

هنگام محاصره مریوان، از همراهی با زینل خان سرباززد، که به کشته شدن بسیاری از سپاهیان صفوی منجر شد (محمد معصوم، ص ۶۹؛ وحید قزوینی، ص ۲۲۹-۲۳۰).

در پی ناآرامیهای گرجستان و شورش طهمورث خان، شاه صفی با آگاهی از شجاعت رستم خان گرجی و کینه او از طهمورث، در ۱۰۴۱ حکومت کارتلی و کاخ/کاختیارا به وی واگذار کرد (محمد معصوم، ص ۱۴۴؛ وحید قزوینی، ص ۲۴۹؛ چولوخادزه^۲، ج ۱، ص ۹، ۱۲؛ واله اصفهانی، ص ۱۴۴، ۱۴۷، ۳۳۰، ۳۵۵). رستم خان پس از مقابله با طهمورث خان، این دو شهر را تصرف کرد و طهمورث به همراه پسرش، داوودخان، به استانبول فرار کرد (شاردن^۳، ج ۲، ص ۱۳؛ چولوخادزه، ج ۱، ص ۸؛ واله اصفهانی، ص ۱۴۷، ۱۵۱).

رستم خان در صفر ۱۰۴۳ قلعه صخری، از قلعه های مهم منطقه باشی آجوق، را تصرف کرد و بزرگان آنجا را که مدعی اطاعت از شاه صفی بودند، به تفلیس برد (محمد معصوم، ص ۱۶۶). در همین سال، رستم خان به همراه ده هزار تن از بزرگان و شاهزادگان و لشکریان گرجستان و سپاه آخیشخه به ولایت قراجه آردهان و حدود آریشا و ارزروم/ارض روم حمله و آن نواحی را تسخیر کرد. شاه صفی نیز در حال محاصره وان و فتح قلعه قوتور بود و با این ترفند، سپاهیان عثمانی را در دو جبهه مشغول کرد. در نتیجه، خلیل پاشا (بیگلربیگی ارزروم) مجبور به بازگشت شد (وحید قزوینی، ص ۲۵۷؛ واله اصفهانی، ص ۱۷۷-۱۷۸، ۱۸۱-۱۸۲).

در همین سال (۱۰۴۳)، رستم خان با ماری یا تی تی فال، خواهر لؤندخان (لوان سوم)، حاکم دادیان گرجستان، ازدواج کرد (شاردن، ج ۲، ص ۶۵؛ محمد معصوم، ص ۱۸۲-۱۸۳؛ واله اصفهانی، ص ۱۹۳).

پس از چندی، طهمورث باز با رستم خان وارد جنگ شد، اما در حوالی سورم در ۱۰۴۵، از سپاه رستم خان شکست خورد. طهمورث خان در ۱۰۵۱، کمی پیش از مرگ شاه صفی، با پشتیبانی متنفذان و بزرگان کارتلی توطئه ای بی ثمر علیه رستم خان ترتیب داد. در پی آن، خواهر طهمورث اسیر شد، که رستم خان او را به دربار شاه صفی فرستاد. هم دستان طهمورث به کاخت فرار کردند و شاه صفی از خلیل بیگ، حاکم زاخور، خواست تا برای کمک به رستم خان به کاخت حمله کند (محمد معصوم، ص ۲۹۴؛ چولوخادزه، ج ۱، ص ۱۲).

با مرگ شاه صفی در ۱۰۵۲ و پادشاهی پسرش، شاه عباس دوم، رستم خان همچنان حاکم کارتلی بود. طهمورث خان به برخی نواحی کارتلی از جمله ناحیه قریبازی که ملک موروثی

رستم خان گرجی، حاکم گرجستان در دوره صفویان،

در قرن یازدهم. نام وی خسرو میرزا بود و به دستور شاه صفی، رستم خان گرجی نامیده شد (محمد معصوم، ص ۳۷). او از شاهزادگان ناحیه کارتلی^۱ گرجستان و پسر سیمون^۲ یا سمایون خان بود (اسکندرمنشی، ج ۲، ص ۶۴۸، ۷۱۸، ۱۰۷۸؛ واله اصفهانی، ص ۳۵۵). از تاریخ تولدش اطلاع دقیقی در دست نیست، اما اگر مرگ وی طبق گفته لوفت^۳ (ص ۹۷) در نود سالگی بوده باشد، سال تولدش حدود ۹۷۸ بوده است. ظاهراً، او در دربار شاه عباس اول (حک: ۹۹۶-۱۰۳۸) صفوی حضور داشته است، اما از تاریخ دقیق آن بی اطلاعیم. شاید همچون برادرش، بگرات خان (متوفی ۱۰۲۸)، از ملازمان و مقربان شاه عباس)، در کودکی به دربار سلطان محمد خدابنده (حک: ۹۸۵-۹۹۶) رفته بوده و پس از بگرات خان (که در ۱۰۲۵ شاه عباس او را به حکومت کارتلی مأمور کرد)، جایگاه وی را در دربار شاه صفی به دست آورده باشد (اسکندرمنشی، ج ۲، ص ۸۹۸، ۹۴۷).

رستم خان در ۱۰۳۴، به همراه شاه بنده خان (بیگلربیگی آذربایجان) و قزاق خان (بیگلربیگی شروان)، مأمور شد تا برای کمک و آزادی عبدالغفار بیگ پسر فرامرز بیگ، از معتبران طایفه گرجی و برادرزن شاه عباس اول، به ناحیه قراقلخان، در نزدیکی گرجستان، برود (همان، ج ۲، ص ۱۰۲۹). در ۱۰۳۵، شاه عباس اول وی را که سیمت داروغگی اصفهان داشت، به همراه جمعی از معماران و استادان بنا و کارگران، برای تعمیر قلعه بغداد، احداث برجهای مستحکم و حفر اطراف قلعه به این شهر فرستاد (همان، ج ۲، ص ۱۰۵۷).

با مرگ شاه عباس اول در مازندران، رستم خان با همراهی ابوالقاسم بیگ ایواغلی، رئیس تشریفات (ایشیک آقاسی باشی) حرم، در جمادی الآخره ۱۰۳۸ شاه صفی (نوه شاه عباس) را به پادشاهی برگزید (محمد معصوم، ص ۳۷-۳۸؛ اسکندرمنشی، ج ۲، ص ۱۰۷۸) و به سبب بی اطلاعی شاه جوان از امور کشور، جزو مشاوران شاه شد. پس از چندی در شعبان ۱۰۳۸، رستم خان به منصب رئیس غلامان شاهی (قوللر آقاسی) رسید و شاه صفی مانند دوره پدر بزرگش، او را به داروغگی اصفهان انتخاب کرد و به وی لقب خانی و حکمرانی ایالت داد (محمد معصوم، ص ۴۰، ۴۷؛ واله اصفهانی، ص ۱۴، ۱۴۴، ۳۳۰، ۳۵۵؛ وحید قزوینی، ص ۲۲۱، ۳۱۴). شاه صفی در ۱۰۴۰، رستم خان را برای یاری زینل خان (ایشیک آقاسی باشی و سپهسالار صفوی) در مقابله با خسرو پاشا، سردار عثمانی، که قصد تصرف بغداد را داشت، به خانیقین فرستاد، اما رستم خان به

1. Karteli

2. Simon

3. Paul Luft

4. Aleksandre Čuluxaže

5. Chardin

تحولات داخلی گرجستان و حمله‌ی گرجیان به آذربایجان در عصر دوم سلجوقی (۵۱۵-۶۲۲ ق.ه)

ناصر صدقی^۱
محمد عزیزنژاد^۲

تاریخ دریافت: ۹۲/۲/۱۰

تایخ تصویب: ۹۲/۱۰/۱۸

چکیده

هدف این پژوهش بررسی زمینه‌ها و شرایط قدرت‌گیری گرجستان در عصر دوم سلجوقی است که به تهاجم گسترده‌ی حکومت باگراتیان گرجی به منطقه‌ی آذربایجان منجر شد. یکی اهداف اساسی پادشاهی گرجستان، بعد از سرکوب و انسجام اشرافیت زمین‌دار محلی و سروسامان دادن به اوضاع آشفته‌ی سیاسی و اقتصادی داخلی گرجستان، به‌کارگیری سیاست توسعه‌ی ارضی در سرزمین‌های اسلامی بود؛ اقدامی که کشمکش‌های داخلی حاکم در

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02 Temmuz 2018

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SÜ. RA GELEN DOKÜMAN

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Yeni Türkiye

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kafkaslar özel sayısı - VII

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma karabağ ve azerbaycan'da ermenilerin yapıtları katliamlar, ermenilerin azerbaycan topraklarına yerleştirilmesi ve ilk soykırımlar / ermenilerin bakü, samah ve zengezur katliamları / azerbaycan dağlık karabağ özerk bölgesi ve 'hocalı katliamı' / karabağ sorunu üzerine tespit ve öneriler, gürcistan cumhuriyeti, gürcistan'da kimlik, ulus-devlet inşası ve anayasal gelişim / gürcistan tarihi hakkında / gürcistan'ın dış politikası ve stratejik sorunları / gürcistan - rusya ilişkileri / türkiye-gürcistan ilişkileri / acaristan özerk cumhuriyeti ve acaralar / abhazya özerk cumhuriyeti ve abhazlar / güney osetya özerk cumhuriyeti

MUSA QASIMLI / GÜNTEKİN NECEFLİ / NAZIM MUSTAFA / SANİ TOFIGOĞLU HACIYEV / İKRAM AGASIYEV / GÜNAY HAYDARLI / SEVİNÇ RAMİZKIZI BAĞIROVA / YAGUB MAHMUDOV / ELÇİN NECİYEY / NEBAHAT ARSLAN / ESED KURBANLI / KAMRAN İSMAYILOV / İLGAR NİFTELİYEY / KEMAL ÇİÇEK / ORHAN KAYUNCU / ATA ATUN / GAFFAR ÇAKMAKLI MEHDİYEY / REHA YILMAZ / SELÇUK DUMAN / AYĞUN ATTAR / NESRİN SARIAHMETOĞLU / KASIM HACIYEV / HAKKI BÜYÜKBAS / GİRAY SAYNUR DERMAN / MUSTAFA GÖKCE / ERHAN SAHİNOĞLU / MÜRTEZA HASANOĞLU / ASIM MEMMEDOV / SEZAI ÖZCELİK / SERGEI MINASYAN / MURAT GÜNEYLIOĞLU / AYDIN MUSA YEV / HALİME KAZIMOVA / MARIAM ÇIKARTIŞVİLİ / KEİSÜKE WAKIZAKA / MEHMET BÜLENT ULUDAĞ / NEBİ GÜMÜŞ / İSMAIL HAKKI MERCAN / ZEYNEP TOPAL SERDAR / HAYRİ ÇAPRAZ / ALAEDDİN YALÇINKAYA / ŞENOL KANTARCI / SAHİN KEŞKİN / TOGRUL İSMAYİL / THOMAS V. GAMKRELİDZE / NİNO SİLADZE / CENAP ÇAKMAK / SİNEM ÖZYÜCEL / ÖZGÜR TÜRKER / TAMAR KIKNADZE / YELDA DEMİRAG / DAVID KITAİ / TSISANA ABDULADZE / MEHMET DİKKAYA / HURİYE YILDIRIM / MUHİTTİN UNAL / ALİK GABELIA / GÜL ECE ERDELOVNA TRAPIS / SADIK MUHİT BİLGE / MAHİNUR TUNA PAPAPHA / ARIKADI İVANOVİÇ ÇAPUA / V. A. N. USTKOV / VIYACESLAV A. ÇIRIKBA / TİMUR A. ACHUGBA / ZURAB COTOBİÇ ÇAPUA / MUTLU YILMAZ

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22 Ocak 2016

MADDE YAYIMLANDIKTAN
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SONRA GELEN DOKÜMAN

Türklerin tarihte kurduğu büyük devletlerden birisi şüphesiz Büyük Selçuklu Devleti'dir. Bu devlet yaklaşık olarak bir buçuk asır gibi kısa sayılabilecek bir süre varlığını sürdürmüş olmasına rağmen hem geniş bir coğrafyada hüküm sürmüş olması hem de Anadolu Selçuklu ve Osmanlı devletleri için temel teşkil etmesi açısından büyük bir öneme sahiptir. Selçukluların hakim oldukları geniş coğrafya içinde stratejik önemi sebebiyle Kafkasya'nın özel bir yeri vardır. Bu bölge-

nin en önemli siyasi gücü ise Gürcistan'dır. Bu yazıda Büyük Selçuklular ile Gürcüler arasındaki siyasi ilişkiler üzerinde durulacaktır. Büyük Selçukluların devamı olan Anadolu Selçukluları ile Doğu Anadolu'da kurulan Türk devletlerinin Gürcülerle ilişkileri ise ayrıca ele alınması gereken önemli konulardır. Ayrıca Ahıska'da XI. yüzyıl mimarisi örneklerinden bir mescidin bulunması,¹ Selçuklu-Gürcü ilişkilerinin dil, edebiyat, kültür ve sanat alanlarında da araştırma konusu yapılmasının gerekliliğini göstermektedir.

Türkler ve Gürcülerin Müslüman Araplarla temasları aynı döneme rastlar. Hz. Ömer döneminde İran'ın fethinden sonra İslâm ordularının bir bölümü Horasan'a hareket ederken diğer bir bölümü Kafkasya'ya yöneltiler. Bundan bir süre önce Gürcistan'ın doğusu ile Kafkasya'nın önemli bir bölümü, İran Sasani İmparatorluğu'na bağlı idi. Müslümanların Gürcülerle ilk ilişkileri, sahabî Habîb b. Mesleme'nin 22/643'de Azerbaycan bölge komutanı Süraka b. Amr tarafından Tiflis fethine memur edilmesiyle² başlamış oldu. Bu sefer sonuçsuz kaldı, fakat

(*) Prof. Dr. Gürcistan Ateşliği, (Türkler Projesi, C. 4).

(1) Sergey Enistmof, *Kafkas Kıtavı*, trc. Sadık Binbaşı, İstanbul 1926, s. 244.

(2) Halife b. Hayyat, *Tarihü Halife b. Hayyat*, tdk. Ekrem Ziya Umeş, Riyad 1985, s. 151; Ebu Cafer Muhammed b. Cerir et-Taberî, *Tarihü'l-Umeni ve'l-Mülük*, Beyrut 1987, V, 144; Ebu'l-Hasen Ali b. İzzeddin İbnü'l-Esir, *el-Kâmil fî'l-Tarih*, Beyrut 1979, III, s. 29.

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devlet adamları, bilim adamları, uzmanlardan
ve yazarlardan arşivlere dayalı uluslararası
700 makale, inceleme ve araştırma

karabağ ve azerbaycan'da ermenilerin yaptıkları katliamlar,
ermenilerin azerbaycan topraklarına yerleştirilmesi ve ilk soykırımlar /
ermenilerin bakü, şamahı ve zengezur katliamları / azerbaycan dağılık
karabağ özerk bölgesi ve hocalı katliamı / karabağ sorunu üzerine tespit
ve öneriler, gürcistan cumhuriyeti, gürcistan'da kimlik, ulus-devlet
inşası ve anayasal gelişim / gürcistan tarihi hakkında / gürcistan'ın dış
politikası ve stratejik sorunları / gürcistan - rusya ilişkileri / türkiye-
gürcistan ilişkileri / acaristan özerk cumhuriyeti ve acaralar / abhazya
özerk cumhuriyeti ve abhazlar / güney osetya özerk cumhuriyeti

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BAĞIROVA / YAGUB MAHMUDOV / ELÇİN NECİYEV / NEBAHAT ARSLAN /
ESED KURBANLI / KAMRAN İSMAYİLOV / İLGAR NİFTELİYEV / KEMAL ÇİÇEK
/ ORHAN KAVUNCU / ATA ATUN / GAFFAR ÇAKMAKLI MEHDİYEV / REHA
YILMAZ / SELÇUK DUMAN / AYGÜN ATTAR / NESRİN SARİAHMETOĞLU /
KASIM HACİYEV / HAKKI BÜYÜKBAŞ / GİRAY SAYINUR DERMAN / MUSTAFA
GÖKÇE / ERHAN ŞAHİNOĞLU / MÜRTEZA HASANOĞLU / ASIM MEMMEDOV /
SEZAI ÖZÇELİK / SERGEİ MINASYAN / MURAT GÜNEYLİOĞLU / AYNUR
MUSAJEVA / HALİME KAZIMOVA / MARIAM ÇIKARTIŞVİLİ / KEİSÜKE
WAKIZAKA / MEHMET BÜLENT ULUDAĞ / NEBİ GÜMÜŞ / İSMAIL HAKKI
MERCAN / ZEYNEP TOPAL SERDAR / HAYRİ ÇAPRAZ / ALAEDDİN
YALÇINKAYA / ŞENOL KANTARCI / ŞAHİN KEŞKİN / TOĞRUL İSMAYİL /
THOMAS-V. GAMKRELİDZE / NİNO SİLİAGDZE / CENAP ÇAKMAK / SİNEM
ÖZYÜCEL / ÖZGÜR TÜRKER / TAMAR KIKNADZE / YEİDA DEMİRAG / DAVID
KİTAİ / TSISANA ABDULADZE / MEHMET DİKKAYA / HURİYE YILDIRIM /
MUHİTTİN ÜNAL / ALİK GABELİA / GÜL ECE ERDELOVNA TRAP / SADIK
MURİT BİLGE / MAHİNUR TUNA PAPAPHA / ARKADİ İVANOVİÇ CAPUA /
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Gürcistan'da Kimlik Politikaları Kapsamında Müslüman Azınlıklar

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Huriye Yıldırım*

20 Şubat 2016

BADE YAYIMLANDIKTAN
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Giriş

Avrupa ve Asya kıtaları ile Kafkasya, Orta Asya, Ortadoğu, Akdeniz ve Karadeniz bölgelerinin birbirine bağlandığı yerde bulunan Gürcistan, farklı medeniyetlerin, kültürlerin etkisinin harmanlandığı ve çeşitli etnik unsurların yer aldığı bir yapıya sahiptir. Var olan bu çeşitlilik Gürcistan'a avantajlar sunmanın yanında çözülmesi gereken bir takım

sorunlara da neden olabilmektedir. SSCB yönetiminden kopup bağımsızlığın ilan edilmesinin ardından, yüzyıllardır farklı yönetimlerin altında yaşamış olmanın da etkisiyle milli bilinci yüksek, tarihsel ve kültürel bağlarla korunan bir ulus devlet inşası süreci Gürcü liderler tarafından başlatılmıştır.

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1991 sonrası dönemde Gürcü liderler, ülkenin siyasi ve ekonomik kaostan çıkıp istikrar oluşturulmasının yanında, önemli etnik çatışmalar ve Rus tehdidi ile mücadele etmek zorunda kalmıştır. Gürcistan ülke sınırları içerisinde Gürcüler ile yaşayan Abhazlar, Osetler, Acaralar, Borçalı Türkleri, Ermeniler ve Ruslar sosyal, siyasi ve ekonomik açıdan birtakım sorunlarının Gürcistan merkezi yönetimi tarafından çözülmesini beklemektedir. Ancak bu topluluklardan başta Abhazlar ve Osetler olmak üzere bazıları ayrılıkçı tehdit unsuru oldukları gerekçesiyle Gürcü hükümetinde tartışmalara konu olmaktadır. Gürcistan yönetimi bağımsızlık sonrasında bu farklı etnik unsurların kontrol edilmesi ve ülke bütünlüğünün sağlanması için yeniden kimlik politikalarına ağırlık vermiştir. Burada tarihsel ve kültürel bağların aşındırılması yanında milliyet, dil ve din üzerinde önemli ayrımcı politika ve uygulamalardan bahsedilebilmektedir.

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Yeni Türkiye

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k a f k a s l a r özel sayısı - VIII

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma gürcistan türkleri, gürcistan'da islâmiyet ve türkler / borçalı türkleri / urumlar / ahıska türkleri / ahıska türklerinin uluslararası konumu ve sorunları, ermenistan cumhuriyeti, ermenistan cumhuriyeti'nin kurulması/kafkasya'da ermeni zorbalığı ve büyük ermenistan hayali/rusya-ermenistan ilişkileri/türk-ermenî ilişkilerinin tarihi/türkiye ve ermenistan'ın dış politika ilişkileri / eski bir türk yurdu revan ve ermenilerin türklerle uyguladıkları emek temizlik ve soykırım

ALİ İPEK / ZAZA TSURTSUMIA / ELMAN CEFERLİ / RAHİM CAVADBAYLI / KEISUKE WAKIZAKA / CENGİZ ALYILMAZ / YUNİS NESİBLİ / GÜLLİ ALASANIA / KAZİM PAYDAŞ / İRADE ALİYEVA / ŞUREDDİN MEMMEDLİ / OSMAN AYTEKİN / GÜLNARA GOCAEVA / MEMMEDOVA / MÜBERRA SEYDİ ERTEK / SALİH YILMAZ / SEMRA ALYILMAZ / KEREM H. MEMMEDOV / OSMAN ALBAYRAK / AYŞEGÜL AYDİNGÜN / ARİF YUNUSOV / YUNUS ZEYREK / İKRAM ÇINAR / FADİME TOSİK DİNÇ / MUSTAFA SARI / LEVENT KÜÇÜK / HANZADE GÜZELOĞLU / SERPİL ERSÖZ / GÜLBEN MAT / ÜLKÜ ÖNAL / RÜSTEM MÜRSELOĞLU / SEYFEDDİN BUNTÜRK / ELŞAN İZZETGİL / MINARA ALİYEVA / İLYAS DOĞAN / FATMAÇOBAN / RAFİK FIRUZOĞLU / SAFAROV / HAYRİ ÇAPRAZ / CEM TÜYSÜZ / AYHAN YARDIMCİEL / EBUBEKİR SOFYOĞLU / EMİN YADİGAR / NURHAN AYDIN / HACALİ NECEFOĞLU / NATALIA CHERNICHENKINA / HACI HASANOV / ELNUR İSMAYILOV / FİRİDUN AĞASIOĞLU / CELİLOV / GÖKCE YÜKSELEN ABDURREZAK / PETER / ABDÜLKADİR ÖZTÜRK / HALİL BAL / HASAN DEMİRCİ / YELDA DEMİRAG / COŞKUN TOPAL / GİRAY SAYNUR DERMAN / SEZAL YAZICI / ARDA ÖZKAN / HASAN BABACAN / GÜNTEKİN NECEFLİ / FERAH HÜSEYN / OKTAY KIZILKAYA / YAVUZ ASLAN / HACAR Y. VERDİYEVA / HASAN OKTAY

Bu dergi Yeni Türkiye Stratejik Araştırma Merkezi tarafından yayınlanmaktadır.



gürcistan'da islâmiyet ve türkler

Gürcistan'da İslâm Kültür
ve Medeniyetinin Yayılışı

(070352) Gürcistan

Ali İpek*

20 Şubat 2016

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Gürcistan, Ermeniyeye fetihlerinin bir devamı olarak Habib b. Mesleme'nin başında bulunduğu ordu tarafından barış yoluyla İslâm hâkimiyetine alındı. Tiflis hem ordu karargâhı ve hem de idare merkezi olarak seçildi. Habib b. Mesleme, bundan sonra sürdürdüğü fetih hareketleriyle bu ülkenin tamamına yakın bölümünü bilâfette idaresine kattı (25-33/645-653).

Emevîler döneminde, daha çok Hazarlar'dan kaynaklı bazı rahatsızlıklar yaşansa da, gerek bunlara karşı savunma ve gerekse sürdürülen fetih yabut bastırma hareketleriyle sükûnetin sağlanması aynı zamanda İslâm hâkimiyetinin güçlenmesi

yönünde gayret gösterildi. Mervan b. Mubammed'in Azerbaycan, Ermeniyeye ve el-Cezire valiliği dönemi(114-126/732-743-44), bölgede sağlanan sükûnetin en iyi örneğini oluşturd.

Abbâsî bilâfettinin başından itibaren bölgedeki rahatsızlıklar yeniden görülmeye başladı. Hazarlar, Bizanslılar ve halk ayaklanmaları, Haricî isyanları bunların başında geliyordu. Bu sükûntılar IX. asrın ilk yarısından itibaren artarak devam etmiş, bazı Müslüman vali yabut emirlerin bilâfetten ayrılma hareketleri de bunlara eklenmişti. Tiflis Emiri İshak b. İsmail'in ayaklanması, bunların en güçlü olanlarından biriydi. Bu gibi rahatsızlıkları bastırmakla görevlendirilen Boğa el-Kebîr, beklenen sükûneti sağlamış olsa da, bu iş bilâfetten çok, Gürcü Bagratunileri gibi mahallî hanedanların işine yaramıştı.

Gürcistan'da kurulan İslâm hâkimiyeti, öncelikle Müslümanların burada yerleşmelerinin önünü açtı. İslâm dininin Gürcüler arasında yayılmaya başlaması, her iki toplumun birbiriyle kaynaşmasıyla da, karşılıklı hoşgörüye dayalı bir hayat sürdürülür oldu. Bu ülke, İslâmî döneminde, siyaset ve ekonominin başını çektiği kültür faaliyetlerinde, medeniyet ürünlerinde zenginleşmenin kazanımına kavuştu.

