარის მუზეუმებს, გამოჩენილ პიროვნებათა ცხოვრების ამსახველ მასალებს.

ზემო აჭარის ეთნოკულტურული საგანძურის შესწავლიდან ჩანს, რომ იგი ეპოქის შესატყვისი რელიგიური დატვირთვითა და ორიგინალური სტრუქტურით დღემდე ადასტურებს ქართული კულტურის მაღალ და გამორჩეულ ღირსებებს, რაც ხაზს უსვამს მისი ეთნოტურისტული პოტენციალის მრავალფეროვნებასა და სიმდიდრეს. ნაშრომში სათანადო ადგილი დაეთმო სადღეისოდ არსებულ პრობლემებს, მასთან დაკავშირებულ ღონისძიებებს და ეთნოტურიზმის განვითარების უახლეს პერსპექტივებს.

დგინდება, რომ მოსახლეობის უძველესი კულტურული ტრადიციები საუკეთესო შესაძლებლობებს იძლევიან როგორც ეთნოტურიზმის, ასევე სასოფლო ტურიზმის, სამონადირეო, შოპტურიზმის, თაიმშერინგისა და ტურიზმის სხვა სახეობათა განვითარებისათვის.

Ethno-Tourism and the Prospects of its Developing

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Ethno-tourism is regarded as independent category. It clearly features the inseparability of separate parts of Upper Adjar, which give the best possibilities for the development of not only the rural tourism, but also the hunting, shop-tourism, time-sharing and others. The real tourism resources are conditioned by the traditions of hospitality and folk cousin varieties. For the locals the guest is a special person or as Georgians say “the guest is sent from the God” and while designing the accommodation they definitely consider the room apart, for the guest to put up.

The Chroniclers of the Upper Adjara past history and rich traditions are the old people of the place themselves. The traditions of the family and society are apparent even during a short term communication with them. The ability of that any tourist has. The traditions of Upper Adjara considers the attitude and respect towards the woman especially to mother. The worship is the pleasant expression of the respect.

The traditional activities of the population in this region are vine-growing, fruit growing, bee-keeping needlework, crockery making, knitting and etc. The separate forms are saved up today. (Such as: nadi,(plural helpers) manidi). The accommodations are located on the pastures (Beshumi, Chiruki, and others.). They are log type houses. Far from them there are buildings which are built for the economic purpose, for example, Cattle-shed. In Skhaltistskali gorge the stone stove is saved up. The face of the traditional villages is full of water mills.

Shuamtoba(mgoni iwereba – shuamtoba and Autumn is the best Period for the wedding spectacle. This celebration attracts the people in spite of the ages, as foreigners as well as the local visitors. Its elements makes the visitors feel at home. This is the condition of warm and pleasant mood. For the tourism business it is important to see the fancy work samples made by local people. The archaeologists connect these old samples to Kolkhi culture. It was important to find the archaic jug near Khikhadziri (Akhaltsikhe- Dzagimere). In Upper Adjara were found many sepucheres. They are unique for the purpose of study the life and culture saved on this area. Different ornamental knitted and embroideries, dishes made by wood are demanded not only the foreigners but also the locals. The high level of fancy work, domestic tools transport means, plough s, crockery, wooden things is shown in the monuments saved here.

The symbol of the developed traditional fancy work is the main character of the story written by Abuserisdze Tbeli- "Bolock Basili", who had built the church alone in Shuarkhali.

The following traditional entertainment is proved in Adjara- such as: wrestling, horse racing or "Lile", curving, cock's fight, ochivara (a box for the baby to learn walking) and etc. It is due to mention the traditions of calendar making. The antiquity of the old calendar names are eliminated in separate names of the month such as: Gvinobistve (October), mariamobistve (August) and others. Also it is interesting to know about the weather forecast. The folk cuisine is interesting enough. Bread (tonis puri) baked in special stone stoves and khachapuri (a cheese pie) is the brand product of the Gorge. The locals also cook "backhlava, burme, (kinds of cakes), sinori (baked and dried thin slices made from the flour). And other tasty products

Folk-lore. Folk samples are well saved among the people. The masters used to make different kinds of musical instruments- chibony, deavli, and zurna, phanduri (Georgian musical Instruments). One of the significant spheres of the Georgian heritage is Georgian Choreography, which includes Georgian theatrical dance born while the process of its developing. The best example of Upper Adjara Choreography tradition is dance "Gandagana", which is the most popular folk dance in Georgia. Theatre is one of the distinguished branches. The precondition of which were folk ritual holidays, they are the real samples of the folk theatre. These are: 'Berikaoba/ Khaenoba' Upper Adjara has saved the dance in a transformed type. And with a different name (Phadiko).

The holidays. The separate elements of culture emphasize the tourists' interests. "Shuamtoba" is a significant holiday in the history of Adjara. It is held annually on the first Sunday in August. "Didacharoba" and "Tbeloba", "Selimoba" became popular holidays in the cultural life in 80-ies.

