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## **CULTURAL HERITAGE, HISTORY, LEGENDS – FOR THE DEVELOPMENT OF CULTURAL AND SUSTAINABLE TOURISM**

### **Abstract**

Cultural heritage, history, legends are the important combination that creates a single vision for the development of sustainable cultural tourism in modern conditions.

There are many factors contributing to sustainable tourism, among them are the destinations of cultural heritage, history, legends, which nurtures and gives an emotional charge along with the spectacular to the perspective of tourism development.

From this point of view, we want to touch upon the cultural heritage of Dedoplistskaro, such as Khornbuji Castle, the history of its origin and the historical realities that took place there in the second half of the thirteenth century. Also, the legend related to these stories, which in turn gives a completely different meaning to the mentioned monument and creates an interesting basis for the development of cultural tourism as a product of future cultural tourism.

There is an interesting juxtaposition between the legend and the official history, the main reason for the conflict is more interesting and also the real picture, a good way to get the artists interested and give visual weight to the story. The life and work of several historical figures are presented here: Davit Ulu, Jigda-Khatun, Mestumre Jikuri, Torgva Pankeli. All of them are in the center of attention of historians, writers and public speakers, i.e., oral historians and are evaluated in different ways.

Thus, there is an undeniably interesting cultural heritage with its legend and history, which fits well with the concept of cultural tourism and the development of sustainable tourism in general. Maybe this example will lay the foundation for such a direction in tourism, which will affect other monuments and will add more fun and visual load.

**keywords:** Cultural heritage, cultural and sustainable tourism, tourism product

Cultural heritage, history, legends are an important combination that creates a unified vision for the development of sustainable cultural tourism in modern conditions.

Cultural tourism includes all areas of tourism related to the promotion of the nation's history, culture, ethnography, material and social heritage. According to the conclusion of international tourism experts, cultural tourism occupies one of the main places in terms of the development of tourism in Georgia. For the peoples of the world to exist, they need to reveal their creative powers and pass on the traces of their history through the centuries. Cultural heritage is the tool that ensures the achievement of this goal, combining what is past, present and future, is the basis of development.<sup>11</sup>

The origin and development of cultural and educational tourism are inextricably linked to the history of the origin of the understanding of cultural values, the recognition of the need for their systematization and the development of protection rules. There are trends around the world to revisit nature and cultural heritage associated with the global processes of creating a common information space. The trend is to shift cultural heritage from the predominantly decorative element of social life to the core value of modern

<sup>11</sup>“Cultural tourism and current issues of world heritage sites management”, Naira Galakhvaridze, Professor of Technical University of Georgia, Georgia



civilization. Monuments of nature, history and culture play an important role in the cultural and natural heritage of the world. They support the natural and cultural diversity of the planet and make a significant contribution to the sustainable development of the country and of human civilization as a whole.<sup>12</sup>

The contributing factors of sustainable tourism are many, including directions of cultural heritage, history, legends, which nourish and, along with the spectacular, give an emotional charge to the perspective of tourism development.

All of the above may well be packaged and presented as a tourism product, which should definitely have an impact on the development of the local market in the form of employment and product sales.

In this regard, we want to touch on the cultural heritage of Dedoplistskaro, such as Khornbuji Castle. It is related to the historical past of our country and also gives us an interesting opportunity to use its narrative, both for the development of modern cultural tourism and for the encouragement of the local economy. Khornabuji Fortress, the history of its origin and the historical realities unfolding there in the second half of the thirteenth century are useful in this respect. There is also a legend related to this news, which in turn gives a completely different load to the mentioned monument and creates an interesting basis for the development of cultural tourism as a product of cultural tourism's future.

People's memory is the only archive of folk art. Every folklore contains a lot of interesting information about the historical memory of the nation, be it an epic legend, legend, poem, fairy tale, song or any other folk genre. Also, a legend – one of the oldest genres of folk speech, predominantly realistic story about a dead story, sometimes based on a fictional story, found in both prose and verse or mixed form. Prose is associated with transmission and legend. Most of the legends in Georgian folklore are historical. Both the legend and the epic are part of the folk memory; therefore, it has the right to exist because it expresses a story told by the people, the content of which may be completely contradictory rather than a historically substantiated story.

In the era of innovation, cultural tourism does not lose its relevance, today, using the digital industry, many monuments or places have become a source of unforgettable impressions. Digital technologies have made the tourism industry much more exciting and diverse for visitors. There are many examples in the world of how different places were able to acquire new life after digitization (digitization). While the world examples are quite interesting, the example of Georgia should show how a seemingly ordinary place can be interesting and unforgettable for locals and tourists, as well as an important resource in terms of education.