Giriş

Kafkasya, coğrafi konumu, yer altı ve üstü zenginlikleriyle tarih boyu bir cazibe merkezi; farklı ırklara mensup insanların yerleştiği, çoklu dillerin konuşulduğu, dinlerin,

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kafkaslar özel sayısı - VII

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma karabağ ve azerbaycan'da ermenilerin yaptıkları katliamlar, ermenilerin azerbaycan topraklarına yerleştirilmesi ve ilk soykırımlar / ermenilerin bakü, şamahı ve zengezur katliamları / azerbaycan dağlık karabağ özerk bölgesi ve hocalı katliamı / karabağ sorunu üzerine tespit ve öneriler, gürcistan cumhuriyeti, gürcistan'da kimlik, ulus-devlet inşası ve anayasal gelişim / gürcistan tarihi hakkında / gürcistan'ın dış politikası ve stratejik sorunları / gürcistan - rusya ilişkileri / türkiye-gürcistan ilişkileri / acaristan özerk cumhuriyeti ve acaralar / abhazya özerk cumhuriyeti ve abhazlar / güney osetya özerk cumhuriyeti

MUSA QASIMLI / GÜNTERKİN NECEFLİ / NAZİM MUSTAFA / SANİ TOFIGOĞLU HACIYEV / İKRAM AGASIYEV / GÜNAY HAYDARLI / SEVİNÇ RAMİZKIZI BAĞIROVA / YAGUB MAHMUDOV / ELÇİN NECİYEV / NEBAHAT ARSLAN / ESED KURBANLI / KAMRAN İSMAYILOV / İLGAR NİFETİLYEV / KEMAL ÇİÇEK / ORHAN KAVUNCU / ATA ATUN / GAFFAR ÇAKMAKLI MEHDİYEV / REHA YILMAZ / SELÇUK DUMAN / AYĞUN ATTAR / NESRİN SARIHMETOĞLU / KASIM HACIYEV / HAKKI BÜYÜKBAŞ / GIRAY SAYNUR DERMAN / MUSTAFA GÖKÇE / ERHAN SAHİNOĞLU / MÜRTEZA HASANOĞLU / ASIM MEMMEDOV / SEZAI ÖZÇELİK / SERGEİ MINASYAN / MURAT GÜNEYLIOĞLU / AYŞUR MÜSAYEVA / HALİME KAZIMOVA / MARIAM ÇIKARTIŞVİLİ / KEISUKE WAKIZAKA / MEHMET BÜLENT ULUDAĞ / NEBİ GÜMÜŞ / İSMAİL HAKKI MERCAN / ZEYNEP TOPAL SERDAR / HAYRİ ÇAPRAZ / ALAEDDİN YALÇINKAYA / ŞENOL KANTARCI / ŞAHİN KESKİN / TOĞRUL İSMAYİL / THOMAS V. GAMKRELIDZE / NİNO SILAGADZE / CENAP ÇAKMAK / SİNEM ÖZYÜCEL / ÖZGÜR TÜRKER / TAMAR KIKNADZE / YELDA DEMİRAG / DAVID KİTAİ / TSISANA ABDULADZE / MEHMET DİKKAYA / HURİYE YILDIRIM / MUHİTTİN UNAL / ALİK GABELIA / GÜL ECE ERDELOVNA TRAPŞ / SADIK MUFİT BİLGE / MAHİNUR TUNA PAPAPHA / ARKADİ IVANOVIÇ ÇAPUA / V. A. NYUSHKOV / VİYACESLAV A. ÇIRIKBA / TİMUR A. ACHUGBA / ZURAB COTOBİC ÇAPUA / MUTLU YILMAZ

Bu dergi Yeni Türkiye Stratejik Araştırma Merkezi tarafından yayınlanmaktadır.



gürcistan'da kimlik, ulus-devlet inşası ve anayasal gelişim

Kutsallık ve Kimlik: Gürcü Olay İncelemesi

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Önsöz 20 Subat 2016

Kutsal olgusu, kültürel antropolojide kilit öneme sahip bir konudur. Konuyla ilgili olarak birçok düşündürücü makale kaleme alınmıştır. Bu literatür zenginliği, meselenin daha fazla incelenmesi için uygun şartlar oluşturarak araştırmalar için sağlam bir zemin oluşturuyor. Öte yandan bu durum, bir araştırmacı için en büyük engeli teşkil ediyor. Meselenin farkında olan Peter Brown'ın şu

sözü, durumu doğru bir açıklıkla ortaya koyuyor: "Geç Roma toplumunda kutsal kişinin durumunu araştırmak, daha önce kusursuzca anlatılmış bir hikayeyi kendi sözcükleriyle anlatmayı göze almaktır."¹

Brown'ın tanımadığı riskten kaçınmak için burada dikkatimi sadece bir noktada topluyorum, yani etnik ve ulusal toplulukları birleştirmeye esas teşkil edecek şekilde kolektif kültürel kimlikleri belirlemede kutsal kişilerin oynadığı rolü araştırıyorum. Şüphesiz kutsal kişilerin faaliyetinin bu yönü, bir konu olarak bütünüyle ihmal edilmiyor, fakat bana öyle geliyor ki mevcut araştırmalar derinlemesine bir bakıştan mahrum. Mevcut çalışmada, bir olay incelemesi çerçevesinde kutsalın sosyal işlevini araştıracağım.

Gürcistan'ın Ortaçağ tarihine adanmış birçok çalışma arasında üzerinde konuştuğumuz meseleyle ilgili herhangi bir araştırma yok. Marksçı sosyolojiye dayanan Sovyet dönemi Gürcü tarih yazımı, kutsal olgusunu akademik bir konu olarak ele almamıştır. Bu alandaki boşluğun sebebi kısmen bu. Aynı şey kimlik araştırmaları için de söylenebilir. Etnik ve ulusal toplulukların oluşumundaki

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(**) İngilizceden Çev.: Ömer Faruk Birpınar

(1) P. Brown, *Society and the Holy in Late Antiquity* (Berkeley-Los Angeles 1989), 103.

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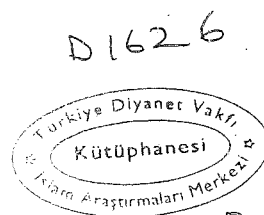
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12 Ağustos 2015

MACCE YAYIMLANDIĞI
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Подход к углубленному обсуждению на языке обучения

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Аннотация

Влияние связи между языком и мыслью, прямого взаимодействия между языком и обучением на показатели успеваемости обучения на иностранном языке было рассмотрено в некоторых исследованиях. В работе особое внимание обращается на усиление влияния английского языка и тезисы по неокультуризации в доминирующих плоскостях в контексте глобализации и восприимчивости обучения на английском языке изучению содержания предметов. В этой работе критически рассмотрена связь между обучением на английском языке и академической успеваемостью: (i) трудности, с которыми столкнулись студенты, родным языком которых является турецкий язык, обучающиеся на программах бакалавриата в университете с английским языком обучения, в процессе изучения содержания предметов и (ii) языковые факторы, послужившие причиной указанных трудностей. В результате количественного анализа анкет, заполненных 175 студентами, в свете полученных данных были применены более объемные качественные методы исследования. Соответственно, были произведены наблюдения видеозаписей занятий, а также прямые беседы со студентами визави после занятия. Полученные результаты говорят о низком уровне участия студентов на занятиях с английским языком обучения, частоте непонимания содержания предмета ввиду языковых факторов и возникновении проблем, связанных с неполным или неверным пониманием объясняемых на занятии понятий.

Ключевые слова

Высшее образование, обучение на английском языке, язык обучения, учебный процесс

Batum Göçmenleri (1914-1930)

Zehra Arslan*

23 Mayıs 2015

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Öz

Batum'un Berlin Kongresi'nde Rusya'ya bırakılmasının ardından bu bölgeden Anadolu'ya doğru kitlesel göç hareketleri olmuştur. Batum'dan Anadolu'ya yapılan göçler, I. Dünya Savaşı, Milli Mücadele Dönemi ve Cumhuriyetin ilk yıllarında da devam etmiştir. Batum ve civarından gelen göçmenlerin yerleşme talepleri gerek Osmanlı gerekse TBMM hükümetleri tarafından genellikle olumlu karşılanmıştır. Türkiye'ye gelerek Anadolu'nun değişik vilayet, kaza ve nahiyelerinde iskân ettirilen göçmenlere konut ve araziler verilerek gerekli şartları yerine getirenlere, vatandaşlık hakkı tanınmıştır. Bu çalışmada, arşiv belgelerindeki örnekler ışığında, I. Dünya Savaşı, Osmanlı, Milli Mücadele Dönemi ve Cumhuriyet'in ilk yıllarında Batum'dan Türkiye'ye gelen göçmenlerin durumu incelenmiştir.

Anahtar Kelimeler

Batum, Rusya, Gürcistan, Türkiye, I. Dünya Savaşı, göçmen, iskân

Giriş

14 Eylül 1829 tarihli Edirne Antlaşması ile Çıldır ve Akınska'nın Rusya'ya bırakılması sonucunda bu bölgelerden Anadolu'ya doğru göçler olmuştur. Kafkasya'dan Osmanlı ülkesine yapılan göçler, siyasi ve dini nedenlerle Kırım Savaşı ile artış göstermiştir (Saydam 2010: 87, ayrıca bk. Akyüz 2008: 38). Nitekim bu savaş sonrası artan göçler nedeniyle göçmenlerin iskân edilmesi ve ihtiyaçlarının karşılanması için "Muhâcirin Komisyonu" adı ile ayrı bir birim oluşturulmuştur (Demirtaş 2009: 216).

1877-1878 Osmanlı-Rus Savaşı sonucunda Kafkas cephesinde Ardahan, Doğubayazıt ve Kars Rusların eline geçmiş ve 3 Mart 1878 Ayastefanos

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Le titre dit bien le contenu de cette étude d'ensemble. La madrasa d'Afsin, au Gharjistân, construite en 561/1165, montre que l'institution de la madrasa ne vise pas un enseignement exclusivement juridique, mais constitue un centre de propagande doctrinale (karramite d'abord, puis hanafite, chaféite, 'alide, etc...). Ce qui vaut pour les autres madrasa... L'A.

Abst. Ir. 4

examine les principales fondations de madrasa en Iraq, Syrie, Egypte, Anatolie (les renseignements sur celles d'Iran étant trop fragmentaires à son avis) et essaie d'en dégager les destinations religioso-politiques; des madrasas étaient aussi des monuments funéraires.

C. F.

جموخادزه، تامیلا

۳۶۱۵۵۵ - «بررسی و نقد منابع گرجستان

و دولت صفوی». کتاب ماه تاریخ و جغرافیا،

پیاپی ۷۰ و ۷۱، ص ۷۵-۵۹، فارسی، کتابنامه: ۶۹-۷۵.

سند: ۶۰ کتابنامه: ۶۹-۷۵.

کد پارسا: A۶۱۳۱۳

۹ صفویه و گرجستان Safevika

۹ مطالعه و بررسی منابع تاریخی، اسناد و دیگر تحقیقات مربوط به ایران و گرجستان هدف این گفتار است. نگارنده در آغاز پس از اشاره به روابط و مناسبات دیرینه این دو سرزمین، درباره منابع تاریخی فارسی و مورخان بزرگی سخن می گوید که به گردآوری اطلاعات در این زمینه پرداخته اند. او امتیازات و ویژگی های برخی از این آثار را شرح داده و نسخه های متعدد آن را نام برده است. نویسنده پس از اشاره به نکات مهم و جالب توجه این آثار، به تشریح آن دسته از اسناد تاریخی می پردازد که در آرشیوهای گرجستان نگاهداری می شود. وی به مسائل و موضوعات این اسناد اشاره دارد و اهمیت آنها را از ابعاد و زوایای گوناگون مورد بررسی قرار می دهد. بحث پایانی این مقاله به طرح مسائل تاریخی در بسیاری از زمینه های اقتصادی، سیاسی و فرهنگی اختصاص دارد که همواره مورد توجه محققان و مورخان گرجی و روسی و اروپایی بوده است.

MADE YAYIMLANDIKTAN
SONRA GELER DÜKÜMAN

AFSIN (Ankara)
- GÜRCİSTAN
- KARRAMİTİLER
- MEDRES E

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- Ziyatlar
- Tabelatlar
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ن القصبي، سعد بن عبدالعزيز
الدولة الزيارية في طبرستان وخرجان خلال
القرنين الرابع والخامس الهجريين / اعداد محمد بن
عبدالعزيز بن حسين القصبي؛ اشرف حامد غنيم ابو
سعيد. - الرياض: جامعة الامام محمد بن سعود
الاسلامية، ١٤١٢هـ، ١٩٩١م.

٣٧٤ ورقة : خرائط ٣٠٤ سم
رسالة (دكتوراه) - جامعة الامام محمد بن
سعود الاسلامية، ١٤١٢هـ.

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which in turn go back to the Pythagorean scale. The
complex development of Georgian music can be traced
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Übers. d. Hauptsacht.: Der antireligiöse Kampf in Geor-
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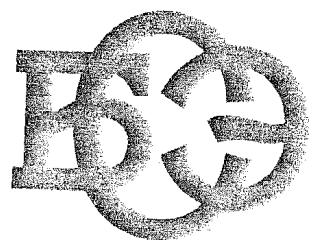
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Ermenistan, Azerbaycan,
Guristan do ormanli
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1095 MÖRIKE, A. The military as a political actor in
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[Incl. Abkhazia.]

Great Soviet Encyclopedia

A TRANSLATION OF THE THIRD EDITION

VOLUME 7



MACMILLAN, INC.

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COLLIER MACMILLAN PUBLISHERS

London

Shornik, vol. 1. Moscow-Leningrad, 1935.
Literatura Vostoka v srednie veka, part 1. [Moscow] 1970. Pages 74-79.
Genji-monogatari: Ikeda Kikan-kochu, vols. 1-7. Tokyo, 1955-56.
The Tale of Genji. New York, 1923. (Translated from Japanese by A. N. G. IVANENKO [7-1404-5] [Waley].)

GENRO, in Japan from the end of the 19th century to 1940, an extraconstitutional body composed of an imperial retinue of the country's leading elder statesmen, each of whom was also called a *genro*. Nine statesmen bore the honorary and lifelong title of *genro*. The *genro* recommended to the emperor the individual to fill the post of prime minister and the composition of the cabinet of ministers, and it gave advice on all other matters of great political importance, including the declaration of war and conclusion of peace. The institution ceased to exist after the death of Saionji, the last *genro*. [7-1405-1]

GENTIANA, a genus of perennial (more rarely, annual) herbs and undershrubs of the family Gentianaceae. The leaves are opposite and sessile, the flowers pentamerous (less frequently, tetramerous) with a sympetalous corolla; they are dark blue or light blue, or less frequently, yellow.

There are approximately 400 species of *Gentiana* growing all over the world, but they are found principally in the temperate zone of the northern hemisphere; many are characteristic of alpine and subalpine meadows. In the USSR there are more than 90 species. Two species found widely in the meadows, clearings, and copses of the European part of the USSR, the Caucasus, and Western Siberia are the marsh gentian (*G. pneumonanthe*) and the cruciate gentian (*G. cruciata*). *G. olivieri* is found in the more or less arid and desert regions of the Caucasus and Middle Asia. In the USSR the yellow gentian *G. lutea* grows in subalpine meadows of the Carpathians; it is of some medicinal importance. *Gentiana* are used also in the production of liqueurs and they are often grown as ornamentals.

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GENTIANACEAE, a family of dicotyledonous plants.

Gentianaceae are primarily herbs with opposite (sometimes verticillate) entire leaves. The flowers, most commonly gathered into clusters, are usually large and brightly colored, bisexual, regular, and tetramerous or pentamerous (or, rarely, with six to 12 members); the gynoecium is dimerous with a superior ovary. There are more than 70 genera (about 1,000 species), growing mostly in temperate and subtropical regions (especially in mountainous areas). Nine genera (more than 125 species) are found in the USSR; of these the most important are *Gentiana* and *Erythraea*. Almost all members of the family contain bitter glycosides. Some Gentianaceae are used in medicine and in floriculture.

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GENYOSHA (Society of the Black Ocean), a chauvinistic society in Japan from 1881 to 1946. Genyosha was closely tied to the most aggressive groups among finance capital, the landowners, the military caste, and the bureaucracy. It carried on propaganda for imperialist expansion and for the imposition of fascism on the country. [7-1405-2]

GEORGIAN, the national language of the Georgians; the main language of the Kartvelian language group. There are approximately 3.25 million speakers of Georgian in the USSR (1970, census). In the opinion of most Caucasian scholars, Georgian is related to the Abkhazo-Adygei, Nakh, and

Dagestan languages, forming with them the Ibero-Caucasian language family.

Georgian is an ancient written language. The oldest written records date from the fifth century A.D. Two main periods are distinguished in the history of Georgian: Old Georgian, from the fifth to 11th centuries, and modern Georgian, which began to develop in the 12th century in secular literary records. Modern Georgian differs from Old Georgian primarily in vocabulary. The Georgian literary language is based on the Kartlian and Kakhetian dialects. Divergences between dialects are insignificant and are usually at the level of subdialects. The mountain dialects of eastern Georgia (for example, Tush and Khevsurian) are characterized by archaisms, whereas innovations are typical of the dialects of western Georgia (for example, Adzhar and Gurian).

Modern Georgian has five unmarked vowel phonemes and 28 consonant phonemes. Stops and affricates form a three-part series (voiced, aspirated, and glottalized); spirants are paired (voiced and voiceless). Harmonic groups of consonants are typical. Stress is weak dynamic. The morphology is rich. Prefixation and suffixation are widely used. The principle of word building is agglutinative, and there are elements of inflection. The category of grammatical gender is alien to nouns. The semantic categories of person and thing are distinguished. There are two numbers and a single declension, with six cases. The absence of an accusative case and the presence of an ergative case is typical. The declension is supplemented by postpositions. The system of verbal conjugation is complex.

The Georgian verb is marked for the categories of person, number, version, aspect, voice, the causative, and mood. Verbs are divided into transitive and intransitive, static and dynamic. They are conjugated according to the persons and numbers of both the subject and object. The subject-object conjugation system gives rise to the complex syntactic structure of a simple sentence. Three constructions are distinguished: nominative, ergative (with transitive verbs in the main past tenses), and dative. The syntactic link between the verb and the subject and object is distinctive (interdependency of the members of a syntagma). A complex sentence is made up of simple sentences. Types of subordination are well developed. The word order is free. The predicate tends to occur last (in simple sentences). The attributive in modern Georgian usually precedes the dependent member. The vocabulary is rich. Stem combinations (compounds) and derived stem formations (formed by means of suffixation and prefixation) are widely used.

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A. S. CHIKOBAVA [7-1169-1]

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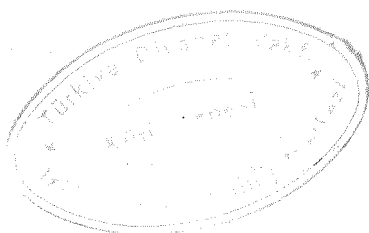
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Zurab Zhvania (Chairman of the Parliament of Georgia) Georgia and the New Geopolitical Function of the Caucasus

‘Caucasian theme’ traditionally remains a contemporary issue from the both – Georgian historiography and Georgian culture points of view. There was no age in the history of Georgia when the vision of the state function was not directly linked with the understanding of the Caucasian realities in general sense and the analysis of the developments and prospects in particular.

There is no wonder that such a strong tradition has been and still is based on the relevant preconditions. The Caucasian Unity is not only a political concept that fits to age realities. In fact the Caucasus is the both – diverse homogenic at the same time entity, the phenomenon which have formed through the centuries and millenniums, and what is most important which possesses clearly identified authentic social and cultural institutions. It can be assessed as the unique, authentic entity which with no exaggeration possesses global importance, – at the relatively small territory, in geographically limited area dozens of different linguistic, cultural, religious and confessional belonging peoples coexisted during millenniums and the astonishing precedent of their cooperation and cultural exchange became reality. This experience can be considered as of the global importance and value to the mankind, as far as some ‘worldwide traditions’ has been frequently broken in the Caucasus – the religious and ethnic intolerance, and the wars of that background have never been characteristic to our region. War, clashes and tensions of the different periods of history of Caucasus were the phenomena of social-economic dimen-

A. S. J. (S. S. J. S. J.)

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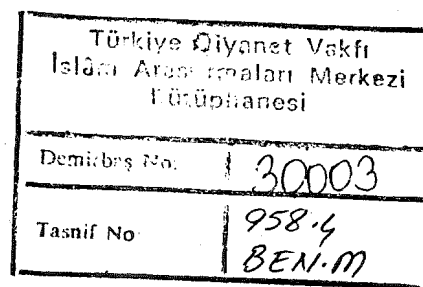
S. 207-209

ALEXANDRE BENNIGSEN

S. ENDERS WIMBUSH

Muslims of the Soviet Empire

A Guide



C. HURST & COMPANY, LONDON 1985

Tual (southern) in the South Ossetian AO. The Digors are Muslim, while the Ironis and the Tuals are Christian.

Part of the Digor population was deported in 1943, together with the Chechens, Ingush, Karachais and Balkars, and it was only in the 1960s that they were allowed to return to their homeland.

Islam was brought to the Digors from Kabarda in the seventeenth and eighteenth centuries. Muslim Ossetians have always been lukewarm Muslims (just as the Christian Ossetians were but superficially Orthodox). It seems, however, that since the Second World War Sufism in its most radical form (the Vis Haji *tariqa*) is penetrating North Ossetia from the nearby Ingush area. As a possible consequence of this development, Islam in Ossetia might gain in ardour and aggressiveness. The total number of Muslim Ossetians may be roughly estimated at between 100,000 and, at most, 150,000. It would seem that their increase is more rapid than that of the Ossetian Christians.

The national awareness of the Ossetians is religious rather than ethnic. Muslim Ossetians (Digors) feel closer to the Muslim Kabardians than to their Christian kinsmen, the Iron or the Tual. Muslim Ossetians are traditionally anti-Russian, while the Christian Ossetians have generally been the most pro-Russian among the North Caucasian mountaineers.

Many attempts have been made to transcribe the Ossetian language: into the Church Slavonic alphabet in the late eighteenth century; into the Georgian alphabet in southern Ossetia in the early nineteenth century; into Arabic characters in 1923; and even into the Latin alphabet in 1924. Two Ossetian literary languages, Iron and Digor, co-existed for a short time from 1924 to 1938, Digor disappearing as a written language in 1938. Since then the Ossetian literary language, based on the Iron dialect, is transcribed in Cyrillic. The Ossetians (the Christians more than the Muslims) are subjected to the process of linguistic russification more than any other North Caucasian nationality. The percentage of Ossetians having declared Ossetian as their native language has been slowly decreasing: 1959, 89.1%; 1970, 88.6%; and 1979, 88.2%.

(ix) THE SHAH DAGH PEOPLES

The Shah Dagh peoples consist of three small ethnic groups living in three large villages: Budug, Kryz and Khinalug, in the area of Mount Shahdagh in the Konakhkent district of the Azerbaijan SSR. The groups are named after their villages and are Sunni Muslims of the Shafe'i school.

Besides these three *auls*, the Budugs are also found in those of Deli Gaya and Guney Budug, and the Kryz in the *auls* of Alik, Jek and Gapuk of the same Konakhkent district. Smaller *auls* of the Budugs and Kryz also exist in the districts of Khudat, Ismailly, Khachmass, Kuba, Kutkashen and Zardob of the Azerbaijan SSR.

Each group speaks a different language, belonging to the Samurian group of the Daghestani languages; Azeri is used as the literary language. Isolated from the outside world, the Shah Dagh peoples have preserved a patriarchal way of life, but endogamic taboos are disappearing.

The 1926 census listed 2,000 Budugs, 2,600 Kryz and 100 Khinalugs. The censuses of 1959, 1970 and 1979 did not list them. It is probable that the Shah Dagh peoples have been more or less assimilated by the Azeris.

(x) THE GEORGIAN MUSLIMS: ADJARS, INGILOIS, LAZ

ADJARS. The Adjars are Sunni Muslims of the Hanafi school. They are ethnically Georgians, and speak a Gurian dialect (with many Turkish words). Their literary language is Georgian. They were converted to Islam by the Ottoman Turks in the sixteenth and seventeenth centuries when the Turks occupied the western part of Transcaucasia.

The Adjars were listed in the 1926 census separately from the rest of the Georgians, as a distinct nationality; at that they numbered 71,498. In subsequent censuses (1939, 1959, 1970) they have been listed with other Georgians. Their number may be estimated at 130,000 (minimum) to 160,000.

The Adjars have their own national territorial unit — an Autonomous Soviet Socialist Republic, founded on 16 July 1921, and with a territory of 3,000 square km. Its population in 1979 was 355,000 of whom 45.3% were urban. In 1970 the population was 309,768 (33.1% urban). The capital is Batumi, with a population in 1979 of 124,000.

The foreign population (non-Muslims) of the Adjar ASSR comprises the groups (along with an unknown number of Christian Georgians) shown in the accompanying table. Batumi, the capital and a big industrial city, is a non-Muslim town, but the countryside remains Muslim. In 1979 the Georgians numbered 283,872, part of whom — mainly the city-dwellers — are Christian. The Abkhaz and the Azeris living in the Adjar ASSR are all Muslims as well.

دائرة المعارف بزرگ اسلامی

جلد

اول

تهران، ۱۳۶۷

1989

(۵۴) جلد اول

می نامند. اکثر اهالی در مناطق کرانه دریای سیاه سکنی دارند. تراکم جمعیت در این نواحی بیش از ۲۰۰ نفر در هر که ۲ است. از دیگر مناطق پرجمعیت آجارستان، دشتهای اطراف رود آجاریستسکالی^۱ است که تراکم جمعیت آن از ۱۵۰ نفر در هر که ۲ تجاوز می کند. حدود ۵۰٪ اهالی آجارستان در شهرها سکنی دارند (دائرة المعارف بزرگ شوروی، ج ۳، ۲۲۴/۱، ۲۴ (۲) / ۵۲۵، ج ۲، ۳۹۹/۱، ۴۰۰). شماره آجارهای مسلمان جمهوری خودمختار آجارستان را ۷۴۰۰۰ نفر نوشته اند. کردان مسلمان کوچ نشین ساکن این جمهوری نیز ۳۰۰۰ نفرند (ترک آنسیکلوپدیسی). آجارها از اختلاط بومیان آن سرزمین با یونانیان و رومیان (مردم بیزانس) پدید آمده اند. هجوم قوم کارتاولی به آجارستان در سده ۷ م، زبان و فرهنگ مردم بومی این سرزمین را عمیقاً تحت تأثیر قرار داد. ۷۰۰۰۰ تن آجار ساکن باطوم و کوتایسی^۲ به زبان کارتاولی که یکی از زبانهای جنوب قفقاز است و نیز به لهجه گوری^۳ که یکی از لهجه های ساحلی گرجستان است سخن می گویند. شاخه های نزدیک این زبان در شمال، مینگرلی و در جنوب تسانی^۴ یا لازی است. آجارهای مسلمان ساکن نواحی هم مرز ترکیه زبان ترکی نیز می دانند (ترک آنسیکلوپدیسی).