Museums. The materials of near past are saved in Khulo ethnological museum, Skhalta Khimshiashvili museum and Tkhilvana Selim Khimshiashvili museum.

People. The archaeological manuscripts and folk-lore materials are connected with well known people's life and names, Saint Andria who popularized the Christianity in Georgia. The King Tamari, Abuserisdze Tbeli, Salim and Sherif Khimshiasdhvili and other Abuserisdzes names are connected to the period of the flourishing of the culture and Georgian political and economical situation since X-XI centuries.

Skhalta -Khikhanistskali is named with the name of the Abuseridzes' whole family. The Abuseridzes were ruling in this part and served to strengthen and unity of the place. The famous member of the Abuseridzes Tbeli is grandfather who died heroically in the fight in Basiani in 1204 year. He was the warrior of the King Tamari's army. In 1225-1230 years, during the invasion of Khvarsmians, Tbel Abuserisdze's brothers—

Abuser and Vardan Eristavi shared the Georgian army strategy and started to strengthen the fortresses. They instructed Tbeli to restore the St. George's Church. In Khikhata Dziri. He considered Bako people begging and built some "saxlovani" (buildings) in the fortress. In fact Tbel Abuserisdze built, restored and widened the Church in Khikhani. Tbeli's brother Abuseri IV took a significant part in decorating works of the church. He donated six 'Didruani' icon to the church.

The Abuserisdzes were distinguished with their charity work. They owned the 'Khikhata fortress which is situated on 2635 meters high from the sea level. In this Gorge they built Vernebi, Khikhani and Tkhilvani Churches and Skhalta Monastery. Abuserisdze Tbeli's heritage is the significant example of Georgian literature. He is one of the Authors of the Hymnographic History, who used Hymnography for scientific and pedagogical purposes. Important place in this heritage plays his composition -: Chronicle with its meaning" (coronikoni srulita misita sauwyeblyta gangebita). This work did its bit in the development of science, especially in the history of Astronomy. He was the first who said that the length of the moon is not exactly 29,5. This made the Pop of Rome in 1582 to start the correction of the calendar. In 2002 on October 17 Georgian Orthodox Church imputed Tbeli Abuserisdze as Saint. The day of his commemoration is on the 30 th of October.

The Khimshiashvilis. The eminent people of this family are famous in the history of Georgia. Salim Khimshiashvili- the organizer of the national movement in the South- West Georgia and the leader of the movement, Adjara- Meskheti head is known in literature as 'Khikhani Eagle. His name frightened the enemies. This was the reason that Baba- Pasha Pehlevan arrived in Akhaltsikhe with 15000 soldiers. He chose 6000 soldiers and besieged the Khikhani fortress, where Salim Khimshiashvili had a shelter with his family. He was proscribed from Akhaltsikhe. He fought against Ottomans. In 1815 he was surrounded by the enemy, who couldn't manage to break him and caught him by treachery. On June In 1815 His head was cut off in Bako, Serikhana. Before the execution he proudly declared" Though you are executing me, Gurjistani will never be in the hands of Ottomans. I will leave the commemoration of it to my children". These words have been stamped in the minds of his heirs and the whole Georgia as a legend. His body is buried in the Eparchy of Skhalta, but the head in the territory of Turkey. The initiative of the patriarch of Georgia is connection and placement of Tbel Abuserisdze's parts of the body In Georgia. The whole body should be buried in Mtatsminda.

According to ethno-tourism every part of Upper Adjara is interesting on its way. From the point of ethnotourism the most interesting places to visit are Batumi Did-Adjara, Batumi-Khikhani route. Then Khulo, the village of Khikhadziri. The length of this route is 180km, the duration is 2 days. The time of activity is April- October. The route, which includes Skhaltistskaligorge is 42km. The night place is Khikhadziri (private houses).

Thus, the potential of Upper Adjara is quite rich and various. Its ethno-cultural and religious fund proves the Georgian cultural wealth. It's especially due to mention the cultural monuments and cultural result, religious knowledge and the belief of the locals to the God which have historical and international importance. The people's religious knowledge, saved in them, that were influenced by religious syncretism their coexistence, and changing. This is the reason of those peoples' interest who wants to know more about Christianity and ethnic.

Today the subject of measures is to work out the methodology and theory of the complex territorial programs. Also it is necessary to form the systems of the territory to provide with charts of the heritage to study the live traditional culture, that is very actual problem in the study of cultural and historical heritage.

Many Possibilities of tourism business are not utilized. Some roads to the historical monuments are inconvenienced. The excursions are held spontaneously by nonqualified people, who do not have the certificate, tourist tickets, tour routs and other. To consider these problems more perspectives will be appeared for the development of ethno-tourism.