Nikoloz Baratashvili Memorial House-Museum was restored in Georgia using digital technologies. Baratashvili's hologram is presented in the museum through new technologies, which reads various poems, as well as poems, the most important details of his life are presented through audio guide and installations. I propose to make such a museum in close cooperation with the Cultural Heritage Agency of the Agency for Protected Areas, in order to digitize the historical reality of Khornabuji (as well as Pankisi, the same Torghva Fortress) and its associated heritage, which will increase the awareness of intangible cultural heritage. This can be reflected in the development of the tourism industry and private business by producing a variety of products not only in the Dedoplistskaro district, but also in the Akhmeta district, where the two cultural heritage sites – Khornabuji and Torghva Fortress – are located

Khornabuji is located in Dedoplistskaro municipality, several tens of kilometers from the city. It is one of the oldest and most beautiful fortress-cities of Georgia. The main citadel of the castle itself is built on an inaccessible rock. From here, beautiful views of the Alazani Valley. Archaeological excavations confirm the existence of a settlement in this area, still in pre-Christian times, BC. In IV-III centuries. The development of the city of Khornabuji begins in the 5th century and is associated with the name of Vakhtang Gorgasali. He also established an episcopal Church here, and bequeathed the city to his son, Dachi Ujarmel. The castle-town was located on a trade route. From the VI century it belonged to the Eristavi of Kartli, and

<sup>1</sup><https://doi.org/10.35945/gb.2017.03.0282><https://btet.ru/ka/migration-registration/folklornyi-turizm-o-spezifike-i-mnogoobrazii-folklor/>

from the VIII century – to the Hereti principality. From the XI century it was the residence of the feudal family – Makhatlisdze and the center of the united Georgia on the border. In the XII century, during the reign of Queen Tamar, the city is still experiencing great prosperity, which is why the castle is still called Castle of Tamar.

After the devastating invasion of Beka Khan in the 13th century, city life here was disrupted and never renewed. However, Khornabuji Fortress has not lost its fortification function. In the XV century it was renewed by Alexander the Great, and later in the XVII century it was the residence of Peikar Khan and in 1625 Giorgi Saakadze returned it to Georgia. Currently, there are wall fortifications, tunnels, reservoirs, numerous passage corridors and stairs. In 1837 the Russian poet Mikhail Lermontov saw and painted the castle of Khornabuji. During his stay in Georgia, Khornabuji was visited by the great French writer Alexandre Dumas. The citadel perched on a high cliff still makes a great impression on the visitor.<sup>13</sup>

Khornabuji is the beauty of one of the parts of Kakheti – Kizikhi. Stefane Menteshashvili has given an excellent ethnographic description of Kiziki, and along with the legends, the ethnographic direction is also very important for the development of sustainable tourism and for considering the peculiarities of Kizikhi. Kizikhi has small yards, because the population is grouped in one place, “tied like a ball”, which is due to the fact that due to the frequent hostility, it is considered to take care of the defense. In rare cases, they even had adult yards, the size of a log or a half log. This was due to the fact that this or that household owned the share of a severed cousin. According to Stefane Menteshashvili, the Kizikeli farm was specialized. The peasant kept sheep in one place in his order (nomadism), cattle in another place on another way, farming “elsewhere as a different breed”, viticulture elsewhere on other kind, and horticulture in other conditions. The village, as mentioned, is completely separate. One family ran all the farms listed above and had a separate family member for each case, sometimes hiring a few shepherds and not infrequently.

In the past, Kizikhi used to have mostly houses with large balconies- Bany (also called the exhausted house), what’s internal device was as follows: the old houses had basement storage compartments in the walls, luggage storage compartments, special boxes – to set up a box, arks, dish storage cabinets, storage of consumables. In the old days the shelves also had curtains draped down, only late did they start making doors for it.

Historically, the food culture of the Georgian people was different, including Kizikhi, where the following plants were used for eating: Khachichora mkhali, Shavchokha, Poppy mkhali, Tsotsnara mkhali, Nettle, Nettle mother, Natsarkatama, Boloka mkhali, Gholo, Balba, Danduri, Chicken stomach. In Kakheti, in the old days, they used to eat such dishes as “Shvindis Shechamandi”, “Khirkhito”, “Zghmartli Shechamandi”, “Tkhlis Shechamandi”, “Khashi Makhukhi”.<sup>24</sup>

Thus, ethnographic data also gives us rich material to have an idea of the living environment of Khornabuji Fortress and historical Kizikhi in general. Therefore, the development of ethnographic tourism, which will add more value to the area, Kizikhi, and make it diverse and original in terms of tourism.