مرکز جمهوری خودمختار آجارستان شهر باطوم (باتومی) است. دومین شهر آجارستان کوبولتی^۵ است که طبق آمار ۱۹۷۰ م جمعیت آن را ۱۸۰۰۰ نفر نوشته اند (دائرة المعارف بزرگ شوروی، ج ۳، ۳۵۴/۱۲). محصولات عمده کشاورزی آجارستان، چای، مرکبات، گردو، فندق، انگور، اکالیپتوس، برنج، ذرت و ارزن است. در سالهای اخیر پیشرفتهایی در صنایع آن جمهوری پدید آمده و کارخانه های چوب پری، فلزکاری و شیمیایی در آجارستان احداث شده است.

ساخته سرتانیکا؛ بیرنیا، حسن، ایران باستان، تهران، ابن سینا، ۱۳۴۲ - ۱۳۴۴ ش؛ پیوتروفسکی، ب. ب.، اورارتو، ترجمه عنایت الله رضا، تهران، بنیاد فرهنگ ایران، ۱۳۴۸ ش؛ ترک آنسیکلوپدیسی؛ دائرة المعارف بزرگ شوروی (روسی)؛ دیاکونوف، ا. م.، تاریخ ماد، ترجمه کریم کشاورز، تهران، بنگاه ترجمه و نشر کتاب، ۱۳۴۵ ش؛ کریستن سن، آرتور، ایران در زمان ساسانیان، ترجمه غلامرضا رشید یاسمی، تهران، ابن سینا، ۱۳۲۵ ش؛ تولدکه، ثودور، تاریخ ایرانیان و عربها در زمان ساسانیان، ترجمه عباس زریاب، تهران، انجمن آثار ملی، ۱۳۵۸ ش؛ نیز:

Akiner, Shirin, *Islamic peoples of the Soviet union*, London, 1986; Arutunian, N.V., *Biaynili*, Erevan, izdatelstvo Akademii Nauk Armianskoy SSR, 1970; Piotrovskii B.B., *Vanskoe tsarstvo*, Moskva, izdatelstvo Vostochnoy literaturi, 1959; Rickmer, V., *Ricmers*, "Lazistan and Ajaristan", *The Geographical Journal*, London, 1934, LXXXIV, No. 6.

عنایت الله رضا

ment, whose no. 1 came out in April 1971 and which continues to appear regularly (in 1978).

The different Kurdish groups abroad publish ephemeral bulletins, at times simply typed. In 1949, there appeared in French *Dengê Kurdistan* "la Voix du Kurdistan", organ of the D.P.K. in Europe. Since 1958, the Association of Kurdish Students in Europe has published in English each year *Kurdistan*, in Kurdish and in Latin characters, some annual issues of *Hîviya welêt* "Hope of the homeland" in 1963-5, and similarly *Çiya* "The mountain" in 1965-7. The Commission for the Advancement of Kurdistan (CAK) of the United Kingdom published in English a single issue of *Kurdica*. In English also there exists one of the best publications of this genre, *The Kurdish Journal*, from December 1963 to September 1969, published by the Association of the Kurdish Students in U.S.A. Finally, in Kurdish and Turkish, *Ronahî*, "The lamp", organ of the Kurds of Turkey in Europe, since August 1971; this is now (1978) at its 8th issue.

Bibliography: The bibliographies of Edmonds and MacKenzie; R. Lescot, *La presse kurde*, in *Roja nû*, no. 1 (May 1943); Bishop M. L. Ryan, *Bibliography of the Kurdish press*, in JRCAS (1944), 313-14; Secadi, *Mejor-i...*, 551-7; Nerevan, *Notes sur la presse kurde d'Irak. Publication d'un hebdomadaire kurde en Iran*, in *Orient*, no. 10 (1959/2), 139-48; I. C. Vanly, *Le Kurdistan irakien...*, 394-5; and especially, Jamal Khaznadar, *Kurdish journalism guide*, in Kurdish, Arabic and English, Ministry of Culture, Baghdad 1973, published on the occasion of an exhibition of the Kurdish press for the 75th anniversary of the first Kurdish newspaper.

(Th. Bois)

AL-KURDÎ, MUHAMMAD AMÎN (d. 1332/1914), one of the leading figures in the recent history of the Nakshbandî order, and author of several influential works.

Born in Irbîl, he made early acquaintance with Sûfism, for his father, Fath Allâh-zâda, was a Kâdirî *shaykh*. His own initiation was at the hands of a Nakshbandî *shaykh* of the city, Shaykh 'Umar, who was separated by only one link in the initiational chain from the great renewer of the Nakshbandiyya in the western Islamic lands, Mawlânâ Khâlid Baghdâdî (d. 1242/1826). After several years spent in the company of Shaykh 'Umar, Muhammad Amîn received a licence himself to initiate disciples into the Nakshbandî path, and he left his homeland, never to return. He retained, however, a certain mode of reverential awareness of Shaykh 'Umar's spiritual presence through the distinctive Nakshbandî technique known as *râbiqa*. He spent many years in Mecca and Medina, enjoying numerous mystical and visionary experiences; he compared his state while in Mecca to that of Ibn 'Arabî when he began the composition of *al-Futûhât al-Makkiyya*. Inspired by a desire to visit the tombs of the *Ahl al-Bayt* in Cairo, he left the Hidjâz for Egypt, which was to be his residence for the rest of his life, with the exception of a return visit to the Holy Cities in 1323/1905. He lived first in the *rawâk* of the Kurdish students at the Azhar, later moving to the village of Ambâba outside of Cairo, and finally to Bülâk. Initially he concealed his Nakshbandî affiliations and Sûfi interests, concentrating on the study of *hadîth*, *tafsîr* and *fiqh* at the Azhar. Later he began to proclaim the path, and to accept each year a small number of disciples. Upon an indication from Shaykh 'Umar contained in a dream, he then decided to accept all who came to him, and indeed vigorously to propagate the Nakshbandî order throughout Egypt, travelling widely to numer-

ous towns and villages. He encountered opposition from the followers of other orders and from adherents of the Salafî movement, but soon came to gather a large following. In his instruction, he placed emphasis on two particular elements of Nakshbandî practice; silent *dhikr* and the recitation of a litany known as the *khatm-i khwâdjagân*. He died in Bülâk in 1332/1914 and was buried in the Karâfa cemetery of Cairo.

He left behind him numerous *khalîfas*, the most prominent of whom was Shaykh Muhammad Yusûf al-Sakka; many contemporary Nakshbandîs of Egypt are descended from him. The best known of his numerous writings is *Tanwîr al-kulûb fî mu'âmalat 'allâm al-ghuyûb*, a compendium of religious knowledge of which the third part is devoted to Sûfism. The eighth edition of this book was printed in Cairo in 1368/1949. He also wrote a biographical dictionary of Nakshbandî saints (*al-Mawâhib al-sarmadiyya fî manâkib al-Nakshbandiyya*, published in Cairo in 1329/1911, as well as manuals of Shâfi'î and Mâlikî *fiqh*.

Bibliography: A comprehensive account of Muhammad Amîn's life is given in a 55-page preface by Shaykh Salâma 'Azzâmî to *Tanwîr al-kulûb* (8th ed., Cairo 1368/1949). Some mention is made of him by A. J. Arberry in his *Sufism*, London 1950, 129-32, where Muhammad Amîn's description of Nakshbandî practices of *dhikr* is summarised. The same passage from *Tanwîr al-kulûb* is also to be found in French translation as an appendix to Jean Gouillard's version of *La petite philocalie*. (HAMID ALGAR)

AL-KURDJ, GURDJ, GURDJISTÂN, the names in Islamic sources for the province of Georgia in western Caucasia. Georgia comprises four distinct regions: Mingrelia and Imereti in the north-west; Samtaskhe in the south-west (adjoining the Black Sea coastal region of Lazistân [see LAZ], inhabited by a people closely related to the Georgians); Kartli in the north, with the capital Tiflis [q.v.], Georgian Tbilisi; and Kakheti in the east. Topographically, much of Georgia comprises mountains, hills and plateaux, with lowland only on the Black Sea coastal plain and in the valleys of the River Rioni and its tributaries, draining westwards into the Black Sea, and of the River Kura (Georgian Mtkvari, Islamic Kur [q.v.]) and its tributaries, draining eastwards into the Caspian.

The Georgian people (who refer to themselves as Kartvel-ebi and their homeland as Sa-kartvel-o, after a mythical, semi-divine ancestor Kartlos) are linked with the Svans of northern Mingrelia and the Mingrelo-Laz in the so-called "Ponto-Zagros" group of Caucasian peoples, although over the millennia their blood must have been much mingled with that of other peoples who have invaded or have passed through their country. Linguistically, the Georgian language forms with Svanetian and Mingrelo-Laz the southern or Ibero-Caucasian group of Caucasian languages; for details, see AL-KABAK, languages. It is written in an alphabet of considerable phonetic exactness, which is traditionally considered to be the creation of St. Mesrop, inventor of the Armenian alphabet, but which apparently had two forms originally; these must at all events have been derived in the first place from Aramaic-Pahlavi scripts (see D. Diringer, *The alphabet, a key to the history of mankind*³, New York 1968, 252-4).

Early history. From earliest times, Georgia has been a meetingpoint for the cultures of East and West and a place where the products of European

could take advantage (Mahjub, ed., sec. 7, vv. 29-55; on the language of the source, see *ibid.*, pp. 17-22, and Storey/de Blois, V/1, pp. 162-63 and the references cited there). The upshot was that the 'Amid commissioned Gorgāni to versify the story properly. In the exordium, Gorgāni praises Sultan Toḡrīl (particularly for his "peaceful" conquest of Isfahan and for his restoration of order in the city), his vizier Abu Naṣr Kondori (murdered in 456/1064), and the 'Amid. As the concluding section indicates, the poem was presented to the patron as a "gift for Mehragān": "For this festival, no one has brought a greater tribute; upon your order, I have told a tale beautiful as a blooming garden, containing wise proverbs like fruits, and love-songs [*ḡazal-hā*] like spring basil" (Mahjub, ed., sec. 105 vv. 102-7); in the conclusion, Gorgāni also praises the 'Amid's three sons and predicts their brilliant future.

See also VIS O RĀMIN.

Bibliography: Given in the text. For further references, see Storey/de Blois, V/1, pp. 164-67.

(JULIE SCOTT MEISAMI)

GORGĀN BAY. See ASTARĀBĀD BAY.

GORGANAJ. See CHORASMLA.

GORGĀNI DIALECT. See MĀZANDARĀNI.

GORGĀNI, ABU'L-HAYTAM AḤMAD B. ḤASAN. See ABU'L-HAYTAM GORGĀNI.

GORGIN, son of Milād, one of the heroes of the reigns of Kay Kāvus and Kay Kōsrow (*Šāh-nāma*, ed. Khaleghi, III, p. 11.) and the head of the Milād family. Ṭabari's mention of Gorgin (I, pp. 608, 614) as the name of both the son and father of Milād is possible, since it was not unusual to name the first grandson after his grandfather (cf. Gōdarz, q.v., which is the name of Gāv's son in the Bisotun inscription and that of his father in the *Šāh-nāma*).

Gorgin's major adventure is in the story of Bēžan o Manēža (*Šāh-nāma*, ed. Khaleghi, III, pp. 303-97). He is sent along with Bēžan to kill the boars that were roaming Ermān, a district on the frontier with Turān. Gorgin, envious of Bēžan's bravery, persuades him to go to a delightful glade in Turān, where Manēža, the daughter of Afrāsiāb (q.v.), is holding a banquet. The two fall in love at the first sight and spend time together until the news is broken to Afrāsiāb, whose soldiers arrest Bēžan and throw him into a dungeon. In the meantime Gorgin returns home with the story that Bēžan was lost trying to capture an onager. Found to be lying, he is put in chains but later released on the intervention of Rostam, whom he accompanies to free Bēžan.

Gorgin is also one of the eleven heroes figuring in the story of the Davāzdah rok (q.v.), where he kills his Turanian adversary, Andarimān (*Šāh-nāma*, ed. Khaleghi, IV, p. 126). He is also mentioned in *Farāmāz-nāma* and

Bahman-nāma (qq.v.). In the *Bahman-nāma* (Irānšāh b. Abi'l-Ḳayr, *Bahmān-nāma*, Raḥīm 'Afifī, ed., Tehran, 1370 Š./1991, p. 100) reference is made to Ruyin, the commander of Bahman's army, as Gorgin's son. Ebn Esfandiār (p. 74) attributes the founding of the city of Gorgān (q.v.) to Gorgin, apparently on the basis of the resemblance of names.

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(DJALAL KHALEGHI-MOTLAGH)

GORGIN KHAN (also known as Giorgio XI and Šāhnavāz Khan II), Georgian prince (d. 1709), who was alternately ruler of Georgia and holder of high positions in the Safavid administration and military.

Gorgin Khan was the son of Šāhnavāz Khan I (Wakhtang V), the Safavid viceroy (*wāli*) of Kartli (Kārtli), the eastern half of Georgia. Gorgin Khan first gained prominence at the Persian court under Shah Solaymān, at a time when tensions between the Georgian royal family and the Safavid ruling elite were running high. The principal cause for this is said to have been the intrigues of the grand vizier, Shaikh 'Ali Khan, who apparently harbored a grudge against Šāhnavāz Khan I for refusing the shah his daughter in marriage. He took revenge and turned Shah Solaymān against the Georgians by calling their loyalty to the Persian crown into question. Plotting to sow discord among the Georgians by inciting a civil war in Georgia and to use this as an excuse to invade the territory, Shaikh 'Ali Khan in 1675 invited Prince Erekle of Kakheti (Kāket), a rival claimant to the throne of Georgia who had fled to Moscow, to return from exile. It was with the same intent that the grand vizier persuaded the Ottomans to invite Archil (Šāh-naẓar Khan), a brother of Gorgin Khan and Erekle's archrival, to claim the throne of western Georgia (Chardin, ed. Langlès, IX, pp. 370-71; de Peyssonnel, pp. 45-46; Brosset, 1854-57, II/2, p. 9; Lang, 1957, pp. 89, 96).

In 1676 Šāhnavāz Khan I was summoned to Isfahan to account for what was considered to be Archil's defection to the Ottomans. When he died on the way, Shah Solaymān first approached Gorgin Khan, who had been left in Tiflis as his father's regent, but soon changed his mind, presumably at the instigation of Shaikh 'Ali Khan, and began to favor Prince Erekle. Although Erekle was promised all of Georgia if he would renounce his faith, he refused to apostatize and for the time being his role therefore remained limited (Brosset, 1854-57, II/1, pp. 79-81, 552; Gorgidzhanidze, pp. 134-35; Lang, 1957, p. 96). Sometime during the next two years, Shah Solaymān summoned Gorgin Khan to his court. After a five-month stay in Isfahan, during which period he converted to Islam, Gorgin Khan was confirmed as *wāli* of Kartli (Brosset, 1854-57, II/1, pp. 79-83, 553-54; Lang, 1957, pp. 89-90).

Gorgin Khan's first reign as viceroy of Kartli lasted ten years and was marked by continuing tensions with Shaikh 'Ali Khan. In 1688 Shah Solaymān deposed Gorgin Khan for having aided rebel forces against the Safa-

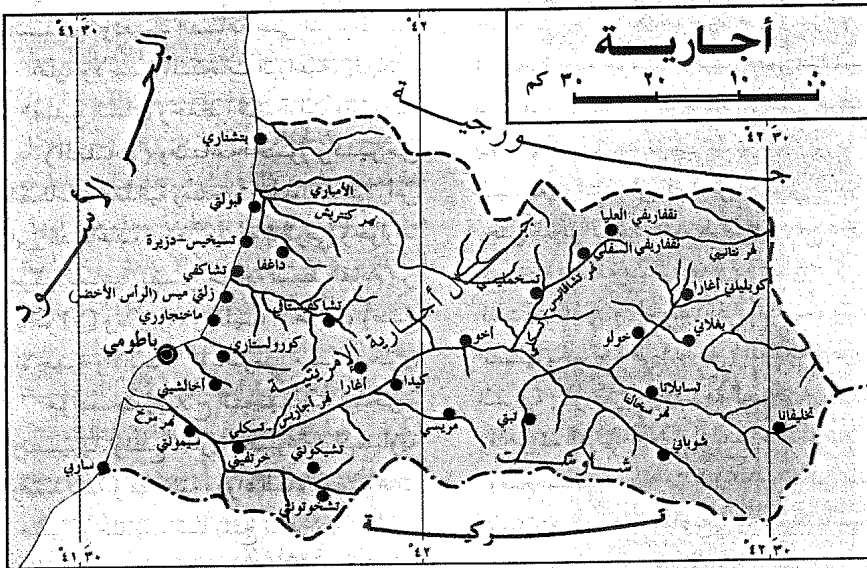
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الوقف

الإجارة الطويلة والإجارتين (حق -)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

■ أجارية ✓



تعداد السكان لعام ١٩٣٦ صنف الأجاريين من الشعب الجورجي. وهناك اللازيون والأتراك والأكرد والشركس (الأبخاز)، وهم والأجاريون مسلمون، وهناك الروس والأرمن والجورجيون واليونان وهم مسيحيون. ويقدر عدد السكان بنحو ٤٠٠٠٠٠ نسمة (١٩٩٥) بكثافة متوسطة قدرها ١٣٣/ن/كم^٢، قرابة ٦١٪ منهم مسلمون. ويعيش في العاصمة باطومي نحو ١٤٠٠٠٠ نسمة وفي مدينة كبوليتي نحو ٢٥٠٠٠ نسمة. وتصل نسبة الحضر إلى ٥٠٪ من السكان.

تعد أجارية بلداً ذا إمكانيات اقتصادية جيدة ولاسيما في المجال الزراعي - الحيواني والموارد الطبيعية المختلفة من مناخ وتربة ومياه وغطاء نباتي وبحر. وتحتل الزراعة فوق المدارية مقاما بارزا في أجارية، ولاسيما زراعة الحمضيات والشاي والخيزران وغيرها، وتزدهر زراعة الكرم والخضراوات في كل مكان صالح للزراعة تقريبا وكذلك الذرة والتبغ. ويشتهر السهل الساحلي بإنتاجه الخضراوات، أما في المرتفعات فتزرع البطاطا خاصة. وتربي الحيوانات وخاصة الأبقار الحلوب والطيور والدواجن في الأحياء المنخفضة والساحلية، في حين تختص مراعي الجبال ومزارعها بتربية الحيوانات من أجل اللحم، وأهمها الأبقار والماعز والضأن، وتربي

وتعد أجارية غزيرة الأمطار إذ تراوح معدلاتها السنوية بين ١٠٠٠-١٤٠٠ مم في الأودية والمنخفضات، و١٤٠٠-١٨٠٠ مم في الجبال، و٢٤٠٠-٢٨٠٠ مم في الساحل. كما تسقط الثلوج في الجبال شتاء.

أما أهم أنهارها فهو نهر أجاريس - تسكالي الذي يحتل حوضه ١٥٤٠ كم^٢ من مساحة أجارية بطول قدره ٩٠ كم وينبع من جبال أرسيانة ويرفد نهر تشوروخ قبيل انصبابه في البحر الأسود. وترفد نهر أجاريس - تسكالي عشرات الروافد والجداول الجبلية. وفي البلاد أنهار صغيرة تصب مياهها في البحر الأسود أبرزها نهر كنتوريش.

وفي أجارية، ولاسيما في مرتفعاتها، مساحات واسعة من غابات الزان والشوح والعرعر والشربين والسنديان القفقاسي وصنوبريات مختلفة. وتنتشر المروج في الأعالي ولاسيما في الشرق. وتعيش في غاباتها الدببة والخنزير البرية وغيرها، كما تكثر في أنهارها وسواحلها أنواع كثيرة من الأسماك.

يتألف سكان أجارية من عناصر بشرية شتى، أغلبهم من الأجاريين وهم من الجورجيين أصلاً، لكنهم يُعدون قومية مختلفة ومجموعة أثنية مغايرة تتكلم اللغة الأجارية باللهجة الغوزية المتأثرة باللغتين التركية والعربية. بيد أن

أجارية Ajariya جمهورية ذات حكم ذاتي في جمهورية جورجيا [ر] التي تحيط بها من جهتي الشرق والشمال، وتحدها من الجنوب تركيا، ومن الغرب البحر الأسود. مساحتها ٣٠٠٠ كم^٢. ذات موقع مهم بين جورجيا والقفقاس، وحوض البحر الأسود وتركيا. عاصمتها مدينة باطومي (باطوم)، الواقعة على الواجهة البحرية القصيرة (٥٣ كم)، وهي ميناء البلاد ومركز أغلب نشاطاتها.

وأجارية بلاد جبلية تتألف في أغلبها من النهايات الغربية لجبال القفقاس الصغير في إقليم ماوراء القفقاس. وتبرز على هيئة سلسلتين شبه متوازيتين تمتدان من الشرق نحو الغرب هما سلسلة جبال المسخيت (سماها الجورجيون جبال أجارية إليميرتية)، وأعلى قممها جبل ساكورينا (٢٧٥٥ م)، وتحتل هذه السلسلة أغلب المناطق الشمالية والوسطى من أجارية تنتهي بمساحة سهلية صغيرة على الساحل وتتصل بسهل كبوليتي Kobulety وغخير المستمر في الشمال في سهول كوخيدية. أما السلسلة الثانية فهي جبال شاوشت التي تحتل المناطق الجنوبية من أجارية وتسايير الحدود التركية وأعلى قممها جبل خيفا (٢٨١٢ م). ويفصل بين السلسلتين وادي نهر أجاريس - تسكالي ومجره الرافد الأيمن المهم والآخر لنهر تشوروخ القادم من تركيا ويصب في البحر الأسود جنوب باطومي بدلتا واضحة. وترتفع في شرقي الجمهورية كتلة جبال أرسيانة التي تربط النهايات الشرقية للسلسلتين السابقتين، وتزيد ارتفاعاتها المتوسطة على ٢٢٠٠ م وتخترقها طريق باطومي - تفليس عند مر غودردزي (٢٠٢٥ م).

مناخ أجارية متنوع، فهو بحري ما فوق المداري على الساحل وسهوله، ذو حرارة صيفية عالية تصل إلى ٤١ درجة قصوى في باطومي، لكنها تنخفض إلى ٩- درجات مئوية في الشتاء. وهو جبلي في الداخل. ويراوح متوسط حرارة كانون الثاني بين ٢- و ٢- درجة مئوية في الجبال، و ٤- و ٦- درجات مئوية في الساحل. أما متوسط تموز فيراوح بين ١٦- و ٢٠ درجة مئوية في الجبال، و ٢٠- و ٢٣ درجة مئوية في الساحل.

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-Caucasian

21 The Georgians

Transcaucasia, which includes the three Soviet Socialist Republics (SSR's) of Georgia, Armenia and Azerbaidzhan is a region of dense population and extraordinary ethnic diversity, containing at least 50 distinct peoples each with their own language and traditions, but having more in common with each other than with their Russian neighbours to the north. The Georgians, who call themselves 'Kartveli', and their country 'Sakartvelo', (both names deriving from 'Kartli', the central province in which the capital Tbilisi is situated) are culturally, economically and numerically the most important nationality of the region with perhaps a stronger sense of national identity than any of their neighbours.

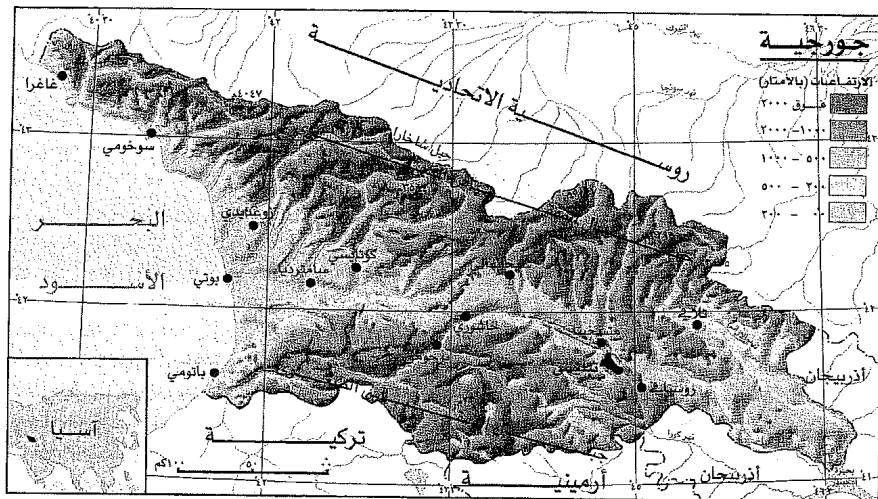
Georgia had a total population of 4,878,000 in 1974. A previous census broke it down as follows: Georgians 3,130,741 (66.8%); Armenians 452,309 (9.7%); Russians 396,694 (8.5%); Azerbaidzhanis 217,758 (4.6%); Greeks (1.9%); Jews (1.1%); and other minorities, such as the Ossets (3.2%); Abkhaz (1.79%); and Adzhars (Georgian Moslems), who are mainly concentrated in their respective Autonomous Regions. Despite Georgian fears of Russification some of the smaller nationalities, such as the Abkhaz, are gradually being assimilated by the Georgians themselves. 90,000 Georgians live outside Georgia within the U.S.S.R., some tens of thousands in northern Iran and an estimated 300,000 Georgians and Lazes (a related people) in Turkey: there is also a small Georgian emigré colony in Paris. It

should be noted that the concentration of Georgians living in their own republic (96.5% in 1970), is higher than that of any other Soviet nationality.

Occupying a key position between East and West, Georgia has a long and turbulent history. Christianity was accepted as the official religion almost six centuries before Russia; Georgia came under Persian, Arab, Seljuk and Mongol hegemony over the Bagratid dynasty which ruled for a thousand years until it was annexed by the Russians. It reached a political, economic and cultural apogee under the Golden Age of Queen Tamara (1184-1213) from which period much of Georgia's finest art, church-architecture and literature dates. Georgia turned to Orthodox Russia, which by now extended almost as far south as the Caucasus, for protection against Ottoman Turkey and Safavi Persia, and in 1783 a treaty of friendship was signed. Annexation followed in 1801. The Georgian nobility received the same privileges as the Russian, but in 1811 the Georgian Orthodox Church, traditionally a focus of opposition to foreign rule, was incorporated into the Russian Orthodox Church.

Discontent with the Russian administration led to a peasant revolt in 1812, and an abortive attempt to restore the old monarchy in 1832. Renewed contact with Europe generated some positive social and economic developments, and the first Georgian language newspaper. The lot of the peasants, however, failed to improve, even after the emancipation of 1864-71, and as the population increased the pressure on land became acute. The new liberal intelligentsia, educated at Russian universities, grew increasingly critical of the Tsarist autocracy, campaigning against serfdom, and calling for radical reform. The Russian administration pursued a policy of Russification, banning the Georgian language from educational establishments in 1871-2. The most influential political movement in pre-revolutionary Georgia was the Marxist Third Group (Mesame Dasi), founded in 1892; its members included Nikolai Chkheidze, future Menshevik president of the Petrograd Soviet in 1917, Noe Zhordania who was to become president of independent Georgia, and Josef Dzhugashvili, the future Stalin.

The discontent which spread from the countryside to the towns, provoking serious unrest, before the First World War, when Georgia was the scene of fighting against the Turks. The Mensheviks came to power following the abdication of Nicholas



أذربيجان ويصب في بحر قزوين. وتغطي الغابات الكثير من الجبال والتلال، وتنتشر أشجار البلوط والزان الدائمة الخضرة، وتبلغ نسبة الغابات ٣٩٪ من أراضي جورجيا. النباتات متنوعة، ففي المناطق المرتفعة تنتشر غابات من أشجار البلوط والزان والشجر الأبيض الصلب والغار والسنديان، أما الأماكن الرطبة الواسعة فالغابات من شجر الحور الرومي، المتشابكة بالمتسلقات واللباب والعنب البري. وفي بعض الغابات تنمو شجيرات عالية عريضة الأوراق دائمة الخضرة، مثل اليقسن الذي يتصف بخشب أصفر جميل متماسك. يستعمل في الأشغال اليدوية المختلفة. يزيد عدد سكان جورجيا على ٥,٦ مليون نسمة (عام ١٩٩٥)، وهم خليط من القوميات والأعراق، يعيش منهم ٥٦٪ في المدن و ٤٤٪ في الريف. يؤلف الجورجيون ٧٢٪ من السكان والبقية: ٨٪ أرمن و ٦٪ أذربيون

أذربيجان) و ٦٪ روس و ٣٪ أوسيت و ١,٥٪ أبخاز، إضافة إلى الأذكار والكرد واليونان وأقليات أخرى. تدين غالبية الجورجيين بالمسيحية (أرثوذكس) إضافة إلى قسم من السكان يدين بالإسلام. ويتكلم الجورجيون لغة خاصة بهم هي اللغة الجورجية (وتنسب إلى مجموعة اللغات القفقاسية)، أما الكتابة الجورجية فتنسب إلى مجموعة (كارت فيلي)، وهي الكتابة على أساس الألف باء الجورجي. تتألف جورجيا من ٦٥ منطقة إدارية، فيها ٦١ مدينة و ٥٢ بلدة، ويعيش أكثر من نصف سكان جورجيا في المدن، وأشهرها: العاصمة تبيليسي Tbilisi (٢٦٨,٠٠٠ نسمة مع الضواحي)، كوتايسي Kutaisi (٣٨٠,٠٠٠ نسمة)، روستافي Rustavi (١٦٩,٠٠٠ نسمة)، وهناك بعض المدن التي يزيد عدد سكانها على ١٠,٠٠٠ نسمة. النشاط الاقتصادي للسكان متنوع، فالأمطار الغزيرة والتربة الخصبة والمناخ اللطيف، جعلت من الزراعة النشاط الاقتصادي الرئيسي في البلاد، ففي غربي البلاد حيث تقع المنطقة الرئيسية للزراعات شبه الاستوائية، تعد الحمضيات والشاي والتبغ والنباتات الزيتية من أهم المزروعات، وبشكل الشاي الزراعة الأهم في البلاد، حيث بلغ الإنتاج ١٧٤٠ ألف طن عام ١٩٩٥. وفي المناطق الداخلية والشرقية تنتشر بساتين الأشجار المثمرة وكروم العنب، إضافة إلى زراعة القمح والذرة، ويربي المزارعون في المنحدرات الجبلية الأغنام والأبقار والخنازير. وتعد صناعة الأغذية أهم الصناعات في البلاد، تليها صناعة التعدين، إذ يُستخرج البارييت (خام الباريوم)، والفحم الحجري (٧٠٠ ألف طن سنوياً)، والمغنيز (٣,١ مليون طن)، إضافة إلى الصناعات الخفيفة الأخرى. ويُنّي على نهري كورا وريوني

للموضوعات الدينية، والأساطير الالطاعية المألوفة، وقد اعترف المؤرخ فازاري بعد زيارته للبندقية بأنه عاجز عن فهم معاني لوحات جورجوني التي لا يجد لها تفسيراً، لكن من المؤكد أن هذا الفنان كان مصوراً شديداً للتفرد، وصاحب نزوات جعلت منه أول فنان ذاتي في اختيار موضوعاته، كما يعد أول المصورين العصريين، بعد أن قطع كل صلة بالتقاليد الإيقونوغرافية سواء الوثنية أو المسيحية، مبتكراً موضوعات من وحي خياله، وكان كل همه، أن يهيئ المشاهد من خلال تلاعب الألوان والأضواء، لخلق انفعال لاحاجة معه إلى شرح أو تفسير، ولا غرو أن يكون جورجوني مبتكر غنائية اللون والضوء التي غدت تاج النصر المكلل لهامة مدينة البندقية ١١

محمود شاهين

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مصورى النساء العاريات، على مدى أربعة قرون أمثال تيتسيانوف [ر] وروبنز [ر] وكوربيه [ر] وريبنوار [ر] يشككون موضوعاتهم الشبيهة على متواليها. ومن أعماله لوحة «الحفل الموسيقي الخولي» الموجودة في متحف اللوفر بباريس والتي جرد فيها عارياته من العذرية القوطية، فلم تعد الأجساد براعم متغلقة، بل غدت أجساداً ناضجة وبيضة، اقتحم بها عالم «فينوس» الدنيوية. ومن لوحاته لوحة تحمل عنوان «العاصفة» موجودة في متحف الأكاديمية بالبندقية، وأخرى تحمل عنوان «اختبار فرعون لذكاء الطفل موسى» موجودة في متحف أوفتبري بفلورنسة.

إن لوحات جورجوني تخرج تماماً عن المضمون السردى التقليدي

الروح ونقلها إلى اللوحة، وهو ما اتاح للفنان نقل مشاعره الذاتية والتعبير عنها بجلاء ووضوح. ففي لوحته «الحكام الثلاثة»، الموجودة في متحف الفنون ببيينة، اقتحم جورجوني عالم التلميح والرمز والشاعرية والتعبير عن أسرار النفس الدفينة. وأراد بهذه اللوحة، تمثيل أساتذة الفلسفة في العصور الثلاثة: القديمة والوسطى والحديثة، ولعل أجمل أنماط العاري لديه هي «فينوس درسدن»، وهي لوحة لامرأة مستلقية فوق قماش، في منظر طبيعي تطل من أفقه البيوت، وتحتل هذه اللوحة الجميلة في التصوير الأوربي المكانة نفسها التي تحتلها «فينوس الكينية» في النحت الاتباعي، واستحوذت وضعيتها على الإعجاب والرضا، حتى أخذ كبار

■ جورجيا

تقع جمهورية جورجيا Georgia في جبال القفقاس، بين خطي عرض ٤١ و ٤٣ درجة شمال خط الاستواء، وتبلغ مساحتها ٦٩٧٠٠ كم^٢، يحدها غرباً البحر الأسود وشمالاً روسيا الاتحادية وجنوباً تركيا وأرمينية وأذربيجان، وشرقاً أذربيجان، وتقع معظم أراضيها في قارة آسيا ماعداً جزءاً من شمالها يقع في قارة أوربة.

الجغرافية الطبيعية

تتصف أغلب الأراضي الجورجية بأنها جبلية وعرة، على وجه العموم، تشمل ثلثي مساحة جورجيا، إذ تغطي شمالي البلاد سلسلة جبلية تعد امتداداً لسلسلة جبال القفقاس الكبرى، ويصل أعلى ارتفاع لها في

جورجيا إلى أكثر من ٥٠٦٨ م فوق سطح البحر في جبل شاخارا، وفي الجنوب توجد سلسلة جبلية أخرى هي امتداد لسلسلة القفقاس الصغرى، يصل ارتفاعها إلى ٣٠٠٠ م، وبين هاتين السلسلتين تتدرج أراضي البلاد من الغرب إلى الشرق بالارتفاع، ففي الغرب يمتد بجوار وادي نهر ريوني منخفض كولخيدا، وهو ذو شكل مثلث محاط بارتفاعات، ويتألف سطحه من تربة خصبة (رواسب طينية في قعر الخليج البحري القديم). وللتضاريس أثر كبير في المناخ في جورجيا، فالمناطق الغربية المنخفضة المجاورة للبحر الأسود، تتميز بمناخ دافئ لطيف ورطب، وأمطار غزيرة تزيد على ٣٠٠٠ مم

سنوياً، ونادراً ما تنخفض درجة الحرارة عن الصفر، وتعد معظم هذه المناطق أراضي زراعية، أما المناطق الشرقية البعيدة عن واجهة البحر، فهي ذات مناخ حار صيفاً وبارد شتاءً، ويراوح معدل الهطل ما بين ٣٠٠ مم إلى ٧٠٠ مم سنوياً، وأحياناً يقوم الفلاحون بري أراضيهم بسبب قلة الأمطار في هذا الإقليم.

وأما جورجيا الرئيسية هي نهر ريوني، الذي ينبع من جبال القفقاس الكبرى ويصب في البحر الأسود، ونهر كورا وهو أطول أنهارها، ينبع من هضبة أرمينية ويروي سهول جورجيا الوسطى والشرقية، يخترق العاصمة تبيليسي، قبل أن يدخل أراضي

ABKĀZ (also APSUA, APSNI), ethnic group of the Caucasus. The Abkhazian Autonomous Soviet Republic is federated with the Georgian SSR. It comprises 86,000 square km and has a population of 486,900. Its capital city is Sukhumi, the former Sxumi. Abkhazia lies in the western Caucasus by the coast of the Black Sea. Magnificent beaches, subtropical vegetation, tea plantations, tobacco, citrus groves, deep forests, and the peaks of the great Caucasian range serve to give this land great picturesqueness. Development is energetically pursued; there is both mining and a food processing industry. Abkhazia is settled by several

£ 1r. I.C (S. 2), S. 222-224, 1982
(LONDON)

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(STEPHEN ALBUM, MICHAEL L. BATES, AND
WILLEM FLOOR)

COLCHIS, ancient Greek name of the region at the eastern end of the Black Sea and south of the Caucasus mountains, corresponding to the Georgian provinces of Imeretia, Mingrelia (Samegrelo), Guria and Ač'ara and the Pontic regions of northeastern Turkey.

The ethnic composition of the ancient population of Colchis is unclear, but there is reason to believe that in the 1st millennium B.C.E. the predominant tribes spoke South Caucasian (Kartvelian) dialects, probably the forerunners of the Zan dialects that later came to be spoken in the area between the Caucasus mountains and the northeastern coast of Asia Minor (Lang, chap. 6). In the Middle Ages speakers of the two dialects of Zan, Mingrelian and Laz, gradually became separated by a wedge of Georgian speakers from the east (Iberia; Lang, chap. 4). From Assyrian sources of the 12th-11th centuries B.C.E. and Greek myths it appears that in ancient times Colchis was a country of some wealth and importance (Burney and Lang, chaps. 4-6; Lang, chap. 3; Allen, chap. 2). A trade route from the Black Sea crossed the Caucasus to the Caspian Sea and continued through Central Asia to India and China. Another route connected Colchis with Media via the Araxes (modern Aras) valley and Armenia (Urartu).

Colchis first came within the Iranian orbit in the Median period (ca. 850-550 B.C.E.). Beginning in the 8th century B.C.E. it suffered heavily in successive Cimmerian and Scythian invasions. The presence of such invaders is attested by burials and characteristic arrowheads excavated at various 7th-century B.C.E. sites in the region, which apparently served as a base for further incursions to the south and west (*Camb. Hist. Iran* II, pp. 91-97). Scattered Scythian colonies may have survived in Colchis and adjacent regions for some generations and are possibly reflected in tribal names. A tribe called Skythēnoī (Skythinoi) living in the Akampsis (Čoruh) valley is mentioned by Xenophon (*Anabasis* 4.7.18) and later authors (see Pauly-Wissowa, II/2, pp. 946-47, s.v. Scythini). According to an alternative theory, however, the name is a Greek approximation to Zan *škvit- < Kartvelian *švid-, Georgian švid-, Laz šk(v)it- "seven"; a tribe called Heptakōmētai is located by Strabo (12.3.18) in the same region (see Vogt).

According to Herodotus (3.97), Achaemenid power extended as far as the Caucasus mountains, but the Colchians are not included in his list of the twenty Persian satrapies (nómoi, arkhai). Nor are they referred to in the lists of Achaemenid lands (dahyāva) given in the Old Persian inscriptions of Darius and his successors. In Xenophon's *Anabasis* (7.8.25; probably an interpolation) the tribes of Colchis and East Pontus are referred to as independent (autónomoi). On

examining this material and in assembling such evidence of Arab opinion as he could obtain. His book cannot be neglected by anyone studying the subject of Lawrence either in a biographical context or, more important, in that of the Middle East and its future.

My own modest stock of personal gleanings about Lawrence and his doings, in conjunction with my use and readings of his works and of works about him, convinces me that he cannot fairly be charged with glorifying himself at the expense of the Arabs whose cause he served as allies of his own people. In 1938, for instance, I was able to accept an invitation from Glubb Pasha to stay with him in Amman to study the workings of his Desert Patrol of the Arab Legion. During my stay, he kindly arranged for me to go on a round tour with a detachment of the Patrol. Our journey ended with a visit to Petra and a ride down the Wadi Ram. Tribal hosts down the Wadi constantly pointed out sites relevant to the Arab Revolt campaign, saying "That is where Feisal did this or that". Not once did they mention "Aurans", or Lawrence. On our return to Amman I mentioned this to Glubb, who of course had noticed it himself, and he said that it reflected the consistency with which Lawrence had always treated Feisal as the Commander of the expedition, the author and initiator of every move, and had never taken the credit for anything himself. In considering the charges against Lawrence—that he claimed the credit for the Arab success and that he let them down in the postwar settlement—I think Dr. Mousa has not taken into account the difficulties a man in Lawrence's position as an official may have in doing the best he can for a people whose cause he has espoused. If Lawrence had not been at the Cairo Conference, and Adviser on Arab Affairs to the Secretary of State, the Arabs might well have come off much worse.

With the appearance of this, I think necessary, Arab view of Lawrence, it can surely be agreed that such autopsies are no longer required and that Lawrence can be left to the peace he did not much enjoy in life. But there is still, I believe, a need for a "grammar" of Lawrence—a study of his wisdom and skill in understanding and helping Arabs. If those of us who are concerned in the task of building Anglo-Arab relations had a handbook of this nature and were convinced of its value it is likely enough that there would be less chance of bad relations in future.

H. INGRAMS.

GURCHIN

History

The Georgians. By D. M. Lang. London, Thames and Hudson, 1966. Pp. 244, 74 photographs, 45 line drawings, 4 maps. 35s.

In this latest volume in the series "Ancient Peoples and Places" Professor Lang gives an account of the Georgian people and Georgian lands from the earliest times until the heyday of the feudal monarchy, with an occasional glance at later times. The emphasis is on social and cultural history and on the material remains of earlier periods. Those who seek a continuous narrative history of Georgia in English will still have to turn to W. E. D. Allen's *History of the Georgian People* (London, 1932) and to Professor Lang's earlier *Modern History of Georgia* (London, 1962). What the volume before us provides—and it has never before been provided in any western European language—is twofold: a wide but sensitive and discriminating survey of Georgian civilization, and a summary of the recent work of Soviet Georgian archaeologists, which has far-reaching implications for the whole early history of the Middle East.

In the first chapter Lang gives a short geographical and ethnographical introduction to his theme, a brief sketch of the Georgian language, and an account of the proto-hominid, palaeolithic and neolithic sites, whose recent excavation has given us a tantalizing glimpse of the pre-history of the Caucasian region. With the second chapter, on the copper and bronze age, we reach a key period, since there is a per-

sistent tradition linking the beginnings of metallurgy with the Caucasus. Recent work by Georgian archaeologists has demonstrated both the antiquity of copper and bronze-working in the region, and the unity of the chalcolithic and early Bronze Age culture of Anatolia and Transcaucasia. The Middle and Later Bronze Age saw differentiation, perhaps to be connected with the coming of the Indo-Europeans, accompanied by many and complex mutual influences. Much of the material here so skilfully expounded is not readily accessible except to readers of Russian. In chapter 3 the author discusses the Mesopotamian, Hebrew and Greek legends connected with the Caucasus as a reflection of the knowledge these peoples possessed of the region. Medea and Prometheus figure prominently, as do Xenophon and Herodotus. But more space would have been needed to do justice to these themes. Chapter 4 treats of the history of Transcaucasia in the classical times, the rise and destruction of the Kingdom of Colchis, and later the establishment of the more stable Kingdom of Iberia in the east, placed midway between the Greco-Roman and the Iranian worlds. Economic and social history, art and religion, figure alongside of the meagre political and military narrative. It is not clear from Lang's account how much of present-day Georgia was actually Roman territory, and at what dates. Nor is it an easy question to answer. It could, however, have been clearly posed. The fifth chapter continues the historical account down to the reign of Queen Tamar (1184–1213), and discusses the structure and organization of Georgian feudal society. In some ways it is much more like western Europe than like its near neighbour, the Byzantine empire, which exercised so strong an influence upon it. It is a world where cities are relatively unimportant, where tribal unity has not completely disintegrated, and where the central government can act only through the local magnates. Some of these points—which Toumanoff and others have discussed at length—might have been made more clearly; but once again the author has succeeded in conveying a great deal of information in very little space.

The last two chapters deal respectively with architecture and the visual arts and with literature and learning. In the first, Lang makes available a great deal of material otherwise accessible only in Georgian or Russian. Architects and artists from the Caucasus worked in Constantinople or elsewhere, and we are only now beginning to realize what may have been their contribution to our common European heritage. In a more limited field, the note on Georgian pottery from the eleventh to the thirteenth century contributed by Jay D. Frierman is noteworthy for its precision and the novelty of its information. In the chapter on literature and learning Lang is on ground which he has made peculiarly his own. One can only wish that the chapter could have been longer. Poetry gets the lion's share, naturally enough. But history, philosophy, and the complex interrelations of Greek and Georgian literature are not neglected, though one would have liked to hear the author's views on possible Georgian influence upon late Byzantine poetry of chivalry. In regard to *Barlaam and Josaphat*, it is only fair to point out that not all scholars are in agreement with Professor Lang on the Georgian origin of the Greek version.

This is an admirable book, not always very well arranged, but written *con amore* and with unrivalled knowledge of the sources. As a Georgian patriot Professor Lang may here and there claim as Georgian what belongs to a common Transcaucasian culture—after all even the Georgian royal house of Bagration was probably of Armenian origin and for a long time had an Armenian branch. Indeed, one of the features which makes Georgian culture so fascinating is precisely the striking individual variations which it makes upon a strong common theme. Every student of Georgian matters will of course read this book. Byzantinists and Iranian scholars ought to read it. And almost anyone else with an interest in the near east can read it with pleasure and profit.

Some minor points: the adjective from Miletus is Milesian, not Miletian (p. 65); neither Procopius nor Agathias gives *verbatim* reports of speeches and dialogues, and their value as evidence for "the outlook and opinions of the Georgians of those days" is limited (p. 100); "shoemakers' trade union" should rather be "shoemakers' guild", as these men were, in modern parlance, "self employed" (p. 100).

ROBERT BROWNING.

Revue du Monde Musulman

6^e ANNÉE.

SEPTEMBRE

VOLUME XX.

LES
BARMÉCIDES

D'APRÈS LES
HISTORIENS ARABES
ET PERSANS

+ Kofkasga
+ Guristan
+ Daghistan
+ Şeyh Şairi

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KRAUS REPRINT

A Division of

KRAUS-THOMSON ORGANIZATION LIMITED

Nendeln/Liechtenstein

.1974

Metin Yazarı:
ORHAN TÜRKER



Yayınlayan:
TÜRKİYE TURING VE OTOMOBİL KURUMU

GÜRCİSTAN YOLCULUK BİLGİLERİ

Metin Yazarı:
Orhan TÜRKER

Mart, 2005

A New Crusade or an Old One?

HEATHER J. SHARKEY

In the late twentieth century, many Muslim thinkers reflected on the Christian evangelical enterprise and identified it as part of a modern crusade against Islam.¹ Before the First World War, many Christian missionaries themselves would have agreed with this assessment. In 1910, for example, a British missionary in Iran embraced the crusading ideal in an evangelical manual entitled *Crusaders of the Twentieth Century, or the Christian Missionary and the Muslim*. Asserting that Muslims were 'victims of unconscious ignorance', he urged his missionary colleagues to act and evangelize 'for pity's sake'.² A year later, a British missionary in Algiers used less forgiving language to exhort her peers, by declaring that 'there are other plans besides frontal attack, other methods beyond random blows at the rock-wall. We have to find the cleavage, and get the powder in!'³

Scholars frequently acknowledge the force of political Islam in shaping the Muslim societies of Africa and Asia, but seldom consider the role that Christian activism has played in these societies, particularly in the context of Western imperialism and globalization. Of central importance here is the history of Christian missionary attempts to convert Muslims in the late nineteenth and twentieth centuries – a period when the British, French, and Dutch colonial powers lent their protection to European and American evangelical groups that operated within their overseas empires.

toum at the hands of Mahdist Islamic revolutionaries).⁴ Surveying western and eastern Africa more broadly, evangelical groups braced themselves for a war against Islam, 'their avowed antagonist' (to borrow the words of one 1885 source), in the contest for African souls.⁵

Meanwhile, critical and adversarial attitudes toward Islam also surfaced in the writings of missionary scholars who cultivated reputations as experts on Islam and affiliated themselves with universities and theological colleges. One of the most prominent and strident of these was Samuel M. Zwemer (1867–1952), an

American minister of the Dutch Reformed Church who established missions in Iraq and Bahrain, organized international missionary conferences, founded and edited the journal *The Moslem World*, and published several books including, for example, a study of the Islamic apostasy principle which deterred easy conversion to Christianity.⁶ Zwemer consistently portrayed Islam as a fanatical, backward faith that was incompatible with modernity, and predicted its ultimate collapse. 'Like all other non-Christian systems and philosophies', he wrote, 'Islam is a dying religion.' Declaring that 'when the crescent wanes the Cross will prove dominant', Zwemer averred that successful Christian evangelization was imminent.⁷

Despite a bold vision for expansion, years of steady work in African and Asian cities and villages, and the predictions of missionaries like Zwemer, Christian evangelists gained relatively few Muslim converts, although they wrote proudly and frequently about their success stories. Among the latter were converts like Kamil Mansur, a Muslim-born, Azhar-educated Egyptian who in the 1930s became a Christian evangelist and preacher in Cairo. Such exceptional cases aside, however, missionaries had greater success in 'converting' indigenous Christians such as Egyptian Copts, many of whom went on to form the independent Egyptian Evangelical Church under the aegis of the American Presbyterians.

The social impact of missionaries on Muslim communities was nevertheless much greater than conversion rates suggest, for two reasons. First, missionaries founded schools and clinics that contributed to the development of modern educational and medical infrastructures. In the process, they catered to and intensively interacted with Muslim men, women, and children from across the social spectrum. Second, missionary work galvanized Muslim intellectuals to resist Christian evangelism and to question Western cultural influences. At the same time, it inspired some Muslim leaders to establish Islamist organizations that could supplant Christian missions in the provision of charity and social services. This trend was particularly visible in Egypt, where, for example, a Young Men's Muslim Association (YMMA) emerged to rival the American- and Canadian-backed branches of the Young Men's Christian Association (YMCA) in offering athletic, educational, and recreational services to urban males. More significantly for Egypt and the wider Muslim world in the long run, Hasan al-Banna founded the Muslim Brotherhood in 1928, citing opposition to Christian missionaries as a major grievance and mobilizing force.