In the thirteenth century, in the 40s and 50s, a famous controversy took place at the court of Lasha-Giorgi’s son, Davit Ulu, which was followed by the assessments of historians and at the same time reflected in the legend. This legend is also generally called the revenge of Jigdakhatun. The content of the legend and the official version we are talking about are different. According to the legend and according to some sources, the Mongolian queen of Georgia-Jigda-khatun (wife of David Ulu) traced by her servant – Mestumre Jikuri the Torghva Castle Eristavi – Torghva Pankeli. He was a Georgian feudal lord, governor of

<sup>1</sup> It is mentioned in the following written sources: “Description of the Kingdom of Georgia” by Vakhushti Bagration (Kts 4: 28.9; 114.9; 146.6; 151.17; 181.3; 214.23; 215.1; 525.3; 541,21,23, Sk.1,3,4; 542,13; 547,17; 557,7; 561,16), Juansher’s “Life of Vakhtang Gorgasali” (Kts 1: 199,4,16), Matiane of Kartli ( Kts 1: 298.7; 312.5-7), Sumbat Davit Dzi’s “Life and Ministry of Bagrationians” (Kts 1: 373.18), “Historian and Azmani Sharavandedtan” (Kts 2: 61.10), Farsadan Gorgijanidze’s “ History” (Gorgijanidze 1926: 24, 26), a historical document of the 17th century (Sak. Sidz. 1909: 73), “The Reign of Irakli Meorisa” by Oman Sherkheulidze (Kherkheulidze 1913: 276), “Description of Kartli-Kakheti” by Ioane Bagrationi (Bagrationi 1986: 67), minutes of the embassy of Teimuraz I in Moscow (records ... 1965: 447; materials of Russia-Georgia ... 1965: 462), writings of Iskander Munshi (Munshi 1969: 125).

<sup>2</sup> Roland Topchishvili, Ethnic History of Georgians and Historical-Ethnographic Aspects of Georgia, Tb. 2002



Kakheti in the 1940s, a participant in the Kokhtastavi conspiracy. Kokhtastavi Conspiracy – the agreement of the Georgian nobles against the Mongol domination took place around 1245 in Javakheti. Egarslan Bakurtsikheli, Tsothe Dadiani, Varam Gageli, Kvarkvare Jakeli, Shota Kupri, Torghva Pankeli, Gamrekel Toreli, Sargis Tmogveli and others participated.<sup>15</sup>

Pavle Ingorokva claims that Shota Rustaveli was a participant in the Kokhtastavi conspiracy. He was not only a glorious poet, but also a great national, public figure. And at the time when Georgia no longer has a king, Shota Rustaveli becomes the leader of the nation. In such an environment is Torghva Pankeli during the conquest of Kokhtastavi and subsequently charged him with treason.

Before leaving for the Horde of Bato-Kaen, David VII surrendered Kakheti to the Torghva Pankeli and obeyed Queen Jigda-Khatun and the Mestumre Jikuri. Since David was late, Torghva Pankel thought that he would not return, abandoned him and wanted to take over Kakheti. After the return of David VII, the frightened Torghva Pankel did not dare to come to the king. He was sworn in and promised safety, but was then thrown off a cliff by order of the Jikuri.<sup>26</sup> This is the official version.

David Ulu's first wife was the daughter of the Mongol Noin – Jigda-Khatun, who was probably brought to him during his stay in the Great Horde when he went there to be confirmed as king.

David Lasha went to the north with great gifts. In the palace he left his wife, Queen Jigda-Khatun, and the Mestumre – Jikuri, that is, he handed over the country to them. Davit Narin – Davit Ulu's cousin and co-ruler, by this time he had already moved to Kutaisi and controlled western Georgia.

The Mestumre Jikuri was a very talented and loyal person of the king. He established such order in the kingdom that it turns out that there were no more thieves and robbers and, if they appeared anywhere, they hung on poles. At the king's court, the name of the Mestumre (Mestumretukhutsesi), or position, was not a vizier, or one of the highest names. In modern language, the Mestumre was not a member of the government, he was considered one of the assistants to Vizier Mandaturtukhutsesi. The duties of a Mestumre included receiving foreign ambassadors to the palace, traveling, and more. The chronicler calls Jikuri "Mestumre". Probably, Jikuri was the Mestumre of the elder, that is, the head of the other Mestumre's. It seems that Jikuri was not a nobleman, but he approached the king and, in fact, handed over the rights of the house elder to him and the first vizier, because he ruled both the palace and the kingdom. But, as a rule, the king, in case of departure from the country, Mtsignobartukhutsesi had to hand over the kingdom. The Mestumre Jikuri was very helpful to the impoverished population of the country and was also popular among the common people. Queen Jigda was also a very energetic woman and actively interfered in the management of the country. In general, the Mongols attached great importance to women's advice, and queens often ruled the kingdom as regents – from the death of Cain until the election of a new Cain or the military departure of Cain.