Beginning in the 1930s, many British and American Protestant groups began to scale back their missions to Muslims throughout the Islamic world and increasingly emphasized the non-evangelical dimensions of their educational and medical work. Depression-era financial stringencies, combined with growing doubts about the merits and ethics of the global evangelical enterprise, played a role in prompting some of these changes, but so did increasing pressure from Muslim nationalists who demanded rights of access for Muslim children to mission schools without obligatory Christian study. During the interwar era, institutions such

A Visit to My Old Home



Kamil Effendi Mansour

Pamphlet on the home of Kamil Effendi Mansour

PRESBYTERIAN HISTORICAL SOCIETY, USA

Christian missions to Muslims

Militant rhetoric of this kind was typical in a period when American and British evangelical Protestants, in particular, proclaimed a goal of 'evangelization of the world in this generation' and anticipated rapid conversions. Work among Muslims was part of a larger global scheme for proselytism that also included Jews, Buddhists, Hindus, practitioners of local religions, and even 'Oriental' Christians (meaning Copts, Armenians, and other adherents of Eastern churches whom Western missionaries often described as practitioners of a corrupted and enfeebled Christian faith).



PHOTO: PRESBYTERIAN HISTORICAL SOCIETY, USA

American Mission in Egypt (United Presbyterian)

British and American missionaries had been operating in India, Egypt, and greater Syria since the first half of the nineteenth century, but their work among Muslims intensified and expanded in the 1880s and 1890s. At a time when the global evangelical movement was growing dramatically, missionaries adopted the language of high imperialism by frequently invoking metaphors of morally justified conquest and battle-readiness. For example, following on the heels of the Anglo-Egyptian 'Reconquest' of the Sudan in 1898, British and American missionaries entered the region to bring Christianity to Muslims while voicing plans to 'avenge' Gordon (the British general who had died years earlier in Khar-

xiii, 13). The verdict of posterity is negative on this point; all that need be quoted here by way of a tribute is the opinion recorded by al-Khaṭīb al-Baḡhdādī (d. 463/1071): "If Mālik had not existed, the superiority of al-Layth would have been universally recognised" (*Ta'rikh Baḡhdād*, xiii, 7). Having been a pupil of Mālik, al-Layth was in a position to assert his independence with regard to his eminent contemporary, while maintaining a relationship with him marked by courtesy and a willingness for intellectual co-operation (cf. his *Risāla ilā Mālik b. Anas*, in Ibn Kaṣṣim al-Djāwziyya, *I'lām al-muwakkhi'in*, iii², 94-100). If in the sphere of religious law (*fiqh*), the influence of al-Layth is decidedly slight, his name nevertheless remains connected with the discipline of *ḥudūd*, where the classical authorities unanimously attribute to him a well-proven competence and integrity.

Bibliography: Sezgin, *GAS*, i, 520, no. 7, where the work of al-Layth (1. *Ḥadīth*; 2. *Maḍālis min fawā'id al-Layth*; 3. the above-mentioned *Risāla*) is to be supplemented by *Kitāb masā'il fi 'l-fiqh*, cited in the *Fihrist* of Ibn al-Nadīm (199); al-Khaṭīb al-Baḡhdādī, *Ta'rikh Baḡhdād*, Cairo-Baḡhdād 1349/1931, xiii, 3-14 (article no. 6960); Muḥammad b. 'Abd Allāh al-'Umarī al-Tabrizī, *Mishkāt al-maṣābiḥ*, Damascus 1380-2/1961-2, iii, 745; R. G. Khouury, *al-Layth ibn Sa'd* (94/713-175/791), *grand maître et mécène de l'Égypte, vu à travers quelques documents islamiques anciens*, in *Festschrift Nabia Abbott*, JNES, xl/3 (1981), 189-202. (A. MERAD)

✱ **LAZ**, a people of South Caucasian stock (Iberic, "Georgian") now dwelling in the southeastern corner of the shores of the Black Sea, in the region called in Ottoman times Lazistān.

1. *History and geography*.—The ancient history of the Laz is complicated by the uncertainty which reigns in the ethnical nomenclature of the Caucasus generally; the same names in the course of centuries are applied to different units (or groups). The fact that the name Phasis was applied to the Rion, to the Čorokh (the ancient Akampsis), and even to the sources of the Araxes, also creates difficulties.

The earliest Greek writers do not mention the Laz. The name Λαζοί, Λαζοί is only found after the Christian era (Pliny, *Nat. hist.*, iv, 4; *Periplus* of Arrian, xi, 2; Ptolemy, v, 9, 5). The oldest known settlement of the Lazoi is the town of Lazos or "old Lazik" which Arrian puts 680 stadia (about 80 miles) south of the Sacred Port (Novorossiisk) and 1,020 stadia (100 miles) north of Pityus, i.e. somewhere in the neighbourhood of Tuapse. Kiessling sees in the Lazoi a section of the Kerketai, who in the first centuries of the Christian era had to migrate southwards under pressure from the Zygoi (i.e. the Čerkes [q.v.]) who call themselves Adighe (Adzlghe); the same author regards the Kerketai as a "Georgian" tribe. The fact is that at the time of Arrian (2nd century A.D.), the Lazoi were already living to the south of Sukhum. The order of the peoples living along the coast to the east of Trebizond was as follows: Colchi (and Samni); Machelones; Heniochi; Zydritae; Lazai (Λαζαί), subjects of King Malassus, who owned the suzerainty of Rome; Apsilae; Abacsi [cf. *ABKHAZ*]; Sanigae near Sebastopolis (= Sukhum).

During the centuries following, the Laz gained so much in importance that the whole of the ancient Colchis had been renamed Lazica (Anonymous *Periplus*, *Fragm. hist. graec.*, v, 180). According to Constantine Porphyrogenitus, *De administrando*

imperio, ch. 53, in the time of Diocletian (284-303), the king of the Bosphorus, Sauromatus, invaded the land of the Lazoi and reached Halys (N. Marr explained this last name by the Laz word meaning "river"). Among the peoples subject to the Laz, Procopius (*Bell. Got.*, iv, 2, 3) mentions the Abasgoi and the people of Suania and Skymnia (= Lečkhumi). It is probable that the name Lazica referred to the most powerful element and covered a confederation of several tribes. The Laz were converted to Christianity about the beginning of the 6th century. "In the desert of Jerusalem" Justinian (527-65) restored a Laz temple (Procopius, *De aedificiis*, v, 9), which must have been in existence for some time before this. The Laz also sent bishops to their neighbours (Procopius, *Bell. Got.*, iv, 2). In Colchis the Laz were under the suzerainty of the Roman emperors, who gave investiture to their kings, and the latter had to guard the western passes of the Caucasus against invasions by the nomads from the north. On the other hand, the monopolistic tendencies of the commerce of Rome provoked discontent among the people of Colchis. In 458 King Gobazes sought the help of the Sāsānid Yazdagird II against the Romans. Between 539 and 562 Lazica was the scene of the celebrated struggle between Byzantium under Justinian and Persia under Khusraw I Anūshirwān.

According to Procopius, who accompanied Belisarius on his expeditions, the Laz occupied both banks of the Phasis, but their towns (Archaeopolis, Sebastopolis, Pitius, Skanda, Sarapanis, Rhodopolis, Mochoresis) all lay to the north of the river, while on the left bank, which was desert land, the lands of the Laz only stretched for a day's march to the south. Nearer to Trebizond were the "Roman Pontics", which only means that the inhabitants were direct subjects of the Roman emperor and not of the Laz kings; from the ethnic point of view, the "Roman Pontics" could not have been different from the Laz. This strip of shore continued longest to shelter the remnants of the Laz.

In 1204 with the aid of troops lent by queen Tamar of Georgia, Alexis Comnenus founded the empire of Trebizond, the history of which is very closely connected with that of the southern Caucasus. Nicephoros (v. 7) says that the founder of the dynasty had seized "the lands of Colchis and of the Lazos". In 1282 John Comnenus received the title of "Emperor of the East, of Ivoria and of the lands beyond the sea". In 1341 the princess Anna Anakhutlu ascended the throne with the help of the Laz. The lands directly under the authority of the emperors of Trebizond seem to have extended as far as Makriali, while Gonia was under a local dynasty (cf. the *Chronicle of Panaretos*, under the year 1376).

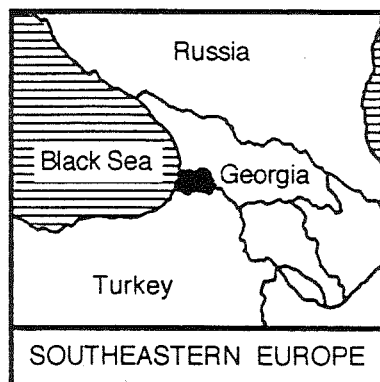
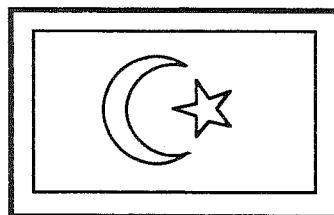
In 863/1461 the Ottoman Sultān Meḥemmed II conquered Trebizond, and as a result the Laz came into contact with Islam, which became their religion in the form of the *Shāfi'i madhhab*. The stages of their conversion are still unknown. The fact is that, even in the central regions of Georgia (Akhaltsikhe), Islam seems to have gained ground gradually from the 13th century onwards (N. Marr, in *Bull. of the Acad. of St. Petersburg* [1917], 415-46, 478-506).

In 926/1519 Trebizond, with Batumi, was made a separate *eyālet*. According to Ewliyā Čelebi, who went through this region in 1050/1640, the five *sandjaks* of the *eyālet* were: *Ujanikha* (*Ujanik* = Samisun?), Trebizond, Giniya (Gonia) and Lower and Upper Batumi. The modern Lazistān was governed from Gonia, for among the *kaḍā's* of this fortress we find Atina, Sumla, Witçe/Biçe (= Witse) and Arkhawi

AJARISTAN

Adjaria; Adzharistan; Adzharia

CAPITAL: Batumi



POPULATION: (95e) 389.000 : 250.000 Ajars (Ajarians) in Georgia and another 55.000, called Laz, in adjacent areas of Turkey. **MAJOR NATIONAL GROUPS:** (95E) Ajar 65%, Georgian 14%, Russian 8%, Armenian 5%, Pontian Greek 2%. **MAJOR LANGUAGES:** Georgian, Russian, Armenian. **MAJOR RELIGIONS:** (95e) Sunni Muslim 68%, Georgian Orthodox, Russian Orthodox, Armenian Orthodox. **MAJOR CITIES:** (95e) Batumi 141.000 (171.000), Kobuleti 36.000.

GEOGRAPHY: AREA: 1.160 sq.mi.-3.005 sq.km. **LOCATION:** Ajaristan lies in southwestern Georgia, a mountainous region sloping down to a narrow, subtropical plain on the Black Sea just north of the international border between Turkey and Georgia. **POLITICAL STATUS:** Ajaristan forms an autonomous republic within the Republic of Georgia.

INDEPENDENCE DECLARED: 18 April 1918; 12 February 1921.

FLAG: The Ajar national flag, the flag of the national movement, is a green field with a narrow red border charged with a centered white crescent moon and five-pointed star.

PEOPLE: The Ajarians are a South Caucasian people of Georgian ancestry who speak a Gurian dialect of the Georgian language called Guruli, which utilizes many borrowings from Turkish. The Ajar nation is traditionally divided into the Ajars in the south and east and the Kabuletiens in the north and west. The majority adhere to the Hanafite rite of Sunni Islam, and, even though their religion and culture separates them from the Georgians, they have not been recognized as a separate national group since the 1930s.

THE NATION: Ajaristan, known to the ancient world as Colchis, flourished following the colonization of the region by the ancient Greeks between the sixth and fourth centuries B.C. Celebrated in the Greek legends of *Jason and the Argonauts* and *Medea*, Colchis remained part of the Greek world for centuries. In the first century B.C. Colchis formed an important part of the Greek kingdom of Pontus.

Conquered by the Romans in 62 B.C., Colchis, called Iberia, became a prosperous, Latinized province that eventually adopted the new Christian religion that spread through the Roman Empire. Following the decline of Roman power, in the sixth century A.D., the region formed part of the Christian Armenian kingdom and in the ninth century became part of the expanding Georgian kingdom.

The inhabitants, concentrated in the coastal plain and protected by high mountains, remained semi-independent until the fifteenth-century Turkish conquest. Over the next two centuries a majority adopted the Turks' Islamic culture and religion, their homeland forming an important part of the administrative district called Lazistan.

Expanding at the expense of the decaying Ottoman Empire in the nineteenth century, Russia finally forced Turkey to cede the last Ajar territory, Batumi, in 1878. Undeterred by the frequent disturbances in the region, the Russians developed Batumi as a major Black Sea port and fostered the growth of subtropical agriculture in the region.

The Muslim Ajars, restive under Christian rule, rose during the 1905 Russian Revolution and attacked the estates of the Georgian and Russian landlords who dominated their homeland. Subdued by imperial troops, Ajar resentment of the privileges enjoyed by their Christian overlords continued to grow, reinforced by their pro-Turkish sentiment as tensions mounted prior to World War I.

Ajaristan formed part of the front line when war began in August 1914. Ajar nationalists, in December 1914, rebelled in support of a Turkish invasion, and their people suffered severe reprisals when the Turkish troops withdrew under Russian pressure.

The onset of the Russian Revolution in February 1917 threw the region into chaos as the local government collapsed. Armed bands of Russian soldiers and Ajar, Georgian, and Armenian nationalists roamed the area at will. Turkish troops took Ajariistan in April 1918 with the active assistance of the Ajar nationalists. With Turkish encouragement the nationalists declared Ajariistan independent of Russia on 18 April 1918, calling their new state the Southwestern Caucasian Republic. An Ajar national council, the Showra, formally claimed the Muslim majority districts of Batumi, Kars, Akhaltsikh, Skhalkalaki, Sharur, and Nakichevan, areas also claimed by newly independent Georgia and Armenia.

British troops, amid the escalating Russian civil war, occupied Batumi in December 1918, the British authorities promising to protect the new republic until its fate could be decided by the Paris Peace Conference. In April 1919,

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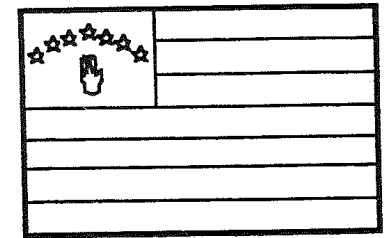
JAMES MINAHAN, NATIONS WITHOUT STATES: A HISTORICAL
DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS,
WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

MADDE YATIRILDIKTAN
SONRA GELEN DOKÜMAN

ABKHAZIA

Apsny; Abkhazskaya

CAPITAL: Sukhumi



POPULATION: (All population figures are estimates for early 1992, prior to the outbreak of fighting in the region.) (92e) 544,000 : 150,000 Abkhaz and Abaza in Georgia and adjacent areas of Russia. **MAJOR NATIONAL GROUPS:** (92e) Georgian 44%, Abkhaz 20%, Russian 16%, Armenian 6%, Ukrainian 2%, Pontian Greek 2%. **MAJOR RELIGIONS:** Georgian Orthodox, Sunni Muslim, Russian Orthodox, Armenian Orthodox. **MAJOR CITIES:** (92e) Sukhumi 138,000 (166,000), Tkvarceli 45,000, Gagra 37,000, Ochamchira 30,000, Gudauta 27,000, Gali 20,000.

GEOGRAPHY: AREA: 3,299 sq.mi.-8,547 sq.km. **LOCATION:** Abkhazia occupies a narrow coastal plain, backed by a spur of the western Caucasus Mountains, in northwestern Georgia. Abkhazia borders the Russian Federation on the north, the Black Sea on the southwest, and the Georgian region of Mingrelia on the southeast. **POLITICAL STATUS:** The status of Abkhazia, called Apsny by the Abkhaz, is disputed. In 1992 Abkhazia was declared an independent republic; however, officially it remains an autonomous republic within the Republic of Georgia.

INDEPENDENCE DECLARED: 8 March 1918; 4 March 1921; 23 July 1992.

FLAG: The Abkhaz national flag, the official flag of the breakaway republic, has seven green and white stripes with a red canton on the upper hoist bearing a white hand below an arch of seven white, five-pointed stripes.

PEOPLE: The Abkhaz, including the 35,000 Abaza living in the Karachai-Balkaria* region of the adjoining Russian Federation, are a North Caucasian

MADDE KAYIRLANDIKTAN
SONRA GELEN DOKÜMAN
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JAMES MINAHAN, NATIONS WITHOUT STATES: A HISTORICAL
DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS,
WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

دسامبر ۱۳۲۵م). ابحاث المفیده رساله‌ای است کوتاه که تا کنون به چاپ نرسیده، لیکن نسخه‌ای از آن در کتابخانه عمومی امام الحکیم در نجف به خط محمد بن طاهر سماوی مورخ ۱۳۳۵ ق/ ۱۹۱۷م و نیز نسخه‌های خطی دیگری در برخی از کتابخانه‌های جهان موجود است. بر این رساله چند شرح نوشته‌اند، از جمله شرح شیخ ناصر بن ابراهیم بویه‌ای احسانی (د ۸۵۳ ق/ ۱۴۴۹م) و شرح حاج ملاهادی سبزواری (د ۱۲۸۹ ق/ ۱۸۷۲م) که نسخه خطی هر دو شرح در کتابخانه آستان قدس رضوی موجود است.

مأخذ: آقابزرگ، الذریعه، ۶۳/۱؛ بغدادی، اسماعیل بن محمد، ابضاح المکنون، استانبول، ۱۹۴۵م، ۱۰/۱؛ خوانساری، محمدباقر، روضات الجنات، تهران، ۱۳۸۲ ق/ ۱۹۶۲م، ۲۷۲/۲؛ فکرت، محمد آصف، فهرست الفبایی کتب خطی کتابخانه مرکزی آستان قدس رضوی، مشهد، ۱۳۶۵ ش، ص ۳۲۲؛ محمد مهدی نجف، فهرست مخطوطات مکتبه الامام الحکیم العاتقه، نجف، ۱۳۸۹ ق/ ۱۹۶۹م، ۱۶/۱؛ مشهد ۲، خطی، سیدعلی آل دود ۸۵/۲؛ GAL, S.

ابخاز، یا ابخازیه، سرزمینی در شمال غرب قفقاز و کرانه شرقی دریای سیاه که نام کنونی آن جمهوری شوروی سوسیالیستی خودمختار ابخاز است و ۸'۶۰۰ (آکیر، ۲۲۲) یا ۸'۷۰۰ کمد (مردم قفقاز^۱)، ۱۱/۳۷۳ (II/373) وسعت و ۵۲۱'۰۰۰ نفر جمعیت (آمار ۱۹۸۴م) دارد که در هر کمد حدود ۶۰ نفر زندگی می‌کنند. این جمهوری بخشی از جمهوری شوروی سوسیالیستی گرجستان و شامل مناطقی از ارتفاعات رشته کوه‌های قفقاز تا کرانه دریای سیاه است که از ناحیه گاکرا^۲ در شمال تا مصب رود اینگوری^۳ در جنوب، امتداد دارد. مرکز این جمهوری شهر سوخوم^۴ (بنابر گویش محلی: سوخومی) است که در کنار دریای سیاه واقع شده است و ۱۲۴'۰۰۰ نفر جمعیت (آمار ۱۹۸۴م) دارد (آکیر، همانجا). نام ابخاز در زبان محلی و زبان روسی به صورت ابخازیا (همو، ۲۲۱؛ «مردم قفقاز»، همانجا) و در متون فارسی و عربی به صورت ابخازیه آمده است. گاه این نام را ابخازستان نیز نوشته‌اند (TA, I/74). ساکنان شبه جزیره آناتولی قوم ابخاز را آبازا^۵ می‌نامیدند (همان، I/14). در مآخذ آشوری و دیگر مآخذ عهد باستان از جمله مآخذ یونانی از نیاکان مردم ابخازیه که در سواحل دریای سیاه قفقاز سکنی داشتند، یاد شده است که خود را آپسوا^۶ می‌نامیدند. در نوشته‌های مورخان باستان از جمله آریان^۷ و پلینیوس^۸ نام ابخاز به صورت آباسکوی^۹ و اباسگی^{۱۰} آمده است (بار تولد، II(1)/861). ابخاز در نوشته‌های پروکوپوس^{۱۱} مورخ سده ۶م نیز به صورت اباسگی ذکر شده است (II/533). این نام در تألیفات مورخان و جغرافی نویسان سده‌های نخست اسلامی به چند صورت آمده است: ابن خردادبه (ص ۱۲۳)، اصطخری (ص ۱۸۷)، مسعودی (۲۲۶/۱) و یاقوت (۷۸/۱)، ۸۵۸، ۵۸/۲) ابخاز آورده‌اند؛ طبری ابخز (۱۰۱/۲) و ابوالفداء (ص

یا به عکس از مکثانی بود که در مدینه پرورش یافت و مولای کثانه و سپس بنی بکر و بنا به قولی بنی لیث بود و علاوه بر «ابجر» لقب «حسناس» نیز داشت. وی در میان مکثان به ظرافت طبع و جوانمردی و آراستگی شهرت داشت. گویند جامه و اسب و مرکب او، هر کدام ۱۰۰ دینار می‌ارزید. وی صدایی خوش داشت به گونه‌ای که هرگاه شروع به خواندن آواز می‌کرد، مردم برای شنیدن صدای او ازدحام می‌کردند. ابجر در آوازخوانی کسی را همتای خود نمی‌دانست و داستان نزاع وی با ابن عایشه (آوازخوان مدینه) گواه این مدعاست (همو/ ۳۴۴، ۳۴۵، ۳۴۸).

ابوالفرج اصفهانی در سبب راه یافتن وی به درگاه ولید بن یزید (خلافت: ۱۲۵ - ۱۲۶ ق/ ۷۴۳ - ۷۴۴م) می‌گوید: در یکی از شبهای ذیحجه، ابجر در بیرون مکه سپاهی بزرگ دید که به سوی مکه می‌آید، چون دانست که آن سپاه از آن ولید است، آوازی چنان خوش خواند که خلیفه را شیفته ساخت. فردای آن روز خلیفه آنچه را ابجر خواسته بود به سرای او فرستاد. پس از آن ابجر به خلیفه پیوست و همراه او یا پس از او به دمشق رفت و تازمان مرگ ولید (۱۲۶ ق/ ۷۴۴م) با وی بود و پس از آن به مصر کوچید و همانجا در گذشت.

مأخذ: ابوالفرج اصفهانی، علی بن حسین، الاغانی، بیروت، ۱۳۸۳ ق؛ شوقی ضیف، الشعر والفناء فی المدینه ومکه لعصر بنی امیه، قاهره، صص ۲۰۳ - ۲۰۴؛ نویری، احمد بن عبدالوهاب، نهابة الأرب، قاهره، ۱۳۶۲ ق.

ایران‌ناز کاشیان

الْأَبْحَاثُ فِي تَقْوِيمِ الْأَخْدَاثِ، کتابی خطی به زبان عربی در ردّ فرقه زیدیه و اثبات امامت از نظر شیعه اثنا عشری، و نیز اثبات غیبت امام دوازدهم و ردّ شبهات آن، نوشته محمد بن علی جرجانی غروی (دپس از ۷۲۸ ق/ ۱۳۲۸م) معاصر علامه حلی. تاریخ در گذشت نویسنده دقیقاً مشخص نیست. این کتاب شامل یک مقدمه و ده فصل و یک خاتمه است. نویسنده، این کتاب را در قریه الغری تألیف کرده و در روز جمعه سوم جمادی الثانی ۷۲۸ ق/ ۱۵ آوریل ۱۳۲۸م به پایان رسانیده است. نسخه‌ای از این تألیف در کتابخانه مرکزی آستان قدس به شماره ۹۵۴۰ موجود است. این نسخه به خط نسخ است و در ۱۰۹۶ ق/ ۱۶۸۵م کتابت شده است.

مأخذ: آقا بزرگ، الذریعه، ۶۳/۱؛ فکرت، محمد آصف، فهرست الفبایی کتب خطی کتابخانه مرکزی آستان قدس رضوی، مشهد، ۱۳۶۵ ش، ص ۷.

حیدر بوذرجمهر

الْأَبْحَاثُ الْمُفِيدَةُ فِي تَحْصِيلِ الْعَقِيدَةِ، رساله‌ای در کلام به زبان عربی نوشته جمال‌الدین حسن بن یوسف بن علی بن مطهر مشهور به علامه حلی (رمضان ۶۴۸ - محرم ۷۲۶ ق/ دسامبر ۱۲۵۰ -

1. Narody Kavkaza.
2. Gagra
3. Inguri
4. Sukhum
5. Abaza
6. Apsua
7. Arrian, Arrianus
8. Plinius
9. Abaskoi
10. Abasgi
11. Procopius

دائرة المعارف بزرگ اسلامی، جلد دوم، تهران ۱۳۶۸.

3 AĞU 2000

Azerbaycan Gürcistan İlişkileri

AZERBAYCAN GÜRCÜSTAN İLİŞKİLERİ

Ömer Faruk ÜNAL

Qafqaz Üniversitesi
İtisa il ari ii er a tesi
a zer a an

AL-ŞARH İL-ŞARH İL-ŞARH
SONRA GELEN DUKUBAL

ÖZET

Azerbaycan ve Gürcistan Trans- Kafkasya'nın iki önemli ülkesidir. Bu ülkeler tarih boyunca birbirleriyle yakın ilişki içinde olmuşlardır. Günümüzde bu iki ülkeyi dostça ilişkiye zorunlu kılan etkenlerin en önemlileri; Rusya ile ilişkiler, etnik ilişkiler, ülkelerin coğrafi pozisyonları ve iktisadi potansiyelleridir.

Bu makalede yukarıda adı geçen etkenler çerçevesinde iki ülke ilişkileri incelenecektir.

Anahtar kelimeler Azerbaycan, Gürcistan, ekonomik ilişkiler, siyasi ilişkiler

AZERBAIJAN AND GEORGIAN RELATIONS

ABSTRACT

Azerbaijan and Georgia are two important countries in Transcaucasus. These countries have close relations all time. After the collapse of Soviet Union, friendly relations among these countries mainly depend on relations with Russia, ethnic relation, geographic position and economic potential of these countries.

In these article relations between these countries are studied on the basis of stated factors.

Key words Azerbaijan, Georgia, economic relations, political relations

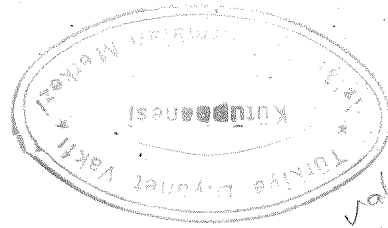
I Giriş

Bağımsızlıklarını kazandıktan sonra Azerbaycan ve Gürcistan hemen hemen aynı sorunları yaşamışlardır. Gürcistan ve Azerbaycan ancak 1993 sonuna kadar BDT dışında kalabilmişlerdir. İki ülkenin de iç savaş tecrübesi yaşaması ve bu iç savaşlarda Rusya'nın rolü, bu iki cumhuriyeti birbirine yakınlaştırmaktadır. Aralarında potansiyel sınır anlaşmalarına ve etnik sorunlara rağmen, Gürcistan ve Azerbaycan, Rusya'dan çekinmeleri nedeniyle benzeri korkuları paylaşmaktadırlar.¹

II İlişkilerin Tarihi Kökeni

XII. yüzyıl 2. yarısında Şirvanşahlar Gürcistan Çarlığı ile yakın siyasi ilişkilere girmişler ve kuzeyden gelen düşmana karşı ittifak

¹ Şule KUT, "Yeni Türk Cumhuriyetlerinin Dış Politikaları", *Bağımsızlığın İlk Yılları Azerbaycan Kağıstan Kırgızistan Özbekistan Türkmenistan 1994-Ankara*, s.252



SOSYO-EKONOMİK VE KÜLTÜREL YÖNLERİYLE "GÜRCİSTAN"

Ufuk TAVKUL

Yunan ve Latince'de İberya, İverya, İvisya, Arapça'da Curzar, Curya, Kurc Al-Kurc, Avrupa'da Georgia, Rusça'da Gruzya, Türkçe ve Farsça'da Gürcistan adıyla tanınan bu ülkeye Gürcüler kendi dillerinde Sakartvelo adını verirler.

Bir Transkafkasya (Kafkas ötesi) ülkesi olan Gürcistan'ın kuzeyinde Kafkasya, güneydoğuunda Azerbaycan, güneyinde Ermenistan ve güneybatısında Türkiye yer almaktadır.

Gürcistan yaklaşık 69.700 km²'lik bir alanı kaplamaktadır. Bunun 8600 km²'si Abhazya Özerk Cumhuriyeti'ne, 2800 km²'si Acara Özerk Cumhuriyeti'ne, 3800 km²'si ise Güney Osetya Özerk Bölgesine aittir.

5.300.000 kişilik nüfusun %69'u Gürcü, % 8.5'i Rus, % 9.7'si Ermeni, % 4.6'si Azeri, % 1.7'si Abhazlar'dan oluşmaktadır. Osetler % 1 civarındadırlar. (Zurabishvili 1987: 2)

COĞRAFİ ÖZELLİKLER:

FİZİKİ COĞRAFYA

Gürcistan'ın kuzey sınırını Büyük Kafkas Dağları belirlemektedir. Merkezî Gürcistan'da büyük bir tektonik çöküntü ve güneyde Küçük Kafkas Dağları yer almaktadır.

Gürcistan'ın iklimi çok değişiktir. Batı kesimleri Sovyetler Birliği'nin en çok yağış alan bölgesidir. Kıyıda 1000 mm olan yağış miktarı dağlarda 2500 mm'yi geçer. Kışların ılık, yazların sıcak geçtiği Gürcistan'da sıcaklık, bölgenin denizden uzaklığına ve yüksekliğine göre değişir. Alçak Kolhida düzlüklerinde palmye, bambu, okaliptüs gibi astropikal bölgelere özgü ağaçlar yetişir. Alçak yamaçlarda meşe, kayın ormanları vardır. Daha yükseklerde bu ormanlar yerlerini köknar ve ladin gibi kozalaklı ağaçlara bırakırlar. Kuru olan doğu Gürcistan'daki stepler ise çıplaktır.

BEŞERİ COĞRAFYA

Gürcü milletini kısmen Gürcü kökenli halk ve kısmen de, bütün tarih boyunca coğrafi birlik, kader birliği, tarih birliği ve savunma birliği içinde bulundukları Gürcü olmayan bazı etnik unsurlar teşkil ederler. Asıl Gürcü unsurunu Kartlar (Kartvel, İmer, Gur, Acar, Hevsur) ile Megrel ve Svanlar temsil ederler.

Gürcü tipi genellikle saçı koyu renkli, gür sakallı ve çoğunlukla koyu renk gözlüdür. Açık renk gözlüler yüzde otuz civarındadır. Burunları çıkıntılı ya da düzdür. Bazı bölgelerde kısa boylu, tıknaz ve esmer Gürcü tipi de vardır.

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TÜRK KÜLTÜRÜ

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SAYI 351 (Temmuz-1992) U. TAVKUL

YIL XXX

Svan, Hevsur gibi Gürcü boyları kuzeyde, Kafkas dağlarının güney yamaçlarında yaşamaktadırlar. Batum civarında müslüman Acara'lar ve onların kuzeyinde ise Megreller bulunmaktadır. Çoğunluğu oluşturan Kartveller Tiflis civarındadırlar.

TARİH

Gürcülerin kendilerine verdikleri Kartvel adının, Gürcülerin ilk anayurtları olarak alınan ve Chaldea (Kalde) ile ilgili olduğu sanılan Kardû'dan geldiği ileri sürülmektedir. Buna göre İberler, Chaldea-Urartu câmiyasına dahil iken, M.Ö. VI. yüzyılda Van bölgesinden çıkarıldıktan sonra, kendilerinden önceki kavimleri kısmen kuzeye sürerek ve kısmen de onlarla karışarak Transkafkasya'ya yerleşmişlerdir.

III. yüzyılda İran ile Roma arasında savaş sahnesi haline gelen Gürcistan, IV. yüzyılda Bizans ile İran arasında taksim olundu. Bu devirlerde, belki Gürcülerden de önce bu bölgeye çok sayıda Türk unsurunun gelip yerleştiği görülmektedir. O zamanlar ve daha sonraları doğu Avrupa'nın hâkim nüfusunu teşkil eden Hun-Bulgar, Avar gibi Türk boyları, buraya bazan akıncı ve bazan da müttefik sıfatı ile geliyor ve Gürcistan'ın yaylak ve kışlağa elverişli taraflarına yerleşiyorlardı. Gürcü vak'anüvisleri daha İskender zamanında (M.Ö. IV. yüzyıl) Kur ırmağı boyunca Bunturki ye Kılçak adlı iki Türk kavminin gelip yerleştiğinden bahsetmişlerdi. V, VI. yüzyıllarda Hun ve Hazar Türklerinin de Gürcistan'ı işgal ederek yerleştikleri bilinmektedir.

Abhaz kralı David II. (1089-1125) döneminde Kuzey Kafkasyalı Kıpçak Türklerinden kurulu 50 bin kişilik bir ordu Gürcistan'a gelerek Ablazların safında Gürcü prensliklerine karşı savaşmışlar. Gürcistan'da yerleşip kalan Kıpçak Türkleri 1117 yılından itibaren Orbelyan'ların yerine Kubasar sülalesini kurarak, Gürcü tarihinde büyük askeri, siyasi ve ekonomik rol oynamışlardır.

1387-1403 yıllarında Timur altı defa Gürcistan'a girerek uzun süre elinde tuttu. Bu işgaller sırasında ekonomik hayat alt-üst oldu ve Gürcistan, Kartliya, Kahetiya ve İmeretiya adlı üç krallığa ve beş prensliğe ayrıldı.

1801 yılında Rus çarı I. Paul Gürcistan'ı Rusya'nın bir vilayeti olarak ilan etti. Bunu takip eden yıllarda Rusya bütün Gürcü prensliklerini ilhak etti. 1856 yılında Svanetia'nın da ele geçirilmesiyle bütün Gürcistan'a sahip olan Rusya böylece Kafkasya milletlerini de arkadan kuşatmış oluyordu.

26 Mayıs 1918'de Gürcistan bağımsız bir devlet kurarak Almanların himayesine sığındı. Fakat 1918'de Almanların yenilmesi üzerine İngilizler Gürcistan'ı işgal ettiler. Müttefikler 1920'de Gürcistan'ın bağımsızlığını tanıdılar. Fakat Gürcistan, Milletler Cemiyetine dahil edilmedi. 25 Şubat 1921'de Kızıl Ordu Tiflis'te Sovyet rejimini kurdu. 5 Aralık 1936'da Transkafkası Federal Cumhuriyeti dağıldı ve Gürcistan SSCB'nin asıl üyesi oldu.

Perestroika döneminde bağımsızlığını ilan eden Gürcistan, Sovyetler Birliğinden ayrıldığını bildirdi ve onun yerine Kurulan Bağımsız Devletler Topluluğuna katılmayı reddetti.

Gürcistan Cumhurbaşkanı Gamsahurdiya'yı diktatörlükle suçlayan muhalifleri onu iktidardan indirmek için silahlı eylemlere giriştiler. Bunun üzerine Gürcistan'ı terketmek zorunda kalan Gamsahurdiya, kendi taraftarlarının direniş mücadelesi başlatması üzerine Gürcistan'a geri döndü. Günümüzde bu konudaki gelişmeler devam etmektedir.

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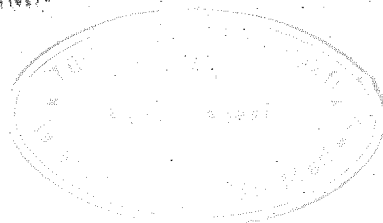
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gözden kaçırılmamalıdır. Liberalizm, Protestanlığın ve özelde Calvin kökenli kiliselerin doktrin ve uygulamalarını Aydınlanma ilkeleri ile bağdaştırma teşebbüsü olarak ortaya çıkarken, bunun kilise içerisinde bir çatışma yaratıp liberalizme alternatif Hristiyan Fundamentalizmi'ni doğurduğu düşünülürse, Liberalizm-Reformasyon ilişkisi ve Calvin'in konumu açık bir şekilde ortaya çıkacaktır. Dolayısıyla Liberalizm, bazılarının dediği gibi⁵⁴ Kalvinci ya da Lutheran Protestanlığa dayandırılabilir bir hareket değildir.

Reformasyon, Batı'nın kendi dinamikleri içerisinde gerçekleşmiş politik ve dinsel içerikli devrim niteliğinde, özü ve yöntemi itibarıyla fundamentalist bir harekettir. Parolası "ilk dönem Hristiyanlığına dönüş"; hedefi ise o toplumu yeniden inşadır. İslam dünyasında Batı tarzında yapılacak bir reform, mü-kemmeliyet ifadesi olarak -ütopik gözükse de- "Asrı-ı Saadet" denen "ilk dönem İslam'ı"nı yeniden oluşturmaya amaçlayacağından, böyle bir teşebbüs geriye dönüş anlamında irticai ve fundamentalist, söylem bakımından da sanıldığı kadar aksine mevcut durumdan daha muhafazakâr, gelenekselci ve selefi bir yaklaşımla Vahhabi İslam anlayışı olacaktır. Lutheran veya Radikal Reformasyon tarzının model alınması ise, yüksek bir ihtimalle mevcut durumdan çok daha problemli bir din anlayışı ortaya çıkaracaktır. Batı tarzı reformasyonun, liberal perspektiften çok uzak olduğu ortadadır. Onun kurguladığı kilise-iktidar ilişkilerini bireysel hak ve özgürlükleri temin edecek bir formasyona sahip olmadığı açıktır. Dolayısıyla ister teolojik, isterse politik ya da modern dünyanın diğer değerleri açısından bakılsın, Müslümanların bir Luther ya da Calvin'inin olmayışı kayıp değil, belki de bir kazançtır.

MADDE YAYINLANDIKTAN
SONRA GELEN OKUYAN



10.08.2007

54 Örneğin bkz. Ömer Çaha, *Dört Akın Dört Siyaset*, Kadim Yayınları, Ankara, 2004, s.17.

Gürcistan

Gürcülerin Dinî Tarihçesi

Sami KILIÇ*

ABSTRACT

The Georgians, who appeared in the history near Tiflis in the east of Georgia, were polytheists before they encountered with universal religions. In Georgia where there was small Jewish population, Christianity began to spread over after the first century and became the most crowded religion among the Georgians. After the 7th century Islam started to be seen in Georgia, but could not spread enough due to some political reasons.

KEYWORDS: Georgians, Traditional religion of Georgians, Judaism, Christianity, Islam.

Giriş

Gürcüler, bugünkü Gürcistan'ın doğu kısmında, Tiflis yakınlarındaki düzlük alanda tarih sahnesine çıkmış bir topluluktur. Gürcü efsanesinde, Hz. Nuh'un torunu Targamos'un soyundan gelen ve Gürcülerin atası olarak kabul edilen Kartlos'un, Nuh tufanından sonra Tiflis ve çevresine yerleştiği anlatılmaktadır.¹ Gürcüler, ilk yerleşim yerleri olarak kabul ettikleri bu bölgeyi, o zamandan günümüze kadar, Kartli olarak isimlendirmişlerdir.²

Gürcüler ilk ataları Kartlos'a izafeten kendilerine "Kartvel" derken, ülkelere de Kartvellerin yurdu anlamına gelen "Sakartvelo" adını vermişlerdir.³ Gürcü ismi ise Farsça olup İranlılar ve Türkler tarafından söz konusu toplum için kullanılmıştır.⁴

Bugünkü Gürcistan, tarihî coğrafyası itibarıyla iki kısma ayrılır. Gürcüler doğuda Kartli olarak bilinen Tiflis ve çevresindeki düzlük alanda yayılırken,⁵ Kolhis ya da Lazika olarak bilinen batı kesiminde ise ilk çağdan itibaren Svan, Megrel-Laz ve Abhazlar gibi farklı gruplar yaşamıştır.⁶

* Yrd. Doç. Dr., Fırat Üniversitesi İlahiyat Fakültesi Dinler Tarihi Öğretim Üyesi.

1 M. Brosset, *Histoire de la Georgie I*, Saint-Petersburg 1849, s. 17; Mirza Bala, "Gürcistan", İ.A. IV, Eskişehir 1997, s. 837.

2 Robert W. Thomson, *Rewriting Caucasian History*, Oxford 1996, s. 9-13.

3 Ronald Grigor Suny, *The Making of the Georgian Nation*, London 1989, s. 3.

4 Ahmet Özkan (Melaşvili), *Gürcistan*, İstanbul 1968, s. 67.

5 Robert W. Thomson, *a.g.e.*, s. 9-13.

6 Nikoloz Berdzenişvili-Simon Canaşia (İvane Cavaşvili), *Gürcistan Tarihi* (Çev. Hayri Hayrioğlu), İstanbul 2000, s. 31.

D 3085

Caucasian Review, c. 8, 1958, Munich, s. 27-33

Azerbaijan

The Forests of Azerbaidzhan and Georgia

A. Paramonov

The forests of Azerbaidzhan cover an area of approximately 1,100,000 hectares, of which 947,000 hectares belong to the Office of Forestry Management and Field Protective Forestry Belts of the Ministry of Agriculture of the Azerbaidzhan SSR, 125,000 hectares belong to collective farms, and the remaining 28,000 hectares are located on the Zakataly reservation, situated in the southeastern part of the main Caucasus range.¹ They occupy about eleven percent of the entire area of the Republic. Nearly all of these forests are found in the mountainous regions and are of considerable importance to soil conservation and water regulation, since torrents resulting from heavy rains and melting snows cause tremendous damage in many districts. Moreover, by regulating the drainage of water, the forests provide the necessary conditions for the proper operation of hydroelectric stations and irrigation canals.

The trees of Azerbaidzhan consist almost entirely of species of deciduous growth which cover 98.2 percent of the forest area. There are some coniferous species growing in separate patches scattered throughout the deciduous forests. These consist primarily of sparse woodlands of pine, juniper, and yew trees. Because yew is particularly valuable, this species has survived in the Caucasus only in those areas of the mountain regions that are very difficult to reach for commercial exploitation.²

If we take the area covered by deciduous forests as a whole, the various deciduous species are represented as follows: Beech — 32%, oak — 31%, hornbeam — 22%, and others — 15%. Among the various species of trees in Azerbaidzhan are included some rare types, such as the iron tree (*parrotia persica*), *diospyros lotus*, chestnut leaf oak (*quercus castaneaefolium*), box tree (*buxus sempervirens*), great maple (*acer trautwetteri*), *zelcova crenata*, calabrian pine (*pinus eldarica*), and others.³ Fruit trees and bushes are also frequently encountered, such as edible chestnut, walnut, medlar, apple, pear, and cornel, some of which, for example, the pear tree, are widely distributed.⁴ According to age groups, saplings (1—40 years) cover 3.8% of the deciduous forest area, medium age (41—60 years) 19.1%, maturing (61—80 years) 17%, mature (81—120) 42.4%, and overmature (over 120 years) 17.7%. Such an age distribution gives the impression that there are tremendous reserves of mature timber,

¹ N. G. Yusufi, "Razvitie lesnogo khozyaistva Azerbaidzhana" (The Development of the Forest Economy of Azerbaidzhan), *Lesnoe khozyaistvo*, No. 9, 1957, pp. 1—8.

² S. F. Chernavsky and Yu. A. Nechaev, "Vosstanoviti i sokhranit tiss v gornyykh lesakh Severnogo Kavkaza" (The Restoration and Preservation of the Yew Tree in the Mountain Forests of the Northern Caucasus), *Lesnoe khozyaistvo*, No. 1, 1957, pp. 21—24.

³ I. S. Safarov, *Eldarskaya sosna kak poroda sukhikh subtropikov* (The Calabrian Pine As a Species of the Dry Subtropics), Baku, 1955, 56 pp.

⁴ I. N. Elagin, *Grushevye lesa severo-zapadnogo Kavkaza* (The Pear Tree Forests of Northwestern Caucasia), Moscow, 1951, 202pp.

The students, Chkheidze and Kopaliani, spoke with indignation of the criminal activities of the despised traitors who wanted to enslave the Adzharian toilers once more.... The toilers of the socialist country, led by the Lenin-Stalin Party, are going from victory to victory. They will surrender the fruits of their conquests.... The abominable enemies of the people, conspiring against our happy life, must be exterminated.

Professor Usnadze said:

The violent enemies of the people sought to return the toilers of Adzharia to their accursed past and to surrender them to capitalist slavery. It is impossible to return to the past. Party and government have only to call and the toiling scientists will defend the conquests of the great Socialist Revolution.

The resolution of the Assembly said:

The teaching staff, the professors, and the students of the University of Tiflis insist on the severest punishment of the despised deviationists and Fascist-Trotskyist-Bukharinist spies.

As to the reaction of the workers and collective farmers, there were, of course, no limits to their indignation.¹

Such "lesser-known trials," held on the periphery, were identical in nature, whether they took place in Georgia, Azerbaidzhan, or Uzbekistan. The indictments were the same, i.e., "The NKVD had discovered and liquidated the counterrevolutionary insurgent organization of espionage, sabotage, and diversion," and so forth. The leaders of the "organization" had to be linked with some unknown intelligence service of a foreign power and with some Trotskyist center of Bukharinists in which leading figures among the Moscow Communists were implicated. On the periphery, in most cases, the plotters had also to aim at "the secession of their countries from the USSR and the restoration of the capitalist order." This phrase became standard.

The present rehabilitation of nearly all the executed high level Communists, occurring both in the center and on the periphery, is a belated indictment of the sentences passed by the supreme courts. According to the Soviet press, most of the previously condemned Communist leaders have been rehabilitated.²

¹ All materials about the trial were taken from *Zarya Vostoka*, Tiflis, September 25—30, 1937.

² *Caucasian Review*, No. 6, Institute for the Study of the USSR, Munich, 1958.

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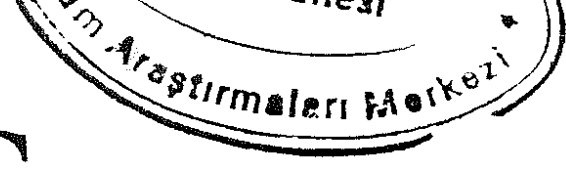
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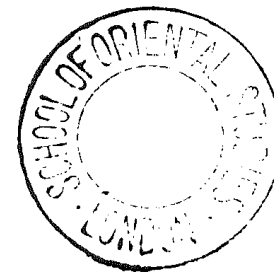
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تشير الدائرة الى مناطق التوتر، والنجمة الى النزاعات المسلحة، والخطوط العمودية الى المناطق المتنازع عليها، والجندي الى مناطق وجود الجيش الروسي في النزاعات المسلحة. وتبدو أبخازيا شمال غربي جورجيا (لوموند ديپلوماتيك، نيسان ١٩٩٣، ص ١٧).

أبخازيا

بطاقة تعريف

- ♦ الاسم الرسمي: جمهورية أبخازيا المستقلة (ضمن إطار جمهورية جورجيا، ويقاوم الابخاز للاستقلال التام بعد انهيار الاتحاد السوفياتي).
- ♦ المساحة: ٨٦٠٠ كلم^٢، تقع شمال غربي جورجيا على البحر الأسود.
- ♦ العاصمة: سوخومي (١٣١٠٠٠ نسمة)، مرفأ مهم على البحر الأسود.
- ♦ السكان: ٤٥٦٠٠٠ نسمة (في العام ١٩٦٥)، ٥٤٠٠٠ نسمة (اواسط ١٩٩٣). الأصل الجورجي ٤٤٪، الروسي ١٧٪، الألباني ١٦٪، الأرمني ٩٪، الاستوني ٨٪، وهناك اقلية من أصل تركي وأدجاري. الدين (غالبية الابخاز مسلمون)، الثقافة واللغة تباعد بين الابخاز والجورجيين (غالبيتهم روم ارتودوكس)؛ وفي أبخازيا أقلية يهودية من نحو ألف يهودي، غادر نصفهم الى اسرائيل في اواخر ١٩٩٢، والباقيون «يمكن إجلاؤهم
- إذا ما اقتضى الامر».
- ♦ اللغة: الأبخازية، أحد فروع اللغات القوقازية (الفقاسية) القديمة.
- ♦ الاقتصاد: الزراعة، الدواجن والماشية، الكرمة، الصناعة الخشبية، هي أهم أوجه النشاط الاقتصادي. أهم المزروعات: الحنطة، الشاي، الفاكهة. وأهم الصناعات، صناعة الأخشاب والاوراق. في العهد السوفياتي، شكلت أبخازيا منطقة اصطيف من الدرجة الأولى بالنسبة الى روسيا، إذ كانت ريفيرا سوفياتية حقيقية بمراكزها السياحية المنتشرة على طول شاطئها الممتد على البحر الأسود في سوخومي وغاغرا وبيتسوند. وتميزت كذلك، بنظر السوفيات، بموقع استراتيجي مهم جداً (كونها منفذاً على البحر الأسود) لا تعادله أهمية سوى منطقة القرم التي اصبحت في حوزة أوكرانيا.

MADDER YATIMLANDIKTAN
SONRA SELEN DOKUMAN

30 HAZİRAN 1996

الموسوعة التاريخية الجغرافية

DN: 55912

مسعود الخوند : (الجزء 1 بيروت-لبنان (١٩٩٤) s.17-30

Georgia: A Country Torn Apart

Even by the standards of the Transcaucasus, the extent of turmoil and self-destructive behavior in Georgia in the last several years has been outstanding. Indeed, since declaring independence in 1991—the first country to do so after the Baltic states—Georgia has steadily descended into economic and political chaos and physical destruction. The deterioration in law and order in Georgia had gone so far by fall 1993 that some observers talked of its permanent Lebanonization or its degeneration into the condition of Afghanistan.¹ The possibility of Georgia's partial dismemberment, triggered by the separation of South Ossetia and especially of Abkhazia, had also been strengthened. In fact, by fall 1993 Abkhazia was effectively out of Tbilisi's control, and by mid-1994 the nature of its future relations to Georgia, whether in federal or confederal form, was not clear.

Many of Georgia's problems were and still are caused by factors that have been responsible for the other former republics' difficulties as well, namely, ethnolinguistic and religious diversity; the Communist legacy, notably the existence of competing bureaucratic mafias; an economy in shambles; and external interference. Three other factors have further exacerbated Georgia's problems, however: (1) the depth of divisions and personal rivalries within the Georgian political elites; (2) their willingness to go a very long way in pursuit of their ambitions, even if this means civil war; and (3) intense Russian interest and involvement in Georgia because of its immediate proximity to the northern Caucasus and the Black Sea, which makes it of particular significance to Russia's own security and the territorial integrity of the Russian Federation.

What the foregoing also implies is that it is unlikely that Georgia can achieve a minimum degree of stability unless two conditions are present: (1) either a strong coalition of groups or a strongman emerges, capable of bringing the various quarreling factions under some kind of control and restoring some sense of

territorial and psychological unity to the country; and (2) either a *modus vivendi* is reached with Moscow or Russian hegemony is reasserted. The latter, however, would result in a repressive and hence inherently unstable tranquillity and would prevent the process of national healing and reconciliation that the country needs in order to be able to start its material, psychological, and institutional reconstruction.

Historical and Ethnocultural Background

Georgia is an ancient land with a long and rich history. The origins of the Georgian peoples and culture are shrouded in greater mystery than those of many other ancient peoples. The Georgians call themselves "Kartveli" and their country "Sakartvelo," meaning "the place of the Georgians." This name, however, appears only in the eleventh century, when the country first became united.² That unity was short-lived, and for most of its history Georgia was divided into two principal parts separated by the Surami mountain range. In ancient times, western Georgia was called Colchis and later Lazica, Abasgia, or Imeretia by foreigners and Egrisi and later Abkhazeti and Imereti by the Georgians themselves.³ Because of this geographical and political separation and the subjection of each region to different external influences, over time considerable cultural and other differences developed between the two. The effects of these divergences are felt even today in Georgia's political life, for example, in the Georgian government's problems with the Abkhaz separatists.