At that time, by order of the Queen, Jikuri built a new palace in Isani. He also subjugated and subjugated the animals – this means submission to the state: representatives from all parts of the country were obliged to pay taxes and participate in all spheres of life, especially since the kingdom was forced to pay tribute to the Mongols and send Georgian troops to their army. At that time, by order of the Queen, Jikuri built a new palace in Isani. He also subjugated and forced to pay tribute Pkhoves – this means submission to the state: representatives from all parts of the country were obliged to pay taxes and participate in all spheres of life, especially since the kingdom was forced to pay tribute to the Mongols and send Georgian troops to their army.

Before leaving for Cain, the king handed over various corners to the local nobles. Kakheti handed over the young Torghva Pankeli and ordered him to obey the queen's orders.

David Lasha went to Bato. Bato Kaen received with great honor and did what our king asked him to do. David Ulu had been in the Horde for a good long time. Thorghva thought that the king would not return

<sup>1</sup> Pavle Ingorokva – "Rustaveliana", Tb.1926. <https://modernnarrative.wordpress.com/>

<sup>2</sup> <http://georgianencyclopedia.ge>

and fortified himself in the Pankisi fortress, which was later called «Torghva fortress»; Occupied Kakheti and no longer obeyed the queen and Mestumre Jikuri. **The reason for the disobedience is unknown, he may not have been able to stand the command of the low-ranking Jikuri. There is another version: According to legend, Jigda-Khatun liked the young Torghva, but Pankeli could not stand the betrayal and insult of the king and therefore did not obey Jigda and Jikuri. It was also said, that Jigda loved Jikuri and that was why he was promoted. These are legends, more – assumptions, and the chronicler tells us only about Torghva’s disobedience and Jikuri’s talent in ruling the state, as well as Jikuri’s loyalty to the king and sympathy for Jikuri by ordinary people, the poor and the widows and orphans.** In the 1940s, large-scale construction work on the Pankisi Fortress was carried out by Pankisi Eristavi Torghva (Torghva) Pankeli. He was a participant in the anti-Mongol conspiracy of Kokhtastavi. During the stay of King David VII Ulu in the Horde, Torghva strengthened his separatist positions, declared himself the full governor of Kakheti, and fortified himself in the Pankisi prison. Even in the conditions of the king’s return he continued to disobey, not to attack him, and to fortify the castle even more. So, he was released from prison and given life. It seems that Torghva had a great influence in the mountains of Eastern Georgia and he was really a family of Dzaganisdzes. The name Torghva (Torghva Dzagani) is preserved in legends or folk tales. The rise of this branch again during the Mongol period, and its rise to the rank of punk nobility, should not be a great strangeness either. However, due to the scarcity of sources, it is difficult to judge Torga Pankel’s personality and his legacy. The fact is, Pankisi Castle was fortified and maintained great importance during his reign. In addition to this fort specifically, the name Torghva is also associated with other bastions and toponyms in the region.<sup>17</sup>

Priest Dimitri Janashvili focuses on the revenge of Jigda-Khatuni in his work in the 1920s: “After that, the fate and misfortune of Georgia are in the hands of women. Kings are turned around as they want. They also motivated Mongol women by their example. Here is Jigdakhatun what she is doing, after the division of the kingdom into two, the king went with his troops to Cain: because so called. He handed over the board of the kingdom to his wife and the first vizier Jikuri. This man was very loyal to the king and well the ruler of the country. In his time the thief and the robber were not found in the kingdom, says the Chronicle. He also built the “Isan Palace” for the king, because the kingdom had a large income from his “Jikuri lessons”. But even this man could not escape the influence of the woman. By the order of Jigda-Khatun, he captured the chief Torghva on the other side of Kakheti, broke his oath, took him to a rock and threw him on a rock at the notice of a king. The queen plays the king as tongues.<sup>28</sup>

The interesting relationship between the legend and the official history, the more interesting the main cause of the controversy and also the example, is a good way to get the artists interested and give a visual load to the story. The lives and works of several historical figures are spread here: David Ulu, Jigda-Khatun, Mestumre Jikuri, Torghva Pankeli. All of them are the focus of historians, writers and folk speakers, or oral historians, and are evaluated differently.

Thus, the face is undoubtedly of interesting cultural heritage with its legend and history, which blends well with the concept of cultural tourism development and sustainable tourism in general. Perhaps this example will lay the groundwork for such a direction in tourism, which will be reflected in other monuments and will add more fun and visual load.

<sup>1</sup> <http://wikimapia.org/33077189/ka/%E1%83%97%E1%83%9D%E1%83%A0%E1%83%A6>

<sup>2</sup> Historical pictures of the separation of the Georgian Church from the Greek Church and the Georgian woman Mg. Dim. Janashvili Gori fast-printing printing house “Kartli”. 1814 Mg. Dimitri Janashvili <http://dSPACE.gela.org.ge/bitstream/123456789/5175/4/istoriuli%20suratebi.pdf> see Geo. animal p. 393.



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