The nucleus of the first independent Georgian state was created in eastern Georgia by the legendary Georgian king Par-navazi, who then brought western Georgia under his control. It appears that the sense of Georgianness was strongest in the eastern part. Echoes of this aspect of Georgia's history are still to be heard today when some observers characterize the behavior of various Georgian governments toward the country's minorities in the last few years as "Kartvelian chauvinism."

Christianity came to Georgia in the fourth century A.D. and has deeply marked the Georgians' collective psychology and outlook. In particular, it has given them a sense of their uniqueness and a feeling that as early outposts of Christianity in essentially non-Christian environments—Zoroastrian and Islamic—they have a special mission to perform. As a result, religion has always been an important component of the Georgians' national

Shireen T. Hunter
The Transcaucasus in Transition
Nation-Building and Conflict

Washington 1994, s. 110-141.

DN: 60628

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اعلام شد. خشونت‌های سیاسی در سطح پایین افزایش یافت. قانون اساسی جدیدی باید به تصویب برسد. دو پیش‌نویس وجود دارد که قدرتهای متفاوتی به رئیس‌جمهور می‌دهد. عملیات نظامی چشمگیری از سوی ترکیه در ناگورنو-قره‌باغ مشاهده نشد اما تحریم‌هایی وجود دارد.

جنگ ناگورنو-قره‌باغ: علی‌رغم حرکت‌های امیدبخش به سوی حل منازعه، تغییر بی‌مشاهده نشده است. ارمنی‌ها مناطق بیشتری را محاصره کرده و از ضعف آذربایجان سود جستند.

اقتصاد- کمبود مواد سوختی در زمستان تأثیرات عمیقی به جای گذاشته است و ساکنانی که از نیروی برق استفاده می‌کنند تنها دو ساعت در روز می‌توانند استفاده ببرند. با فروپاشی منطقه روبل تورم بالا رفته است. ارمنستان واحد پول خود یعنی درام^۱ را معرفی کرده است. دولت به اصلاحات اقتصادی ادامه می‌دهد.

گرجستان

اقوام مسلمان گرجستان. [نویسنده] غلامرضا گلی‌زواره. پاسدار اسلام. س ۱۳، ش ۱۴۶ (بهمن ۱۳۷۲) صص ۴۳-۳۸.

خلاصه: گرجستان با ۶۹۷۰۰ کیلومتر مربع مساحت و ۵/۵ میلیون نفر سکنه در غرب قفقاز واقع است و از شمال با چین، اینگوش و اوستیای شمالی مرز مشترک دارد، از جنوب شرقی با آذربایجان، از جنوب با ارمنستان و از جنوب غربی با ترکیه همسایه است و تنها کشور منطقه قفقاز است که به دریای آزاد راه دارد. با انعقاد عهدنامه گلستان و ترکمانچای پس از قرن‌ها پیوستگی جغرافیایی، تاریخی و فرهنگی با ایران از پیکر ایران جدا شد و به سرزمین بیگانه‌روسها تسلیم گردید. پس از انقلاب ۱۹۱۷ شوروی، فشار نظام حاکم بر این سرزمین بویژه در خصوص اقوام مسلمان بسیار شدید و خشن بود و با تحولات جدید در شوروی و فروپاشی نظام کمونیستی زمینه لازم برای ابراز نارضایتی‌های قدیم بخصوص در مورد مسائل

هویتشان جدا سازند و با این تغییر آثار ادبی-هنری از بین رفت به نابودی هنر تذهیب و خوشنویسی کشیده شد و زخمهای اجتماعی و معنوی ناشی از نبود القاب اسلامی بر پیکر آنان برجای گذاشتند و پس از تحولات اخیر و ایجاد فضای نسبتاً باز سیاسی در شوروی سابق، بازگشت به القاب اسلامی، از نخستین خواسته‌های جمهوری‌های مسلمان‌نشین بود که دوباره این خواسته حقیقی ملت تحریف شده و مسئله انتخاب القاب لاتین به میان آمده...

Azerbaijan, Political Scence, ceonomy. Country Report. No.4 (1993) pp.29-32.

عنوان: آذربایجان: صحنه سیاسی و اقتصادی

خلاصه: بقای رژیم علی‌اف مبتنی بر خوش‌شانسی‌های نظامی کشور است. نگرانی آذربایجان از ایران می‌تواند روسیه را حامی بهتری سازد.

صحنه سیاسی - علی‌اف رئیس‌جمهوری آذربایجان به تحکیم و تثبیت قدرت خود ادامه می‌دهد و می‌کوشد تا به ایران و روسیه نزدیکتر شود. اصلاحات نظامی در این کشور به صورت یک اولویت درآمده است. مسئله پناهندگان یک عامل دیگر برای بی‌ثباتی است.

اقتصاد- پیشرفتهای اقتصادی کمی انجام شده است و اصلاحات نیز به کندی پیش می‌رود. دولت توافقات پیشین با شرکتهای نفتی غربی را مورد تجدیدنظر و اصلاح قرار داد.

Armenia, Political scene, War in Nagorniy-Karabakh, economy. Country Report.

No.4 (1993) pp.25-28.

عنوان: ارمنستان- صحنه سیاسی، جنگ ناگورنو - قره‌باغ، اقتصاد

خلاصه: آرامش فعلی در سیاستهای ارمنستان دیری نخواهد پائید. انتظار می‌رود که در زمستان با افزایش بحران اقتصادی، ناآرامی‌هایی به‌وجود آید. جنگ در ناگورنو- قره‌باغ ادامه می‌یابد.

صحنه سیاسی- فعالیتهای پارلمانی ناچیز بوده و انتخابات میان‌دوره‌ای به علت نتایج کم باطل

بررسی اوضاع اجتماعی - اقتصادی

جمهوری گرجستان

بهرام امیراحمدی^۱

گرجستان در سالهای ۱۹۱۸ تا ۱۹۲۲ دولتی مستقل بود. در ۲۵ فوریه سال ۱۹۲۱ گرجستان شوروی تأسیس شد. از ۲۱ مارس ۱۹۲۲ تا ۵ دسامبر سال ۱۹۳۶، گرجستان در ترکیب فدراسیون جمهوریهای شوروی ماورای قفقاز قرار داشت. از ۵ دسامبر سال ۱۹۳۶ به بعد، به عنوان یک جمهوری مستقل شوروی شناخته شده است. در این مقاله سعی بر آن است تا با تکیه بر آخرین آمار منتشر شده تحلیل جامعی از وضعیت اجتماعی - اقتصادی جمهوری گرجستان ارائه گردد.

گرجستان در مرکز و غرب منطقه قفقاز واقع شده است. از شمال با جمهوری فدراسیون روسیه (با سرزمین کراسنودار، استان خودمختار قره‌چای - چرکس، جمهوری خودمختار کاباردینو - بالکار، جمهوریهای خودمختار چچن، اینگوش و داغستان) در شرق و جنوب با جمهوری آذربایجان و در جنوب با جمهوری ارمنستان و ترکیه هم‌مرز است. مساحت آن ۶۹/۷ هزار کیلومتر مربع و جمعیت آن در سال ۱۹۹۰ برابر ۵،۳۹۵،۸۴۱ نفر بوده است. پایتخت آن تفلیس است که در سال ۱۹۹۱ جمعیتی برابر ۱،۲۶۰،۰۰۰ نفر داشته است. در ترکیب این جمهوری «جمهوری خودمختار آبخازیا»، «جمهوری خودمختار آجارتستان» و «استان خودمختار اوستیای جنوبی» قرار دارد. این جمهوری ۶۵ ناحیه اداری (رایون) ۵۲ شهر و ۶۰ شهرک دارد. شهرهای مهم و بزرگ آن بعد از تفلیس عبارت‌اند از: کوتائسی ۲۰۰ هزار نفر، روستاوی ۱۵۰ هزار نفر، باتومی ۱۵۰ هزار نفر و سوخومی ۱۳۰ هزار نفر.

این کشور در تاریخ آوریل سال ۱۹۹۱ استقلال خود را از اتحاد شوروی اعلام کرد. جمهوری خودمختار آبخازیا و استان خودمختار اوستیای جنوبی که در سال ۱۹۲۲ تشکیل

عباس ملکی، «روابط ایران و جمهوری‌های آسیای مرکزی»، سخنرانی در انستیتو روابط بین‌الملل چین، خرداد ۱۳۷۱، مجله مطالعات آسیای مرکزی و قفقاز، سال اول، شماره اول (تابستان ۱۳۷۱)، صص ۵-۱۰. الهه کولایی، «نقش اکو در توسعه اقتصادی آسیای مرکزی»، مجله مطالعات آسیای مرکزی و قفقاز، سال دوم، شماره ۴، (بهار ۱۳۷۳)، صص ۲۲۵-۲۳۵.

۹. نگاه کنید به:

محمدرضا دبیری، «رژیم حقوقی دریای خزر به عنوان مبنایی برای صلح و توسعه»، مجله مطالعات آسیای مرکزی و قفقاز، سال سوم، دوره دوم، (تابستان ۱۳۷۳)، صص ۱-۲۰.

۱۰. نگاه کنید به:

مهرداد محسنین و حسین صادق‌عابدین، «بحرانهای منطقه‌ای و تلاشهای سازنده جمهوری اسلامی ایران»، مجله مطالعات آسیای مرکزی و قفقاز، سال سوم، دوره دوم، شماره ۶، (پاییز ۱۳۷۳) و صص ۸-۱.

۱۱. در مورد چگونگی ارتباط بخشهای مختلف اقتصادی ایران با منطقه نگاه کنید به: مرکز توسعه صادرات ایران، بررسی همکاری‌های اقتصادی جمهوری اسلامی ایران با جمهوری‌های مستقل مشترک‌المنافع در سال ۱۳۷۱، تهران: وزارت بازرگانی، ۱۳۷۲.

۱۲. توجه به عنصر استانهای مرزی در توسعه روابط ایران با منطقه در جراید کشور و همچنین جراید محلی در استانهای مزبور منعکس است. به عنوان نمونه نگاه کنید به:

منطقه گرگان، دروازه ورودی ایران به آسیای مرکزی، جمهوری اسلامی، ۷۱/۳/۱۰، ص ۸.

۱۳. یکی از اولین کسانی که از دیدگاه مردم‌شناسی مسئله اهمیت یافتن مشهد را در مسائل آسیای مرکزی چند سال پیش مطرح ساخت، دکتر اشرف غنی، مردم‌شناس افغانی‌الاصیل و محقق بانک جهانی است. وی این مطلب را در کنفرانسی در دانشگاه ام‌آی‌تی مطرح ساخت. نگاه کنید به «گزینشهای آینده روسیه، قفقاز، آسیای مرکزی و ایران، آسیای جنوب غربی»، مجله مطالعات آسیای مرکزی و قفقاز، سال اول، شماره ۳، (زمستان ۱۳۷۱)، صص ۲۷۹-۳۰۰.

۱. دکتر بهرام امیراحمدی، کارشناس مرکز آمار ایران و عضو هیأت تحریریه مجله می‌باشند.

D 3085

Caucasian Review, c. 5, 1957, Munich, s. 7-25

- Gurcistan

Agrarian Reform in the Republic of Georgia,**1918—1921**

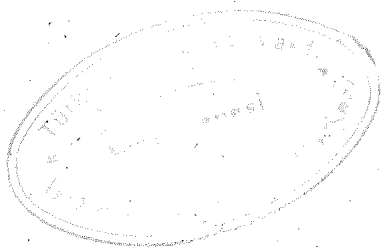
K. TSCHENKELI

Until 1801, when Georgia was incorporated in the Russian Empire, she had, with certain interruptions, been an independent state with her own traditions and an integrated economic life. Because of her favorable geographical situation, Georgia has, since time immemorial, been an important link between East and West. This led to an early attainment of a high level of economic and cultural development. The collapse of the Byzantine Empire and the discovery of the sea route to India caused a shift in the balance of world power which led to a period of stagnation in Georgian development. This decline was further accelerated by frequent invasions and devastation by her enemies.

Feudalism developed at a very early date in Georgia and remained virtually unchanged until the end of the 18th century. Russian domination resulted in a deterioration in the lot of the landed population — the landowner and, to a greater extent, peasant. The early period of Russian rule, from 1801 to 1864, saw the suppression and elimination of all Georgian national characteristics as a consequence of the Tsarist policy of forcible russification. All special rights previously held were abolished and landowner-peasant relations were reduced to the level existing in Russia where the landowner held undisputed and unlimited physical possession of the serfs.

In 1864, after the serfs were emancipated in Central Russia, the edict was extended to Georgia. Under the emancipation edict the Georgian peasant received his personal liberty but was kept in economic bondage. The land which he had previously tilled was not directly transferred to the peasant as his own property; he was only given cultivation rights on a plot reduced from its previous size. It took years of heavy payment to establish the right of ownership, and until that time, he still had to pay rent to the landowner, as before the emancipation. Unfortunately, nothing was done by the Russian Government to redress grievances arising from the emancipation. The surviving traces of feudalism in landowner-peasant relations were not eliminated; nothing was done to overcome the great shortage of land resulting from the emancipation; nor was the excessive spread of the peasant rental system ever subjected to control.

On the contrary, the aim of Russian policy was to turn over the free estates in Georgia to settlement by Russian colonists, and to bring about the complete russification of the country through elimination of Georgian land ownership. Only the collapse of the Russian Empire in 1917 opened the way to fulfilment of Georgia's national aspirations and made possible a revolution



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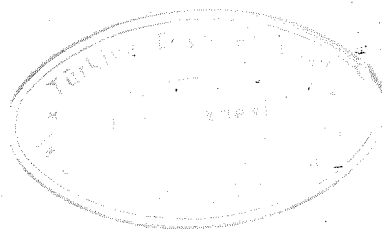
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"Armenia has great sources of water power which have not yet been exploited. In 1954 only about 32 percent of the total water power of the republic was being utilized.⁶ One of the main reasons why these sources of power have not been fully utilized is the capricious attitude of the authorities, uneconomic planning and the senseless waste of water supplies. The case of the unnecessary squandering of the waters of Lake Sevan may perhaps be a guide for a more proper use of other sources of water supply. The whole success of the plans for the expansion of industry and the harmonious cooperation between the different economic regions hinges mainly on the solution of the problem of power supplies.

In the sphere of transport facilities too, Armenia is not yet ready to bear the burdens of the development of a complex economy. The main Tiflis—Leninakan—Erevan—Baku railroad does not fully cover the central and the isolated regions of the country, while the few highways that exist, in a mountainous country like Armenia, cannot be of great economic value. At present, the realization of two projects are of vital importance for the solution of the transport problem in Armenia. The first is the completion of the Erevan—Akstafa railroad. The construction of this railroad, which is of enormous economic importance to Armenia, was planned as early as 1928, but was not completed due to external political pressure. Under present conditions, however, the urgency of its completion is once more being realized. In a speech before the Supreme Soviet in December 1957, Kõchinian, Chairman of the Council of Ministers of the Armenian SSR, stated that the Erevan—Sevan portion of the line was nearing completion, and requested the appropriation of funds in the new budget for its extension as far as Akstafa. But, apparently, higher authority has not yet given its approval to this request. The next project of great economic importance is the linking of Zangezur directly with the capital, which necessitates the extension of the railroad now running up to Kafan. The gradually expanding industry of Zangezur cannot be allowed to remain isolated and to reach a state of inactivity due to the lack of adequate means of transport.

Thus, scientific institutions in Soviet Armenia, in accordance with specific recommendations from government departments, are conducting systematic studies on problems connected with the distribution, specialization and cooperation of the various branches of the economy of the country, and, in general, on the problem of dividing the country into economic regions and raising agricultural productivity. The future will show the results achieved by the adoption of measures based on these studies.

⁶ Armyanskaya SSR (The Armenian SSR), Moscow, 1955, p. 84.



ՀԱՅԿԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ԱՆՈՒՄԱՆԱԿԱՆ ԳՐԱԴԱՐԱՆ
ԵՐԵՎԱՆ

—Gerasim
Caucasian Review, 6, 1958, Month, 5, 37-626

Notes on the History of Collectivization in Georgia

GRIGORY URATADZE

After their conquest of Georgia, the Bolsheviks lost no time in establishing their own version of socialism there. Nowhere possibly in the Soviet Union was the dubiousness of this policy so keenly felt as in Georgia. For this reason, the Communists were obliged to vary their economic and political tactics constantly.

Lenin's injunction "not to copy the Russian pattern and to take account of local conditions" was ignored. The enthusiasm of the Bolsheviks for nationalization knew no bounds and was not tempered by the ability to judge its possible repercussions on the economy of Georgia. The orgy of expropriation and communization caused acute discontent among large sections of the population, including Communists, especially those living in the rural areas. From the outset, the agrarian question claimed pride of place, but there was one obstacle to the desire for agrarian reform: an agrarian reform had already been carried out in Georgia.

As early as March 16, 1917, in the first days of the Revolution, a special agrarian commission was set up to prepare the way for an agrarian reform. On March 7, 1918, a law was promulgated laying down the amount of land that was to be left in the possession of expropriated landowners. Before this bill became law, peasants' deputies from all parts of the country convened in Tiflis to study its provisions and they voted unanimously in favor of leaving the landowners a certain proportion of the land, which was designed to provide them with agricultural produce and was to be not less than the amount of land allotted to the peasants themselves. This figure was fixed at 19 acres if the land was situated in a highly-developed agricultural area, 40 acres in areas under field crops and 108 acres in areas suited to animal husbandry. The remaining land released from private ownership was handed over to a special state trust for further distribution. The state retained all land essential to its own needs: a share went to urban and rural authorities; everything over and above this became the property of peasant smallholders, who bore the costs for drawing up the deeds. The law was confirmed by the Georgian Constituent Assembly. Thanks to the fact that the council of peasants' deputies had been instrumental in fixing the size of the new holdings and in working out transfer formalities, this important reform met with no opposition.

With norms of only 19 and 40 acres, there was thus nothing for the Communists to confiscate, unless they wished to risk incurring the hostility of the already dissatisfied peasantry, who made up the bulk of the Georgian population. Nevertheless, on April 6, 1921, only two months after seizing power, a decree ordered the nationalization of all land in Georgia. However, owing to the fear of the unrest the implementation of this measure might cause, discussions on its practical application went on for over a year before

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GÜRCİSTAN'DA OSMANLI ÇALIŞMALARI

NODAR SHENGELIA

Türkiye'nin hayatımda ve bilimsel çalışmalarımda her zaman önemli bir yeri vardı. Bir tarihçi türkolog olarak ben, Osmanlı-Gürcistan ilişkileri tarihi üzerine her zaman yoğun bir şekilde çalışıyordum. Yoğun araştırmalarımda konusu hep Osmanlı tarihçileri eserleri ve Osmanlı belgesel kaynakları oluştuyordu. Bu kaynaklarda her zaman gerçekleri buluyordum. Ancak, son zamanlara kadar Türkiye'nin ulaştığı son bilgileri tanıma fırsatım olmamıştı. Bugün ise dünyadaki tüm türkologlarla dostça ilişkiler kurabilme şansım var. Çağdaş Türk meslektaşlarımla çok iyi ve dostça ilişkilerim var. Bu yüzden, sizlere Gürcü türkolojisinin gelişimini anlatmaya kendimi yetkili görüyorum.

Türk tarihinin incelenmesi ve Gürcistan'la ilişkisinin tarihi zengin bir geleceğe sahiptir. Gürcü bilim adamları, belirtilen bilimsel konunun bazı dönemlerini büyük bir verimle incelemektedirler. Bu çok doğaldır. Gürcistan tarihi, yakınoğu ülkeleri olan İran, Türkiye ve Arabistan'ın yüzyıllara dayanan tarihiyle iç içedir, ayrı düşünülemez. Bu yüzden Gürcü bilim adamları, Gürcistan tarihinin konularını inceleyenler, yakınoğu ülkelerinin sosyo-ekonomik ve politik tarihi hakkında var olan ilgi çekici kaynakları araştırmak, öğrenmek, analiz etmek ve Gürcü kaynaklarının verileriyle kıyaslamak zorunda kalmıyorlardı. Üstelik, Gürcü nakli ve belgesel kaynaklarında, Türkiye tarihinin birçok problemlerinin yanı sıra onun Gürcistan'la olan ilişkileri konusunda karşımıza oldukça fazla bilgiler çıkmaktadır.

Bu yüzden, Gürcistan tarihi araştırmacıları, komşu ülkelerin geçmişlerinin öğrenilmesi gerektiğini her zaman hissediyorlardı.

Daha XVII-XVIII. yüzyıllarda Türkiye-Gürcistan ilişkileri tarihinin öğrenilmesi konusuna özel bir önem verilmeye başlandı. Türk kaynaklarından yararlanıp bu konularda yargılarda da bulunan ilk Gürcü tarihçi Parsadan Gorgicanidze idi. O, Türk kaynaklarındaki birçok bilgiden yararlanmış ve onları açıklamıştır.

Gürcistan-Türkiye ilişkileri tarihi konusunun anlaşılmasında Vahuşti Batonişvili'nin rolü çok büyüktür. Onun çalışmalarında, Türkiye-Gürcistan ilişkilerinin tarihi çok yer tutmaktadır. Daha sonra uzun süre, Gürcü historiografisinde, bu konuda çalışan çıkmamıştır.

XIX. yüzyıldan itibaren Gürcistan tarihinin doğudaki kaynakları Gürcü araştırmacıların ilgisini fazlasıyla çekmeye başladı. Özellikle Türk-Osmanlı belgeleri ve nakli eserleri.

XIII. Türk Tarih Kongresi

Ankara, 4-8 Ekim 1999

Kongreye Sunulan Bildiriler

I. cilt, Ankara-2002, s. 493-528

DN:86573

MADDE VATINLANDIKTAN
SONRA GELEN DOKÜMAN

15 MAYIS 2003

ğu Karadeniz Rumları'na- yönelik soykırım yapıldığı yolunda iftiralarını ortaya atmaya başlamışlardır.

Tarihin gerçeklerinden uzak ve iftira dolu bu iddiaların aksine; asıl katliam ve soykırım hareketine Anadolu Türklüğü maruz kalmıştır. Gerek Karadeniz bölgesindeki Pontus çeteleri gerekse daha sonra İzmir'e çıkan ve Anadolu'nun içlerine kadar ilerleyen Yunanistan ordusu bu hareketlerin doğrudan içinde bulunmuşlardır.

Bugün dünya kamuoyunu etkilemek amacıyla her türlü çağdaş iletişim araçlarını kullanan Yunanistan, aynı zamanda Fener Rum Patrikhanesi'ni de bu olayların içine çekmek suretiyle dini ajitasyon yöntemlerinden de faydalanmaktadır.

21. Yüzyıla girdiğimiz şu günlerde Doğu Karadeniz bölgesinde hayali bir Pontus Devleti kurma emelleri içinde bulunan Yunanistan'a en güzel cevabı, Türklüğünden hiç kimsenin şüphe duymadığı ve tarih boyunca Türklüğünü muhafaza etmiş yöre insanı 20 Eylül 1997 tarihinde vermiştir.

Trabzon ve Çevresi: Uluslar arası Tarih-Dil-Edebiyat Sempozyumu Bildirileri [3-5 Mayıs 2001 Trabzon], I. Cilt: Tarih; Yayına Hazırlayanlar: Mithat Kerim Arslan, Hikmet Öksüz, Trabzon 2002, s. 847-854. İSAM 147075

Trabzon'a en Yakın Komşu Ülke: Gürcistan

Fahrettin KIRZIOĞLU*

Başkenti Tiflis olan Sa-Kartv-Elo (Kart Eli/Yurdu) Cumhuriyeti ülkesi. Eski Yunan ve Romalılarca İberya, Ermenice'de Varya/Vrasdan (İveristan), Süryanice'de İberya ve Gurzan, Fars ve Türklerce Gürcistan (Gürcü Yurdu), Arapça'da El-Küre ve Farsça'dan bozma olarak Gurgân/Gurçan yerine Curzân, İtalyan'ca Georgia, Fransızca'da Géorgie, Rusça'da Gruziya denilen, Güney Kafkasya'nın batı kesimidir.

1. Adın çıkışı ve VI. yüzyılda Ortodoks yerlilere alem oluşu:

Şirvan yerindeki eski Alban/Ağvan ülkesi ile Karadeniz arasındaki kavimlere verilen klasik kaynakların İber/İver (Kür boyunda) ve Kolkidalı (Riyon/Faş boyunda) deyimleri ile, birincilere Ermenilerin Vir'k (İvir'ler), Vraçi (İverli) ve Süryanilerin İberli adların, kendilerine Kartel/Kartvel ve ülkelerine Sa-kartvelo diyen Tiflis ile Kutayis illeri bölgesindeki yerli Ortodoks ahaliden hiç biri bilmez ve kullanmaz. Türk ve İranlıların kullandığı Gürcü/Gürcü ve Gürcistan adlarını da bilmez ve benimsemezler. Bu hâl, Arap Halifelikleri çağındaki gibi Selçuklu fetihinden sonra da, Anadolu'ya Rûm ve Selçuklular ile Osmanlılara Rûmî (bugün Fars ve Kürtlerce Romî), eski Hun-Oğurlar'ın hâtırasıyla Macarlara Latince'de Hungarius ve bundan bozma olarak Osmanlı belgelerinde Engerus/Üngerüs, bugün bile komşularınca Macaristan'a Hungaria/Hungary denilmesine benzer. Tarihteki bu gibi yanlış adlanışa, 385-550 tarihleri arasında Kuzey Çin'e hâkim Wei sülâlesi çıkaran Altay'dan gitme Tabgaç adlı Türk uruğundan dolayı Gök-türk, Uygur ve Karahanlılarca, Çinliler ile ülkelerine hep Tabgaç/Tawgaç, yine vaktiyle Çin'e hâkim Mogol Kitaylar'ın hâtırasıyla, öteden beri Rusların Çin'e, Kitay ve Çinli'ye Kitayski demeleri, misaldir. Çok eski ve yoğun bir Türklük bölgesi olan Gürcistan'da, bu yanlış anlamının mahiyeti kavranamadığından, Çarlık çağındaki gibi, Sovyet Rusyaca da istismar edilmiştir.

Çoruh boyunun bilinen ilk halkı Kulkiler, Halidi/Urartu Kralı I. Argişti'nin MÖ. 785'ten kalma yazıtında anılır. Bunların Çoruh boyundaki Kulk-ani denilen yurdu, MÖ. 753'te Tuşpa (Van)'ya bağlanmıştır. Kimmerlerin MÖ. 713-680 yıllarında Kafkaslar kuzeyinden Anadolu'ya göçlerinden sonra, onları kovalayan atlı göçebe Saka/İskit kollarını, Rize-Faş (Riyon) arasındaki kıyılara sürmüş; Saka boy ve oymaklarından Gogarlar, Yukarı Kür, Taok (Tav-lar) Orta Çoruh,

* Prof. Dr., Gazi Üniversitesi Emekli Öğretim Üyesi.

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(ECKART EHLERS)

GEOMANCY (*raml*). See OCCULT SCIENCES.

GEOPOTHROS. See GÖDARZ.

GEORGIA (Pers. Gorjestān; Ar. al-Korj).

- i. *The land and the people.*
- ii. *History of Perso-Georgian relations.*
- iii. *Georgian art and archeology as related to Persia.*
- iv. *Literary contacts with Persia.*
- v. *Iranian elements in Georgian language.*
- vi. *Iranian studies, Iranian manuscripts, and art collections in Georgia.*
- vii. *Georgians in the Safavid administration.*
- viii. *Georgian communities in Persia.*

i. THE LAND AND THE PEOPLE

Located at the eastern tip of the Black Sea to the south of the Caucasus Mountains, Georgia experienced continuous, decisive, political relations and cultural contacts with Persia from the Achaemenid period until the early 19th century.

Sakartvelo, or land of the Georgians, as the Georgians call their country, has been inhabited by proto-Georgian peoples and their descendants since the first millennium B.C.E. The Georgians call themselves Kartvelebi, a name which recalls their mythological ancestor, Kartlos. The English term "Georgians" derives from the Persian Gorj and Arabic Korj and was misinterpreted as being derived from St. George, the country's patron saint (Lang, 1966, p. 18). The formation of the Georgian nationality was given impetus by the creation of states in western Georgia (Kolkhida) in the 6th century B.C.E., and then by the establishment of a single Iberian state in the 1st and 2nd centuries C.E. The formation of the Georgian nationality was completed between the 6th and 10th centuries, when Georgian became the common language and a more or less uniform culture predominated.

At a crossroads of great empires to the east, west, and north throughout their history, the Georgians absorbed and adapted elements from the cultures of diverse peoples, while at the same time defending their political and cultural independence against all comers. The Georgians are today distinguished by a unique cultural heritage. Their language, spoken by about four million persons, belongs to a small group of languages, the Kartvelian (or South Caucasian) family, which has not been conclusively shown to be related to another language or language family, past or contemporary. Georgian is an old written language, its earliest surviving text being a mosaic inscription found in Palestine, near Jerusalem, and dating from the first half of the 5th century (Rayfield, p. 3). The dialects of Kartli and Kakheti form the basis of the literary language.

Georgian cultural institutions have also helped to preserve the Georgian nationality, but at the same time they have brought the Georgians into close communion with their neighbors. The Georgian Church, in particular, has been intimately connected with the development of the Georgian people ever

15 OCT 1982
MADE YATIMANUKTAN
SONRAGELN/ARMAN

جورجيا

- ١ -

تبلغ مساحتها ٦٩ ألفاً و ٧٠٠ كيلومتر مربع وعدد سكانها حوالي الستة الملايين، وهم موزعون عرقياً هكذا: ٦٨،٨ في المئة جورجيون و ٩ في المئة أرمن و ٥،١ في المئة أذربايجانيون و ٧،٤ في المئة روس ويهود وأبخاز ويونان. وثروتها الأولى هي الفحم الحجري.

المنطقة التي تعرف اليوم باسم (جورجيا) عرفها العرب في الماضي باسم جبال (القبق) وعرفوا سكانها باسم (الكرج).

قال ياقوت في معجم البلدان: الكرج بالضم ثم السكون وآخره جيم: هو جبل من الناس نصارى كانوا يسكنون في جبال القبق وبلد السرير فقيوت شوكتهم حتى ملكوا مدينة تفليس، ولهم ولاية تنسب إليهم وملك ولغة برأسها وشوكة وقوة وكثرة عدد.

وقال عن القبق: هو جبل متصل بباب الأبواب وبلاد اللان، وهو آخر حدود أرمينيا، قال ابن الفقيه: جبل القبق فيه إثنان وسبعون لساناً لا يعرف كل إنسان لغة صاحبه إلا بترجمان، ويقال أن طوله خمسمائة فرسخ وهو متصل ببلاد الروم إلى حد الخزر واللان... قال البحري ذاكراً جبل القبق:

أتسلى عن الحفظ وآسى

لمحل من آل ساسان درس

ذكر تنيهم الخطوب التوالي

ولقد تذكر الخطوب وتنسي

وهم خافضون في ظل عال

مشرف يحسر العيون ويخسي

مغلق بابه على جبل القبق

إلى دارتي خلاط ومكس

و(باب الأبواب) التي قال ياقوت أن جبل القبق يتصل بها هي مدينة (دريند)، سماها العرب (باب الأبواب).

ووصل الإسلام إلى بلاد الكرج (جورجيا) سنة ٢٥

هجرية بعد فتح أرمينية. وشهدت تلك البلاد على مر العصور جمهرة من الفقهاء والشعراء والمحدثين، ابتداء من (باب الأبواب) حتى آخر نقطة فيها. وترددت في جوانبها أصداء الشعر العربي الرقيق فمن ذلك ما قاله سراقه بن عمرو، مصحفاً (القبق) بكلمة (القبج) وربما كان التصحيف من الرواة لا من الشاعر:

ومن يك سائلاً عني فإني

بأرض لا يؤاتيه القرار

بباب الترك ذي الأبواب دار

لها في كل ناحية مغار

نذود جموعهم عما حوينا

ونقتلهم إذا باح السرار

سدنا كل فرج كان فيها

مكابرة إذا سطع الغبار

والحمنا الجبال جبال قبج

وجاور دورهم مناديار

وبادرنا العدو بكل فج

نناهبهم وقد طار الشرار

على خيل تعادى كل يوم

عناداً ليس يتبعها المهار

وإذا كان هذا الشاعر شاعر حرب وقتل وضرب، عانى هناك هناك تقلد السيوف وحمل الرماح، يغير بها في كل ناحية مع غيره من المغيرين على خيولهم المتعادية، فلدينا شاعراً آخر كان شاعر حب وغرام، لم يعنه هناك إلا حبيبته التي يبدو أنه ظفر بها مرة. ثم لم يعد يظفر بها، ذاك هو الشاعر نصيب الذي قال:

ذكرت مقامي ليلة (الباب) قابضاً

على كف حوراء المدامع كالبدرد

فكدت ولم أملك إليك صباية

أطير وفاض الدمع مني على نحري

ألا ليت شعري هل أبيتن ليلة

كليتتنا حتى أرى وضح الفجر

أجود عليها بالحديث وتارة

تجود علينا بالرضاب من الثغر

Dil ve Tarih - Coğrafya Fakültesi Dergisi, c.10/1-2, 1992 Ankara, s.79-90.

OSMANLI İDARESİ VE GÜRCÜLER

Prof. Dr. ŞİNASİ ALTUNDAĞ

Dergi / Kitap
Kütüphanede Mevcuttur

1945 tarihinde Gürcü Akademisi âzâsından S. Djanaşia ve N. Berdzenişvili adında iki zat tarafından bir *Gürcistan meselesi* ortaya atılmıştı. Türk umumî efkârını yakından meşgul eden bu hâdise, bir tarihçi sıfatıyla beni de alâkadar etti. Çalışmalarımın bir kısmını bu mevzûa hasrederek Başbakanlık Arşivi'nde bulunan ve mevcudiyetini bundan çok önce tesbit etmiş olduğum, II. Mahmud devrine ait, Gürcistan hakkında büyük bir yekûn tutmakta olan vesikaları, imkânlarımız nisbetinde gözden geçirdim ve elde ettiğimi neticeleri Kasım 1948 tarihinde IV. Türk Tarih Kurumu Kongresi'ne sundum. Bu küçük makale, Türk Tarih Kurumu'na, bu mevzûda sunmuş olduğum tebliğ ve bu tebliğin materyelini teşkil eden orijinal vesikaların bazılarından ibaret olacaktır.

Osmanlı teşkilâtı, idaresi hakkında bir fikre sahip olmak şöyle dursun, kendi tarihlerinden bile bîhaber bulunan bu Gürcü Akademi âzâları iddia etmişlerdi ki, "*Gürcüler çok istilâcılar gördü, fakat Türkler bunların en kötülerini olarak şöhret kazanmışlardır. Onlar, girdikleri her yere ölüm ve vahşet saçtılar. İstilâya uğrıyan ülkelerin ileri, maddî kültürlerini birkaç basamak indirmişlerdir. Eski den ileri şehir hayatı olan yerleri körelttiler. İleri ziraat kültürleri, şarapçılık, ipekçilik ortadan kalktı. Halk sefil düştü. Gürcü milletinin en mukaddes varlığı, onun dili, kanunları, âdetleri ve kültürü, babalarının dini, herşeyi tazyika uğradı. Kılıç gücü ile Türk dili ve islâm dini yerleştiriliyordu.*"

Halbuki Başbakanlık Arşivi'nde tedkikine imkân bulduğum vesikalar, aşağı yukarı bir buçuk asır önce yaşamış bulunan bu Gürcü Akademi âzâsı atalarının, hiç de bu torunlarının mesnetsiz olarak iddia ettikleri fikirde olmadıklarını göstermekte ve Gürcüler'in Osmanlı idaresine karşı duydukları his ve bağlılığı Türk tarihçilerinin, hattâ ecnebi tarihçilerinin eserlerine başvurmadan, siyasî emelleri dolayısıyla Osmanlılar'ı tutan veyahut tutmak zorunda kalan reislerin ifadelerini kale almadan —belki bunların toptan bîtaraf olmadıkları düşünülebilir— doğrudan doğruya Gürcü halkının kendi ağzından dinlemek imkânını vermektedir.

Bilindiği veçhile, Osmanlı iç siyaseti ve idare tarzının ana prensipleri apaçık meydandadır. Bugün Rumca, Bulgarca, Sırpça, Arnavutça... gibi diller yaşamıyor mu? Balkanlardaki ortodoks mezhebi, katolik tazyikine karşı mevcudiyetini nasıl muhafaza etti? Rumlar, Bulgarlar, Sırp ve Gürcüler, Osmanlı imparatorluğundan ayrıldıktan sonra mı yeniden dinlerini değiştirerek hristiyan oldular? yeniden dillerini ve yazıların öğrendiler?

D 3085

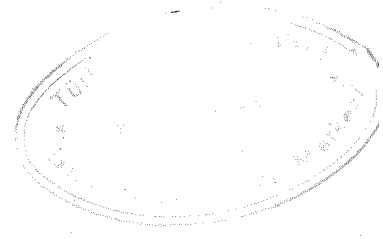
Caucasian Review, c 3, 1956, Month 5.77-98



- Gurcistan

ADDITIONAL LITERATURE.

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MADDE EATILANDETA
SOKTA DUTTA
SOKTA DUTTA

Current Soviet Interpretations of XIX—XX Century Georgian History

MINDIA LASHAURI

02 EKİM 2007

Works on Georgian history have recently been reedited several times in the Georgian SSR and most attention is being paid currently to Russo-Georgian relations. A resolute offensive is now being conducted against "nationalistic-bourgeois" historians and the works of the late Academician I. Dzhevakhishvili, the great expert on Georgian national history, have been sharply criticized.

One of the principal advocates of the new Soviet interpretation of Georgian history is a member of the Academy of Sciences of the Georgian SSR, Academician G. V. Khachapuridze.¹ He criticized recently, from a Marxist-Leninist point of view, the late I. Dzhevakhishvili's works "Russo-Georgian relations in the XVII century," "Russo-Georgian relations in the XVIII century," and "The political and social movement in Georgia in the XIX century."

Regarding the work "The political and social movement in Georgia in the XIX century," first published in 1906, G. V. Khachapuridze wrote:

Academician Dzhevakhishvili identified tsarism with the Russian people and depicted in the most somber colors the consequences of Georgia's adherence to Russia... The bourgeois nationalists, in an attempt to undermine the friendship between the Russian and Georgian peoples, distorted the course of historical events, denied the progressive importance of the adherence of Georgia to Russia, minimized the class antagonism in Georgian society, and idealized the anti-popular, reactionary moves to wrest Georgia from Russia.²

This article will present a few examples which show that it is, in fact, "official" historians like Khachapuridze, who are systematically distorting historical fact.

I.

The history of Russo-Georgian relations began in the XV century. Kakhetia was the first to seek an alliance with Moscow and expressed the wish to have friendly relations with it.

¹ G. V. Khachapuridze. *Ob istoricheskoy znachenii prisoedineniya Gruzii k Rossii* (On the historical importance of Georgia's adherence to Russia), *Voprosy istorii* (Questions of history), No. 5, Moscow, 1954, p. 98.
² *Ibid.*

TURKISH (OTTOMAN) MEDICAL MANUSCRIPTS PRESERVED IN THE ARCHIVES IN GEORGIA

Georgia

*Ramaz Shengelia, Tsisana Abuladze, Nato Asatiani**

11 EYLÜL 2007

MADDE YAKINLANMA
SONT

Centuries as neighbours has naturally left a deep trace on the culture and way of life of Georgian and Turkish peoples. It has been manifested in the language and folklore, customs and no doubt in medical traditions. The latter covers both folk medicine and scientific medicine which expressed medical-philosophical ideas of their authors, position, attitude towards norm and pathology, towards patient and bioethics, towards life and death and other biomedical categories of the period. These categories and their definitions significantly determine the cultural profile of the nation as a whole. It is noteworthy that medicine is conservative in its philosophical viewpoint and less subject to revision (at least it was true till the 20th century). Thus it will become evident how important it is to study medical traditions.

Providence made Georgia an outpost of Christianity in the East, which led to extremely different relations with its Moslem neighbors. Alterations of war and bloodshed by intensive cultural contacts greatly influenced these relations. At present it is impossible to consider historical aspects of Georgia without this process and without taking into consideration cultural or social forms resulting from these relations. The tradition of studying Georgian and Ottoman medical relations has long existed in Georgia. L. Koretishvili, M. Saakashvili and M. Shengelia (1,2,3) worked on the issue. In 1998 we gave a report on the Georgian-Arabian relationship at the 36th congress in Tunisia (4).

The Korneli Kekelidze Institute of Manuscripts of Georgia, primarily contains materials and manuscripts from the 5th to the 20th century, among them collections of the East Moslem world (Arabic, Turkish and Persian), Greek, Armenian, and Russian. The number of Moslem manuscripts kept at the institute amounts to 3000. The most numerous are Arabic manuscripts at more than 2000. The number of Turkish manuscripts amounts to 3000 including Ottoman, Azeri, Turkmanian and Uzbek (5,6,7,8,9).

The Moslem manuscripts fall into three basic collections:

Kajar collection (K-collection)

Local collection (L-collection)

Central Asian collection (CA-collection).

The oldest and most valuable among them is the Kajar collection. Kajar was a Persian prince who settled in Tbilisi in the 19th century. Physicians advised him to live in Georgia and he became a true citizen of the city of Tbilisi. He wrote a very interesting book, *Description of Tbilisi* (in Persian) and bequeathed his library to the city. Thus the above-mentioned Kajar collection was created.

The second, local collection is mainly compiled of manuscripts and books looted during the Russian-Turkish war. Governor General, Paskevich took the majority of these spoils to Petersburg, while the minority came to Tbilisi from the afore mentioned region.

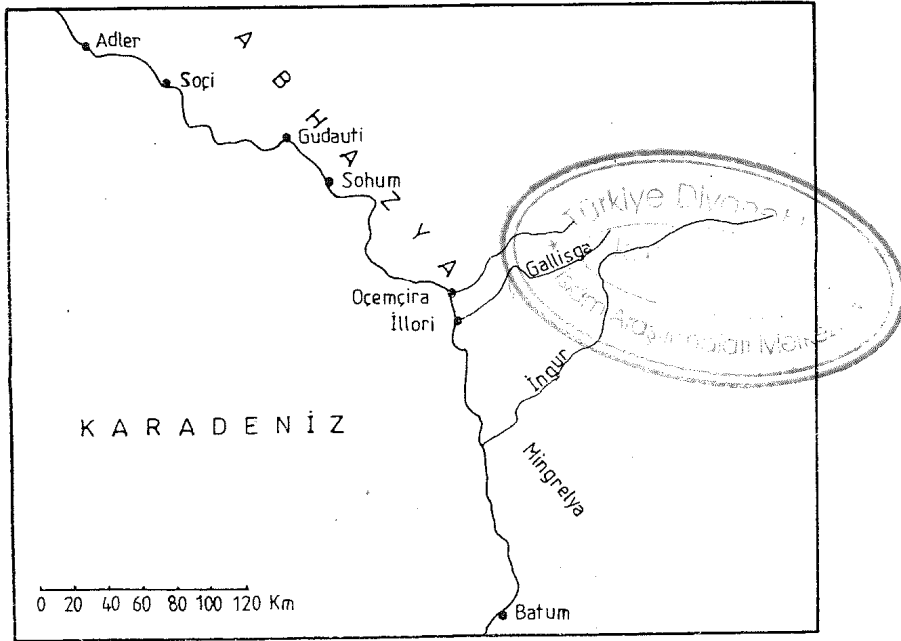
* Tbilisi/GEORGIA. e-mail: Shengelia@BonBon.net



GÉORGIE (en géorgien : *Sakartvelo* ; en russe : *Gruziya*) — République socialiste soviétique située dans le Caucase. Superficie : 69 700 km² ; population : 5 456 000 habitants ; Capitale : Tbilisi (transcription

1921 tarihli Moskova antlaşmasıyla sağlanacak, fakat Batum, Rusya Şûraları Federatif Sosyalist Cumhuriyetlerinden Gürcistan'a bırakılacaktır.

Sonuç olarak şu söylenebilir: Osmanlı hükûmeti Paris ve Berlin barış antlaşmaları arasındaki yirmi iki yıllık sürede Kafkas müslümanlarını Rus yayılcılığına karşı yeteri kadar desteklemediği. Bunun başlıca sebebi, Osmanlı devlet adamlarının uyguladıkları dış siyasette, Batılıların kışkırtmalarına açık bulunan Balkan vilâyetlerinin muhafazasına öncelik tanımış olmalarıdır. Sad-razam Âli Paşa, Paris konferansında İngiltere Hariciye nazırı Lord Clarendon'un Kafkasya'da Osmanlı devleti lehine sınır düzeltilmesi yapılması teklifini her halde bu düşünceyle kabul etmiştir¹⁵.



Tarih Boyunca BALKANLARDAN KAFKASLARA
TÜRK DÜNYASI SEMİNERİ
29-31 Mayıs 1995. BİLDİRİLER, İstanbul-1996
s. 153-161. ON: 49856 [İ.Ü.-E.F. Tarih Araştırma
Merkezi]

BİRİNCİ DÜNYA SAVAŞI SONUNDA BATUM'UN STATÜSÜ

Ali ARSLAN*

Batum, Kanunî Sultan Süleyman döneminde Osmanlı Devleti'nin hakimiyetine girmiş, ilk önceleri Trabzon Eyaleti'ne bağlı bir sancak olarak yönetilirken daha sonraları bir eyalet haline getirilmişti. Doğu Karadeniz'in en stratejik limanı olan Batum'un önemi özellikle Ruslar'ın Karadeniz kıyılarına ve Kafkasya'ya yerleşmelerinden sonra daha da fazlalaşmıştı.

Batum, XIX. asrın son çeyreğine kadar Osmanlı idaresinde kaldı. Ancak, 93 Harbi sonunda mağlup olan Osmanlı Devleti'ne Rusya tarafından dikte ettirilen Ayastefanos Mukaddemat-ı Sulhiyesi (5 Mart 1878) anlaşmasına göre 1 milyar 100 milyon rublelik harp tazminatı karşılığında Rusya'ya bırakılan yerler arasında Batum da bulunuyordu¹. Ayastefanos Antlaşması'nın tashihi için yapılan Berlin Antlaşması'nda da limanı ile birlikte Batum arazisi Rusya'ya bırakılmıştı². Ancak Berlin Antlaşması ile Batum'u «ticarete mahsus serbest bir liman yapmak» fikri Rusya'ya kabul ettirilmişti³. 93 Harbi sırasında Ruslar tarafından işgal edilmemiş olmasına rağmen Batum, Erzurum'un Ruslar tarafından boşaltılması mukabilinde Rusya'ya terk edilmişti. Ancak Rusların Berlin Antlaşması'na uymayarak 1886'da Batum'u askerî deniz üssü haline getirdiklerini görüyoruz.

* Yrd. Doç. Dr., İstanbul Üniversitesi Edebiyat Fakültesi Tarih Bölümü öğretim üyesi.

1 Ayastefanos Mukaddemat-ı Sulhiyesi (Nihat Erim, *Devletlerarası Hukuku ve Siyasi Tarih Metinleri*, I, Ankara 1953, s. 387-400.) Madde (n.) 9.

2 Berlin Antlaşması, (Erim, *a.g.e.*, s. 403-424), m. 19.

3 Berlin Antlaşması, m. 59.

59. GIUNAŠVİLĪ, Jamšīd. « Īrānšenāsī dar Gorjestān ». *Našr-e Dāneš*, 15, 3 (1374/1995), pp. 17-28.

Tableau d'ensemble de l'iranologie en Géorgie depuis sa fondation au 19^e s., avec beaucoup de noms, de références, de dates. L'on a ainsi la vérification concrète du jugement que J. Rypka portait sur la haute qualité du domaine en Géorgie. C.F.

611. DZEBISAŠVILI, Kaxaber. Islamskij fundamentalizm na Kavkaze - vzgljad iz Gruzii ». *CAiK*, 2 [3] (1999), pp. 160-167.

[Le fondamentalisme islamique dans le Caucase : un regard depuis la Géorgie]

Géorgie

Bien que cette étude, rédigée par un conseiller du gouvernement géorgien pour la CEI, ne soit pas dénuée d'approximations ni de jugements de valeurs à l'emporte-pièce sur la « religiosité » plus ou moins développée de telle ou telle nation musulmane du Caucase, elle a le mérite d'évoquer la politique « islamique » de la Géorgie (un pays où vivent 600 000 musulmans) depuis l'insurrection abkhaze. L'A. s'interroge également sur le rôle joué, dans la montée du radicalisme islamique dans le Caucase-Nord, par les facteurs internes (segmentation ethnique au Daghestan) et externes (rôle de la Russie, ou de l'Arabie Saoudite, dans l'actuelle déstabilisation régionale). En dépit des excellentes informations dont l'A. semble disposer, il faut regretter que certaines affirmations ou suggestions intéressantes, sur les forces politiques se réclamant de l'islam, notamment en Tchétchénie, ne soient pas mieux étayées ou documentées.

Dans un article élaboré d'un point de vue analogue, mais portant principalement sur l'Iran (Papuašvili, Tamaz, « Geopolitičeskie aspekty islamizacii » [Aspects géopolitiques de la montée de l'islam], *ibid.*, n° 3 (4), 1999, pp. 181-190), un autre conseiller du gouvernement géorgien recadre les développements récents de la diplomatie iranienne dans le contexte des luttes d'influence actuelles entre les États-Unis et la Russie, au Moyen-Orient et dans le Caucase. L'A. souligne, notamment, l'inquiétude des milieux politiques de Moscou devant le danger de perte définitive, par la Russie, de son influence politique et économique dans ces régions, en cas d'amélioration des relations entre les USA et l'Iran, et d'achèvement du projet d'oléoduc transcaucasien associant l'Azerbaïdjan et la Géorgie.

S.A.D.

Garcisten

الأقليات الإسلامية - الاتحاد السوفيتي - جورجيا

(١٩٩٠/٥) ص ٢٨-٣١

١٢٣١- كرنيب، حسن. «المسلمون في

جورجيا». الانسان (بيروت). س ١: ٨٤

٢٠١٣٥

٢٠١٣٥

MAJLIS AL-UMMAH AL-ISLAMIAH
JANRA QUR'AN AL-KARIM

172. TSOTSELIA, M. *History and coin finds in Georgia, Sasanian and Byzantine coins from Tsitelitskara (AD 641)*. (Moneta, 26), Wetteren 2002, 92 p., 16 pl.

Présentation d'un trésor de 1385 monnaies sassanides et de 10 hexagrammes byzantines.
K.M.-W.

Para
Garcistan
Sasaniler
Bigens

231. MAEDA, Hirotake. « On the Ethno-Social Background of four *Gholam* Families from Georgia ». *Studia Iranica* 32, (2003), pp. 243-78.

A superb piece of research; this article tackles several interconnected questions: the character of the Safavid *golām* system and its fundamental difference to the military slave systems of the Mamluks, the family ties among prominent *golām* individuals, and especially their continuing ties to their country of origin, Georgia. Following the biographies of four families from the nobility of Kartli (Georgian kingdom), it offers fascinating insights into the characteristics of late Safavid society and the reasons for its stability, and thus is another step forward in the revision of the simplistic decline paradigm in the later Safavid era. The article convinces through careful argumentation and very humble conclusions. One could go much further and raise the question whether at all it is correct to regard *golāms* as slaves or slave soldiers? This article is an absolute must to read and opens up new perspectives in the field of Safavid studies.

C.W.

Guristan
Safawiler